

THE BRAHMAVĀDIN

“एकं सत् विप्रब्रह्मवदन्ति.”

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

—*Rig veda*, I. 164. 46.

Vol. XI.]

JANUARY. 1906.

[No. 1.

THE BHAGAVAD GITA

WITH

THE COMMENTARY OF SRI RAMANUJA.

CHAPTER II.

(Continued from page 655)

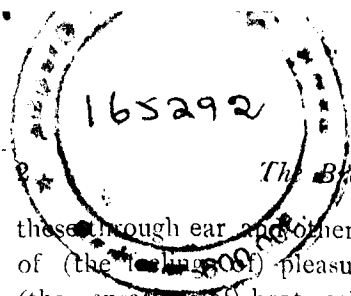
This purport is explained in the immediately following Stanza.

14. Contacts with material objects of the senses, O son of Kunti, are the producers of (the sensations of) cold and heat and of (the feelings of) pleasure and pain therefrom; they are transient, subject to coming and going, O Descendant of Bharata. Such, form, taste and smell along with the products of *Tanmatras* or subtle called (here) *matras*. Contacts with

MS. 211, MS. 6

MS. 6. 11

165292



The Bhahmavadin

these through ear and other senses become the producers of (the feelings of) pleasure and pain in the form of (the sensations of) heat, cold, softness and hardness, &c. The word *cold* and *heat* is intended to signify others (of the same class of sensations). Bear these patiently with fortitude till the fulfilment of war and such other works prescribed in the *Sastras*. And as these are subject to *coming and going*, they are fit to be patiently borne by the brave; they are also *transient*. When the *harma* which is the cause of bondage is destroyed, they surely cease to be characterised by coming and going. This is the meaning.

For what purpose the forbearance of these is necessary is next explained.

15. That brave man whom, O best of men, these contacts do not afflict and to whom pain and pleasure are alike, he becomes fitted for immortality.

That man who is imbued with bravery, who considers unavoidable pain as pleasure, and who conducts, without attachment to the result, war and such other works suited to his position in life as a means for the attainment of immortality,—him the stroke of weapons and such other gentle or fierce contacts which form parts of the consequence of his duty, do not afflict. The meaning is that such a man alone attains immortality and not a person like you who cannot bear such kinds of hardships. Since the souls are immortal, the duty arising from it extends so far. This is the gist.

The immortality of the souls and the natural destructibility of the bodies which were pointed out for allaying (Arjuna's) sorrow in the following words :—“The wise do not feel sorry either for those whose lives are lost, or for those whose lives have not been lost.”—These (Sri Krishna) begins to elucidate next :—

16. For that which is not, there is no existence; for that which is, there is no non-existence. The final truth regarding both these is seen by those who have seen the reality.

To the body *which does not exist* there is no actual *existence*; and to the *atman which exists* there is no actual *non-existence*. Regarding both these, the body and the *atman*, which are perceptible, the final truth is seen by those who have seen the reality as it is actually obtained. As the investigation has reached here a final settlement, by the word *final truth*, the final conclusion of the investigation is here pointed out. The meaning is that it is conclusively shown that non-existency alone is the real nature of non-intelligent matter and existency alone is the real nature of the intelligent soul. The character of destructibility is indeed, non-existency, and the character of indestructibility is existency. The following is what has been taught by Bhagavan Parasara :—

• “(The *Atman* which is of the nature of knowledge is the one only Existence). Excepting that knowledge there does not exist anywhere and at anytime, anything of material substance, O Brahmin.” “The truth of existence taught by me to you is in this manner alone,—Just as knowledge is real existence, everything else is non-existence.” “The indestructible and the real is attained by the wise. There is no doubt that that work which is obtained through the destructible substance is also destructible.” “That thing which even by a change in time does not come to possess another designation brought about by growth and such other changes in form, that is the thing-in-itself. Is it, O king, any of the things (obtainable in the visible universe)?”

To the same effect here also are to be found the following teachings :—“These bodies possess the character

of destructibility." "Know, however, the *Atman* (that) to be indestructible." That the *Atman* alone is the cause of the designations of existence and non-existence is made clear. In this context as there is no relevancy to the reality of material objects, this stanza has no reference to it. To one who is perplexed to know the characters of the body and the *atman*, in order to get rid of his confusion, the discrimination of the natures of both in their characters of destructibility and indestructibility is alone to be taught. The same is introduced by the words, "Those whose lives are lost and those whose lives have not been lost." This is also made clear afterwards in the passages, "Know, however, (the *atman*) to be indestructible." "These bodies possess the character of destructibility." The meaning is, therefore, as explained above.

"These bodies possess the character of destructibility." The meaning is, therefore, as explained above.

In this stanza is taught, how this indestructibility of the *atman* is to be understood.

17. Know, however, that by which the whole of this universe is pervaded, to be indestructible. No one is capable of causing the destruction of this which is indestructible.

Know *that*, that is, the principle of *Atman* to be indestructible; *by which*, that is, by the principle of *Atman* which is insentient, the whole of the insentient principle of this universe which is distinct from the *Atman* is pervaded, that is, is penetrated. On account of its pervasiveness as the *atman* should be surpassingly subtle, no substance other than the *atman* which is incapable of being destroyed is adequate to destroy that *atman*; because such a substance is capable of being penetrated, and on that account should be gross. The destroyers, such as, weapons, water, fire, air, &c., penetrate their objects of destruction

and loosen their component parts. But in the case of hammer and such other instruments, by a violent concussion, force currents are generated, and through them, they cause destruction. The principle of *atman* (which is impenetrable) is, therefore, indestructible. Sri Krishna says that destructibility alone is the characteristic of the body:—

18. These bodies, of the embodied soul which is eternal, imperishable, and indestructible, are declared to be perishable; therefore, fight, O descendant of Bharata!

Dih means to grow; hence these *dehas* (bodies) possess the character of growth and they are perishable, that is, they have the character of destructibility. It is seen that pot and such other objects which possess the character of "growth" are perishable. To the eternal, embodied soul, these bodies which are the combinations of elementary substances do exist for the purpose of its enjoying the fruits of action (*karma*), and are as mentioned in such precepts as, "A meritorious body (is to be attained) through meritorious acts," all perishable at the termination of *karma*. But the *atman* is imperishable; why, because it is unascertainable (as a finite thing). Surely, the *atman* is not to be perceived as an object of certain knowledge but (is to be perceived) only as the knower. It is declared so in, "He who knows this (body),—him, those that know the *atman* call the knower of the body." Also an *atman*, who is not of one invariable form, and who is of the nature of growth, is not perceivable. Because, by saying "I know this (body)," in the whole of the body, only some one other than the body is understood as possessing one invariable form on account of its being the knower, so difference in the configuration of this knower in accordance with different parts of the body is not perceivable as in the case of the body and such other (finite) objects. The *atman* is,

therefore, eternal for the reasons that it is not subject to growth on account of its character of invariable unity, that it is of the character of the knower, and that it is of the character of the pervader. But on the contrary the body is perishable, because it is of the nature of growth, it is of service to the embodied soul for the enjoyment of the fruits of *Karma*, it is in the form of a compound, variable and devoid of oneness, and it is of the nature of the pervaded. Hence for the reason that the body is by nature perishable and that the soul is by nature eternal (and imperishable), both these are not objects fit to be sorrowed for. Bearing with fortitude the unavoidable fall of weapons and such other harsh contacts, received by him as well as by others, for the attainment of immortality, perform the act known as war without being attached to the fruits thereof.

19. Whoever understands this soul to be the killer and whoever thinks it to be the killed, both of them do not know (the truth); it does not kill, nor is it killed.

Whosoever thinks of this soul which possess the characteristics referred to, in whatsoever manner as the killer or the agent of killing, and *whosoever thinks of this soul*, in whatsoever manner as *the killed*, both of them do not know. For the reasons mentioned since the soul is by nature eternal, it cannot be the agent of the act of killing; for the same reasons this soul cannot get killed. The verb kills only refers to causing the loss of the body impressed by the *Karma* of the soul. "You shall not cause injury to any being; the Brahmin shall not be killed." Such Sastraic injunctions only relate not to causing the loss of the familiar body.

It is (now) pointed out that for the reasons mentioned since the soul is immortal, that on account of its character of eternality, birth, death and all such attributes of the insentient body do not exist to it.

20. Neither the soul is ever born, nor does (it) ever die; not having been brought into being before, it will neither come into existence again. This which is unborn, immortal, eternal and ancient is not killed when the body is killed.

Here it is said *neither it is born, nor does it die*. As this statement is in the present tense, (the indication is that) the birth and death which are being experienced by all do not ever touch the soul. *Not having been brought into being before, it will neither come into existence again*:—This soul having come into being at the beginning of a *Kalpa* will not cease to come again at the end of the *Kalpa*. The meaning is that birth at the beginning of a *Kalpa* in bodies such as those of Brahma and other beings as recognised by the *Agamas* and death at the end of that *Kalpa*, do not at all concern the *Atman*. Therefore, the soul which is in all bodies is unborn and hence immortal and eternal; and not being manifest like matter (*Prakriti*), it is not concerned even with the constant flow of mutations. *Puranah* or ancient, literally means, though of the past yet (ever) new, that is, always capable of being experienced as not having existed before. So when the body is killed this soul is not killed.

21. He who knows this unborn and imperishable soul to be indestructible and eternal, how and whom, O Arjuna, does that man cause to be slain and (how and) whom does he slay?

That person who knows the *Atman* to be immortal, unborn and incapable of perishing,—which among the souls existing in the bodies of gods, men and other moveable and immoveable objects of this world, does he cause to be killed and how? Whom or how does he kill? how does he destroy? The meaning is, how does he become the author of the destruction? The purport is that the feeling

of sorrow at the thought, "I cause the destruction of these souls ; I kill these," has its root in not knowing the reality about the nature of the *Atman*.

In this stanza Sri Krishna answers (the contention) that in case that it is the mere loss of body that is caused to the eternal souls, even then, when the bodies which are the means for the enjoyment of pleasant enjoyments perish, there still exists (to a person) sufficient cause for sorrow in the form of the loss of such bodies.

22. As a man having cast off worn out clothes, takes others that are new, even so does the body-owning soul give up worn out bodies and get into others that are new.

The taking of another body more propitious than the one given up, by those that give up their bodies in a righteous war, is evident from the Sastras. Hence, just as in the case of men who cast off worn out clothes to take others that are new, a cause for joy alone is to be seen in the case of these men also.

For the sake of easy comprehension, after pointing out once again the indestructibility of the soul previously taught in "know, however, that by which this universe is pervaded to be indestructible," Sri Krishna confirms the same.

23. Weapons do not cut this (soul); fire does not burn it; water does not wet it, and wind does not dry it up.

24. It is uncuttable, unburnable, unwettable and indeed undryable; it is eternal, all-pervading, firm, immovable and everlasting.

Weapons, fire, water and air are not able to effect cutting, burning, wetting and drying as against the soul; because, it is omnipresent, and on account of its being subtler than all the realities of matter it is incapable of being pervaded by them; also because, cutting, burning, wetting,

and drying up are all operations fit to be effected only after pervasion. Hence, the *Atman* is eternal, firm, immovable and everlasting, that is, it has the characteristics of changeability; it is unchangeable and ancient.

(To be Continued)

CONCEPTS OF RELIGION.

A—FORMS OF UNITY.

By PHILOS.

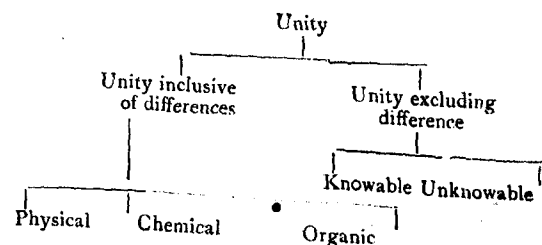
The vast development of Western Philosophy during the last fifty years is due in a large measure to the work of science. It is no vain boast of the scientist that he has revolutionised the mode of metaphysical thinking and prescribed certain lines on which it should proceed. For, science has, during the latter half of the nineteenth century been engaged in examining its fundamental concepts, in the light of its own results, of correcting and re-adjusting many old dogmas and of defining others. The result has been that new light is shed on many a question that defied solution for ages; and new clues are obtained where with to unravel the Riddle of the Sphinx.

It is not possible for us in India to appreciate fully the gain which has thus been obtained by philosophy; for the wave of scepticism which left such fertile soil, extended only

to the Western World. In the East, the citadel of faith has not yet been powerfully battered and we still rest in confident repose with full trust in old formulae and their sufficiency for the solution of all philosophic questions. This tendency is to be deplored. It makes us easily contented and may ultimately prove the bane of all philosophic progress; for where fresh criticism ceases to attract, there seeds of decay are sown. With the faith that the intellectual lethargy must be overcome and that fresh thought must come from fresh life, the following criticism of some concepts of religion is undertaken.

I propose first to study the various forms of unity. This subject is wide and general; and as such will give us that broad standpoint from which we can look at ideas underlying all religions; It will help us also to solve some of them, for many questions seemingly different, will be found, on investigation to be merely particular forms of the same general type and capable of being solved by the application of the same methods. Any correction too, which the general investigation may require, may be supplied from time to time, as the inquiry proceeds.

In the following table, I give a classification of the various forms of unity which I distinguish thus:—



In this mode of grouping, it should be noticed that the first principle of division, is the inclusion or non-inclusion of differences. There are certain speculative systems which

attempt to find out the Essence, 'Form' or Substance of things, meaning thereby some substratum lying behind the qualities other than the qualities themselves, though these latter inhere in the substance. This idea is scholastic in origin, but has persisted very largely in modern systems too. It has inspired a large part of materialistic philosophy and seems to be suggested very strongly by some systems of Oriental thought. The description of God as one who is without form, without qualities, who is the essence of all things is an instance in point.

The other form of unity is one which includes differences. Here 'the one' cannot subsist without 'the many' so to speak. Its life is their life; and if these die, the unity itself ceases to be. The conception of society as an organism, is an instance. Here the social unity finds itself expressed in the various parts or members of the organism and when the latter becomes unhealthy, the former becomes the same too. The development of the one, too, consists in the development of the members. I shall examine this class before I take up the study of the unity without differences.

Unity inclusive of differences or 'synthetic unity' as it may be called is either physical, chemical, or organic. It is physical, when the parts maintain their individuality after the rupture of the unification. It is chemical, when the unification of members in the compound, destroys the individuality of the parts. It is organic, when the parts maintain their individuality in the union, but only so long as they continue the organic life. Their character is because of the organisation, and the nature of this expresses itself in the parts. These statements must be carefully studied and understood before the comparative estimate of the conceptions can be made.

First as to physical unity, I shall take as an instance a mass of clay. The mass here represents the unified whole,

The parts are the various particles of clay of which it is composed. It is a synthetic unity, because the mass cannot exist but for the particles.

Now this synthesis is physical. Each particle is clay whether in the mass or when the mass is separated into various bits. The individuality of the particles, they being pieces of clay, they retain whether they are put together into the mass or whether they are kept separate. The same is true of particles of water, that, for instance, which may be sprinkled on a lotus leaf; of oil, that for instance which is well shaken into globules and poured into a vessel along with a quantity of water.

In all these cases, the unity is of the slenderest. It does *not impart any character* to the parts which are thus grouped. The synthetic power is a power of bringing together, of tying into a bundle so to speak. The co-existence of a number of similar units within defined temporal and spatial limits is the predominant feature. The parts do not maintain their life by being in the combination. They are simply jumbled together. They are a mere rabble.

The second class, the chemical synthetic unity is the exact reverse of this. Here, the unity is everything and the individual, nothing. So far from the parts maintaining their individuality in the compound they lose all their essential properties with characteristics entirely new. The many are obliterated and the one arises. And so long as the one is there, the parts cannot have a separate existence. A spoonful of water can be separated into several drops and each of them is as good water as the spoonful is. But Hydrogen and Oxygen as they are combined in water do not maintain their distinctive properties at all.

In this chemical type, therefore, the individuality is of the slenderest and the grip of the unity is the predominant

feature. It is, as was said before, the exact reverse of the physical form.

But though these two ideas are of the opposite poles, the distinction is not always well understood. Readers of psychology are all well familiar with the doctrine of contiguous association and the other one of mental chemistry. The first was propounded by the elder Mill and the second by the younger. And so little aware was the son that he was demolishing the edifice of his father, that he gave the same name to his own theory and spoke of "mental chemistry or association".

From the physical and the chemical varieties, we pass to the next one, the organic. This philosophical concept is entirely a modern one and the result of a careful study of the theory of evolution as applied in the realms of life and mind. Of course, you will find many who are prepared to talk glibly about the antiquity of the doctrine, of the re-discovery of evolution and who would boldly assert that in some very ancient scripture the Bible for example or the Upanishads the same idea is expressed; in fact, according to such, it is the keynote of these scriptures. But a discussion on this point will be mere waste of time. That some general idea of progress—of evolution in the animal world; of moral advancement in the human—has been the common property of all nations, that have left a mark in the history of civilisation may be granted at once. The one far off divine event towards which the whole of creation moves, was a more or less constant vision of all gifted seers and poets. But of evolution in the modern sense, of its laws, its form, its ideals and its suppositions, it would be idle to expect any systematic treatment in ages when the very data from which such results can be obtained were not even *co-ordinated* and thought of together. The popular idea of progress is the only connecting link between the two and it is nothing but a popular way of

looking at facts to find anything more than a remote relation between the ancient and the modern conceptions of evolution.

These remarks are well illustrated by the analytic study of the organic type of unity. Here the two apparently opposing elements of individuality and substantiality are bound together and made to live together. We saw that the physical form excluded substantiality though it gave us individuality. We saw also, that in the chemical form it was the substance that remained; the elements are dissolved in the substance. In the organic type, the elements are present and you can trace them in their individuality; and yet they are so reduced into substantiality that their very individuality depends, in all essential features, on their being reduced to the substantive unity. These remarks will remain obscure till illustrated. The best illustration is, of course, an organism an animal or a vegetable. Every body is composed of various parts, which we call its members. Now the word '*members*' is significant. They are what they are, because the unity is what it is. If for some reason the unity should disintegrate, *e.g.*, by death, then the members too cease to have their individuality. Does the brain act as a nerve centre or the hand move by muscular contraction when the body is dead? Can the stomach secrete its juices or the kidneys expel waste? No, it is the maintenance of the *life* of the whole that keeps alive the parts and the loss of vitality in the whole debilitates the parts. How unlike a physical unity this is! Here you cannot sever a part from the rest and make it retain its individuality. Sever a hand from the body. It ceases to be a hand; it fails to perform its *function*, as we say. But sever a stick from a bundle, it does not cease to be a stick. It is there as good and as strong as it was inside the bundle. Again, in the organic type, the parts have individuality, if the whole has substantiality. They are not dissolved in the product. Their existence is not latent; they are constantly

active. In that complexity, the body of man, you distinguish various *organs*, each with its specific function, each differentiated from the other by the part it plays in the economy of the bodily organism. It is the heart that is the centre of the circulatory system. It is the brain, that is the centre of the nervous system. And so of others. The work one does, others do not and each performs its part and thus serves to sustain the life of the whole.

When we speak of a person or a thing as a unity, we may mean either that the unity includes or is exclusive of differences. What we call 'the one' may or may not comprehend parts. Thus the unity of society has many parts, the unity 'rid' does not seem to include parts.

The organic form of unity, we may therefore describe as a whole in which the parts are so interdependent that the work each does serves to maintain the life of the whole; and this work each part is enabled to do because it is not independent, but a part of the whole. This interdependence of the whole on the part and the part on the whole is the characteristic of all highly developed types. There is one more feature of organic unity, which I must point out before I close, viz., its dynamic character. For in a physical and in a chemical whole, you can describe the parts and their relation to the whole without feeling any need to speak of work or function, or life; But in an organic whole, this work, function and life is of the *essence* of the whole. Of course a physical unity may do work; so can a chemical whole. But this doing of work is not the specific feature of such forms of unity. They can remain static. But a body as a body, cannot. It must always be doing work each part must be discharging its functions; otherwise it would decay and die. Moreover, it becomes here possible and even necessary to speak of end. For the work is done by the parts in relation to the unity in which they subsist. The function of any organ in an organic

whole is relative to the health and efficiency of the organism. Its strength is the end towards which they are working and which they serve to maintain. And by the very process by which such an effort is made, the whole undergoes a modification and this results in a modification of the parts themselves. For the whole cannot change without the parts and their relation being altered. Thus results the chain of progress in which one type is replaced by a more developed type, one organ by a more developed one and a species by one higher in the scale. The history of organic evolution is a complete illustration of this principle.

(To be Continued)

THE LIFE AND TEACHINGS

O.S.

SWAMI VIVEKANANDA.

Chairman and Gentlemen,

Before I proceed to speak about the life and teachings of Swami Vivekananda, kindly allow me to say a few words explaining how it is that you find me here this evening playing my present role. When, a few days ago, my revered master, Swami Ramakrishnananda, asked me to say something about Swami Vivekananda, I dared not disobey his holy mandate, though I realised my utter inadequacy for the task. I told him that to speak fittingly of Swami Vivekananda, one should "possess" far higher spiritual development and greater powers of expression than I possessed. I told him also that, though I felt the greatness of Swami Vivekananda and his noble unlikeness to other men, I did so in a dim and obscure fashion, just as a blind man might feel the sun and perceive the difference between night and day. And certainly to describe the glory of the sun, it is not the blind man that should take up the work, but one on whose clear and unclouded vision the surpassing radiance of the sun shines in all its splendour. But Swami Ramakrishnananda bade me remember the famous line which Swami Vivekananda used to quote often, and which was a source of inspiration to him in America.

A Lecture delivered by Mr. K. S. RAMASWAMI SASTRI, B.A., B.L., High Court Vakil, Madras, at the Swami Vivekananda Birthday Anniversary celebrations, 1906.

Mukam karoti vachalam pangum langhayate dhruvam.

(He makes the dumb eloquent, and the lame He makes swift-footed).

He asked me to put together the ideas I had learned in the classes held by him which I have had the great privilege of attending, and which no one who has attended can ever forget. He asked me further to say whatever I knew about Swami Vivekananda, and told me that if a great subject is reverently handled, the subject would make the discourse worthy of it. It is under these circumstances that I come before you, gentlemen, with this discourse, and I request that you will be good enough to overlook the faults in it and give me a patient hearing. Without further prefatory remarks I shall proceed to consider the subject of this evening's discourse.

Gentlemen, the occasion that has called us together is one of a unique character. We are met here to-day to do honour to one of the noblest sons of India. We are assembled to express our appreciation of the work and character of one who, whatever his defects may have been, was endowed with a gift of vision far deeper than was vouchsafed to most of his contemporaries, who gave his whole soul—and not merely a fraction, yea an infinitesimal fraction, as most of us are doing—to realize his ideal and do the work of the Lord on the earth, and advance the cause of spirituality in the world. We are come here this evening to meditate on those ideals on the realisation of which Swami Vivekananda had set his heart and which he cherished so much down to the last day of his life, to forget our petty differences, our mean and miserable squabbles, in the contemplation of a spiritually perfect humanity, the evolution of which is the great task for the future, and for the achievement of which ideal we must work with a single heart. And I think that the

presence here this evening of a gathering like this is proof positive of the correctness of the remark of Prof. Minas Tcheraz : " Religions are not barriers of iron which separate for ever the members of the human family, but are barriers of ice, which melt at the first glance of the sun of love."

Now, gentlemen, before I proceed to describe Vivekananda, and pourtray his character and achievements, let me consider what it is that great prophets like him do, which entitles them to the reverence and admiration of humanity. Gentlemen, I think that the one great characteristic which distinguishes all the great prophets of the world, the characteristic the perception of which brings the world to their feet in a passion of admiration and love, is their gift of vision, their power to see the primal mysteries, their ability to perceive, so to say, the heart of the universe abeating and make us perceive it, their capacity to be in harmony with the soul of all things and to enable us to realize the scheme of the universe. To *them* the universe does not wear the commonplace aspect that it wears for *us*; they see it transfigured in the all enveloping radiance of God.

"To them the meanest flower that blows can give,
Thoughts that do often lie too deep for tears."

The blue vault of heaven, the snow capped mountains, reposeful expanses of water, the mingled worldliness and unworldliness of men, yea the universal frame of things—speak a language to them, which we are unable to hear. They brush aside verbal riddles; the Pharisees they pass by with supreme indifference; they have the most undisguised contempt for the ingenious intricacies of logicians and grammarians; but they realize—they see—the presence of God in everything, and in the language of the Western seer, Emerson, "Behold! htrei speech is lyrical, and sweet, and

universal as the rising of the wind." Before their piercing gaze, the mist that hides the truth from us melts away, and the scheme of the universe flashes on their souls. They are not carried away by petty desires, but with calm, God-like eyes they see through the vanities of to-day, and rest in the contemplation of that one, where there is neither present, past, nor future, in comparison with the transcendental bliss of realizing which our poor little earthly enjoyments are the merest trifles. When such a seer is born into the world, the world is attracted to him as iron is drawn to a magnet. Hence we can realise the meaning of the story that the Magi from the East went to see the divine child in the manger and worshipped him. Such seers exercise a compelling influence on the world, and it is through their efforts that noble heights of spiritual perfection are revealed to the astonished gaze of the pleasure-seeking sons of men, and the evolution of a spiritually perfect humanity is rendered possible.

Now, gentlemen, what were the conditions of life in India when Sri Ramakrishna Paramahansa and Vivekananda were born. The influence of western education had been already widely felt. The grand old religion of India had degenerated into a mass of unmeaning ritual. People permeated with Western thought had broken into open rebellion against the old order of things in the Indian religious world. The West itself had long been in the process of materialisation. The mediaeval world had given place to the modern world, and spiritual ideals had been displaced by material ideals. Napoleons and Rockefellers are the ideals where once St. Francis of Assisi and Ignatius Layola owned the allegiance of men. The descendants of people who once thronged to the Holy Sepulchre to wrest it from infidels remain with folded hands, unless self-interest drives them to war. Even the missionary, who owned no

Lord but God, and who once had such prestige that the Pope could compel a crowned sovereign to come with a hair shirt on and do penance at Canova, has consented to become the unofficial vanguard of victorious *Christian* armies in *heathen* lands. In the realm of thought, science began to be honoured in preference to speculation, and the analysis of the external world was respected more than the perception of new spiritual truths. When this civilisation was brought into this ancient land, the minds of the people which had become enfeebled by centuries of oppression succumbed to its irresistible fascination. When people awoke to the fact that the long night of tyranny was over, and that the dawn of settled government had begun, they felt that the civilisation which could work such wonders must be admirable in every respect. Security of person and property was re-established in a land where a man who went to sleep in his home had no certainty that his eyes would open next morning on the familiar walls of his house. Liberty of speech was conferred on individuals who had long been denied the natural right of every human being to speak what he thinks. When this new civilisation was thus brought prominently before the eyes of men, what was the state of religion in this land? The religion of Sri Krishna, Sri Sankara, Sri Ramanuja, Sri Chaitanya had become a mere mass of meaningless ritual. The grand religious truths which India had once proclaimed in trumpet tones had been forgotten. The result of this ignorance of the great truths of our religion, and the tendency to overpraise the greatness of the Western civilisation owing to the practical benefits it conferred upon the nation, was that there ensued an utter chaos in the spiritual world. Mushroom religions sprang up, and decayed. Ram Mohan Roy wanted a new Theism, as if Theism had to be taught in a land like India; Keshub

Chunder Sen tried to found a faith which was some miserable compromise between Christianity and Hinduism, and to label it a religion; Swami Dayananda Saraswati wanted to start an Arya Samaj. Thus the air was full of the din of discussion, and while every man of ability wanted to win applause by starting new faiths and proclaiming new dispensations, few cared to realise the great truths that had been discovered by the sages of India. It was at this juncture, there was born a great sage, who was destined to re-illumine the torch of religious knowledge that, after having been handed down from a dim and hoary antiquity, and after having shed lustre on the whole world, had gone out during the later Moslem period and the early British period, and to bring back to the ancient fold the sheep that were roaming without a shepherd. Sri Ramakrishna belongs to the noble band of sages whose blessed feet have trod this sacred land of ours, and who have laboured for the salvation of humanity. He and Swami Vivekananda were born under such conditions and were destined to succeed in their attempt at opening the eyes of the people of this land to the grandeur of their spiritual inheritances, and enabling them to live up to the great ideals which had been proclaimed by the blessed ones in this holy land.

It will not be possible to understand aright the career of Swami Vivekananda without taking a brief survey of the life and work of Sri Ramakrishna Paramahansa. Sri Ramakrishna was born in 1833. He was the son of Khudiram Chattopadhyaya 'a man pure in mind, handsome of figure, straightforward, and independent' and Chandramani Devi, 'who was a pattern of simplicity and kindness.' Sri Ramakrishna had from his childhood a strong religious bent. Even his childhood pleasures used to take the form of enacting religious dramas along with his playmates. He could not take kindly to that which goes nowadays by

the name of learning, and which is nothing more than the storing of the mind with words. He entered as a priest the temple of Kali at Dakshineswar, and began to look upon the image of the Goddess Kali as his Mother and the mother of the universe. He prayed to her ceaselessly to reveal herself to him, and bring him light. He went through twelve years' *tapasya*, and succeeded in going beyond name and form, in perceiving the Divine radiance that shines through all things and illuminates them, in realizing his oneness with that which is

'At once the soul of each and Lord of all'.

(Coleridge)

He received some training from a Sannyasini, and a great ascetic called Tota-Puri instructed him in the grand philosophies of India. Now he began to realise the spiritual ideas as taught in the various religions, and attained to the realisation of the great truth that the various religions are so many golden gateways to the temple of Truth. He was also able to perceive that religion is realisation, and not a mere matter of belief. By this time the world had become aware of the fact that a great Teacher had been vouchsafed to India, a man who was destined to rescue the Sanatana Dharma from the many perils that threatened it and restore it to its legitimate position in the hearts of men. Disciples crowded round Him, and He gave them freely out of His infinite store of spirituality; the person who was His most beloved disciple, the one about whom He prophesied great things as one who would some day make his name respected by the whole world, was Swami Vivekananda.

Swami Vivekananda, was born in 1862. He belonged to the caste of the Kshatriyas, which had on more than one occasion achieved new triumphs for the spirit. He was the son of Visvanatha Datta, an attorney-at-law and,

was named Narendra Nath Datta. The grandfather of the Swami was a very religious man, and became a sannyasin in the evening of his life. His mother had such a remarkable memory that she could remember anything that she heard, or read but once. The story goes that Vivekananda's mother prayed to the God Viresvara for a son, and that the Lord promised that he himself would be born as her son. This may be only an instance of the 'dialogic process' that Professor Max Muller refers to in his book on *Sri Ramakrishna* : but still it is valuable as showing the consciousness in Indian minds that there is nothing strikingly great in this universe but has an element of divinity in it. Narendranath was from his youth an unselfish and highspirited person. While yet a child his heart went out to the poor. Whenever he saw a mendicant, he would rush into his house to give him alms, and gladly give him whatever cloths he could lay his hands upon. An incident of this period of his life will show what a plucky child he was, and how there was to be seen in him the fearlessness and resourcefulness that distinguished his later career. A party of his relatives took him on a boating excursion. One of the party had sea sickness, and he vomited on board. The boatmen refused to allow the party to leave the boat unless they cleaned it. Words ran high and the party was in danger of getting a good thrashing. Narendra slipped out of the boat unseen, espied two soldiers at a distance, and made signs to them to come to the boatside, and succeeded in bringing them there and rescuing his friends and relatives. That the child is the father of the man is shown also by another incident of his early life. He used to assemble his comrades, and propose to them that they should play at meditation. Strangely enough, he could even then concentrate his mind and go into a trance, while his young companions used to look on

wonderingly. It is said that he would then snatch the holy thread from the shoulders of his Brahmin friends, saying, "You say you are Brahmins and yet cannot meditate. See, I can meditate on Him and perform Yogic exercises. So I ought to wear the holy thread and not you." His memory was marvellous even when he was a child. He had a passion for music even from his early life. He cultivated his powers of concentration to such an extent that he could sing, keep time to his songs, and play the songs on a musical instrument at one and the same time. During his youth even, he was against the sexual instinct : and whenever he was told, after he purchased images of Gods, that a certain god had a wife, he would wring the neck of the idol and throw it into a well. As he grew into manhood, he became a close student of English philosophy, and while he was at College, he sent to Herbert Spencer a criticism of Spencer's philosophical doctrines. Herbert Spencer was very much pleased with him, and wrote very appreciatively of this criticism, and encouraged him in his inquiry after truth. The study of western philosophy led him into agnosticism, and for a time he remained a staunch agnostic. While at college he took considerable interest in sports, and was a good athlete. Soon after he left college, he came under the influence of Brahmoism. He began to rail at Hindu idolatry and admired immensely the new dispensation. He used to lead the choir in the *Samaj* or the Brahmo place of worship. He was profoundly touched by the preachers of the new faith shedding tears in the pulpit, while exhorting their hearers to worship God. He thought that they must be seeing God to be moved so profoundly by the name of God. He went up to the shining lights of Brahmoism, and asked them if they had seen God. When he was met with a negative answer, he turned his back on the

new faith once for all, and relapsed into his old agnostic ways of thought. At this time there was a relative of his called Ramachandra Dutta. He was a disciple of Sri Ramakrishna Paramahansa. He told him that there was a saint at Dakshineswar, a man who was in ceaseless communion with God. Vivekananda thought and said that the alleged Saint must be one of the numerous rogues who imposed upon the ignorant and credulous Hindu public. Still, at the persuasion of Datta, he went to Dakshineswar. Sri Ramakrishna at once recognised him as the man for whom he had waited so long. The first interview between them is affecting to a degree. Sri Ramakrishna asked him if he could sing religious songs. Vivekananda said yes, and sang two or three exquisite songs in his marvellous voice. Sri Ramakrishna was so profoundly affected by the songs that he was rapt in the contemplation of God and remained in a trance. Vivekananda at last took leave of him, promising him that he could look in some other day by himself. At this time he had not realised the greatness of Bhagavan Sri Ramakrishna. When he went there on the second occasion Sri Ramakrishna touched him with his hand. Vivekananda used to say that then a blissful tremor ran through his frame, and the world vanished from his view, the only object that filled his sight being the figure of Sri Ramakrishna. From that day forwards he was a changed man. He would go very frequently to Sri Ramakrishna, and finally became his inseparable disciple. Sri Ramakrishna had the highest admiration for him, and regarded him as the greatest of his disciples. He said that he would shake the world to its foundations by his intellectual and spiritual powers. They used to remain together even after the other disciples would leave them. Such was the great love between the two, that neither could bear to be away from the other. When Sri Ramakrishna passed away on

the 16th August 1886, his disciples resolved to give up the worldly life completely and remain together cherishing his memory, and following the ideals he had always striven to place before them. This was a time of trial for them, for their relatives combated this madcap resolve as they deemed it, and tried to bring them back to the common, worldly ways of thinking and acting. But with the example of the great Renunciation of Sri Ramakrishna before them, and all their higher nature called into play by his irresistible influence, they persisted in their new life, and succeeded in winning golden opinions everywhere. Some time afterwards Swami Vivekananda felt that he was weary of the dull town-life, and wished to go away by himself into the Himalayan solitudes where Nature is throned at her grandest, and meditate on God. Some of his co-disciples could not bear to leave him, and so they went with him. But one night he left them, and went alone to the father of mountains. After some years of travel and meditation, he came down from the heights into the world of men. He went to Khetri, where the Maharajah became his disciple. Then he went along the west coast, and he was at one time the guest of Mr. Bal Gangadhar Tilak. He then went to Mysore, where he stayed with the late Sir K. Seshadri Iyer. It is said that he gave the Maharajah a piece of his mind, but the Raja felt the greatness of the man and bore no resentment, and begged him to accept some present at his hands. The Swami accepted a hookah which was of very fine workmanship, but he presented it to the first man that he met in the street. From Mysore he went to Cochin, and thence to Travancore. When he went to Trivandrum, he stayed with my father, Professor Sundararama Iyer. Here I shall, with your permission, indulge in a bit of autobiography. I was then a student in the Junior F.A. class, a young lad who knew nothing

about religion or philosophy. I can well call to mind the regal air with which he stepped into our house, and asked me to hand to my father a letter of introduction which he had brought from Cochin. Within a short while after he and my father met and conversed, my father came down and told us that the swami was a marvellous man. He stayed at Trivandrum for some days and there made the acquaintance of Professor Rangachariyar. While at Trivandrum he won friends and admirers wherever he went, and all felt that a great soul had been born in India. From there he went eastwards, and finally he came to Madras. In Madras he soon had the leading men among his admirers, and the students idolised him. At this time the Parliament of Religions was held in Chicago. It struck the minds of some people here that it would be a good thing if Swami be sent to the Parliament to represent Hinduism. He was ready and willing to serve his beloved motherland. Funds were subscribed and he went to America via Japan. He admired the Japanese immensely, and expressed the idea which has been echoed and re-echoed a thousand times, that Indian students should go and study in Japan. In a letter from Japan he wrote: "only I want that numbers of our young men must pay a visit to Japan and China every year, especially the Japanese to whom India is still the dream land of everything high and good. And you, what are you? Boobies taking twaddle all your lives, vain talkers what are you? Come, see these people and go and hide your faces in very shame." When he went to Chicago, his little stock of money had run out and he was for a while on the verge of starvation. One day while he was disconsolately walking about the streets, an old lady who was somehow struck with his appearance and costume, accosted him and asked him his business. Hearing from him what he was about, she asked him to

dinner intending to divert her lady friends by exhibiting this curious specimen of Eastern humanity. But she and her friends were pleasantly surprised when they realised the greatness of the man. They of course could not understand his philosophic expositions, and invited a professor of philosophy to meet him. He met Vivekananda and had an accurate idea of the rare talents displayed. He introduced him to Dr. Barrows, the President of the Parliament of religions, and the latter put him down as the representative of Hinduism in the Parliament. An American paper says: "On either side of Cardinal Gibbons were grouped the oriental delegates, whose many coloured raiment vied with his own in brilliancy. Conspicuous among the followers of Brahma and Buddha and Mahammad was the eloquent monk Vivekananda of India, clad in gorgeous red apparel, his bronzed face surmounted with a huge turban of yellow." When his turn came to speak, he had not prepared a speech, but he bowed to the Goddess of speech and addressed the great gathering. This is what we find at p. 101 of the *History of the Parliament of religions*: "Swami Vivekananda of Bombay, was next introduced. When next Vivekananda addressed the audience as 'Sisters and brothers of America' there arose a peal of applause that lasted for several minutes." Well-known as this first address of swami Vivekananda is to you all, I shall take the liberty of reading to you the opening sentences of this marvellous speech. "It fills my heart with joy unspeakable to rise in response to the warm and cordial welcome which you have given us. I thank you in the name of the most ancient order of monks in the world; I thank you in the name of the mother of religions, and I thank you in the name of the millions and millions of Hindu people of all classes and sects." I need not trouble you with any

remarks about his epoch making paper on Hinduism which brought him such celebrity and did so much to restore to India the respect of the nations, which once she enjoyed in a liberal measure. *The New York Critique* said: "He is an orator by divine right, and his strong intelligent face in its picturesque setting of yellow and orange was hardly less interesting than those earnest words and the rich, rhythmic utterance he gave them." *The Review of Reviews* described his paper as noble and sublime. *The Iowa State Register* said: "The workings of his mind, so subtle and so brilliant, so well stored and so well trained, sometimes dazzled his hearers; but it was always a most interesting study. Vivekananda and his cause found a place in the heart of all true Christians." *The New York Herald* said: "Vivekananda is undoubtedly the greatest figure in the Parliament of Religions. After hearing him, we feel how foolish it is to send missionaries to this learned nation." Here it must be pointed out that though his eloquence and learning were such that he carried everything before him, yet the tremendous nature of the odds against him and the unpreparedness of his western hearers for the new mission which he was charged with by the Lord, can be gathered from the description of the way in which his closing address, preaching the harmony of religions, was received. *The History of the Parliament of Religions* says at p. 171: "Swami Vivekananda was always heard with interest by the Parliament, but very little approval was shown to some of the sentiments expressed in his closing address". That this state of things should have been changed in two years, that Indian thought should have permeated to a very appreciable extent the American world in such a short time—bear ample and convincing testimony to the great gift and the wonderful perseverance of Swami Vivekananda. "The most learned societies in

the land vied with one another in honouring him with, invitations to lecture before them." Before the first year was over he had two proclaimed disciples, Madam Louise who became Swami Abhayananda, and Mr. Sandsberg, who became Swami Kripananda. A New York letter of January 1896 says: The swami gathered round himself, from amongst the most heterogeneous classes of society a large and ever increasing following of sincere men, and woman animated with the only desire to pursue truth for truth's own sake." At the end of 1895 he went to England and spent three months there. He returned to America on the 6th of December. On his return he began his classes and Sunday lectures. In February 1896 Dr. Street became a Yogi and assumed the name of Yogananda. He then left for England, and from there he came to India. In England also Vedanta got a firm hold on the minds of the people through the eloquence of the Swami. His return to India and the warmth of the welcome accorded to him by the grateful people of this land are well-known to you all. From Colombo to Almora the spiritual hero went receiving ovations everywhere and evoking enthusiasm for our religion by his eloquent addresses. I hope to place before you to-day some of his dreams for the regeneration of our dear motherland, dreams which were dear to him, and which we ought to try to realise if we really yearn for the betterment of our country. He again went to America to preach the Vedanta. He was present at the Paris Exhibition, and delivered lectures which were highly spoken of by the Press. From Paris he went to Constantinople in company with Mr. Blois, a distinguished French writer, and thence to to Bombay. He went from there to Calcutta. His health had given way under the continuous strain he had been under ever after he appeared in the Parliament of Religions. He once said in a speech at Almora: "This is the land

which, since my childhood, I have been dreaming of, in which to pass my life and as all of you are aware I have attempted again and again, to live here for ever, and, although the time was not ripe, and I had work to do and was whirled outside of this holy place, yet it is the hope of my life to end my days somewhere in this Father of Mountains, where Rishis lived, where philosophy was born.....I sincerely pray and hope, and almost believe my last days will be here of all places on earth." This boon was granted to him, and on the 4th July 1902, at the Belur Mutt on the banks of the sacred Ganges near Calcutta he passed away.

(To be Continued)

CASTE SYSTEM AND VEDANTA.

BY CHINTAMANI TIRTHAKAR

The so-called caste system of India is a very much misunderstood and misrepresented social division of the people. The misunderstanding is due partly to the want of recognition of the spirit which prompted the ancient seers to organise Indian society and partly to the loss of tradition which connected the old with the new. But the misrepresentation is explainable only by the wantonness on the part of interested people who are responsible for it. For a correct understanding of the real significance and purpose of caste as it prevails in India, we have only to study them in the light of the caste-elements observable in the records of Vedic civilisation; for, the Vedantic conception of caste cannot be anything new and different from that of the Vedas.

In connection with the classification of the ancient people of India, two kinds of divisions are generally referred to by Vedantic writers—*Varna* and *Asrama*. The word *Vārna* is derived from a root which literally means to depict. Hence, as applied to people, *Varna* came to mean that which depicts a people. The description of a people may be with reference to their physical qualities or with reference to their mental qualities. In the former sense it signified the colour which, according to the modern ethnological science, forms the distinguishing feature of tribes or races. In the latter sense it represented 'honour' or 'virtue' which determines the nobility of a people and separates one class of them from another. Similarly the word *Asrama* is from the root, *Sram* to work or labour,

and signifies the order of life of a person which imposes on him the special social and religious duties. We shall see later on how these two divisions are connected with each other; and how the latter enables us to understand the significance of caste system as it exists at present in India.

There are ample evidences both in the Vedas and the Zend Avesta to show that the original Aryans, wherever might have been their ancient home, should have led a settled agricultural life in it, before they came down and inhabited the fertile and sunny valleys of the Indus and the Euphrates. Though of one race, they could not all have been of one tribe. There are records to show that they were composed of several exagomic *Gotras* or tribes each possessing a partiality for a particular denomination of God of their own. But the equality and identity of these gods, mentioned in the Vedas, the common symbology of language and rituals—all tend to prove that the several tribes formed one homogenous whole race. Unity in variety seems to have been their law of life from the very beginning.

In a land where all were of one race, all had equal social and religious privileges and a common communal interest, there could have been no necessity for observing any kind of social distinctions. A priest or warrior, a tradesman or an artisan, however much his profession might have varied from those of others, was an Aryan by birth and had equal privileges with all in all matters of social life. From the carpenter who built the sacrificial *Vedis*, to the professional wielder of the axe which sacrificed the animal, each had his own *mantras* to chant, each had his due share in the sacrifice. Only while officiating in their several posts, certain order of dignity and honour was ascribed to each in accordance with the nature and responsibility of the work done by him. But outside their posts, they were all equal

members of a social republic, making allowance, of course, for all such natural inequalities of age, culture and position in life. Was there, then, nothing of the now-existing caste system among the Ancient *Aryans*? Were there no elements in their social heirarchy which led to the subsequent development of castes in the land of their adoption?

Caste is purely a social arrangement giving stability to society in its graduated progress towards a higher end; and such an advanced society as that of the ancient Aryans could not have been without some such organisation, some such scheme of social culture. A society depends for its progress on the fitness and capacity of its individuals to secure the communal needs of that society. That which characterises and differentiates the individuals is also likely to characterise and differentiate the component groups of a society that may be formed out of them for economic purposes. The division into *Asramas* is what pertained to the life of individuals. By a study of the principle of differentiation, underlying this classification of individuals we are sure to arrive at the element on which the social scheme of the Aryans was developed. There could have been but one law of differentiation in the social aspect of phenomenal life. What led to the necessity of distinguishing man from man, should have also operated largely towards the differentiation of social units.

Four *Asramas* are mentioned as pertaining to the *Dvijas*. All are born *Sudras*; and the *karmas* or duties which they perform give them the status of *Dvijas*. The Aryans in general were entitled to perform the Vedic *karmas*. But no *karma* can be performed by any unless he is initiated by an expert into the secret of *karma*—the method of performing it and the end to be realised by it. This stage of initiation and study is called *Brahmacharya* which

means the life of celibacy and apprenticeship passed by a *Dvija* boy in the study of the Vedas, and in which he fitted himself for the more responsible coming life he had to lead as a man of the world. Next commences the stage of a *Grihastha* or a householder on whom devolved the duty of preserving the race, protecting immediately the family headed by him as also others on whom depended the well-being of the community, such as those who have either not entered the status of a householder or have renounced the world for a higher spiritual life. Then comes the life of a hermit wherein one may continue to lead a married life but it should be one of austerity and penance. A *Vanaprastha* or hermit should live outside the pale of society in a forest or secluded place and is not bound by the laws of society. Lastly comes the stage of the life of a *Sannyasin* who gives up everything and lives entirely in God. He is entirely free from any social obligations; though he has to rely upon the charity of men for his daily bread, he shall not add in any way to the burdens of the community. Properly speaking this classification of the life of a *Dvija* reduces itself to two stages only—the religious life of a man who lives in society and of him who has renounced society for the higher life of meditation on God. Prayer and Sacrifice to Gods formed the favourite form of religious worship of the Ancient Aryans. Hence, a man so long as he lived in society had to perform *Vedic Karmas* in the form of communal sacrifices, offering oblations in fire which symbolised the cosmic energy or spirit. But when a man renounced society and freed himself from social obligation, he had to identify the external sacrificial fire with the internal and vital fire of *Atman* (*Atma Samaropana*) before he gave up performing *Vaidika Karmas*. After doing this he should continue the worship mentally in the form of meditation on the *Atman*

within. In the *Aranyakas* meditation on the *Atman* is spoken of as a sacrifice. This is to be understood in relation to the *Upasana* of meditation on the *mantras* of the earlier portions of the Vedas illustrated by the *Gayatri Upasana*.

Thus according to the teaching of the *Vedas* the purpose of life for every individual was to realise the spiritual unity underlying all the stages of his life by worshipping the same Universal Spirit either externally or internally in accordance with the nature of the life chosen by him. The same purpose and ideal seem to have guided the life of society also. The aim of society was to realise the solidarity of man by seeing the same power work within and without in all the individual members of society in every one of its diverse forms. Unity in variety formed as it were, the core of Indian thought and life. Whatever was the purpose, industrial, social, political, or religious, to serve which the Aryan society was organised, it is certain that it was based on the ideal of unity and renunciation. One of the well-known prayers of the Vedic teacher is,—“May He protect us together; May He feed us together; let us show valour together; let this be the study of the strong; let us not hate each other.” Om! Peace, Peace, Peace!

The ancient Aryan society could not have subsisted solely on sacrificial worship and the performance of religious duties. We have ample evidences to show that the Aryans possessed great culture and civilisation and had a well-organised society. Such a society should have had many needs to attend to. The acquisition of wealth, the protection of common property as against others, the distribution of work inside the community in accordance with the capacity of individuals, the preservation of internal peace and order by efficient government, the education

and moral culture of its individuals, all these were necessary to ensure progress and had to be secured consistently with religion. So their society became classed into a number of economic divisions, without giving up their national ideal of religious unity. Some were required to perpetuate traditional culture, stimulate wholesome thought and learning and use their intelligence to legislate laws and organise institutions, others were necessary to enforce these laws, to look to the good government of society and to fight its wars and protect it from foreign aggressions. Some others were also required to be apportioned for increasing the communal wealth and keeping up the industrial activity. Thus their society seems to have been divided into the three main classes—the Brahmins, the Kshatriyas, and the Vaisyas, collectively known as the *Dvijas* or the twice-born. In the *Zend Avesta* also the followers of Ahura Mazda are divided into Atharvas, Rathaesvas and Vastriya correspondingly to the three superior-castes of the Vedic Aryans.

In the *Vedas* the words, *brahmana*, *Kshatriya*, and *Vaisya*, occur, but nowhere they are mentioned as forming the *Varnas* or castes of their society. Here, all the three castes seem to have enjoyed equal privileges. They are all *Dvijas* equally entitled to the performance of Vedic rituals except when they are engaged otherwise, they cannot give up their *Karmas* but have to perform them at least in a way suited to their avocation in life. On account of his intellectual pursuits the Brahmin was more leisurely and had his time not taken up with active service; consequently, he became better fitted to perform Vedic rituals and conduct public sacrifices through common fire in which all can participate. But the other classes whose time was taken up with busy work necessary for the maintenance of society, cannot afford to engage themselves in

leisurely sacrifices which used to last over days and months. Such men, though they lived as members of society, became *Aranyakas* for the purposes of religious worship. Meditation on the *atman* or mental worship alone was what was possible to them whose *karmas* had to be other than sacrificial rituals, such as war, trade, &c. Thus alone we can account for the two fold division of the *Vedas* into the *karmakanda* or the ritualistic section and the *Gnanakanda* or the section teaching the knowledge of Brahman, and the two-fold division of the *Vedic Dharma* into *Pravritti* or worldly activity and *Nivritti* or freedom from it. Thus the principle of division which was applied to the stages in the life of an individual also became applied to the organisation of society.

Though according to the *Vedas* war and such other activities were recognised duties of the Aryans, their exclusive devotion to the sacrificial rituals, made them teach only the efficacy of *Vaidik karmas* as leading to the realisation of the real nature of the *Atman*. But the Vedanta which included within its scope even the activities of the post-Vedic stages of society had to extend the significance of *Dharma* and to include under it all that may be called *Karya*, or any kind of work that a society-man is obliged to do as an active member of the society. Sri Krishna, referring to war as a duty of *Kshatriya*, says in the *Bhagavadgita*: "O Partha, it is (only) the happy *Kshatriyas* that come by a war such as this, which has unsolicitedly arisen and is an open door of entrance into Svarga." The commentators explain that war to a *Kshatriya* is a sacrifice and should be performed as such: To the *Pravritti* and *Nivritti Dharmas* every Aryan was entitled. But the *Brahmins* had always to practise *Pravritti* by the performance of sacrificial *Karmas*; while others had the option of practising it either in the form of war and such

other actions forming their caste-duty; or in the form of sacrifice while released from other duties they enjoyed leisure. Says Manu—"The sacrifice of the Brahmin is meditation, the sacrifice of the Kshtrya is protection, the sacrifice of the Vaisya is acquisition of wealth, and the sacrifice of the Sudra is services." The only passage in the Rigveda bearing on the caste-aspect of the social division of the Aryans, appears in the tenth *Mandala* wherein the *Brahmanas* are figuratively spoken of as the head of the universal *Purusha* or *Virat*; the *Rajanyas* as His arms and the *Vaisyas* as His thighs and the Sudras as His feet. If *Virat* is made to represent the Aryan Society, and all kinds of human activities are conceived as the manifestations in human bodies of the universal energy of this *Virat*, the meaning of this passage becomes clear. This passage which has nothing to do with the modern and unvedic conception of caste, has been understood by some to be a later interpolation into the Vedas. We will only draw the attention of such to some of the other passages in the earlier portion of the Rigveda itself wherein clear references to social divisions as they prevailed in the Vedic period are traceable.

"Rich Dawn, she sets afoot the coiled-up sleeper,
one for enjoyment, one for wealth or worship.

Those who saw little, for extended vision : All living
creatures hath the Dawn awakened.

One to high sway, one to exalted glory, one to pursue
his gain and one his labour ;

All to regard their different vocations, all moving
creatures hath the Dawn awakened.

Rig Veda I, 113, 5-6.

The only other caste which did not seem to have enjoyed equal religious rights with the *Dvija* castes is that of the Sudras referred to in the *Rik* mentioned above.

In the Vedas themselves we find references to other non-Aryan races with whom the Aryans came in contact. Sometimes perhaps it happened that the Aryan nobles utilized these alien races for the performance of menial service. It is natural that these foreign servants should have been excluded from the social functions and religious rites of the Aryans. These perhaps should have formed the fourth caste or that of the Sudras or menial servants. Even with reference to this caste towards which the rigidity of social distinction was observed to some extent, the only intercourse that was in a way prohibited was that of inter-marriage. Probably he might have not been also allowed to partake in sacrifices. This is evidenced by the teachings of some of the later Acharyas who imposed birth as a *Dvija* as a condition of eligibility even to *moksha* or freedom.

Some of the oriental scholars, on the ground that some of the teachers of *Gnanakanda* in society are Kshatriyas, have held that the Brahmins and the Kshatriyas belong to two different races, and that the connection between the two is the result of a wise conciliation. This theory which endeavours to truncate the *Karmakanda* from the *Gnanakanda* is against all traditions and *Vaidic* practices which are in observance even to day, and falls to the ground when we take into account the fact that these very Kshatriyas were the initiators of sacrifices. Moreover, as pointed out by us, the *Brahmins* that renounced not society and retired into the forest, had mostly to perform sacrifices and in consequence should have acquired a sort of hereditary proficiency for *karma*. On the other hand the Kshatriyas whose duties led them to have greater recourse to the meditative form of sacrifice, should have naturally acquired professional knowledge of the secrets of *Gnanakanda*. It is no wonder, therefore, that the Kshatriyas, sought the help of professional Brahmins for performing sacrifices and some of

the Brahmins who had no occasion to practise the *Gnanakanda* sat at the feet of Kshatriyas to learn the secrets of it. In the Upanishads even men of other castes are accredited with a knowledge of *Gnanakanda*. We have instances in the *Vedas* themselves wherein even *Antijas* were recognised as teachers of knowledge. Such seems to have been the state of caste as manifested in the early society of the Vedic Aryans.

When our Aryan forefathers spread themselves beyond their ancient home, pushed their conquest, and settled down in India they came face to face with inferior and aboriginal races. Some of these they had to fight against and subdue and others they had to quietly absorb and assimilate before they became well-established in life with a new social polity. This alone can account for some of the un-Vedic elements of caste which are mentioned in the post-Vedic literature of the Aryans. Though the Aryans were endowed with superior culture and power, their instinct for self-preservation never characterised them with the spirit of destruction wherever they went. Despite the differentiating characteristics of other races with whom they came in close contact, their high ethical culture, and their superior instinct for religion made them perceive, even behind the mask of apparent differences, only the solidarity of man. Their interest was not only to preserve all that was good in others and to develop the indigenous institutions of these by giving them a higher interpretation but also to elevate them to their own level and to make it possible to live with these forming one compact body of Aryans. With such an end in view the new social polity of the Aryan settlers in India seems to have been started.

Naturally and as a matter of necessity the Vedic Aryans had to merge their own internal differences and fuse themselves into the aristocratic caste of the Brahmins.

This is borne out by the fact that among the *gotras* of the modern Indian Brahmins, there are some whose founders are either *Kshatriyas* or *Vaisyas* of old. And in the later Sastras dealing with the duties of Brahmins, these are entitled to the *Karmas* of all the lower castes and can adopt any duty to suit the exigencies of time. If the three old upper classes of *Dvijas* had to combine and form the one class of priests they created the other castes from out of the cultured and powerful classes or tribes of other races and assimilated them into their new social polity. The warrior classes of these became the *Kshatriyas* and the mercantile and moneyed classes the *Vaisyas*, and the less cultured and industrial classes, the Sudras of their organisation. We have reason to believe that even the influential priests of some of the civilised tribes of India were raised to the status of Brahmins to make the assimilation complete. Thus the new Aryan society that was organised after they became peacefully settled in India, assumed a composite character combining within itself the elements of racial difference which required gradual fusion. The policy of the ancient Aryans with regard to religion needed no change; no fusion of religions was necessary. The high monistic ideal of the ancient religion could tolerate all forms of worship as leading to the same transcendental ideal of oneness in spirit. All *Karmas* done with whatever aspirations were *Pravritti dharmas*. Only their goal of *Nivritti* had to be pointed out to give a common basis for religions. As religion furnished the strongest element of unification and fusion in Asia the political power of the sovereigns and soldiers, the power of wealth and industry of the middle classes, were all subordinated to the power and authority of religion, were brought under the sway of the theocratic aristocracy of priests though individual inspiration was never destroyed.

Prof. M. Rangacharya, in his Lectures on the Bhagavad-gita, referring to this fact, says :—" As a matter of fact, it has been pointed out by more than one student of European history that, in so far as the survey of European history and European civilization is concerned, progress seems to have been evolved generally, not so much by the aggressive endeavour of the people who were weak and down-trodden as by the insight and readiness of those, who were stronger and higher, to work for the elevation of those that were submerged below them. The force which has propelled all early progress in history has invariably had its origin in narrow aristocratic circles. When, however, culture and capacity become in course of time fairly general among a people, then the privileged aristocracy may, out of an undue regard for its exclusively enjoyed privileges, obstruct sometimes the further elevation and advancement of the common people. In such situations even this obstruction helps popular progress, as history amply demonstrates. Culture, character, courage, and the heroism of self-sacrifice are like carefully cultivated garden-products in the wide field of human civilization. They have grown within fenced areas under special care and watchful tending. That such fenced areas fitted to yield these garden products of civilization have now become wider than before, is no reason why we should consider them to be like the fruit of the wild plants growing on the uncultivated land. If this is at all well understood, it becomes easy to see how the qualifications of the aristocratic *elite* of an old society to serve well their fellowmen are certainly stronger and more numerous than the qualifications possessed by the common plebeian section of that society to work to elevate its own level of thought and life.....In this manner we may see that it is chiefly the cultured and highly placed members of society with special privileges and responsibilities

that were truly able, in the ancient history of all human communities, to win slowly all that accumulated inheritance of good, by means of which it became possible to uplift the whole community gradually to higher levels of discipline and thought and civilization."

Howsoever much the non-Brahmanic classes were elevated and admitted into the religious aristocracy of the Brahmins, howsoever much, these latter classes formed the integral parts of a composite social system and worked for the common good of the community, racial inequality between the different parts was too strong an element to be rooted out all of a sudden. Marriage was strictly prohibited between the different classes. The uncleanly habits of some of the aboriginal classes and the strong desire on the part of the more civilized classes to safeguard their traditional culture and system of manners and purity of life seem to have given rise, to some extent, even to the interdiction of the eating of food prepared by others. And even these rigidities had to be slackened and modified as people advanced. In spite of all these barriers between castes, common religion and worship and common social and political interests have served to weaken the barriers and furnished a stronger incentive to a compact social life.

Instances are not wanting in history to show that not unfrequently, under circumstances similar to those pointed above, the lower classes found their way into the higher strata. In the customs and manners of the Indian Brahmins of modern times and even in the later *Sastras* there are evidences to show that the Aryans who settled in remote corners of this vast continent should have taken girls from the civilised and cultured families of the localities in which they laterly settled. In the Vedas, males and females enjoyed equal rights. Even the females had the privilege of undergoing the initiation ceremony of *Upanayana* as is

still observable in the followers of Zarathustra and is evidenced by the teachings of Manu. In later India in matters of social intercourse, while the males were allowed without restriction, the females were not permitted to do so. While the *Sastras* ascribe the duty of cooking and serving a guest to the housewife, common sentiment attaches greater purity to *Purushapaka* or food cooked by a male than to *Stripaka* or food cooked by a female. Manu has recognised as legal all the *anuloma* marriages or marriages contracted by a male of one caste with girls of lower castes. He even holds that if a non-Brahmin family gives girls to the Brahmins for seven generations they attain the status of Brahmins. In our own times, among the Jats of the Punjab, the caste status of children goes by that of the father. The mother may be of any caste not superior to that of the father. The later redaction of the Sukla Yajurveda, which gives Vedic sanction to many of the distinctly non-Aryan practices of religion is a positive proof that it should have been intended for the Brahminised non-Aryans. Some of the followers of this Veda, though they are recognised as Brahmins for public purposes, are privately held in disesteem and looked upon as *Sudras*, not worthy to be mingled with. The *Vratyastoma* ceremony referred to in the Sukla Yajurveda of Yajnavalkya is intended to purify, initiate and include within the Aryan hierarchy the non-Brahminised elements of a new society.

(To be Continued)

THE BRAHMIC CONDITION OF MIND.

Of all the systems of religious philosophy in the world the Vedanta stands unique in respect of its teachings about man's final destiny and its attainment. It is well-known that modern speculative thought has failed to give a satisfactory solution to all those pressing metaphysical problems which appertain to man's ultimate destiny. In spite of its boasted rational and scientific methods, it has not succeeded in satisfying the cravings of the human intellect for a rational system of metaphysics or even a rational philosophy of life whose ideals and methods can appeal to the human heart and provide satisfaction for the human soul. A dry and profitless system of speculation like the modern philosophy can be of no practical good for humanity, and a science of life which sets up any ideal not in harmony with what the human mind intuitively feels to be the noblest and the best can never take hold of the human heart. It is true that modern thought based on scientific method and reasoning has succeeded in driving away superstition and in making ordinary human thought and action more rational and systematic; but at the same time it has demonstrated the impotence of the human intellect, however trained it may be in scientific thought and method, to grapple with those metaphysical problems which are of utmost importance for man in as much as they affect the highest interests of his eternal nature. It is therefore too much to expect either from modern science which aims at systematising man's experience of physical nature or modern speculative philosophy which, by borrowing the

methods of science, aims at the unification of the totality of human phenomena, that a rational and soul-satisfying philosophy of life may be made possible for humanity. Mere science without religion is light without warmth, a critical and destructive purifier and not a builder of ethical man. Religion is the science of the spiritual; and it is impossible that speculative philosophy or science can ever give any clue to its mysteries. Spirit is beyond the normal experience of the present humanity and so long as the direct experience of the spirit is not attained how can a philosophy of it be possible? Thought and speech cannot attain to the spiritual, as the Upanishads have declared thousands of years ago. It may even be said that true religion is impossible, till that peculiar state of mind in which spiritual experiences are possible is secured by man. Too much activity or interest in the physical and the mental worlds acts inimically towards the attainment of spirituality. Before the advent of science and scientific thought, the popular religions of the day were beneficial in preparing men and making them fit for a theoretical as well as a practical course of spiritual philosophy. The popular religions, of course intended for the people generally, taught them how to live in society and also how to realise the several forms of worship and dhyana so as to enable them to pass beyond to a direct course of study of the Theoretical Vedanta and the Practical Yoga. It is true that they consisted of certain dogmatic teachings and formulae; but at a higher stage, after the devotee has passed the dogmatic to the rational stage, then rationality and usefulness were fully appreciated and understood. In these days, scientific thought has put down superstition and dogmas; pure speculative thought of the West is too intellectual to satisfy the yearning of the heart for the right solution of spiritual problems. In the

light of scientific thought the popular religions appear inexplicable or absurd, so that there threatens at the present time a great danger to the growth of spiritual experience even among the elite of humanity. In these circumstances, we believe that nothing but a serious revival of the study of the Vedanta and the practical adoption of its teachings in life can avert the danger to which the present humanity is exposed. The Vedanta offers a spiritual system of philosophy and also a practical course of ethical life in which both physical and mental discipline forms a conspicuous part, and on that account it is the only system which can satisfy our sense of rationality and at the same time our yearning for the spiritual in the world.

Modern philosophy offers no practical training and suggests no practical rules by which the attainment of spiritual insight and the direct intuitive experience of the spiritual is made possible for man. It either refuses to recognise spirit as a factor in Nature or makes a few vague dogmatic suggestions about it which could serve no purpose. None of the popular religions, on account of their crude and dogmatic nature, can help to revive man's natural interest for a proper understanding of the Spiritual in Nature. It is true that they were able to do something at least by way of preparation for a higher life in what we may call the pre-scientific centuries of the world's history. But in this age of scientific method and criticism, they could do nothing to rouse man to a sense of his spiritual nature and to show that such spiritual experience is possible of realisation even in this life. No religion depending on faith or dogma can accomplish this work; and it is only the Vedanta, with its intellectual discipline of Yoga, that can boldly offer to the world a practical and rational system of religious philosophy which can successfully revive the spirit in man and make

spiritual realisation in this life itself possible for mankind at large, should it, with faith and sincerity, study the truths carefully and adopt the course of life it prescribes.

Direct realisation of the spirit or spiritual experience the Vedānta avers does not form part of our normal experience. The general tendency of human mind is always outwards, in other words, towards physical nature. Attachment to the material or the intellectual side of human nature makes it impossible to realise spirit. For this reason, the mind, must, by training and discipline, be withdrawn from the physical and intellectual aspects of the universe, before it is made fit for spiritual enlightenment. The mind fit for spiritual sight is a peculiar condition which can be brought about only after a long course of study, meditation and other modes of discipline. The mind that can attain to a permanent and stable condition, from which it never deviates even in the midst of physical and intellectual activities is the proper one for the realisation of spirit and attainment of salvation after death. It is very difficult to attain this state of mind and consequently a long course of preparation and discipline is necessary. So long as this permanent mental change is not effected, no one need dream of religious enlightenment; and religion itself must remain an affair of dogmatic faith. It is this mental condition which goes by the name of *Suddha Sattva Samādhi* stage as Sri Krishna calls it. A mind thus well-equipped offers to our mental view the spiritual world; and instead of obliterating the physical and intellectual experiences, it harmonises them with the spiritual so that the tranquillity of mind and its stability can never be disturbed. This state of mind is called the *Brahmic* state, in the Bhagavata, and one who has succeeded in its attainment, is a *Kritakṛitya*—(one who has accomplished his duty in this world) and has only to wait for

liberation from the world of *Samsāra* when the time for it comes. The following quotation from the Gita will, we believe, give our readers a proper idea of what constitutes a mind thus harmonised and the nature of the life of such a person who has this stability of the mind.

“When a man abandoneth all the desires of the heart and rests satisfied in the self by the Self, then he is called stable in mind.”

“He whose mind is free from anxiety and sorrows, indifferent amidst pleasures, loosed from passion, fear and anger, he is called a sage of stable mind.”

“He who is on every side without attachments, whatever may happen fair or foul, who neither likes nor dislikes, of such a one the understanding is well poised.”

“When, again as a tortoise draws in on all sides its limbs he withdraws his senses from the objects of sense, then is his understanding well-poised.”

“The objects of sense, save those of flavor, turn away from an abstemious dweller in the body, even flavor turneth away from him after the Supreme is seen.”

“The aroused senses even of a wise man, though careful, impetuously carry away his mind.”

“Having restrained them all, he should sit harmonized devoted wholly to Me; for, whose senses are mastered, of him the understanding is well-poised.”

“If man, musing on the objects of sense, conceiveth an attachment to these, from attachment arises desire, from desire anger comes forth.”

“From anger proceedeth delusion; from delusion wandering memory; from wandering memory the destruction of *Buddhi* (spiritual understanding); from destruction of *Buddhi* he perishes. But the disciplined self, moving among sense-objects free from attachment or hate, mastered by the self goeth to peace.”

"In that peace the extinction of all pains ariseth for him ; for him whose heart is peaceful, the Buddhi soon attaineth equilibrium."

'There is no Buddhi for the non-harmonized ; nor for the non-harmonized is there concentration. For him without concentration there is no peace ; and for the unpeaceful how can there be happiness ?'

'The mind of him who yieldeth to the moving senses destroyeth the ships upon the waters.'

"He attaineth peace, unto whom all desires flow as rivers flow into the ocean, which is filled with water, but remaineth unmoved—not he who desireth desires."

'Whoso forsaketh all desires and goeth onwards, free from yearning, humble and unselfish, he goeth to peace.'

'This is the Brahmic state, O son of Pritha ; having attained thereto none is bewildered. Whoso at the death hour is established there-in, he too goeth to the Nirvana of Brahman.'

This state of the absolute and perfect tranquillity of the human heart, which we have described in the previous pages as the source of spiritual enlightenment and revelation, is, according to the Vedānta, the only condition that leads to the higher spiritual bliss or happiness which passeth our ordinary human understanding. It is in this condition that the heart of the devotee gets a foretaste of the eternal bliss of Moksha, or final deliverance. The devotee who has attained to this condition is a Jivan Mukta. Even in life he is able to taste the bliss of spiritual enlightenment and of future salvation. The same view, we believe, is entertained by the Buddhist philosophers about this peculiar condition of the human mind ; Buddha calls it Nirvana, a spiritual state of mind which could only be obtained by the highest form of dhyana or meditation. He views it from the negative standpoint as a state of non-

existent-existence, in other words as existence which should not be identified with the fleeting mode of being with which only we are acquainted in our experience. He also calls it a state of absolute and perfect peace without joy or sorrow. On the other hand the Vedānta attempts to conceive it in a positive form as a state of positive existence in which the peace attained is the source of infinite and eternal bliss. Whatever may be the difference in the mode of expression, we believe that the conceptions arrived at are identical in both the systems and that both hold the same views with regard to human destiny and the way to attain it. And the following verses from Edwin Arnold's *Light of Asia* will convince all impartial minds that the Buddhist teachings on the subject, at least of the Northern School, are identical with those of the Vedānta ; and that the differences in expression are due only to the difference in the standpoint from which the subject is received.

• Until—greater than kings, than Gods more glad !—
The aching craze to live ends, and life glides—
Lifeless—to nameless quiet, nameless joy,
Blessed Nirvana—sinless, stirless rest—
That change which never changes !

NOTES AND THOUGHTS.

The last birth-day anniversary of Srimat Swami Vivekananda was celebrated with great eclat. The day opened with *bhajana* and *puja*, and feeding the poor. The one peculiar feature of this year's celebration was the feeding a lot of even dumb animals such as cows. The Swami loved the poor and his whole life was a consecration to their service. The Hon. Justice Sankaran Nair presided over the proceedings and Mr. K. S. Ramasami Sastriar B.A., B.L. read a paper on the Life and Teachings of the Swami which is published elsewhere. Mr. Sankara Nair referred to the universality of the Swami's teachings, his broad heart and sublime love, which found in the lowly and oppressed of every country a God to worship and serve. He would be glad, he said, to follow a teacher like the Swami. It is a disgrace, he said, to the public of Madras that they sleep over the Swami's Memorial Meeting. The meeting ended with a vote of thanks to the chairman followed by *arati* and distribution of *prasad*.

In delivering her message to the Indian woman, Mrs. Sarala Devi Chouduri said:—

"We woman are Annadayanis,—givers of food to the world, glorious is the destiny that appointed us so; and our duties as the natural Annadyani, we perform them well generally, but our responsibility as Annadas in the highest sphere of living we never even give a thought to. The consciousness of it lies dormant in our souls, and rarely if ever our brothers themselves help us to awaken it. Give them burnt chapate and half-cooked rice, the thunder-roars of

their anger will deafen you and threaten you; give them bad moral food—to be self-seeking, lazy or inactive, to be of the world too worldly, to cheat the country of its claims from him—and never a frown, never a shadow of dissatisfaction clouds his face, he is all smile and devotion and attentive to you. Pinch his moral nature, starve his spiritual being but give him plenty of meat and fish and dal and ghee to fatten his corporal being and he is unconscious of the injury done to him. Ah! but the ingloriousness that attaches to us sisters mine. We are God-appointed Annadas ours is the birth-right; ours the divine privilege to be preservers of life physical, moral and spiritual of our children and husbands, of our fathers and brothers. Should we perform our duties partially only and not wholly in the grosser part and not in the finer, everlasting shame and infamy will be our lot and misery and destruction to us and ours will follow in their wake. We are not only Annada, we are also Bahada to the race of men. Each of us is the partial incarnation of Shakti, Prakriti the primeval force that moves and inspires creation. Givers of our life and givers of our strength, let us know ourselves. My brothers, throw open the door of self-knowledge to your sisters, unlock the portals of culture and education to them, and you will be the most to benefit. Inert and dead as you are of my country, we will bring life to you, weak and emaciated as you are, we will bring strength to you, cowed mortals as you are, we will bring in our hands the gift of immortality to you. Should you save yourselves give your women knowledge Nanyah Puntha Vidyate Ayanaya." The realization of this ideal by the Indian woman will not only build up the sturdy Indian manhood but it has also a message to give to the world, a grander ideal for world's civilization.

"In this life two ordinary houses are sufficient for thee : one to dwell in, the other to contain the treasure of the Moslems. See thou to it! Purchase the next world with this ; so shalt thou win both !" So wrote Caliph Omar to one of his generals meaning thereby that good works and a righteous life here will secure everlasting life.

———(o)———

We deeply regret to announce the death, from pneumonia of Miss. Henrietta F. Muller at Washington D. C. on the 4th of January last. To many of us Miss Muller during the years 1897 and 1898, was a familiar figure, and none of us can forget the many noble deeds by which she established the sincerity and ardour of her interest in the movement. Many of the world's generous causes have a similiar tale to tell. But the cause of woman and her Education was that *par excellence*, which found in her its steady and unswerving advocate. Miss Muller was educated at Girton College in its early days and to the end of her life would occasionally add to her signature the letters B.A., (cantab).

———(o)———

THE INDIAN SAINTS I.

SAINT TULSI DAS.

"Whenever virtue subsides and irreligion prevails, know ye that I create myself for the preservation of the good, for the re-establishment of virtue and the destruction of evil—" says Bhagawan Sri Krishna.

So, Nature repeats herself and a band of illustrious men come forward to help mankind from time to time. Instances are

not wanting, for, every page in history bears testimony to this fact. Spiritual leaders have come and gone and many are yet to come. There have been many Krishnas, Buddhas, Christs &c, all over the whole world. But India, the motherland of Religions, has produced a good many of them whose lives will be written in these pages. After Sri Krishna's time, the tyranny of the Brahmins resulted in the appearance of Lord Buddha, who preached piety, love towards living beings, etc. In course of time, Buddhism also became stale, and the corruptions that led into it hastened its down fall. Suddenly the Great Sankaracharya appeared on the stage and effected a thorough change in the spiritual India. He established throughout India several centres, or *mutts* or religious institutions which remain to the present day. Sankara retired and Ramanuja incarnated. He preached love as the most important factor and his large heartedness was highly remarkable, for he allowed all people to listen to his teachings without distinction of caste or creed, unlike Sankara who restricted his teachings to the Brahmins. Ramanuja began to preach from the tops of Gopurams and platforms. After his time there followed saints like Ramanand, Madwacharya, Kabir etc and Vaishnavism became the order of the day, so much so that a Vaishnavite would call a Saivite, a heretic, and *vice versa*. Such things should not be allowed to continue. Some one must come forward to preach the oneness of the doctrines of these two sects and Saint Tulsi Das was born of a high class Brahman parents in the village of Rajpur in the Banda District. It is stated that the Devas went to Lord Narayana and requested Him to incarnate on earth to re-establish virtue and to preach unity in Religion. He accordingly ordered the sage Valmiki, the author of Ramayana to incarnate on earth and a son was born to a Brahman named Atma Ram.

(a) During boyhood every Brahman must study these as well as learn Mathematics, Neethi Sastra (code of morals), and certain other subjects such as rudimentary knowledge of Astronomy, science etc. Now-a-days it has become the order of the day to send him at the age of five to the English schools without caring a bit to know about his own religion or the above rudimentary principles.

According to the Hindu custom, the child was named "Tulsi Das" on the twelfth day. Tulsi Das lived during the time of Akbar, the Great, the then Emperor of Delhi. The boy being a Brahmin was sent to school, in his fifth year, to commit to memory "Amarakosa" or the Sanskrit Dictionary and the rudiments of Grammar, etc.

When he was twelve years of age, he was married to a girl named Mata Devi who had received high (b) home education in duty, religion, and morality. It is believed she must have had a good system of education, for it was she (c) as we shall see, who was instrumental in the making of "Saint" Tulsi Das. She was a dutiful wife, a good councillor and a true lover and would undergo all difficulties of a family without murmur. This led Tulsi Das not to bear her absence for a single moment.

His father was serving under the Emperor who showed the greatest regard and love towards him and also towards his son Tulsi Das. One day, the Emperor asked Tulsi Das to accompany him on a round (d) through the town to which he consented and thus went out for a short time leaving his wife at home to his mother's care. On that day, her brother came from her mother's house and informed her of her mother's illness and that she was very anxious to see her. On hearing those words Mata Devi felt very sorry and her brother immediately consoled her saying that she wants to see her after a very long absence. Then Mata Devi went to her mother-in-law and prostrated before her as is the custom even to-day. This prostration to the relatives of her husband of the

(b) The Hindu mother at home teaches her daughter during the latter's girlhood the rules of morality, and conduct, religion, daily prayer, and about the duty she owes to her parents, husband and his relatives and to the guests and elders. She also receives knowledge of mathematics and other sciences to the extent that would be of help to her in her daily life. This kind of education at home makes her an ideal girl, a dutiful and loving wife, a kind mother and an useful old member. They also receive instruction in music, needle work, etc. The so-called reformers want western ideas and western education which would surely prove dangerous to the Hindu females. Enough if she learns the above useful knowledge, for, she does not go out to accept a post in an office or become a lawyer etc.

(c) Prahalada, Dhruva, and several others were initiated by woman which proves what kind of education woman would have received in those days at home.

Hindu wife, shows the regard, the love, the duty she owes to them. Having prostrated, she requested her to allow her to proceed to her mother's home as her mother was very ill. The mother-in-law granted her request and she followed the messenger to her home.

When Tulsi Das returned home, his mother narrated to him all that had happened there and he became much dejected and, started at once for his father-in-law's house as he could not bear his wife's absence. It was dead of night and was raining heavily. Still he would have his way. He would not bear loneliness. So he went on crossing rivers and mountains and forests. On the (e) way, he had to cross a river which was in full flood. He could not find any man or boat to take him to the other side of the river. He saw something floating, which was a corpse, and having caught hold of it, he managed to cross the river and thus, with difficulties he arrived at his wife's home. All were fast asleep. He tapped the door for a time but to no purpose. So he came round the house to search for an opening by which he might get into the house. At last he found something hanging by the window of his wife's chamber. He caught hold of it and got into the room easily, as almost all the houses in a village were and are still built of mud walls and thatched roofs.

As soon as his wife heard the noise, she was startled and asked who that person standing by her was. On his reply, she found that to be her own dear husband. She regretted very much for his action and asked him how he had managed to arrive at that place at that hour of night. He told her that he caught hold of the rope which, as he said, was tied to one of the windows in her bed-chamber thinking that he might easily get into her room as the door was locked. She was very much surprised to

(d) In those days the Hindu or the Moghul sovereign used to go about the town especially during the night, to see personally how the people fared under his rule and whether anybody was making any remarks or comments on his actions, so that such visits might prove to him as occasions to correct his own wrong doings.

(e) In those days, there were only a few solid, grand trunkroads and people had to go about the country thro' footpaths over fields and topes, and rivers were crossed through temporary bamboo bridges or by boats. Only in this way, commerce was going on and it was comfortable to them.

hear his words and requested him to show her the rope which he caught hold of. She brought a light, went near the window, and to their surprise, they saw a large serpent hanging down from the top of the wall. He also narrated to her how he had managed to cross the river on his way. His concentration of mind towards his wife made him forget the risks of life he was undergoing.

She regretted very much for his uncontrolled will and addressed him thus: "Ah! my life's dear! Whoever will dare to act in this way at dead of night? Although you are wise enough, yet I request that you will kindly hear my words. Is it not on account of this bare material body and the love you bear towards me that you left your own parents, crossed the mountains and rivers, and forests and at last came to this house? You have caught hold of a huge serpent in getting into this room. When I consider your actions, it seems to me that you are not in sound mind. What would have been your fate, by this time, if the serpent had fixed its fangs of poison on you? Whom would you love then? This life is *maya* or illusion. Life is short. This material body is not permanent and it is unstable and undergoes destruction. It is like a bubble. Such being the case, you will please control your will from this day forwards and don't allow it to let fall into lusts' nest. Lessen the love you bear towards me which made you forget your own self and do such wrongful and mean acts. If you consider deeply just for a moment, you will find that everything in this world undergoes destruction. So if you love the Lord Narayana with one-hundredth part of that love you bear me, you are sure to attain *Mukti* in the other world and fame in this world. Your name will live for ever behind you, and you will be an example of love to God as long as the sun and the moon exist. Men come under woman's influence and know not what to do. Woman can be compared to Agni and they consume men. Don't you remember the fate of Indra, the king of the Heavens on account of his love towards Ahalya? Of Ravana, on account of his love towards Sita, the incarnation of a dutiful wife, kind and sympathetic Mother and the moral Queen? See how the sage Viswamitra suffered on account of

an Apsara woman. Instances can be multiplied and all these have occurred because on account of the wrongly placed 'love of woman-kind.' Man loves his wife and children and longs for money and thus becomes deeply immersed in the Ocean of *Samsara* and never thinks of the Supreme Being, *Narayana*,—not even in his dreams—who is the cause of all and who is the protector of all. Man is born to struggle for and to realize God in himself and in everything else—the unity of existence—and to teach the whole world his own experiences in gaining the end and to show them the way to reach the aim of life. He must thus be made to meditate on Him and Him alone. This alone would help men in their object. They would thus be freed from re-birth and attain *Nirvana*. Money, wife, and husband child, house, official career, honorary titles (which are given to men and women by the permutation and combination of the Alphabets), and all these are enjoyed only in this world and that too for a short time. But what is the use of these? These worldly things don't accompany us after our present life. The fruits of action alone,—the law of *Karma*—will stand as a help to man. A man will not be liked if he has not money or name or fame. But if he has *self* in him, meaning if he has realized his self and unity, he will be worshipped (*f*) by one and all. Such being the case, it is shame on your part to love me, a mere mass of flesh and blood and bone, arranged in a way to beguile you."

Tulsi Das heard all these words from his own dear wife, whom he had been loving for her beauty, her obedience, her action and everything, and was at that time impressed by her advice. His religious life had been infused by his wife. She has acted the part of a Guru. He has thus become her disciple. He has become a *Gnani*. He realized the value of this life and

(f) Sri Ramakrishna Paramahansa is to day worshipped by so many and even by the materialistic Western nations, not for his wealth, not for name, not for fame, not for his magical powers—for he had none of these—but because he has realized the supreme Being—the one string that runs through all pearls. He is an Avatar of the 19th century and he had no wealth. He was born of very poor parents in one of the way-side villages of Bengal. For an account of his life the reader is advised to read Swami Vivekananda's "My Master."

addressed her as follows :—"Oh ! Mata Devi ! Very well ! You have done me a good service !! You have become my *Guru* !!! I do not know how to recompense you for this help ; you have played the part of the mother who stopped the child that was about to swallow poison, without knowing its nature. You are my doctor, for having cured me of the disease of ignorance. You are my saviour. I repeat you are my *Guru*". So saying, he prostrated before her, even as a disciple would do unto his *Gurudeva*, and walked out of the house.

From that day forwards, Tulsi Das resolved to spend his days in search of true knowledge and to carry out the object of his mission he himself being the sage Valmiki incarnated on earth as stated in one of these pages. To attain his object he retired to a forest in search of true knowledge and of the presence of Sri Rama of whose life and exploits, he used to hear in his early days. He began to meditate daily on *Sri Rama*. In the forest, he would rise up early in the morning, a spreading tree there and then he would bathe, and get on with his daily duties of a *Brahmin* : (These are :—"Sandhya snana japu homa devatanancha pujanam. Adityam vaiswadevansha shatkarmani dine dine."—The Upanishads). "Timely bathing, meditation, sacrifice, worshipping God, feeding to their wants etc, these are the six daily duties of a *Brahmin*." A *Brahmin* must educate himself and others, perform sacrifices and help others in their sacrifices, and give alms and charity and receive the same from others.

S. T. Rangasami Aiyangar

(To be Continued)

THE BRAHMAVADIN

"एकं सत् विप्राबहवावदन्ति."

"That which exists is one : sages call it variously."

--*Rig. veda*, 1. 164 46.

Vol. XI.]

FEBRUARY, 1906.

[No. 2.]

The Bhagavad Gita

WITH

THE COMMENTARY OF SRI RAMANUJA.

CHAPTER II.

(Continued from page 9.)

25. This (soul) is said to be non-manifest, unthinkable and unchangeable. Therefore, understanding it to be such, it is not proper for you to feel sorry.

By whatever means of knowledge material objects capable of being cut and otherwise similarly operated upon are made manifest to us, by the same means the *Atman* is not made manifest. Hence, the *Atman* is non-manifest. Moreover, not being of the same kind as the cuttable and similarly dealable matter, it is also unthinkable ; because, by reason of its being different in kind from all material objects, it is incapable of being even thought of as possessed of any of the

material characteristics. Consequently, it is unchangeable, that is, incapable of being modified (into anything other than itself). Therefore understanding this soul as possessed of the above-mentioned attributes, it is not proper for you to feel sorry for its sake.

26. And if, on the other hand, O mighty armed, you think that this soul is constantly born and constantly dies, even then, it is not proper for you to feel sorry;

If, on the other hand, you were to think that the body which is constantly born and constantly dies is alone the soul—that that which possesses the characteristics mentioned is not distinct from the body—even then, it is not proper for you to feel exceedingly sorry; because, it is not possible to avoid birth and death to the body whose nature is characterised by mutability.

27. For, to whatever is born death is certain, and to whatever has died birth also is certain. Therefore, it is not proper for you to feel sorry on account of a thing which is unavoidable.

To whatever is born death is certain, that is, it comes unavoidably; similarly, *to whatsoever has died birth is unavoidable*. How then, it may be asked, does this birth come to what has once died? Because, it is to the really existent alone that birth is obtainable, and to the non-existent (it is) not so obtainable; birth, death and such other conditions are merely notable changes of a real substance. Thread and such other things do really exist; and only articles specially made out of them are called cloth and such other objects. This much of fact has to be admitted even by those who uphold the doctrine of creation out of nothing. In the above example, it will be seen that no other new substance over and above the special collection of threads comes into existence. Since in the process of manufacture, the attainment of new name and the speciality of use are capable of thus much alone,

the assumption of a new substance is not proper. Hence birth and destruction and such other states are only special modes of a really existent substance. To the material which has entered into the conditions known as birth, the passage into another condition opposed to the former is called destruction; in whatever manner there are to the (same) substance mud, the (several) states of ball, pot, pot-sherd and powder, in the same manner to the (everchanging) material substance the successive flow of mutations is unavoidable. Of these mutations, death is the attainment of a succeeding new state by a substance which exists in a preceding state; and birth is the entrance of the same into that new state of existence. Knowing thus that the successive flow of mutations called birth and death in an everchanging material substance is unavoidable, it is not proper for you to feel sorry on account of it.

Sri Krishna (next) says that even the slight sorrow, generally felt on seeing a real substance pass from a previously existing condition into another which is opposed to it, is not consistent in regard to men and such other beings:—

28. O, descendant of Bharata, all beings (in this universe) have an unknown beginning, have a known middle, and an unknown end too. Why should there be any sorrow in relation to them?

Man and such other beings really exist as material substances that are of unknown previous states, are of known middle states in the form of human and such other beings and are of unknown after states, and as such they always exist in their own natural states. There is therefore no cause for sorrow in relation to them.

After saying that even according to the doctrine of identity of the body with the soul, there is no cause for sorrow, He next points out that with reference to this *Atman* which is distinct from the body and is of a wonderful nature, any

determinate knowledge based even on the testimony of a seer, hearer, speaker and the hearsay is hardly obtainable.

29. One man looks upon this (soul) as a marvel; and in the very same manner another man speaks of it as a marvel; and again another hears of it as a marvel, and even after hearing of it none has come to know it.

Among the countless beings (of this world) some one after getting rid of his sins by means of great penance and augmenting his virtue sees this soul which is endowed with the aforesaid characteristics and which exists as a marvel by being different in kind from the things of the world other than its own self. Some one of the above kind speaks of it to others; some one alone hears of it. And even after hearing of it, none knows it in its true nature, as it really exists. The use of the conjunction *and* implies that the meaning is that even with the seer, the speaker and the hearer, the seeing of it in its true nature, the speaking of it in its true nature and the hearing of it in its true nature are hardly to be found.

30. In the bodies of all beings, O Bharata, this embodied soul is always indestructible. Therefore, it is not proper for you to feel sorry for all (such) beings.

Even though the bodies of all beings such as the gods, &c, are destructible, this embodied soul should be considered as eternally indestructible. Therefore, all beings beginning with the gods and ending with immovable objects, even though they possess unequal forms, on account of the aforesaid characteristic and the essential nature, are all equal and eternal. But the inequality and perishability pertain only to the body. Therefore, in relation to all beings beginning with the gods, it is not proper for you to feel sorry and not merely in relation to Brahma and such others.

31. Considering also (the nature) of your own duty (in life), it is not proper for you to falter. Indeed, there is

no other good (thing) for a Kshatriya than a just war.

Again, in this which is war commenced and in which there is the slaying of life, seeing one's own duty as in *Agnishomiya* and such other sacrifices, it is not proper for you to falter. For a *Kshatriya* there is no other good thing than a righteous war begun in a just cause. It will also be shown that, "Valor, glory, firmness, skill, not running away in battle, charity, lordliness,—these are the duties natural to a Kshatriya." In *Agnishomiya* and such other sacrifices, no injury is done to the animal sacrificed, because the *Sruti* declares that by the giving up of the lower body such as that of a goat, &c, there comes (to the animal) the attainment of an auspicious body and of *Svarga* and such other happy results; the teaching of the *Sruti* is: "O, offering (animal) if you die in this way, you will attain human body and justly go through pleasant paths to the gods where only good works reach and not bad ones; and there, may the sun sustain you." Similarly, in this war also, the attainment of a more propitious body is mentioned for those that die here. It is said, "As a man having cast off worn out clothes takes others that are new, &c.,..." Hence, just as lancing and such other operations of a surgeon are for (the protection of) a patient, the protection of the animal alone is taught in *Agnishomiya* and such other sacrifices.

32. O Partha, it is (only) the happy Kshatriyas that come by a war such as this, which has unsolicitedly arisen and is an open door of entrance into *Svarga*.

It is only the happy, that is, the fortunate Kshatriyas that come by a war such as this which has befallen us unsought and which is the means for the attainment of unsurpassed happiness and is unobstructed.

33. If then you will not conduct this lawful war, you will thereby abandon your own (legitimate) duty and good reputation and will thereafter acquire sin.

If out of perplexity and ignorance, you do not conduct this war which forms the legitimate duty of a Kshatriya and which is begun, then owing to your not performing the duty that has befallen you, you will forfeit the unsurpassed happiness which is the fruit of your own legitimate duty, and the unsurpassed glory arising from victory, and will acquire unsurpassed sin.

34. Moreover all beings will attribute to you everlasting disgrace; and in the case of a man of honour, disgrace surpasses (even) death.

It is not simply the loss of unsurpassed happiness and glory, but all beings, both competent and incompetent, will also begin to talk of your everlasting disgrace extending over all times and places, by saying "When the battle began, Partha ran away from it." If it were said, what if it be so? So a man who is honoured in every respect, for strength, valour prowess and such other virtues, the disgrace arising from the reverse of the qualities would surpass even death; that is, for you even death would, in such a case, become preferable to this kind of disgrace.

So the question, how could disgrace fall on me who am heroic, but have retired from the battle only out of love and mercy for my relatives? Sri Krishna here replies:—

35. The warriors of the great chariot will think of you as having kept back from the battle through fear; and having been highly thought of by them (till now), you will (here after) meet with disregard (in their estimation).

Hitherto having been highly thought of by Karna, Duryodhana, and such other enemies, that you are a heroic enemy, now, when the battle has actually begun if you shrink back from engaging (in it), you will only meet with disregard and (thought of as an) easy capture. These warriors of the chariot will surely think of you as having kept back from the battle through fear; for, keeping back from the

battle through love and such other feelings towards relations, unless it be through fear of the foes, is not at all justifiable in enemies however brave.

36. Your enemies, decrying your prowess, will also give out many unspeakable scandals. Is there, indeed, anything more painful than this?

Moreover, "In the presence of brave warriors how is it that this Partha is not able to stay even for a moment? His boasted prowess, indeed, is only in places other than our presence!"—thus decrying your prowess, your enemies, the Dhartarashtras, will give out many scandals unutterable by brave warriors. Can there be anything more painful to you than this? Even death is preferable to hearing such kinds of talk; you yourself will come to think so.

He next says that, to a brave warrior whether the enemies are killed by him, or he himself is killed by the enemies, both are conducive to happiness.

37. In case you are slain (in battle) you will go to *Sparga*; or if you prove victorious, you will enjoy (the sovereignty of) the earth. Therefore arise, O Kounteya! with the settled determination to fight.

In a just war, if you are killed by the enemies, you shall thereby, surely, attain supreme bliss. On the other hand, if you kill the enemies, you shall thereafter enjoy unobstructed sovereignty. Since the duty of war when accomplished without attachment to the fruits thereof, becomes the means of attaining supreme bliss; you shall attain this supreme bliss. Therefore, rise being convinced that the engagement in war is the means for attaining the highest end of human existence characterised as freedom (*Moksha*). This alone is proper for you, the son of Kunti.. This is the purport.

The course of conduct to be pursued in war by one who is desirous of freedom is next explained:—

38. Therefore, treating alike pleasure and pain, gain

and loss, and victory and defeat, get ready for the fight. By doing so you will not acquire sin.

Thus after knowing that the *Atman* is eternal, distinct from the body and thoroughly untouched by the characteristics of the body, holding the mind unaffected by pleasure and pain arising from the unavoidable fall of weapons and the like in war, as well as by loss and gain of wealth and by victory and defeat, being free from attachment to *svarga* and such other fruitions, and understanding duty for its own sake, begin the war. Sin means life of birth and death, *Samsara*—possessing the character of pain;—this you will not acquire. The meaning is that you will be freed from the bondage of *Samsara*.

Thus, after teaching the knowledge of the real nature of *Atman*, through it, He next begins to teach *Karma* or the practical science of *Karma* which forms the means for the accomplishment of freedom (*Moksha*).

39. This that has been said to you so far is the attitude of the mind in regard to *Sankhya*; listen to this (other attitude) in regard to *Yoga*, by adopting which you will get rid of the bondage of *Karma*.

Sankhya means intellect. The principle of *Atman* which is ascertainable by the *Sankhya* or intellect is *Sankhyam*. Taking for granted that the principle of *Atman* is what is to be known, towards obtaining the knowledge of it, whatever *Buddhi* is mentionable that has been mentioned to you here in the passages beginning from, "It is not at all that once I did not exist" and ending with, "therefore it is not proper for you to feel sorry for all such beings." Whatever disciplinary attitude of the mind (*Buddhi Yoga*) is mentionable in regard to the practical performance of *Karma* which constitutes the means for the accomplishment of freedom attended by the knowledge of *Atman*, that indeed, is what is signified here by the word *Yoga*. It will

be said later on "Indeed, far inferior is *Karma* to the *Yoga* of mental disposition." Whatever attitude of the mind is to be mentioned in regard to this *Yoga* is being said; listen to it now. By practically adopting that attitude of the mind, you shall get rid of the bondage of *Karma*. The bondage caused by *Karma* is the bondage of *Karma*; and hence it means *Samsara* or the life of births and deaths.

(To be Continued.)

THE LIFE AND TEACHINGS OF SWAMI VIVEKANANDA.

(Concluded from page 32.)

• Now, gentlemen, allow me to say a few words about the personality of Swami Vivekananda. The first and foremost characteristic that deserves mention was his sincerity of soul. He was an ardent lover of truth; he refused to allow himself to be cozened by words and phrases and ingenious sophistries. As Miss Waldo says at p. 96 of the eighth volume of the *Brahmavadin*: "Under his clear eyes shams and frauds were quickly unveiled, and for religious hypocrisy he had nothing but contempt. He demanded truth and sincerity before all else". The next characteristic that deserves consideration was his intense patriotism. The very name of India would bring new light into his glorious eyes and lend new animation to his mobile and striking features. As Sister Nivedita says: "His whole heart and soul was a burning epic of the country, touched to an overflow of mystic passion by her very name." He himself says:

"Shall India die? Then from the world all spirituality will be extinct; all moral perfection will be extinct; all sweet-souled sympathy for religion will be extinct; all ideality will be extinct, and in its place will reign the duality of lust and luxury as the male and female deities, with money as its priest, fraud, force and competition its ceremonies, and the human soul its sacrifice. Such a thing can never be". A third characteristic was his thorough fearlessness. He never dreamt of failure, and spoke of naught but strength. An Englishman who knew him well said, "The Swami's great genius lies in his dignity; it is nothing short of royal". We must mention here another trait, viz, his ever present hopefulness. He always hoped that India would awake from her sleep of ages, and assume her right rank among the peoples of the world. His courtesy and kindliness also should be noted. Miss Waldo says: "To know Vivekananda was to like him, and to know him *well* was to revere him." I must not omit to say in this connection that he had the defects of his great qualities. He was impatient now and then of opposition; he was sometimes combative to a fault. But we must realise that a great soul like his could not but feel acutely the greatness of the work before us, and our discreditable supineness, and that, feeling acutely, he could not help going now and then beyond the limits of drawing-room delicacy and refinement of speech. I must mention also his wonderful versatility. He had powers of eloquence rarely met with elsewhere in India; he had a gift of vigorous expression; he was a master of many languages; he was a considerable musician and had a glorious voice; he wrote grand poems in Bengalee; he brought vernacular pamphlet literature to a high pitch of perfection; he possessed great wit and humour, but his wit, though sometimes incisive, was generally playful

and never sardonic; he was a great master of the art of conversation, and time would pass swiftly in his presence; and his grasp of the conclusions of science and philosophy was most remarkable. After all is said, it is difficult to express the secret of the charm of his personality. There was something in the man, in his handsome features, in his lustrous eyes, in the melody of his voice that fascinated and elevated all that came across him. Last, but not least, I must mention his wonderful purity, the spiritual glory which enabled him with one glance to raise a man to his own height and to help him to achieve his salvation. Such a great soul incarnates but seldom, and we must be thankful that it was given to us to know and understand this great prophet of Modern India.

I propose, gentlemen, to consider now certain aspects of his genius, before I proceed to consider his services to India and to the west, and his teachings to the World. First let me consider Vivekananda as a thinker. The first characteristic of Vivekananda as a thinker is his speculative boldness. Very often in the realm of thought, thinkers are unable to attain great results because they are not bold enough to carry on an independent investigation of things, are unable to realise for themselves every step in the argument, and are sometimes befogged by words which they use without understanding clearly the ideas which the words are intended to convey. So they proceed on an independent basis up to a certain point, and then they make assumptions while ridiculing the assumptions of others and begin to dogmatise. But Vivekananda always applied rigorously the laws of right reasoning, and never shrank from his conclusions. For instance, he says in his address before the Parliament: "Why should the free, perfect, pure being be thus under the thralldom of matter? How

can the perfect soul be deluded into the belief that he is the imperfect? We have been told that the Hindus shirk the question and say that no such question can be there. Some thinkers want to answer the question by the supposing of one or more quasi-perfect beings, and use big technical names to fill up the gap. But naming is not explaining. The question remains the same. How can the perfect become the quasi-perfect; how can the pure, the absolute, change even a microscopically small part of its nature? The Hindu is sincere. He is brave enough to face the question in a manly fashion. And his answer is, 'I do not know' The answer that it is the will of God is no explanation. This is nothing more than what they say themselves. "We do not know." A second trait of Vivekananda as a thinker is his appreciation of the conclusions of thought elsewhere, and his attempt to unify all experience. He had the genuine catholicity of a thinker, if he came across any fact which he had not appreciated before, he would try to see if it fitted in with the scheme of things as he understood it, and if it did not, he would try to make a new synthesis taking into consideration the new fact, and giving it the weight to which it was entitled. He was, in fact, a great harmoniser of truth and unifier of experience, and in this respect he deserves the gratitude and admiration of the world. A third trait is that he is a true descendant of the sages, and adopted the method of introspection and analysis of the internal world as the proper method for arriving at the truth of things. He realised for himself the great truths which the ancient masters of spiritual science had discovered for the world, and proclaimed in trumpet-tones the great truths the realisation of which will enable man to achieve salvation.

Gentlemen, I shall now consider another aspect of

his genius—an aspect which has seldom been considered, but which, I think, is entitled to our attention. I allude to his poetic gift. I do not allude merely to the poems written by him. Of these I shall speak later on. I refer to those wonderfully imaginative passages, those magnificent poetic outbursts, that adorn his speeches and writings. His was a poet's soul, which perceived hints of beauty and Divinity where the ordinary man perceives nothing, and revealed them to the world in language informed with beauty and with grace. Just listen to this description of Asia in his lecture on *Christ the Messenger*: "There is another type in Asia. Think of that vast, huge continent, whose mountain tops go beyond the clouds, almost touching the canopy of Heaven's blue; a rolling desert, thousands upon thousands of miles, where we cannot get a drop of water, nor a blade of grass will grow; forests interminable; rivers rolling down like fresh oceans to the sea. In the midst of all these surroundings, the oriental love of the beautiful and of the sublime took another turn. It meant inside, and not outside. There is also the thirst for nature; and there is also the same thirst for excellence, the same idea of Greek and Barbarian; but it has become a huger circle." As regard his poems, I am told that his Bengali poems are very beautiful, but of them I am no judge. So far as we can judge from the translations, and from his English poems, the chief characteristics of his poetry seem to be sublimity of conception, and simplicity of expression. He does not care much for the word-painting and verbal music that characterises latter day English poetry. His eye is on the sentiment rather than its outward expression; his heart, when it is full to overflowing with rapturous love of beauty and spiritual glory, brims over in words, and he is not one who expresses conventional sentiments in

conventional language. I shall quote a fine passage from his Hymn of Creation :

One mass
Devoid of form, name, and colour,
Timeless, devoid of past and future,
Spaceless, devoid of all,
Where rests hushed
Even speech of negation,
Voiceless,
From thence
Floweth the river causal,
In the form of desire radiant,
Its waters angrily warring
The constant war,
‘I am,’ ‘I am.’

Let me quote also the opening stanza in his Bengali poem : “And let Shyama dance there.”

“Beauteous blossoms ravishing with perfume,
Swarms of maddened bees buzzing around ;
The silver moon—a shower of smile,
Which dwellers of heaven
Smile upon the homes of earth ;
The soft South-wind, whose magic touch
Ope’s memory’s folds ;
Rivers and brooks, rippling lakes
With Bramaras wheeling
Round waving lotuses unnumbered ;
Foaming cascades—a streaming music—
To which echo mountain caves.
Warblers, full of melody,
Hidden in leaves, love discourse ;
The rising orb, the painter divine,
With golden brush but lightly touches
The canvas earth,

A wealth of colours floods the ground
—A museum of hues—
Waking up a sea of sentiments.”

Just listen to the grand closing lines of the poem :

“Shattered be self, hope and name,
Make thy heart a burning ground,
And let Shyama dance there.”

Among his English poems, the best known are the poem called, ‘To the Awakened India,’ and “The song of the Sannyasin.” Though they deserve being quoted in full, yet, considering the limited time at my disposal I shall content myself with quoting the first stanza of the letter :

“Wake up the note ! the song that had its birth
Far off, where worldly taint could never reach ;
In mountain caves, and glades of forest deep,
Whose calm no sigh for lust or wealth or fame
Could ever dare to break ; where rolled the stream,
Of knowledge, truth, and bliss that follows both.
Sing high that note, Sannyasin bold ! Say
“Om tat sat om !.”

Let me now consider Vivekananda as a letter-writer, for, though this may be unknown to many, he was a great letter-writer. Those who have seen him only as the inspired preacher can never realise how affectionate and playful he was in his letters to his friends. With his large heart, he was always able to enter into the feelings of others, and his letters were like balm to suffering souls. Here is an extract from a letter to a Madras admirer of his at a time when the latter was under the shadow of a great calamity. “Blessed by Thy name, Thy holy name, O Lord ! and Thy will be done. Lord, we know that we are to submit, Lord, we know that it is the mother’s hand that is striking, and the spirit is willing, but the flesh is

weak. There is, Father of Love, an agony at the heart which is fighting against the calm resignation which Thou teachest. Give us strength, Oh Thou who saw Thy whole family destroyed before thine eyes with thine hands crossed on thy breast. Come, Lord, come Thou great Teacher who hast taught us that the soldier is only to obey and speak not. Come, Lord, come Arjuna's charioteer and teach me as Thou once taughtst him, that resignation in *Thyself* is the highest end and aim of this life, so that with those great ones of old, I may also firmly and resignedly cry *Om Sri Krishnarpanamasthu*. May the Lord send you peace is the prayer day and night of

"Satchidananda."

His letters contain very wise observations on men and things, that he came across during his travels all over the world and thus form not only pleasant but instructive reading. I have already read to you a portion of his letter from Japan. I shall read now only one passage from his letter about his visit to professor Max Muller: "That nice little house in its setting of a beautiful garden, the silver headed sage, with a face calm and benign, and a forehead smooth as a child's in spite of seventy winters, and every line in that face speaking of a deep-seated mine of spirituality somewhere behind; that noble wife, the helpmate of his life through his long and arduous task of exciting interest overriding opposition and contempt, and at last creating a respect for the thoughts of the sages of ancient India, the trees, the flowers, the calmness and the clear sky, all these sent me back in imagination to the glorious days of ancient India, the days of our *Brahmarishis* and *Rajarishis* the days of great *Vanaprasthas* the days of *Arun-dhatis* and *Vasishtas*."

Turning to Vivekananda as a writer, the first thing to be noticed is his mastery of a clear, simple, and forcible

style—a rare possession among educated men in this land. *The London Daily Chronicle* spoke about his 'mastery of the English tongue,' and certainly he had a gift of expression such as has been seldom seen in India. The second characteristic is his wonderful erudition. The extent of his knowledge is marvellous, and almost every work of his bears abundant testimony to his vast acquaintance with ancient and modern literature. I will only refer here to the splendid review of conceptions of the soul prevailing in various lands which we have in his article on 'Reincarnation,'; the masterly summary of the history of religious movements in India which we find in his reply to the Madras address. Another trait is his wonderful imaginative power which enabled him to bring vividly before the mind pictures of things, which others could describe only in an abstract and uninteresting manner. It is not possible to dilate here on his many merits as a writer, but no one who reads his writings and speeches even casually can fail to see that he is a great master of expression, and has given a glorious setting to the great thoughts which he has given to the world.

Finally I shall attempt to describe Vivekananda as an orator, for it is as an orator that he will be longest remembered. As an orator, the two great traits that are noticeable in him are energy of utterance and passionateness of soul. He seldom prepared his speeches. He felt deeply, and hence he spoke nobly. And as regards his voice, you are all aware of its musical quality and its never-failing charm. Add to all this the wonderful personality of the man, that unanalysable something which exercised such a great power over all that came across him, and we can understand why he was called in the West 'an orator by Divine right,' why he deserves to be remembered as one of the greatest orators of Modern India.

I shall now proceed to consider, the nature of his services to India and to the West, before I place before you some of his teachings. I must say at the outset that the task he set himself was the harmonising of the East and the West. He says in his Introduction to the '*Udbodhana*': "India is almost without any *rajas* or activity. Similarly the West wants *Sattva* or transcendental illumination. It is certain therefore, that the real life of the West depends upon the influx of Indian transcendentalism, and that we are never to prosper here and are destined to lose many of those noble aspirations connected with our after life, unless we submerge our *tamas*, or darkness, under the tides of an incessant activity or *rajas*." Now, what are his services to India. *First*, he vindicated India before the world. It was a arduous task; She, who was once the queen of the world, had been forgotten, and her greatness never more thrilled admiring hearts. But he restored to her the respect of the world, and reinstated her in her rightful place of the spiritual leader of humanity. I have already quoted to you the passage from *The New York Herald*: "Vivekananda is undoubtedly the greatest figure in the Parliament of Religions. After hearing him we feel how foolish it is to send missionaries to this learned nation." *Secondly*, he taught India that her mission was to teach spirituality to the world. He told us that India's has lived so long in the history of the world because she has been fulfilling her allotted work in the universe. He made us realise that the true sign of life is expansion, and warned us to bring into existence an aggressive Hinduism, a dynamic religion, whose votaries would go to the ends of the earth and spiritualise the world. The Indians, though they are a conquered people, have their own conquests to make. He said: "The gift of India is the gift of religion and philosophy and wisdom and a spirituality

and religion does not want cohorts to march before its path and clear its way. Wisdom and philosophy do not march upon bloody human bodies, do not march with violence, but come on the wings of peace and love. Like the gentle, dew that falls unseen, and unheard, and yet brings into blossom the fairest of roses, so has been the contribution of India to the thought of the world.....I am an imaginative man, and my idea is the conquest of the whole world by the Hindu race". *Thirdly* he made the people of this land realise the need for manliness and self-reliance. He was in the words of Sister Nivedita, a *man-maker*. She says: "Man-making was his own stern brief summary of the work that was worth doing. And laboriously, unflaggingly, day after day, he set himself to man-making playing, the part of Guru, of father, even of schoolmaster by turns". He told his countrymen: "Pray day and night, Thou Lord, Thou Mother of the universe, vouchsafe manliness unto me, Thou Mother of strength, Take away my unmanliness, and make me man! Again he said: "Be strong my young friends, that is my advice to you. You will be nearer to heaven through foot-ball than through the study of the Gita. Bold words are these. I have to say them. I love you. I know where the shoe pinches. I have got a little experience. You will understand Gita better with your biceps muscles a little stronger. You will understand the mighty genius and the mighty strength of Krishna better with a little of strong blood in you. You will understand the Upanishads better and the glory of the Atman when your body stands firm upon your feet, and you feel yourselves as men. Thus we have to apply these to our needs. People get disgusted many times at my teaching Adwaitism. I do not mean to preach Adwaitism or Dwaitism, or any *ism* in the world. The only *ism* that we require now is this wonderful idea of the

soul--its eternal might, its eternal strength, its eternal purity and its eternal perfection." He used to advise his hearers to go back to the religion of the Upanishads, to blame none except themselves for their weakness, and to attempt to realise that perfection and strength of the *Atman*. *Fourthly*, he made people realise that they must care more for the spirit than for the letter, and they should give up the blind passion for conformity that had begun to characterise Indian social life. He denounced the weak and miserable clinging to forms which had been outlived without our understanding that forms have no value by themselves except as channels for the expression the spirit. *Fifthly* he popularised religion and awakened a passion for the things of the spirit in the languid souls of his fellow countrymen. He pointed out that religion is the mainspring of Indian national life, and induced his brethren in India to walk in the glorious path trodden by the blessed ones of old. Lastly, we must mention his awakening of a sense of union amongst the scattered peoples of the land. He held that with the advance of the consciousness that the soul is divine and perfect must come a sense of strength and union in this land, and he always strove to impress upon the people of this disunited country the need for a strenuous corporate life. He taught them to realise this ideal by treading the path of renunciation shown by the great sages. Sister Nivedita Says: "His whole life was a search for the common basis of Hinduism. To his sound judgment the idea that two piece postages cheap travel, and a common language of affairs could create a national unity, was obviously childish and superficial. These things could only be made to serve India's turn if she already possessed a deep organic unity of which they might conveniently become an expression."

Now, what have been his service to the West? Before

proceeding to consider them it must be stated that it was his mission to give a higher religion to the West by means of the Vedanta. His combativeness, his intellectual vigour, his splendid physique, and his untiring energy peculiarly fitted him to be a teacher of the West. He was so to say, the Apostle of the Gentiles. What St. Paul was to Jesus, that Vivekananda was to Sri Ramakrishna Paramahansa. And was the West, really prepared for the Vedantic teachings? Yes. It seems to me that the one great difference between the Aryan spirit and the Hebrew spirit is this: The Hebrew mind was intensely religious in its own way, but it regarded God as extra-coëmic, as a Power that dwelt beyond the Earth, far away in some radiant region of his own; creating souls to undergo experiences on the earth, sending the bad to eternal damnation in hell, and accepting the good in heaven where they were to glorify him and live happily for ever. The Aryan mind has always shrunk from this conception as degrading the nature of Divinity. It has discovered for the world the two great ideas which Dr. Miller has expressed in beautiful language, viz. The omnipenetrativeness of God and the solidarity of man. I am of opinion that in spite of the apparent conversion of Europe to Christianity, the Aryan mind of Europe remained Aryan still. The Aryanisation of the Christian religion began with St Paul, but we see its progress in all the Christian philosophers. Striking proof of what I have said above is afforded by the great movement of the Renaissance, the sublime philosophy of many of the so-called Christian philosophers, the scientific monism that is professed by all the shining lights of science at the present day, the noble and beautiful poems of Goethe, Shelly, and Wordsworth, and the inspired utterances of Carlyle and Emerson. This is the reason why the Vedantic teachings of the Swami so soon stirred a responsive chord

in the Western mind. First and foremost he made them realise that there is a nobler quest than the search for mere earthly possessions; that the triumphs of the spirit are far nobler than the accumulation of wealth, or the acquisition of an extensive empire. I read sometime back an article in *The Nineteenth Century* entitled 'The dying of death'. The central idea of it was that the old world fear of death would vanish amid the many distractions and enjoyments that would engross the attention of human beings in highly civilised societies. But, as Tennyson teaches in his *Palace of Art*, the soul of man cannot rest satisfied amid earthly enjoyments, however refined they may be, but will always seek to understand the mystery's of life and death. Swami Vivekananda made them realise this, and turned their attention to the spiritual world. *Secondly*, he taught them to give up the absurd notion that man is a sinner, and to learn that man is God. He says in his lecture on Immortality: "Silly fools do tell you, you are sinners, and sit down in a corner and weep. Foolishness, wickedness, downright rascality to say you are sinners! you are all God". Again in his address on Hinduism before the Parliament of Religions he says: "Allow me to call you, brethren, by that sweet name—heirs of immortal bliss, yea, No, Hindu refuses to call you sinners. Ye are the children of God, the sharers of immortal bliss, holy and perfect beings. Ye divinities on earth, sinners? It is a sin to call a man so. It is a standing libel on human nature." *Thirdly*, he taught them toleration, and made them realise the harmony of religions. Again and again he denounced bigotry and taught universal toleration. He says in his lecture on *Maya and the conception of God*: "This India has always had this magnificent idea of religious freedom—for you must always remember that freedom is the first condition

of growth." It must be gratefully remembered both by the East and the West that he laboured incessantly for the coming into existence of that nobler Aryan type, which will be the result of the interaction of Eastern and Western ideals, which will be preeminent both in the realm of matter and the realm of spirit, and lead all humanity to its destined goal.

I now come to the last portion of my subject—the consideration of the teachings of Swami Vivekananda. It will be impossible within the limited time at my disposal to give you a fair idea of all the great teachings of Vivekananda. But I shall place before you some of his leading ideas. We must here distinguish three distinct aspects. He was, first of all, one of the greatest of those religious teachers who have adorned India from time immemorial and who have kept undimmed the lustre of her name as the mother of religions. Here his claim to our gratitude and admiration is in his having harmonised the results of ancient thought with the results of modern thought. Of his powers in this direction a New York correspondent says: "People are quick to appreciate the grandeur, and beauty of a system which, equally as a philosophy and a religion, appeals to the heart as well as to the reason, and satisfies all the religious cravings of the human nature; especially so, when it is being expounded by one who, like our teacher, with his wonderful oratory is able to rouse at will the dormant love of the divinity sublime in the human soul, and with his sharp and irrefutable logic to easily convince the most stubborn mind of the most scientific matter-of-fact man." I shall quote to you a few instances of these modern statements of old truths. He himself says in his lecture on *Cosmos*: "The question has been answered once for all, thousands of years ago, and through all subsequent time it is being restated, re-illustrated,

made clearer to our intellect. What we have to do therefore, is to make a re-statement of the answer; we do not pretend to throw a new light on these all-absorbing problems; our proposal is to attempt to put before you the ancient, the hoary truth, in the language of modern times, to speak the thoughts of the ancients in the language of the moderns, to speak the thoughts of the philosophers in the language of the people, to speak the thoughts of the angels in the language of men, to speak the thoughts of God in the language of humanity, so that men will understand it." He defines the Vedas thus: "They form the accumulated treasury of spiritual laws discovered by different men in different times; Just as the law of gravitation existed before its discovery, and would exist if all humanity forgot it, so it is with the laws that govern the spirit-world; the moral, ethical, and spiritual relations between soul and soul, and between individual spirits and the Father of all spirits, were there before their discovery, and will remain even if we forgot them". I can only mention in passing his learned and lucid papers on *Reincarnation and the freedom of the soul*, his clear and scientific exposition of the three *gunas* and the three *Margas*, and other explanations of old truths in the light of the conclusions of science with which his lectures and writings abound. I will only recall to you his beautiful definition of destruction as 'the gross becoming fine', his statements that every evolution is preceded by an involution, that instinct is involved reason. He taught also the great truth that India proclaimed to the world that religion is realisation. In short all the greatest and most fruitful ideas proclaimed by India are seen in his writings and speeches, and he has expressed them in a manner which will be felt convincing by all rational souls.

The second aspect of his work as a teacher is the

message which he bore to the world from Bhagavan Sri Ramakrishna Paramahansa. Sri Ramakrishna taught people to realise God as Mother; he taught that the religions of the world are so many paths to reach the God-head and hence he preached the harmony of religions; he made men realise that religion is realisation, above all by the influence of his marvellous personality he made people hunger for that union with Divine which he alone among his generation was able to accomplish. All these noble messages from the great saint Swami Vivekananda gave to the world with an energy of utterance and a passionate beauty of language peculiarly his own, and succeeded in winning for them the loving approval of the world.

I shall now deal briefly with his original contributions to the world of thought, those by which he will be longest remembered as one of the greatest teachers of India. I shall consider them under two heads—religious, and social. I shall first of all place before you some of his most valuable ideas in the realm of religion. He taught us that the origin of religion is the 'struggle to transcend the limitations of the senses', and that 'man is man so long as he is struggling to rise above nature.' He says in a beautiful passage in his *Karmayoga*: "Everything that we perceive around us is struggling towards freedom, from the atom to the man, from the insentient, lifeless particle of matter to the highest existence on earth, the human soul. The whole universe is in fact the result of this struggle for freedom." He also pointed out that in every religion there are three parts—the philosophy and ideals of the religion, mythology, and ritual, and that though the last two may vary in the various religions, they all spoke with one voice in regard to the profoundest problems of existence. So he preached the harmony of religions. At the same time he pointed out that the universal religion is that

which recognises that unity in variety is the plan of the universe, and so adapts itself to three different types of humanity, the worker, the thinker, and the man of devotion. It was on this ground that he eloquently maintained that the only system which had the best claim to be recognised as the universal religion was the religion of the Vedanta. He says in his reply to the Madras Address: "And as the Vedas are the only scriptures which teach this real absolute God of which all other ideas of God are but minimised and limited visions; as the '*Sarvalokahitasihini Sruti*' takes the devotee gently by the hand, and leads him from stage to stage through all the stages that are necessary for man to travel to reach the Absolute and as all other religions represent one or other of these stages in an unprogressive and crystallised form, all the other religions of the world are included in the nameless, limitless, eternal Vedic religion." Thirdly he taught us that the conflict of the future in the realm of thought will be between religion and materialism, and that religions should learn to fraternise with each other and make common cause against materialistic tendencies. Again, he gave an original explanation of the doctrine of *Maya*. He says in his lecture on Vedanta: "This theory of *Maya* has been the most difficult to understand in all ages. Let me tell you that it is surely no theory, it is the combination of the three ideas *Desa-Kala-Nimitta*, Time, space, and causation,—and which time and space and causation have been further reduced into *namarupa* It is again no theory, but a statement of facts." Also, he taught us that the Vedanta was neither pessimistic nor optimistic. He says in his *Maya and Illusion*: "Thus the Vedanta philosophy is neither optimistic nor pessimistic. It preaches both of these, and takes things as they are, that this world is a mixture of good and evil, happiness and misery; increase the

one and the other must increase with it. There will never be a good world, because the very idea is a contradiction in terms; nor can there be a bad world. At the same time it finds out one great secret by this analysis, and it is this, that good and bad are not two cut and dried, separate existences. There is not one thing in this world of ours which you can label as good, and good alone, and there is not one thing in this world of ours which you can label as bad, and bad alone. The Vedanta says, there must come a time when we look back and laugh at these ideals of ours which made us afraid of giving up our individuality." Again he cast immortal ridicule on the view that the Advaita has no satisfactory basis for morality. He says: "The infinite oneness of the souls is the eternal sanction of all mortality, that you and I are not only brothers—even—literature voicing man's struggle towards freedom, children have preached that for you—but that you and I are really one. This is the dictate of Indian philosophy. This oneness is the rationale of all ethics and all spirituality." Also, he taught us a lesson that we must remember again and again that there is no conflict between Advaitism Vishistadwaitism, and Dwaitism. There has been enough and to spare of empty discussion as to the real nature of the Godhead, and meaningless and ridiculous attempts on the parts of rival theologians to trip one another in argument, without realising the fact that the monistic conception of God is the fulfilment of the dualistic conception. He says: "The Dualist and the Advaitist need not fight each other; each has a place and a great place in the national life; the Dualist must remain; he is as much part and parcel of the national life as the Advaitist; one cannot exist without the other; one is the fulfilment of the other; one is the building, the other is the top; the one the root the other the fruit and so on." Again, "Just as

the down trodden Pariahs into Alvars ; great Madhava whose leadership was recognised even by the followers of the only Northern prophet whose power has been felt all over the length and breadth of India—Sri Krishna Chaitanya. Even at the present day it is the South that carries the palm in the glories of Benares, your renunciation controls the sacred shrines on the farthest peaks of the Himalayas, and what wonder then that with the blood of prophets running in your veins, with your lives blessed by such Acharyas, you are the first and foremost to appreciate and hold on to the message of Bhagawan Sri Ramakrishna. The South has been the repository of Vedic learning, and you will understand me when I say that in spite of reiterated assertions of aggressive ignorance, it is the Sruti still that is the backbone of all the different divisions of the Hindu religion." Gentlemen, how have we deserved this encomium? Not only have we not yet taken any steps to realise the noble dreams of one of the noblest lives in the world, but we have not yet been able to erect a memorial to that high-souled man. It is now four years since we, in meeting assembled, resolved to erect a fitting memorial to him ; yet nothing has been done. Funds have not been forth coming. He needs no memorial to perpetuate his name : he was a true Sannyasin who never cared for a name or a fame : and besides, he has his best memorial in the new-born love for the things of the spirit which, through his efforts, characterises Hindu society at the present day. But we owe it to ourselves to erect a memorial to him and it is proposed that it should take the form of a building where our revered swami Ramakrishnanda will be able to reside, and which will be, in the words of one of the leaders of our society, "a centre for the study and propagation of our religion and philosophy". It has been said often enough that we have no real enthusiasm

CONCEPTS OF RELIGION.

A.—FORMS OF UNITY.

By PHILOS.

(Continued from page 16.)

Contrasted with unity as including difference's stands the doctrine of abstract identity, our next subject of study. It must not be supposed for one moment that 'abstract identity' is in any form of existence ; it is merely a logical idea which has found favour with metaphysicians of a certain type, and into its real validity we have now to enquire.

Amidst many points of difference, the systems of Descartes, Locke and Spinoza have this feature in common :—all of them posit a Substance lying behind qualities and separate from it. Descartes's Self is a thinking substance *i.e.*, a substance having thinking for attribute. The primary and secondary qualities of presented objects, according to Locke, all inhere in a substratum a 'something he knows not what' of which nevertheless he has an idea. Spinoza's ultimate reality is a formless, characterless, substance stripped even of the barest mental and material characteristics.

Now, this substance, however we might come to have an idea of it, by whatever process of reasoning its individuality and separateness might have been inferred, is more *real* than the qualities which we know by means of sense perception. It is contrasted with the qualities as the Real from the Phenomenal. The qualities are appearances only, effects produced in us because of the inter-action with the external world. But the substance is there, independent of such presentation and revealing its existence to us by ways other than those of sense-perception.

Moreover, this substance can be defined only negatively. We cannot say that it *is* so and so, for, any such affirmation would relate the substance to its qualities; it would not explicate the character of the substance itself. Hence of the substance nothing can be predicated but mere existence. The way in which substance is discovered to philosophic thought will make what we have just said about it clear. The various objects that we have experience of can be divided broadly into (1) the phenomena of sense-perception and (2) the phenomena of conscious experience. Thus all the various sights, sounds and tastes, etc., give us the world of external reality; thinking, enjoying, suffering, desiring, etc., give us the world of conscious experience. The process of conception is different from that of desiring; yet both of them are modes of consciousness. A thing seen is different from one touched; yet both of them are material objects. Matter and mind then are the two ultimates into which all experience can be resolved. And yet in this process of resolution, we abstract from living experience only that which remains constant and eliminate all that is accidental. One book may be bound in red cloth and another in blue. Yet redness and blueness are not essential ideas involved in the concept 'book'. Redness is the attribute of *this* book; blueness of *that*. But of "the book" neither redness nor blueness (or any colour for the matter of that) is an essential predicate. These accidental attributes or modes of being are purely external to the real existences. In the same way, amidst the various forms of perceived objects, nothing remains constant except the broad characteristic of spatiality (and the negative mark, absence of consciousness). And amidst the various phases of mind only the positive feature of consciousness (and the negative one of absence of spatial attributes) is constant. Mental and Material Substances are the realities lying behind all this

world of existence. And yet these two are not ultimate. For they are differentiated from one another by their attributes—the mental and the material features. But as was shown above, attributes are external to substance and added on to them. The ultimately real is thus *substance* in the abstract.

We must notice one other feature of substance, its static character. It is not an active agency producing results, but an inert basis for qualities to attach themselves to. In fact we know of substance only as affording an explanation for that unity which marks the qualities in experience. We never know of qualities as separated from one another, but as gathered together in groups called things.

Such, then, are the main features of a doctrine which persisted in philosophical thinking from the time of Descartes to that of Hegel. It exercises inevitable influence over untrained minds which are unable to resist it. It is but natural in an age when scholastic ways of thought still prevailed, when science was just beginning to win a place for herself independent of metaphysics, when epistemology and inductive logic were not heard of, that the most apparent conclusions should be accepted without question. If in India, our ancient philosophies show reasoning as clearly enunciated and applied and leading to the same conclusions as that of Spinoza, we can be proud of the achievements of our ancestors in the region of philosophy. But modern thought has shown how inadequate and illogical such a *substantial* conception of reality is. The study of Evolution as a philosophical concept has, as has already been said, revolutionised our entire attitude in speculative reasoning. And before the attacks of this new weapon, the doctrine of abstract identity cannot stand for a moment.

The first question that suggests itself to us about this Substance is, how if the substance be the one ultimately real, are the various phenomena evolved out of or related

to it. These phenomena are all given immediately in experience: the substance is inferred from what is given in experience. Hence either the substance creates the phenomena from itself or they are independent entities brought into relation with it under certain specific circumstances. In the latter case, we must admit that the claim of the substance to be the one ultimately real must fall to the ground, in the former, we are still left in doubt as to the way in which the phenomena are manifested. We understand well enough the process of abstraction by which we pass from immediate experience to the ultimate Reality, but we do not understand how we can trace back the growth of the world of experience from the substance. As was observed of it by a shrewd thinker, the substance is the lion's den to which all foot prints lead, but from which hardly one is ever seen to return.

We have to note, again, that no affirmation can be made of substance. It is not an immediate object of perception and yet nothing but bare existence can be predicated of it. We can only deny limitations to it—limitations of time, space or quality. Nay, it is *one* substances not for the reason that it is one as opposed to a plurality of substances; but merely for the reason that it is a logical idea. What we were, in fact doing in searching for the one was to separate the logical concept of substantiality and then hypostasise it, predicate existence of it. But such logical abstraction cannot at any time supply us with a metaphysical concept, it must necessarily be subject to the limitations of the method by which such an abstraction was made.

That between this logical idea and living reality there is a wide gulf will be readily apparent, if we just study the process of perception and the growth of apperceptive systems. Do we ever know of a general entity, a table for instance, which is not any particular table? Can we say that 'the table' is

a fact of existence lying behind the given tables of experience or at least other than them all? We know that such a supposition was made by Plato and by him worked out into a system which has proved inadequate for philosophical purposes. There is no more abstract 'table' lying behind the given 'tables' of experience than there is an ideal man lying behind each man. In other words, the general ideas like man, chair, table, etc., are not concrete existences, but general features in which the given particulars of existence are found identical. 'Man' is merely the general feature of humanity as manifested in man and so on. Not only does the assumption of the abstract universal prove contrary to experience, it is inadequate for philosophical purposes for, the general concept we have spoken of above is a static, not a dynamic unity. On the other hand, if we note the genesis of the concept in human consciousness we always find it having a significance for human purposeful activity. The same object is a metal, from one point of view, a sword from another. The same book may be good from the book binders' point of view; but bad from the reader's, and so on. Hence, every general idea which emanates in human consciousness has some dynamic significance. In the same way, the concept of substance, too, has some function in perceptual synthesis and without such a concept the synthesis would be incomplete. On the other hand, the supposition of an independent substance lying behind the qualities and standing in some relation which we do not and cannot know, representing a fact whose significance is beyond human knowledge—for an entity whose character can be defined only by negatives cannot *mean* any thing for us—is at best a static entity. It does not serve the purpose of constructing thought systems; it is of no use to us in the explanation of reality.

Lastly, we must note that this conception of an unity without differences is only a disguised form of Agnosticism

The agnostic says that the ultimate form of existence is beyond the reach of human knowledge, at the same time he insists on the existence of such an noumenal reality. Now this conception of substance, too, is much the same as the Agnostic's position. Here, too, we assert that One Substance exists distinct from qualities and having no character except being. But 'being' is a relational concept (if it is to be taken as a concept at all) and as for substantiality it is the very idea needing explanation which we try to explain by itself.

It will thus be clear that the form of reality is not an abstract but a synthetic unity, a unity not numerically or qualitatively different from plurality of forms, modes and attributes, but intrinsically related to them and expressing itself in them. How unity can express itself in plurality we have seen to some extent : further detailed explanation will form the subject of another article.

(To be Continued.)

TO INDIA.

O young through all thy immemorial years !
 Rise, Mother, rise, regenerate from thy gloom ;
 And, like a bird high-mated with the spheres,
 Beget new glories from thine ageless womb !
 The nations that in fettered darkness weep
 Crave thee to lead them where great mornings break.
 Mother, O mother, wherefore dost thou sleep ?
 Arise, and answer for thy children's sake !
 Thy future calls thee Sarojani Naidu with a manifold sound
 To crescent honours, splendours, victories vast ;
 Waken, O slumbering mother, and be crowned,
 Who once wert Empress of the sovereign past.

Sarojani Naidu.

TEMPLES AS CENTRES OF REFORM.

Temples may be said to represent in a way the religious and social life of modern India. They form the house of God, places with which high spiritual ideas are associated, in which one or the other symbol of God is established within the heart of the temple, according to certain accepted *Vaidic* and *Tantric* rites and to which people from the surrounding localities flock to pay their homage to and worship God. Though the taking away of the Government of the people of India from out of the hands of their own kings and other changes naturally brought about by the vicissitudes of time have made the temples lose their full significance and usefulness, yet they may be said to possess within themselves immense possibilities for exercising influence over the people and bettering their intellectual and moral condition independently of Government. That these have not lost their power is evident from the fact that they still continue in India to be great schools for the moral and spiritual elevation of the ignorant masses and contain within themselves in a condensed, though neglected, form the historical past of similiar institutions of ancient India.

In the days of the Vedic Aryans when sacrificial worship formed the national religion of the people, fire represented the energy of the gods on earth and formed their sacred object of worship. Just as every householder found it his bounden duty to preserve a family fire in his house, every village found it also necessary to preserve a common village fire for conducting their public and communal sacrifices. Whenever the family fire went out it had to be replenished from this common fire. The place where

this common fire was preserved for the benefit of the public formed the *Yagnasala* or the public temple of worship. Periodic sacrifices were held in these places and people thronged there on all such occasions. As time rolled on and changes were introduced into the form of religious worship and symbolism, the significance of these institutions should have also undergone corresponding changes. The Zoroastrians who may be said to form the eldest branch of the Indo-Aryan family and who still continue to be fire-worshippers are known to maintain even to-day a fire temple in their villages for carrying on their traditional and communal worship.

These great centres of pilgrimage of the Vedic Aryans whereto a large concourse of people assembled from time to time, naturally developed themselves, as will be seen, into the national institutions of the people. Those who attended the festivities or *Satras* of these places from distant quarters had to be fed during the time of their stay in the place. And arrangements had to be made for their recreations and religious discourses instituted for their benefit; consequently these public places of worship gradually came to combine within themselves, the functions of feeding and educating the poor. In the *Brahmanas* we find mention of grand disquisitions on the ancient literary and scientific lore of the Aryans being held in such places on the occasion of these *Satras*, and we find also *Puranic* and *Itihasic* narrations by specialists. Even the modern dramas may be said to have had their origin from the public entertainments held on such occasions. Even to-day the word *Satra* is colloquially used in the sense of public charity-houses built for the accommodation of Indian pilgrims. These public places of worship may therefore be said to have acted not only as the religious institutions of the Aryans but also in a sense as their social and political

institutions, as a sort of universities, where people very often went to receive their education, and sometimes as councils of the wise and the learned where people got their doubts cleared and disputes settled. The public utility of these *satra*-centres seems to have undergone some change when the religion of the *Aranyakas* began to play a prominent part in the evolution of Indian society.

The emigration of the Aryans into the foreign parts of India brought on by the growth and expansion of society and the resulting contact with alien races, should have naturally led to the recognition of new forms of religious worship and the adoption of new ideals of duty to meet the needs of altered times. External and communal worship in the forms of sacrifices to Gods through fire, gave preference to the more advanced and universal form of worship in the form of contemplation of the *Atman* within every being. This internal aspect of religion as modified and developed by the *Aranyakas* while it discouraged gatherings in public centers of communal worship, led to new phases of development in the conception of the symbol of God and new forms of social life. The body of every man symbolised the temple of God and the heart the place of its residence and meditation on it was an advanced form of sacrifice. The tendency of this aspect of religion was to add an organic conception to these national institutions of the Aryans. Worship of forces of nature through fire gradually gave place to hero worship or the worship of universal spirit through flesh and bone. A great sage was a living God and his habitat a place of pilgrimage; and the *tirtha-yatra* became synonymous with a *satra*. Sri Krishna says in the *Bhagavadgita*. "I become the bodily fire *Vaisvanara* and enter into the body of beings; and becoming united with the vital currents of *Prana* and *Apana*, I cook the food into four kinds". This passage shows that the vital

heat of the body is to be understood as no other than the universal Spirit. But one man cannot satisfy all the needs of a public institution. So education and such other works had to be shifted on to other bodies. Either to the court of kings or to a band of Sannyasins who formed a walking university in themselves. The courts of Kings like Janaka became the centres of light, giving birth to a sort of institution like the French Academy or the Tamil Sangam. So we see that in the reorganisation which followed the anti-sacrificial teachings of Buddha, which may be said to be the logical outcome of the teachings of the Upanishads, the *Bikshus* assumed the functions of teaching and training men.

Flesh is always opposed to spirit. An active man of the world was too much for a spiritual being. Mutual hatred and jealousy is the nature of flesh, is what stands in the way of the realising the God in man. Says the Bhagavata:—In the Kritayuga men felt the throbbing of the divine spirit in every object in nature; in the Tretayuga they found God in great men; When man lost his respect and love for fellow-man, Idolatry came into existence in the Kaliyuga. Even supposing that the worship of man is the best thing that man can do in this world of passions and evil, it is not always possible for one to find a man-god in every place, who would be a fit object of worship for every one. The Sastras teach that an act of worship for the amelioration of the worshipper must be practised independent of the human nature of the worshipped. Still is such a thing practicable for the ordinary masses? Can the old communal worship which gave opportunities for men to assemble for a common religious purpose be made compatible with such a religion? The worship of the spiritual teacher *Gurupuja* and the rise of Maths as centres of social and religious

advancement may be traced to this period. But these also were institutions based on the sanctity of human personalities and were susceptible of degeneration. So this refined form of the worship of human spirit had to exist side by side with that of sacrifice through fire which was older and better fitted for the purposes of communal worship. While *karmakanda* still continued to rule the religion of the men of society, *Gnanakanda* exclusively characterised the religion of the Aranyaka recluses and the Sannyasins.

It was given to the post-Buddhistic period, along with the great impetus it gave to art, to develop the ancient institution of Temple still further by combining the material worship of the masses with the refined religion of the Upanishads. "Wood and stone" were found to be better substitutes for "flesh and bone". Images gradually came to symbolise God. The exigencies of the time required a new form of worship which would not only combine the two ancient forms of Vedic and Vedantic worships, but would be free from the defects of both and would cope with the reaction that set in into the popular religion of the masses of India after the passing away of the august personality of Buddha.

The humane religion of *Buddha* served to stir the feeling of the masses to revolt against the cruelty to animals practised in the name of Religion; man or animal so long as they were pervaded by the same spirit was equal as an object of love and worship. The spirit of *Gnanakanda* was too high to be practised by the ignorant masses. Flesh is ever ready to dethrone the spirit. So the effect of Buddha's teaching was to reject all worship of form as worship of the unreal and adopt the worship of God as the Law or *dhārma*. But a universal law was a still more abstract conception than that of one Universal Spirit. The mind of the untutored

masses is always after the concrete. So a reaction set in the wake of the teaching of Buddha. If the foibles of the flesh often prevented people from seeing the spirit behind it, they took to the more convenient form of worshipping images of the one all-pervading God which was not inconsistent with their traditional symbolic worship. Image as a symbol of God was not only unassociated with the defects of flesh but was also of easy access to every one and was fit for the purposes of communal worship. The great *Acharyas* that came on the decline of Buddhism were all staunch advocates of *Archavatara* or incarnations of God in images as objects of worship.

Just as in Vedic times fire was necessary both for household worship and public worship, so images were now used both for *Graharadhana* or household worship and for purposes of a common communal worship. The modern temples in which the images of God are worshipped by the people of India may therefore be said to represent the old *Yagnasala* of the Vedic Aryans. At the gate of each temple stands the *Yupa sthambha* now styled the *Dhvaja sthambha* or the flagstaff; and at the foot of it the *Balipitha* or the sacrificial stone; and to the left of it the *Yagnasala* or the sacrificial hall. And the worship of God done through an image was itself a sacrifice. Special and periodical festivities celebrated on occasions of grand *satras* were similar occasions for the gathering in of people. The modern temples should therefore be understood as representing the old national centres of religious, social and intellectual activities which developed in connection with public sacrifices. Not only these centres were useful as institutions for feeding the poor, educating the people in religion, science and art, but they seem to have been utilised even for political training during the time of the Mahomedans. Some of the noblest ideas, classic text

books on literature and art, are traceable to the erudite scholars that lectured in some of these temples.

In post-Vedic times in Southern India the Jains were great hero-worshippers and builders of temples. For a Jain scholar it was considered part of his duty to write for three objects,—the purification of the body, mind and speech—a treatise on hygiene and medicine for the purification of the body, a treatise on philosophy and religion for the purification of the mind, and a treatise on grammar and literature for the purification of speech. Their temples supplied the necessary institutions for the maintenance of scholars and *Sramanas*. It was the duty of kings to finance these public institutions. A free dispensary for men and animals and a free school and library formed an invariable adjunct of a temple; for according to the religion of the Jains a temple was a public institution for the cultivation of love and charity.

The Mahommedan rulers of India even though they owned a religion different from those of the people, did not interfere to any large extent with the religious institutions of the people especially of South India. Politically they became one with the people and soon realised the oneness of Asiatic thought and life. Beyond stray eruptions of fanaticism and violence, on the whole great toleration was shown towards their Hindu subjects. *Inam* land was given to Hindu temple endowments, grants were given to Brahmin communities, Hindu Physicians were employed in hospitals, even the civil and military power were in the hands of the Hindus. The spiritual power of the Southern Saints exerted a moderating influence on Islam. Alla-uddin the first conqueror of Deccan realised the incompatibility of a stable political power with religious bigotry. He practically carried out the broad tenet of Mahammad that every man can follow his own faith,

there can be freedom in religious beliefs without weakening the sense of political solidarity—a maxim which the British had to re-learn from the great revolution of 1857. Though these (the British) also did not directly interfere with the temples and their management, they did not support them by endowments from Government. The result was that most of the temples lost their influence and became shrivelled into mere places of public worship. The education of the people was taken up by the Government who assumed the responsibility of disbursing peoples money to their own satisfaction and even destroyed some of the national institutions to suit their purpose. Only the Maths retained their influence to a certain extent because they were founded on revenue and endowments from disciples independent of the Government. The divorce of education from temples caused by the diminution of funds, naturally led to the moral decay of its congregation. These grand institutions which were once centres of light and learning, potent institutions for moral culture became show houses—the hotbeds for corruption, hatred and jealousy.

In some of the temples of Southern India which were the last places to come under the denationalising influence of the West, the old order of things lingered for a long time. The great Vaishnava reformer of Southern India, Sri Ramanuja, in trying to reform religion and reorganise the society of his followers, restored most of the important Vaishnava temples of Southern India. Two of the most important temples which came under his influence were the temples at Srirangam in Trichinopoly and Kanchi the old capital of the Cholas. He tried to revive them into the national and religious universities of old. He organised lectures on religious and secular subjects, and instituted indigenous hospitals in these, and appended free libraries.

Some of the best Srivaishnava literature were written by scholars educated in these temples. Even Tamil poets sought recognition for their merit before scholars assembled here—called *Arangettapadi*. To the inmates of these temples even immunity from political persecution was insured. But the reforms started by Ramanuja were not destined to continue long. These very soon fell into a chaotic order. These temples whose constitution once withstood the machinations of Chola kings became powerless against party feuds.

There is no use of blaming the people who are interested in the management of these temples. Without the moral force of indigenous religious education and sympathetic help and cooperation of Kings the people cannot help deteriorating into what they are. One such institution of Southern India which has in spite of Government is able to command a large and independent income is the temple of Balagi at Tirupati in the North Arcot District. This temple is a marvel of modern India. The God of this temple is even to day a living presence with every one of His votaries. Only one has to pray for any boon from this God unattached to wealth and it is sure to be granted. Beggared and uncared for as is this Southernmost Presidency of India which has been the birthplace of epoch-making Acharyas, the immense revenue of this one temple if properly managed and utilised for the good of its votaries is sure to advance this presidency one step ahead of others.

At a time when the whole of India is loudly vociferating for a national university, the trustees of this temple have, fortunately for the people of Southern India, taken it into their head to utilise the surplus income of this temple for educational purposes. We also learn that the education is to be indigenous and on national lines for the

poor. On what plan this public trust should be disposed of for the benefit of the people, we need not point out. There is already a neatly laid out plan instituted by Ramanuja who was the last of the Acharyas to establish this temple and organise it for the guarding of its interests. This plan slightly modified to suit the modern requirements is sure to work well for the benefit of the nation. Temple Muths and similar other institutions whose resources are mispent and mismanaged must immediately become the concern of educated India and they must be restored to their proper place in the scheme of things. To utilise the services of men trained in these institutions for such purposes as service in the temples, dissemination of religious and secular knowledge &c is sure to offer sufficient secular encouragement to the students of such institution. The Sanatana Dharma Sabha at Benares are maturing their plan for a national university. If the temple authorities cannot find it advisable to cooperate with the Sabha they can at least adapt their scheme for the conducting of their institution on national lines.

Charity can always flow on national lines in every country. In India religion furnishes the keystone of her national life. If the rich *muths* and temples of Southern India can concentrate their forces and utilise the large incomes that are at present wasted without an aim towards national ends, the Southern half of India, which is preeminently the land of religious teachers is sure to become a potent factor for the progress of her people. If the benign Government have not done hitherto anything towards this end of helping the down-trodden millions of India, the people themselves with the resources still left at their command can elevate themselves,

'For Victory is from within or mighty death from without.'

CASTE SYSTEM AND VEDANTA.

BY CHINTAMANI TIRTHAKAR.

(Continued from page 56.)

Some of the modern evils of caste distinctions cannot be attributed solely to racial differences. The economic divisions of labour, and the different degrees of social refinement, which existed among the original inhabitants of India even before the Aryans from the North settled among them have something to do in the formation of modern castes. The culture and refinement of these had to be preserved and encouraged to progress. Just as the Aryans had special aptitude for spiritual culture, certain families among the non-Aryans had attained special proficiency in certain sciences. To guard against the danger of these families losing their aptitudes by becoming diluted with others, marriage with others, not possessing the skill had to be prohibited. Such families had therefore a tendency to form professional castes of their own even without the influence of racial prejudice.

The geography of the land is another element to be considered in this connection. The vastness of India has to a large extent contributed to the subdivisions of castes. Though from the Himalayas to the Cape Comorin all bowed down before the same social, political and religious ideals, when people belonging to a community split into smaller communities and settled in distant quarters of the land, they are apt to forget their consanguinity and social equality in course of time and look on each other as belonging to different communities. The difficulty of maintaining free intercourse with one another, makes them ignore each other at first. And the fear of being led to have intercourse with inferior castes completes the separation when they meet again after some time. The instinctive desire to preserve the purity of

one's own community by avoiding free intercourse with others is no doubt a good thing. But the same when it becomes the cause of weakening a community by continuous splits, becomes a source of evil. Among the innumerable castes of modern India we often find countless sections each named after some locality or other wherein the ancestors of these sections are known to have lived at some remote period in history. But these, though they belong to the same strata of society, are kept separate without intermarriage and at times even without the less serious matters of social intercourse.

Out of an evil sometimes comes good. The barrier of distance has a tendency to make each community autonomic and independent of others in all social matters. Other qualifications which mark an Indian caste being common to all, if a community advances and chooses to proclaim itself as belonging the highest strata of society, there is nothing to prevent it, no social ostracism is likely to injure its autonomic character. In modern Europe the upper or the wealthier caste receives its vigor and beauty from the lower and in return gives back its weaknesses. In India the physical, mental and moral acquisitions of individuals are never lost to their caste. Manu says, that if any section of the lower strata of society produces one great man, one character who can augment the heritage of the nation, then, the caste-status of the whole community to which that individual belongs becomes raised.

Thus it will be seen that the caste-distinguishing elements of India, though considered as productive of great evils by others, have proved rather conducive to the growth and progress of the Indian communities. No caste has reason to look down on itself by the side of others. But on the other hand each caste is great in its own place in the social polity of the Indians, only if it serves to discharge its functions faithfully and subserviently to the national interest and fulfils its objects. So long as the individual members of a

caste are all socially equal, independent of the pride of wealth and worldly power, none need care how his caste is looked upon by others outside it. If he elevates himself spiritually and rises above the ties which bind him to society, he not only becomes the revered of his own caste, but the revered of all castes and attains to the highest caste of *beyond-castes*. Indian society has no quarrel with a man's mode of life so long as it is acceptable to that man's caste fellows. But it has the highest reservation for him who by the conscientious and faithful discharge of his caste duties has made himself fit for the realisation of the highest ideal of spiritual perfection. We have heard the story of *Dharma Vyada* in the *Mahabharata*. In it we find the social recognition of the greatness of one who though born of the low caste of butchers' lived an honourable life and conscientiously discharged the duties of his profession, without forgetting the great Ideal of all duties. Even the austere of Brahmins had to go and wait at his door to receive spiritual wisdom.

In this spiritual equality of Indian castes and the right of every man to become spiritually great lies the secret of the unity of castes in the midst of their diversity. We pointed out how the *Vedic* Aryans saw in the *Vedic karmas* only a physical means for the realisation of the all moving universal Spirit and made war and such other duties consistent with *Guna kanda* or the realisation of the internal Self through a mental sacrifice in the form of meditation on the *atman*. It was given to *Vedanta* or the teaching of the *Upanishads* to bring down this teaching of the *Vedas* and apply it once again for the building of a new social organisation in the adopted land of the Aryans. Just as it saw in every kind of worship from the lowest fetichism to the highest form of meditation, the worship of the same Brahman, in the worship of a multitude of *Ishtadevatas*, the worship of the God of gods, so also, it saw in the multitudinous performance of caste duties, only the orthodox performance of *Vedic karmas* towards the attainment of supreme freedom and bliss which is the end of all

karmas. Every kind of worldly activity, religious or otherwise was *pravritti*. If it is performed in a proper spirit, consistently with one's own fitness and capacity, birth and position in life, it is a religious service offered to God and is destined to lead to the common goal of *Nivritti* or *freedom*.

The difference between the man of one caste and the man of another, like that between man and other species of beings, is but an accident of life. The body factor of man is perishable and transient and is the source of distinction. Hence the distinctions based upon the body are impermanent. But the real man is the imperishable and eternal Soul behind all the manifestations of matter, who is perfect and equally pervading all beings. The assumption of various bodies by such a soul is only to work out its past *karmas* or the activity-generating impressions of the experiences of past lives. Freedom from the life of births and deaths can be achieved by the rooting out of this activity producing *karmas*. Whatever duties in life fall to one's lot, whatever kind of bodily activity one is destined to perform in life, if he knows the secret of work, if he knows how to control, himself, his senses his mind or the very instruments of bodily activity, and work unattached to the results of work, then alone he will attain the highest moral culture and discipline and be able to put an end to his *karmas*. Nature always attempts to complete herself; the ideal of everything is its opposite. The ideal of renunciation is to make life fruitful in society; the ideal of worldly life is renunciation. Similarly the Ideal of all castes is the casteless Spirit, working from behind; and the duties of castes, however low they may be are the means of attaining that ideal. He, who works in his caste honestly and uprightly with love and charity to others and realises the source of infinite happiness beyond the limitations of castes, belongs to the highest caste. Ramanand expressed the true principle of caste when he said, the weaver Kabir by knowing the Brahman has become a Brahmin.

In the *Mahabharata* Nahusha, the ancestor of the

Pandavas, by the power of his austerities attained the position of Indra in the Svarga. But his ignorance and pride of power brought on him a curse; and he fell down taking the body of a huge mountain-snake. Years rolled on. Once it chanced that the Pandavas were caught into his coils in the forest; but his very contact with them awakened him. He questioned Dharma the eldest of the Pandavas "Who is a Brahmana and what in this world is worth knowing?" Dharma replied that caste and position in life does not make a *Brahmana*; but that in whatever person truth, charity, forgiveness, compassion, love and austerity are found, he is a Brahmana, even though he be a Sudra by birth; in whatever person the opposite of these qualities is found he is a Sudra even though he be a Brahmana by birth; and that which is worth knowing in life is the *Brahman*. After answering certain questions put to him by Dharma, this ancestor of Dharma is said to have gone to heaven proclaiming aloud: "Truth, self-control, austerity, charity, non-injury to all beings, devotion to one's own duties in life,—these alone are ever the means of Salvation,*but neither caste nor family in which one is born, O King!"

Thus according to the teaching of the *Vedanta*, caste has no reference to birth and position in life; but it is based solely on the righteousness of conduct. The Sanskrit *Varna* or caste has therefore a two-fold significance,—a subjective sense with reference to mental, moral and spiritual culture of man and an objective sense with reference to physical culture and approbation by others. Subjectively it therefore connotes "honour and virtue" characterised by a voluntary self-sacrifice; and objectively it connotes, "public opinion" or the approbation of one's own fellow-men, for good work and moral efficiency. Says a French philosopher "That the true ignorance is moral ignorance, that labour and suffering are the lot of all men, and that classification according to a greater or less degree of folly is inferior to that which proceeds according to a greater or less degree of virtue. The kingdom of-

God belongs not to the most enlightened but to the best; and the best man is the most unselfish man. Humble, constant, voluntary self-sacrifice,—this is what constitutes the true dignity of man. And therefore is it written, ‘The last shall be first.’ Society rests upon conscience and not upon science. Civilization is first and foremost a moral thing. Without honesty, without respect for law, without the worship of duty, without the love of one’s neighbour,—in a word, without virtue,—the whole is menaced, falls into decay, and neither letters nor art, neither luxury nor industry, nor rhetoric, nor the policemen, nor the customhouse officer, can maintain, erect and hold an edifice of which the foundations are unsound.”

The teaching of *Bhagavadgita* is clear on the point. Says Sister Nivedita in her “Study of Indian Caste”: “If a man’s mode of life be acceptable to his own caste fellows, the rest of Indian Society has no quarrel with it. And this autonomy of caste is the real essential for social flexibility, fundamental equality. As bearing on this point, few utterances have been misquoted as the great dictum of Buddha that he who attains to God is the true Brahmin. For this is misquoted whenever it is made to imply that the Brahmin holds in any sense a monopoly in religion. No possible statement could be more foreign to the genius of Hinduism. When we read that shortest and greatest of India’s Gospels, the *Bhagavadgita*, we find ourselves in the presence of the most comprehensive mind that ever contemplated Hindu life. The compassion of Buddha perhaps looms greater across the centuries but in dealing with social problems, His very tenderness and spiritual fire make Him second to Krishna, who was always calm, broad and consistently national in his outlook. We must accept the Gita as an authoritative pronouncement on Hindu society. And the Gita rings with the constantly reiterated implication that ‘He who attains to God is true man,’ while it interprets all life and responsibility as a means to this end.”

Notes and Thoughts.

That India has awakened few can deny. That there is a general excitement urging the nation on to progress all along the line—social, political, commercial, economic and religious, all can perceive. What direction the resultant of all these forces for good will take time alone can prove. Any manifestation of strength displayed in a single department of life is sure, before long, to show itself even along other departments. If all the forces be transmuted into one single idea of civilization and progress and directed towards the single aim of national self-expression then the clear vision of the great Swami Vivekananda will be soon an accomplished fact. He says in his ‘From Colombo to Almora’,—“A voice is coming unto us gentle, firm and yet unmistakable in its utterances, and is gaining volume as days pass by and behold the sleeper is awakening; like a breeze from the Himalayas, it is bringing life unto almost dead bones and muscles; the lethargy is passing away, and only the blind do not see, or the perverted will not see, that she is awakening, this mother land of ours from her deep long sleep. None can resist any more, no outward power can hold her back any more; for the infinite gaint is rising to her feet”. “The ancient Mother has awakened and is going to sit on her throne rejuvenated, more glorious than ever; proclaim her to all the world with voice of peace and benediction.”

* * *

One child of this newly awakened consciousness is the attempt to found a national university at Benares. We heartily congratulate Pandit Madhan Mohan Malaviya and his collaborators for the great zeal and self-sacrifice they have displayed in the cause of national education. Every Indian, prince or peasant should co-operate and contribute his own might in the accomplishment of this great object. We have no doubt that Mr. Madan Mohan Malaviya will follow the methods of our great Acharyas and national heroes whose methods were consistent

with national tradition and continuity; of course modifying it a little bit to suit modern conditions. No movement is worth any thing if it does not take the masses one step higher, said a great Patriot. The object of the new University we hope will be not only to carry enlightenment to the people at large but also bread to their hungry mouths. As a fitting prelude to this great scheme, a Congress of Religions was organised by the Pandit at Allahabad. Sannyasins, Bairagis and scholars of the different schools of Hindu thought met and discussed with a spirit of sympathy, preeminently Indian, the different aspects of Vedantic philosophy. A unity of feeling seems to have actuated the Dvaitin, the Visishtadwaitin and the Advaitin. A Ramanujite welcomed a leader of advaitic thought to take the chair. Lectures on the life and teachings of the great Acharyas were delivered.

Such meetings where the leaders and followers of Hindu thought realise the solidarity and oneness of the national heritage, that all religious systems of thought are only different phases of the one Religion Eternal must become regular national institutions. They must become national festivities to which all may go, as to a *tirtha*, to drink the waters of pure religion; just as in the days of old, people used to go to the court of King Janaka Videha, where the ancient Rishis like Yagnavalkya and women like Gargi threw light on the difficult problems of life. We appeal to all our rich men to help and co-operate in this great cause.

In this connection it may not be out of place to mention here, that amongst some of Swami Vivekananda's dreams regarding the regeneration of India the organising of the different bands of sadhus and Sannyasins into a coordinate whole was one.

The one peculiar feature of modern India is the revival of the study of national literature. The Ubhaya Vedanta Pravartana Sabha whose object is to create a little examining university at Melkote in the Mysore Province held its fourth year's conference, examined students in the Veda, Vedanta and Tamil religious works and distributed prizes to them. During the

three years from 1902 to 1905 sixty candidates in all passed in the higher, intermediate and lower grades of the examinations and prizes of the aggregate value of nearly 60 Rs. were awarded by the Sabha to them. The Sabha is conducted under the patronage and kind co-operation of the some of the councillors of the state and several charitably disposed gentlemen of the Southern Presidency.

The systematic study of the oriental classics is not recognised as a duty by the civilised and imperialistic British Government even to the extent to which it was recognised by the East India Company. Leaving aside India where the nation still clings to its national heritage, England is far behind other countries on the continent such as Germany in this respect. Prof. A. A. Macdonell in a paper read before the Royal Asiatic Society on the study of Sanskrit as an imperial question, urged on the necessity of the revival of Sanskrit study in England. We have no doubt that such an effort will do great good to Europe. Christianity which is a form oriental thought once put life into decaying Europe; the spread of Islam and the revival of Greek and Latin Classics brought about the Renaissance which stirred the slumbering life of Europe to higher Art, Poetry and Philosophy. The study of Indian classics will we believe act as a check on the materialistic tendencies and the scientific dualism of modern Europe. Such a revival is sure to fascinate and spiritualise the occident and make it alive to the sublime music of the Vedanta.

"Now, at last it is given to the mighty advancing human mind to have its eyes opened; it is given to it to shew that a true knowledge of nature affords full satisfaction and inexhaustible nourishment not only for its searching understanding, but also for its yearning spirit.

Knowledge of the True, training for the Good, pursuit of the Beautiful: these are the three great departments of our monism; by the harmonious and consistent cultivation of these we effect

the subject of Music, the Swamiji showed his wonderful knowledge of the European system of music. It was a surprise to all how he could possess such wonderful knowledge of European, side by side with Indian, systems of music. Again, another day he met an electrician, and casually the talk turned upon the subject of electricity; and there also the Swamiji proved to be more than a match to the man who had studied electricity, and handled it for the purpose of making arrangements to light the Mysore Palace with electricity. On another occasion there was an assembly of Pandits assembled, with Sir Sheshadri Iyer as President, and the discussion was about Vedanta. And Swamiji proved himself to be more than equal to the best of those Pandits. So, on whatever subject we had the good fortune to listen to him, he showed himself a wonderful master; and by his example as a bachelor, to work for the good of the country, and to establish Hindu philosophy and religion high in the eyes and estimation of the nations of the world, he has done great service to the country. His followers so many Swamijis, scattered over the different parts of India, leading the life of simplicity and celibacy, preaching our philosophy and religion, are doing good service, a service which our Mutts fail to perform.

Although I feel nervous to proceed further, and feel quite unequal, to the task before me, still I feel so happy when I remember the past associations with the revered Swamiji, that I now feel that it was a very fortunate day with me when I talked to him, and I hope his spirit will inspire me to do something to walk in the foot-prints of the Swamiji (Cheers).

Then Mr. G. G. Narasimhachara gave a short sketch of the life of Swami Vivekananda which will be published in another issue.

After this, two vernacular speakers addressed the audience in Tamil and spoke eloquently about the greatness of Swami Vivekananda and the services he has rendered to Humanity.

Then Mr. M. G. Varadacharya read an In Memoriam on Swami Vivekananda followed by a short speech.

IN MEMORIAM.

A LOVING TRIBUTE TO SWAMI VIVEKANANDA

Immortal Son of Aryan land,
O patriot-souled Vivekanand !
Tho' brief thy mortal stay on earth,
We bless the day that hailed thy birth.

In two-score years thy race was run,
In ten short years thy work was done :
Thy blissful life, so truly wise,
Flashed like a meteor in the skies,

Thy voice rang out so sweet and clear,
And vanquished ev'ry doubt and fear,
It sang of life, it sang of love,
It sang of Peace that dwells Above.

It sang of Karma's endless chain,
It sang of Dharma's priceless gain—
In accents sweet it led the Soul
On Bhakti's wings to Mukti's goal.

Thy star did rise in Western lands—
And homage drew from alien hands ;
O mystic Light by India blest,
O link that bound the East and West !
How oft thy feet from door to door,
Had walked to aid the friendless poor
For them thy heart was spent with sighs,
For them thy pray'rs had rent the skies.

Samsara's stream flows full and strong,
And down its course we speed along—
Our barks are frail, as fast they sail,
Our eyes are blind by Maya's veil.

O kindly friend ! Be thou our ark,
And help us cross these waters dark ;
O Perfect Soul, be thou our sight,
And lead us still from night to light.

at last the truly beatific union of religion and science, so painfully longed after by so many to-day. The True, the Beautiful and the Good these are the three august Divine Ones before which we bow the knee in adoration.....

In the hope that free research and free teaching may always continue, I conclude my monistic confession of faith with the words! 'May God the spirit of the Good, the Beautiful, and the True, be with us.'

This Confession of Faith, coming as it does from Prof. Haeckel, forces on us the conviction that the restless atheist or agnostic of Europe can find his haven of peace only in the Gita. The Vedānta which describes the Brahman as *satchidananda swarūpi* one whose essential nature is existence, knowledge and bliss can alone satisfy the rationalising minds of the modern scientific world.

Vedanta Work.

BANGALORE.

RAMAKRISHNA VIVEKANANDA JAYANTI.

The celebration of the 44th birth-day anniversary of Swami Vivekananda was as usual celebrated here on the 21st January 1906. Arrangements were made for feeding the poor in the open field opposite to A. N. M. Institution. The day opened with *Nagara Sankirtan*. A number of parties started in procession led by two of the resident disciples of Swami Vivekananda from the premises of the Vedanta Society and marched through all the main streets of the C. & M. Station. After their return to the Hall of the Institute at 12 noon, Tamil pamphlets on the life and teachings of Swami Vivekananda were freely distributed to the

masses. After *Arati* and distribution of *Prasad* the feeding commenced. Separate arrangements were also made for the feeding of high caste Hindus.

The Hall was tastefully decorated with festoons and flowers, with large sized pictures of Sri Ramakrishna and Swami Vivekananda placed one above the other at one end of the hall. There was a musical entertainment from 4 P. M. to 6 P. M. Then a public meeting was held. The Hall was crowded to the utmost of its capacity and many had to stand in the side-verandahs and the small hall behind.

In the absence of Mr. P. N. Purnayya who was prevented by unavoidable circumstances from taking the chair, Mr. A. Narasimhaiyanga was proposed to the chair by M. K. Ramachandra Row Headmaster.

The Chairman made the following short introductory speech.

Ladies and Gentlemen,

Just now, after coming here, I was asked to take the chair. Not only had I no thought of it beforehand, but I come with no preparation at all. And however unworthy I may be to preside on such an important occasion, still the privilege I had, of knowing Swami Vivekananda who stayed in our midst in Mysore as the guest of the late Maharajah of Mysore—that privilege which I appreciate and remember with feelings of respect and reverence to the great Swamiji—that alone induced me to stand here, and introduce the lecturer Mr. G.G. Narasimhachar. The Swamiji, as a great Indian Missionary, has brought India great credit, from his great religious conquests of Chicago. The respect for India created by Swamiji's preaching in America and England has made the nations of the world to look up to India as worthy of being imitated, as possessing something which the world should respect and appreciate.

One or two incidents in Mysore I shall mention to show what wonderful powers the Swamiji possessed. There was one great Austrian Musician of world-wide fame who happened to be in Mysore when the Swamiji was the guest of the late Maharaja. The Musician came to the palace and in a conversation on

One of the stages which almost every nation seems to have passed through in the course of its history, is that of hero worship. It may indeed be said, that the sacred song of religion has always begun with the prelude of the song of its heroes; and when we bear in mind the nature and constitution of the human mind, and the limitations to which it is subject, this will not appear to us as a matter of wonder at all. To the growing child its father is the first hero, and its mother the first saint. To the growing soul, that is searching after the infinite, the personal must always have an attraction, before it can rise to the impersonal. And no where in the world has this fact been more readily recognized and more distinctly emphasised than in India. I claim the privilege of being an Indian, and one of the forms to which my nature naturally inclines me, is that of Hero-worship; and my hero, the *type* of my hero, answers to the hallowed name of Swami Vivekanand (cheers). The extremely narrow limits of a few minutes constrain me to present to you but one aspect of this great soul. I offer to you his solution of the one problem, which may be called the problem of the youngman. And I hope gentlemen; since I am myself some what young still, my words will be construed as being within the bounds of pertinancy. On one occasion, being asked what was the distinctive feature of his mission, he said it was that of *man-making*—a fine, sturdy manhood must be considered to be extremely necessary for the regeneration of India; and when you remember that before he left for Chicago he was himself a young man, scarcely having reached the age of 30, this problem of young men gains in tremendous importance.

Gentlemen, what was the problem he thought out and what were the results he attained? In the first place, nobody recognised more distinctly than he did, that we are living in an age of degeneration. He once said that for the last thousand years India has been in a state of degeneration; and to raise India up from this low, degraded condition, the building up of a sturdy manhood was the first condition, he emphasised. He said that our young men must be strong first, and religion would come in its own course. In one of his Madras addresses he said "Be

strong my young men, that is my advice to you. I assure you you will be nearer to Heaven by playing football than by a study of the Gita. You will appreciate better the mighty genius and the mighty strength of Sri Krishna, when you have a little of strong blood coursing through your veins. This was the first lesson he taught. Physical development first, and then mental and spiritual. He said that he drew all his inspiration from the Upanishads, and if we would only follow its teachings, we would indeed be leaders of all nations in the world. So, the harmonious blending of a firm manhood, with intellectual and spiritual perfection was what he always laid before us. But what was the mission, that young men thus perfected had to carry out? He said that there must always be self-sacrifice. India needs at least the sacrifice of a thousand of her young men, who would go about preaching all over the land, giving up everything for the salvation of the poor and the suffering and the miserable among the people. So long as the millions live in poverty and misery, every man educated at their expense and paying no attention to their welfare, he considered a traitor. So the second great lesson he taught was that we should expand our hearts, towards the poor, give them bread and all the necessary conditions by which we ourselves have reached to that stage of which we are proud. And to this great task, he formed a wonderful plan which it is a pity he did not live to carry out. He has left this on younger shoulders. He says "I bequeath to you this sympathy and the struggle for the poor and the miserable. Go on and act as if I never existed and as if on you alone lay the whole burden."

There was yet a third lesson—that he laid stress on, that is the spirit of co-operation. He tells us that we are lacking the spirit of combination. The two great dangers of India are—the spirit of jealousy and the lack of the spirit of union. He exhorts us to forget that we are leaders, but that we should always be willing to serve; and so this great soul went about from door to door, village to village, country to country, preaching the great teaching of *harmony, strength and self-sacrifice*. He was indeed a great patriot and a great

prophet, and it is certainly to the great misfortune of India that he died at the very early age of 40 years. Suffice it to say that he was a great prophet, seer and a patriot, and as an American disciple of his has written of him, he trod the path that patriots have trod, and he loved his country as he loved his God." (cheere).

The meeting closed with a short and witty discourse on the personal reminiscences of Swamiji by Mr. S. . . . m. and the concluding remarks of the Chairman.

Swami Bodhananda, on behalf of the Sri Ramakrishna Mission, thanked His Highness the Maharajah of Mysore for his very graciously lending the phonographic recorder of the voice of Swamiji, which was taken in the beginning of that memorable year of 1893, when the Swamiji was living as a guest of his illustrious father, the late lamented Maharajah of Mysore, and has since been preserved in the palace; and also the venerable President for the prominent part he has taken in the ceremony and Mr. Arcot Narainswamy Moodliar for his kindly allowing the use of his spacious school hall and ground for the celebration purposes, the members of the Anna Basanti Sangam, for their kindly undertaking the management and supervision of the feeding work, and those of our friends, who have helped us with contributions in various shapes.

The Meeting dispersed with the distribution of *Prasad* fruits and *Pau-sipari*.

thought, learning, social and political organisations and physical activities. Freedom is the fundamental law of growth on every plane of life. Society was freely allowed to grow according to its natural law of growth, until it outgrew its own limitations and burst into the brotherhood of spirit. The Sastras gave the lowest minimum of four castes in accordance with the four grades of physical organs in man for the display of his activity. But castes have gone on multiplying, sections within sections, and still go on doing so, as if to demonstrate, the unchangeable ideal of caste perfection. In India itself there are some reformers who hate Caste. What have these people done? In their very attempt to destroy caste, whose granite foundation is beyond the reach of such men, the utmost they could achieve is only to form a new caste of Caste-haters. Mahomedanism and Christianity were freely given shelter in India. These are no doubt great religions, containing grand religious truths. But the followers of these religions were saturated with the utilitarian principles of worldly happiness. They could not, therefore, injure the supra-mundane principles of the eternal religion of the Hindus. But their contact with it has done them some good. They have gradually added two more castes to the already existing countless numbers of them. To-morrow these new Indian castes may go on further subdividing and multiplying; yet the core of Indian life cannot be touched or altered.

Thus we see that caste in India is not the mother of social evils, is not a positive obstruction to the progress of Indian nation. It obtained in Egypt, in Persia exemplified in ancient (gens), in the Christianity of the middle ages divided by rites and usages, and in modern Europe based on the preference of wealth and power. It cannot be said to have had its origin in any one of the causes which led to the evolution of Western nationalities. It is neither purely a "caste of blood" like that of the Negroes and the White men in the United States, nor a caste of trade and industry like that of modern European countries, nor is it a caste of pride and

culture like that of the patrician and plebeian of the old Roman Empire. It is based on the innate spiritual dignity of man and the consequent solidarity of the universe. Sri Krishna touched the core national life and preached the unity of social aims, when he asked Arjuna to fight who refused to do so on the score that war would bring about confusion of castes. It is the best solution that the Aryan genius ever offered for the mitigation of the evils of social inequalities, naturally existing among the peoples of different grades of culture and capacities, on account of racial and such other differences. It is the greatest triumph of the spirit over the incidental caprices of physical nature. Nay, it is the noblest conception of unity in diversity that was ever applied to a motley group of men like that of the modern Indians. In the natural course of the evolution of thought and culture, many new sentiments and ideas of social life have arisen and a new adjustment of caste may be necessary. But the natural genius of the Hindus when awakened, is apt to find its own solution.

For more than a century and a half, India was placed in immediate contact with Western civilisation and culture. With what result? The tendency of the West is *Asuric*. Their government, politics, social organisations, and every other thing concerning them are constituted to secure selfish enjoyment. They brought to India their inherent tendency for prospecting this newland and digging out the hidden-treasures of this ancient country of the *Devas* and utilising them for their own comfort and aggrandisement. But the strangeness of Oriental civilisation has placed them on the horns of a dilemma in their attempt to materialise the land. Their *modus operandi* required all those mechanical means, of minimising the obstructions of time, place, and labour, such as, railroads, telegraph, machines, and industrial organisations, which are known to their civilisation. Their whole work rested on the creation of an organised unity of a political kind. But in carrying it out they were forced to bring into closer contact the innumerable sections of Indian society;

and their notions of civilization was the instrument for mitigating the evils of caste and knitting the people of the country into a closer union and render dynamic the latent and already existing sentiment of nationality. And such an union was against their political interests. The wider the breach between the castes, the less aggressive all these castes will be, and the more docile will they be to their rulers. They therefore brought their Western political experience to the solution of this difficulty, and tried to keep these politically separate. They retarded for a time the fusion of the people into a living whole. The result is that they added one more element to the already existing elements of caste-distinction. They gave to the social polity of the Indians a new political varnish. In doing so they forgot that they themselves were forming a new caste of their own, that of white Western rulers and that they will have to go in for a share in the new sentiments aroused in the people and for which they themselves were responsible.

Now the solution of this new problem rests with the Indian themselves. The religious genius of the ancient *Aryan* thinkers have anticipated all these difficulties and provided for them in their grand scheme of social organisation. Whether the new political caste has to become Aryanised like so many other castes and join the grand symphony or it should disappear either by becoming absorbed into the other or by some other means, time alone can prove. For, the sentiment newly roused by them is now on the surface; but when it sinks down and enters the national view of the people, it is sure to remain circulating for ever in their system. This new political element of caste will then share the fate of those other elements which fell on the Indian soil and bear the same fruits which those others bore. India has no room for any others except the *Devas*. The mythological struggle between the *Devas* and the *Asuras*, has often repeated itself in India and the result has always been in favour of the *Devas*.

Western civilisation, whatever changes it may be able to effect in other matters, cannot touch the adamantine founda-

tion of religion on which the Indian castes are built and which has firmly stood the buffeting of time unscathed and unaffected. Hatred and jealousy are bad emotions in the religions of other nations. But the Vedantic religion has the power to apotheosise even these evils of society. According to this religion, all the human emotions, such as, love, respect, anger, jealousy, fear, and hatred, &c., are the manifestations of the one transcendental emotion of love. The lower manifestations of it in apparently opposite forms is due to the selfishness and worldliness of man. Self-sacrifice in worldly matters full of selfishness, of jealousy and hatred, and self-expansion in matters of the heart and spirit is a positive means for realising the supreme ideal of Love. But the opposite poles always meet; and the reverse method of self-contraction in matters of the heart and self-expansion in matters of jealousy and hatred is also a negative means for realising the same ideal, the opposite pole. The former method is subjective and spiritual while the latter is objective, material and political; but the ends of both are one and the same. The highest self is synonymous with the highest non-self. Whether one sacrifices the lower self for the attainment of the highest non-self or one expands the lower self for the realisation, of the Universal Self the ultimate result which one attains is the same. This the Vedanta has fully recognised. Instances are not wanting in the religious literature of the Hindus wherein great souls like Ghantakarna, Hiranyaksha, Hiranyakasipu, Sisupala, Dantavakra and such other *Asuras* have attained their salvation by the apotheosis of hatred. Political hatred can never take a firm root in the spiritual soil of the Hindu heart; it can never successfully replace the indigenous plant of religious love and self-sacrifice which has had therein centuries of growth. When the intrinsic national chord begins to vibrate, the loosely stuck, disintegrating political elements of hatred and jealousy are sure to be thrown up to the surface and to give to the compact body of this ancient spiritual nation an additional coating of protective varnish against the

corrosive *Asuric* influences from outside. This is the universal panacea which the far-seeing *Vedanta* has furnished against the evils of society from whatever source they may arise.

As to the existing differences among the castes which have come to assume an irksome aspect, we have only to say that they are probably due to people having lost sight of the power of the basic principle of *Vedanta* which has sustained them and preserved them so long. The society has only to find its own level and make, of its own accord, the necessary re-adjustment consistently with their religious tradition. Whether the unmanageable and meaningless number of these castes are again to be minimised and reorganised so as to suit the existing state of affairs, or whether some of these castes have actually outgrown the purpose for which they were originally intended and as such they either deserve to be given up or absorbed in others are points to be settled by the common consent of the people. The people themselves should diagnose the disease and apply the remedy. The weeds grow in cultivated tracts, where they are not wanted, but it is the look out of the cultivator to see that they are removed if he really cares to reap a harvest of plenty. The utmost that Vedanta could do is to point out the noblest and the safest lines on which any reform should be made and the highest ideal towards which it should move consistently with the continuity of national life; but the actual work lies in our hands.

Dreamy and aged as India is, her children are likely to be slow to bestir themselves even in matters affecting them vitally; unless some stimulus comes from outside and rouses them to action. Whether they wish for it or not, the stimulus has come in the form of Western civilization and culture rich with new kinds of political ideas. We hope that in their endeavour to face the new situation and assimilate the best things of the West, that they will find the way to achieve some good for their society. Amiel says:—Without intending it, nations educate each other, while having apparently nothing in view but their own selfish interests. It was France who

made the Germans of the present, by attempting its destruction during ten generations ; it is Germany who will regenerate contemporary France by the effort to crush her. Revolutionary France will teach equality to the Germans who are by nature hierarchical. Germany will teach the French that, rhetoric is not science, and that appearance is not as valuable as reality. The worship of prestige—that is to say, of falsehood ; the passion for vain glory—that is to say, for smoke and noise ;—these are what must die in the interests of the world. It is a false religion which is being destroyed. . . . In the order and harmony which would result from free adhesion and voluntary submission to a common ideal, we should see the rise of a new moral world. It would be an equivalent, expressed in lay terms, to the idea of a universal priesthood. The model state ought to resemble a great musical society in which every one submits to be organised, subordinated, and disciplined for the sake of art, and for the sake of producing a masterpiece. No body is coerced, no body is made use of for selfish purposes, no body plays a hypocritical or selfish part. All bring their talent to the common stock, and contribute knowingly and gladly to the common wealth. Even self-love itself is obliged to help on the general action, under pain of rebuff should it make itself apparent."

DYNAMIC DUALISM.

"Life is narrow. Bring any club or company of intelligent men together, again after ten years, and if the presence of some penetrating and calming genius could dispose them to frankness, what a confession of insanities would come up !" says Emerson.

Nations grow and express themselves according to their inherent tendencies. All national movements, social, political, religious and philosophic, all systems of thought, all creeds and beliefs, however opposed they may be to each other, find their synthetical unity in the key-note of the national genius. The greatmen of a nation, therefore, are not mere accidents but organic agents deliberately prepared by nature to fit into the complex texture of society. They are the exponents of a vaster will and come to fulfill. Clearly grasping this sublime harmony in nature Swami Vivekananda tried to reconcile the different systems of Indian philosophy by his theory of *Avastas*, (*i.e.*,) phase or stages of viewing the same "Whole,"—a comprehensive scheme of finding isolated thoughts in their right bearings. The accommodation of the eternal laws of religion to the empirical capacity of the intellect, emotion and will of man, the attempt to express metaphysical intuitions in the language of empirical knowledge, the adjustment of the supreme reason of the Upanishads to the understanding limited by *desa, kala, nimitta*, (time, space and causation) gave birth to doctrinal developments seemingly opposed to one another but can be consistently harmonised if viewed behind the experiential prepossessions created by environments. Hence the life teachings of the great builders

will have their full meaning only in the historical setting, in relation to the environment that give birth to them.

Among the eminent teachers of the eleventh century Ramanuja was the most powerful and owes predominance to the fidelity with which he expresses, the thoughts, sentiments and aims of the active and intelligent men of India. He is the soul of a new epoch; the father of a new spirit; the producer of a new wave of thought and a new hope for the people which as time advanced was to quicken national life. This spirit manifested itself as simple and sublime poetry, as complex works of art, as great compassion for the masses and outbursts of political solidarity determined by circumstances. All the great Acharyas are democratic in their expression and aspiration.

Ramanuj is one of the greatest characters in Indian history, the centre of a new light and a new hope. He was the natural successor of Sankara and stands at the head of dualism. Sankara's Absolute Idealism was brought down from its metaphysical heights and scientific perfection and made effective. Any monism that fails to comprehend dualism decreases in efficiency and ceases to enlighten even the normal man. The dualism of *Brahman* and *Maya* must continue for ever though they may cease for individuals. This *prapancha* is an empirical reality though it may be a transcendental illusion. Sankara himself never completely overthrew dualism whatever may be the extent to which his followers pushed his conclusions. A complete shaking off of dualism is an intellectual impossibility, however it may be in the matter of realization. The one absolute and pure intelligence, by force of *Maya* and its evolute the organs of consciousness, appears as *Jiva* and *Isvara*. When the *Jiva* realises in itself its pure state, then the organs of consciousness cease to operate, and with it *Maya* ceases. The *Jiva* then becomes Brahman. Here some of the Indian

philosophers argue that the *Jiva* in the act of realizing can only get rid of its conditions but not the conditioning cause which is eternal. Nor can the dualistic philosophers completely get rid of the idea of oneness in the state of Mukti. Ramanuja believes in the cognition of distinction by the freed soul; and at the same time denies the instruments producing the knowledge. Every kind of knowledge imply three things, a knower, object of knowledge and instrument of knowledge. He tries to overcome this difficulty by calling it attributive knowledge, which need no organs of perception, its essential nature being this perception of relations. Now, if the will is a form of attributive knowledge, then it is against the teaching of Badarayana. And a third thing, eternal harmony and oneness between the wills of the *Jivatman* and *Paramatman* must be posited. If the will is not a form of attributive knowledge then volition implies the instrument of knowledge. Hence, denying the organs of perception means destroying the mind itself, effacing the distinctions of knowledge, knower and known. Some of the southern Vaishnavite Acharyas went to the extent of saying that by a fiat of the supreme *Isvara* the individual souls may be destroyed. This is in a way suggesting the possibility of absolute unity. Hence Ramanuja's system is called Visishtadvaitism, qualified monism or monism with the limitation of attributes. As Sankara assimilated Buddhism by positing a certitude, Brahman, behind the veil of *Maya*, evolving *chit*, *achit* and *Isvara*, so Ramanuja assimilated Jainism by positing an *Isvara* connecting the plurality of souls and holding them in an organic unity. He therefore inherited the realistic tendency of the Jains, the modern representatives of the ancient Sankhyas.

One or two scientific analogies may make this position clear though analogies have no value and explain nothing.

In a limited quantity of momentum, if the mass be decreased the force is increased and if the mass becomes infinitesimal the force is infinitely great though the resulting momentum is the same. If the mass becomes zero then infinite force exists. If the limiting conditions of false individuality be decreased and the *jiva* becomes atomic then man manifests his infinite latent potentiality. 'With draw yourself into the sanctuary of your inmost consciousness, become once more point and atom that thou mayest be free' says Ramanuja. Why stop with the infinitesimal? Let us carry it to its logical perfection. Reduce our individuality to zero we become the infinite Brahman itself, says Bhagavan Sankara. Or to express it in another form, what is the condition of a peace of matter reduced to absolute zero? Some scientists say that though it neither acts nor is acted upon by any force still it preserves its original configuration and others say it is reduced to a uniform mass, for, even configuration is a force. Similarly, if desire which stands in the way of *jiva's* realizing its infinite potentiality be thoroughly destroyed then *Jiva's* individuality is completely destroyed and becomes one with the Brahman, says Sankara. It retains its original configuration of atomicity says Ramanuja. Whatever may be the condition of the released soul in Mukti, whether it is the temporary cessation of relative existence, or the abstract shrinking into the essential nature of things, or the entire cessation of *Maya* by the *Jiva* becoming Brahman, the fact remains the same.

Whatever differences of theory there may be in speculative philosophy which to the Indian mind are not contradictory and exclusive, still in practical religion all the great Masters are one. Their ideals differ not by the contents but by the disposition of the contents, by the predominance given to this or that inner power. As a practical philosopher,

as a religious and moral teacher and as a reformer Ramanuja has done the greatest service to the world. 'Man can progress only through love and duty, and by the hope that springs from duty; for, liberty is only the flower of necessity.' The intensely religious consciousness of the sage of Bhutapuri seized on this intellectual deduction and clothed it in the language of the heart, in the sublime language of faith. Religion has its origin in the struggle for freedom, in the effort to go beyond limitation. It is a complete transformation of the natural man into the moral man and the moral man into the spiritual man, who is beyond the bonds of Samsara which has its root in egotism. What then is the cause of this bondage. It is ignorance, replies Sankara. Ramanuja puts it in a positive and more concrete form and says it is sin. The former perceives degradation in the intellectual side of man and the latter in the volitional or moral side. The one aims at the emancipation of the intellect and the other the *conversion* of the will. • Piety is not in mere transcendental knowledge, not in compassion and justice alone but also in grateful righteousness and love. Man is a thinking, feeling and willing being. The power of the *Atman* manifests differently as it acts on each one of these planes. Hence the Maya doctrine has a philosophical, ethical, poetical or even a political significance. Destroy the ego sums up the past; drive out the ego and make it fruitful in society is the beginning of the new. Sankara's Idealism though it may explain the problems of life still begins from a region which is the culmination of and beyond all duty and obligation. It never cares to preach a moral philosophy which alone can evolve the higher man from the lower man. A strong sense of duty towards God and our fellow-beings is essential to the up-lifting of society if not for systems of transcendental philosophy.

Advaitism by the very fact of its all comprehensive metaphysical flight set up an unbridgeable chasm between the Vyavaharika and Paramarthica world. Both speculative and practical faculties draw their inspiration from the same *atman* in man and hence must not be considered as two. The Visishtadvaitic Brahman is therefore both personal and supra-personal, slightly differing from the Dharma of the Buddhists and the Brahman of the advaitin. The contact with foreigners and the partial assimilation of their forms accentuated the worship of *Saguna Brahman*.

As the natural consequence of his philosophy the era of Ramanuja initiates afresh that sacred struggle, that divine sympathy for the masses. The cup for all, the cup for all! The logical outcome of the doctrine of the Upanishads, the unity of God and the solidarity of the human race. "Every where is the same perfect being, all are of my beloved blood," sang the Dasas. This he preached from the towers of temples and public platforms. It is an effort to realize the command of the song celestial, *Sarvadharmam parityaya mamekam Saranam Vraja*. Not his color, his birth, his fortune, not all that is accidental and transitory in him that entitle man for the kingdom of heaven, but his faith, his selflessness, his love. "Every man is a temple of the living God; that the altar upon which he ought to sacrifice to God is the earth, his field of trial and labor; the incense is the good work done by him; his prayer is love to all creatures; his power is love realized in society." There is no more the antagonism between the *paramartika* and the *Vyavaharika*. The earth is a place of discipline, a stepping stone to heaven 'a line in the immense poem of the universe, a note in the everlasting harmony of divine music. On the accordance of his actions with this divine symphony depends the power and dignity of man in this world and freedom and

immortality in the next. This self-surrender realised through Karma Yoga is Buddhism, realised through Jnana-Yoga is advaitism and realised through Bhakti Yoga is Visishtadvaitism; this *prapatti* manifested through the Semetic mind is Christianity, through the Arab mind is Islam; through the Mongal mind is the art of Heine period.

Like the Protestant reformation of Europe, it was the beginning of a religious, literary and social revival and reformation in the 11th century. Luther fought for freedom of conscience and civil liberty and in India individual freedom was never shackled. Ramanuja fought against the individualism of the preceding era, for communal life based on ethical preference and on the law of love. This religious revival was the work of the masses, begun long before him and Ramanuja gave it only a rational and philosophic sanction. Prophets and poets, Alvars and Nayanars who sprang from pariahs, hunters, gardeners, shopkeepers, &c., began it. This new impulse, this newly awakened self-confidence was felt in religion and philosophy, in art and manners, in the growth of vernacular literature and in the freedom of corporate life. The temple architecture, the folk songs of Theogaraya, and Vittals, Merabhai, and Ramaprasad the writings of the saints of Northern and Southern India, all speak of one continuous effort through the laboring centuries, all sing of one idea of national life, the joy of equality and the communal freedom of life. This power of a new age, this re-vivified feeling of confidence, the soul-stirring idea of equality flowed and spread a characteristic spiritual atmosphere in India.

The softening of the national life by the human teaching of the prophet of Kapilavastu, and the consequent invasion of India by foreigners completely disfigured the social homogeneity. The vaisyas almost disappeared.

The Kshatriyas lost the power of resistance. Custom jarred with custom, opinion with opinion and the public mind found no haven of rest. Unity of faith and worship and the unity of action among the ministers of religion diminished. Learning declined. The first result of this mighty conflict was Ramanuja. The transmutation of man through *gnana marga* is difficult of achievement. It required a high discriminative faculty and initiation into the knowledge of traditional lore. So he preached the supreme efficiency of devotional love (Bhakti) over all other methods of attaining to Knowledge. Faith and love are far superior to all other forms of worship. The realisation of God in the heart of every creature was treasured up by the people as the only solace of life. *Gnanam, dyanam, satyam* are the only flowers by which we can worship God.

He simplified the Indian caste into two divisions—those who are entitled to the Vedic karmas and those who are not. This division is simply a social arrangement and has nothing to do with religion. Spiritual emancipation is the concern of all. Every one is fit for *mukti*. All can equally enter the supra-social caste of *prapanna*; faith and abandonment of pleasures abrogate the distinctions of race. Wherever there is religion there all social differences vanish. Thus Ramanuja fought manfully for the divinity of the soul and against the privileges of caste.

A new people entered the country; a new element hastened to unify and render dynamic, disorganised Hinduism. Awakened by the mountain Koords and pastoral Turkumons, Islam fell on the diminished empire of Vikramaditya and influenced Hinduism by the severity and simplicity of its monotheistic creed. Ramanuja tried to assimilate even Mohammadanism on the broad basis of Bhakti, love to God and to his creatures. He built a sort

of temple universal at Melkote; accepted a Mohammadan Bhakta of Narayana as His consort, offered Moslem food and permitted even pariahs the right of worship in that temple on particular days. In short his divine soul perceived the necessities of the times; with the insight of a sage and the foresight of a statesman, he preached the spiritual equality of all men, elevated woman and accepted their right to sainthood, preached in the vernaculars and elevated the masses and recognised Islam as sounding the same note of faith and devotion. Thus he accomplished what a godman alone can accomplish—the spiritual emancipation of the Indian mind and its glorious unity for national self-realisation.

It is the historical task of every Religion to change its standpoint with every fresh metamorphosis. Old wine must be put into new bottles; new forms must be created to satisfy the demands of a growing generation. It must recognise and provide for many of the important elements of a changed society by enlarging its intellectual and moral borders. Ramanuja represents one such change in Indian History; and such is the interpretation of this new movement which is dualism made dynamic.

How these ideas worked in the North and South of India and how Islam and Hinduism acted and reacted on one another will form the subject of another article.

—————:(o):—————

The Bhagavad Gita

WITH

THE COMMENTARY OF SRI RAMANUJA.

CHAPTER II.

(Continued from page 81.)

The greatness of the *Karma* of him who adopts in life that attitude of the mind which is being mentioned is explained :—

10. Here there is no loss of initial effort put forth, there is no sin accruing therefrom. Even a little of this moral discipline delivers (one) from great fear.

Here in this *Yoga* of *Karma*, there is no loss of initial effort put forth. *Initial effort* means preparatory effort; *loss* means, loss in its capability to accomplish the result sought. Even if it were begun and not completed, or if it were interrupted in the middle, it does not cease to fructify. There does not exist any sin, even if what is begun is interrupted in the middle. Even a small portion of this moral discipline known as *Karma Yoga* delivers one from great fear, that is, from the fear of *Samsara*. The same meaning is fully explained later on thus: "Neither in this world, nor in the next, O Partha, there is destruction to it." But the other means of Vedic and secular *Karma*, when interrupted in the middle, not only become non-productive of results but also give rise to sin.

He now distinguishes the mental disposition relating to the *Karma* that forms the means for the accomplishment of freedom, from the disposition of the mind relating to the *Karma* which is performed with a view to obtain a desired object :—

41. That disposition of the mind which is characterised by steady pursuit is here one (and the same), O Kurunandana. The dispositions of those who are wanting in steady pursuit are many-branched and endless.

Here (it will be seen that) in all *Karmas* which are in conformity with the *Sastras*, the disposition of the mind which is characterised by steady pursuit is one (and the same). That disposition of the mind which is characterised, by steady pursuit is the disposition of the mind (*Buddhi*) in regard to the *Karmas* performable by one who is desirous of freedom. *Vyavasaya* or steady pursuit means the determined pursuit (after a thing); and the disposition of the mind characterised as such is, indeed, what precedes the determination of the real nature of the *Atman*. But the disposition of the mind in regard to the *Karmas* which are performed for the attainment of particular objects of desire is characterised by the want of this steady pursuit (after a single object). But here in regard to the *Karmas* which entitle a person to the attainment of particular objects of desires, only so much as the knowledge that the *Atman* which is distinct from the body exists, is necessarily taken into account though not the determination of the real nature of *atman*; because, even if there is no determined pursuit after the real nature of the *atman*, there arises (at least) the solicitude for the fruition of *Svarga* and such other results, the adoption of means for the accomplishment of those fruits and also there will be no contradiction (whatsoever). This aforesaid disposition of the mind which has been characterised by steady pursuit is one (and the same) on account of its having reference to the accomplishment of a single fruit; for, to one who is desirous of nothing but freedom, all the *Karmas* are, indeed, prescribed for the acquisition of this single fruit known as freedom. Therefore, since the purpose aimed at by the *Sastras* is one only, the disposition of the

mind in regard to all the *Karmas* cannot but be one (and the same).

The meaning is that this is to be understood in the same manner as in the following: On account of their being the means for the accomplishment of the same fruit, the group of six sacrifices beginning with *Agneya*, which have to be performed each by itself as a distinct one, serve one and the same purpose of the *Sastras*; and in consequence the disposition of the mind with reference to these is one and the same.

But the dispositions of those who are wanting in steady pursuit and who are engaged in the performance of *Karmas* for the sole accomplishment of such fruits as, *Swarga*, son, cattle, food, &c., are endless on account of the endlessness of fruits; nevertheless, they are many-branched. In *Durasa-purnamasa* and such other *Karmas*, even though they are prescribed for the attainment of one and the same fruit, on account of the distinctions of secondary fruits, as evidenced in such intercessions for blessings as "He desires long life, &c.," there arises to these many-branchedness also. Hence the dispositions of those that are wanting in steady pursuit (after a single object) are many-branched and endless.

This is what is said:—Whatever fruits primary and secondary are heard in relation to obligatory and occasional *Karmas*, abandoning all of them and viewing freedom as the one only fruit (to be accomplished), all *Karmas* should be performed as having a common purpose in the *Sastras*. Also, of the *Karmas* intended for the fulfilment of particular objects of desire, only such as are suited to one's caste and order, should be performed in proportion to one's capacity, after indentifying these with the obligatory and occasional rites, as well as resigning the fruits thereof with a view to accomplish freedom (*Moksha*).

Then He condemns the teachings which pertain to the

Karmas performed with a view to accomplish special objects of desire.

42-3. The unwise who take delight in the discussions bearing on the letter of the *Vedas* and say that there exists nothing other than this, whose minds are given to worldly desires, and who aspire after *Swarga*,—it is these, O Son of Pritha! that speak such a language, vainly flowery (without fruit), which is productive of the fruition of rebirth and *Karma*, which abounds in varied rites and which tends towards the acquisition of enjoyment and lordly power.

Such a language vainly flowery without fruit,—whose flower alone is the fruit and which at first sight seems beautiful; the unwise,—who knew very little, who extol rites tending towards the acquisition of enjoyment and lordly power. The unwise that take delight in the discussion bearing on the letter of the *Vedas*,—who are given to discuss about *Swarga* and such other fruits taught in the *Vedas* and say that there exists nothing other than this,—say that surpassing the attainment of this there exists nothing else over and above *Swarga* and such other fruits; whose minds are given to worldly desires,—whose minds are bent on the attainment of worldly objects; who aspire after *Swarga*,—who are intent on the attainment of *Swarga*; (these speak a language) which at the close of the fruition of *Swarga* and such other results is productive of the fruit known as rebirth and *Karma*, which abounds in varied rites, that is, being devoid of the knowledge of spiritual truth abounds in various kinds of rituals which all tend towards the acquisition of enjoyment and lordly power by these (unwise persons),—such a language vainly flowery (without fruit) they extol; this is the construction.

44. No mental disposition characterised by steady pursuit can arise in the mind of those persons who are attached to enjoyment and lordly power and whose understanding is carried away by that language.

In the case of those persons that are attached to enjoyment and lordly power and whose knowledge of the *atman* is carried away by that language bearing on enjoyment and lordly power, the aforesaid disposition of the mind characterised by steady pursuit does not rise in the mind (*Samadhi*). *Samadhi* is that organ wherein the knowledge of *atman* arises, that is, the mind or the organ of intelligence. The meaning is that in the mind of these persons, there could never arise such disposition in regard to the *karma* which forms the means for the attainment of *moksha* attended with the determinate knowledge pertaining to the real nature of *atman*. Hence no attachment to *karmas* performable with a view to accomplish special objects of desire should be formed by one who is desirous of *moksha*.

What for do the *Vedas* which, on account of their being more loving than thousands of mothers and fathers, and are engaged in the salvation of souls, teach *karmas* whose fruits are extremely short lived and which are productive of rebirths? And how could what is taught in the *Vedas* be pointed out as fit to be abandoned? These questions are then answered:—

45. The *Vedas* have the three *Gunas* for their subject matter. Be free from the three *Gunas*, Arjuna! free from the pairs (of opposites), established in pure and unmixed *Sattva*; and free from *Yoga* or the acquisition of what is yet unobtained and *Kshema* or the safe-guarding of what is acquired; and be self-possessed.

The three *gunas*—*sattva* (purity), *rajas* (activity), and *tamas* (dullness), taken collectively is *traigunyam*. Here by the word *traigunyam* is indicated the persons in whom the three *gunas* of *sattva*, *rajas* and *tamas*, are preponderant. The *Vedas* have these persons for their subject-matter. Since the *Vedas* are extremely loving to all,—those in whom *tamas* preponderates, those in whom *rajas* preponderates,

and those in whom *sattva* preponderates,—they teach every one of them. Had they not taught these, the attainment of *svarga* and such other fruits suitably to the *gunas* (preponderant in them), then, these, on account of the preponderance of *rajas* and *tamas* would have become averse to *moksha* which is the fruit of *sattva*. And not knowing the means of accomplishing the fruits of their desire, overcome by their attachment to worldly desires and having entered into activity by confounding what is unattainable and what is attainable, they would have become lost. Hence the *Vedas* have for their subject-matter the three *gunas*. But you become free from the three *gunas*. Now you have the preponderance of *sattva* in you,—that alone do you develop and not become actuated by the preponderance of the three qualities in their state of inter-mixture. The meaning is that you should not allow the growth of its preponderance.

Free from the pairs (of opposites),—rid of all the characteristics pertaining to worldly life (*samsara*); established in pure and unmixed *sattva*,—become established in pure and unmixedly grown *sattva* which is freed from the influence of the (other) two *gunas*. If it be asked how this is to be done, it is pointed out that it should be done by becoming free from the acquisition of what is not yet obtained and the safeguarding of what is already obtained, that is, by the abandoning of both the acquisition of objects which are external to the means for the realisation of the real nature of *atman* and the safeguarding of what has been acquired, and thus become self-possessed, that is, become an ardent seeker after the essential nature of *Atman*. *Yoga* is the acquisition of what is not obtained, and *Kshema* is the safeguarding of what has been already acquired. To you, who will remain so, the preponderating influence of *rajas* and *tamas* will be destroyed and *Sattva* will develop.

46. As much utility (as there is) in a reservoir which

is flooded with water from every side, so much (only is) in all the *Vedas* to a discerning *Brahmana*.

All that is taught in the *Vedas* is not to be, utilised by all persons. Just as even in a reservoir which is constructed for all kinds of purposes and is flooded with water on all sides, there is only so much of utility to a person desirous of quenching his thirst as there is in his obtaining therefrom that much of drinking water which is required for his purpose, and not all (the uses the tank is capable of), in the same manner, in all the *Vedas* whatever is helpful to a discerning *Brahmana*, who is versed in the *Vedas* and who is desirous of *moksha*, as a means for the attainment of *moksha* that same alone is to be taken by him and not any other.

That this much alone is what is required for a person who is desirous of *moksha* and is well established in *Sattva*, is next pointed out :—

47. To the work alone there is right to you and never to the fruits (thereof). Do not become the cause of work and (its) fruit, nor have attachment to inaction.

In regard to works such as the daily (*nitya*), occasional (*naimittika*), and those that are performed to accomplish particular objects of desire (*kāmya*) which are (all) taught in the *Vedas* as associated with some kind of specific object or other, to the work alone there is right to you, who are established in pure *sattva* and are desirous of *moksha* but never associated with the work. Because fruits have the nature of bondage, and because work for work's sake devoid of (motive for) fruits and which is of the form of worship to Me becomes the cause of *moksha* and, do not become the cause of (both) work and its fruit. To you who are established in pure and unmixed *Sattva* and are desirous of *moksha*, even in regard to the works which are being performed by you, the state of not being the real agent (*akartritva*) should be

observed by you as well. Similarly you should also consider that you are not the cause even of such fruits as the appeasing of hunger, &c. Later on, it will be taught that both these (the agency of action and the enjoyment of fruits) ought to be considered as pertaining either to the *gunas* or to Me who am the Lord of all. Thus thinking perform work. To inaction, that is, to the non-performance of (legitimate) work as is done by you when you said, "I will not fight," let there be no attachment in you. The purport is, let there be attachment to you in war and such other works, only in the manner pointed out above.

This alone is again made clear :—

48. Fixed in *Yoga*, giving up attachment, do your work, O Dhananjaya! being the same in success and failure. Evenness (of mind) is called *Yoga*.

Giving up attachment to kingdom, relatives, &c., and becoming fixed in *Yoga*, do war and such other works; do these becoming same in success and failure which are included in them. This sameness in success and failure is what is indicated by the word *Yoga* in the phrase "fixed in *Yoga*." *Yoga* is the evenness of mind which is of the form of sameness in success and failure.

What for, this fact is mentioned over and again is here taught.

49. Work is far inferior to the *Yoga* of mental disposition, O Dhananjaya! (Therefore) seek refuge in mental disposition. Pitiable are they whose motive is the fruit (of their works).

This *Yoga* of the mind which consists in giving up the principal fruits and in maintaining sameness in success and failure which are the secondary fruits,—whatever work is other than the work that is united with this disposition of the mind is far inferior to such work. Great is the disparity between these two kinds of work which bear the characteris-

ties of superiority and inferiority. The work which is imbued with this Yoga of the mind mentioned above removes all the miseries of *samsara* and enables one to attain *moksha* which forms the highest end of human life. Every thing else (leads to the attainment of) *samsara* which has the character of endless misery. Therefore, while doing work seek refuge in the aforesaid disposition of the mind. Refuge means the place of abode. The meaning is ever remain solely in that disposition of the mind. *Pitiable are they whose motive is the fruit (of their works)*,—pitiable are they who doing work with attachment to fruit and the like, become bound by *samsara*.

50. He who is possessed of this disposition of mind (*Buddhi*) gives up both good and bad deeds here. Therefore, apply yourself to the practice of the Yoga (of mental disposition). *Yoga* is cleverness in doing works.

He who, devoting himself to the *Yoga* of mental disposition, performs works gives up both the good and bad deeds which are accumulated from time without beginning, and are endless and which form the cause of bondage. Therefore, apply yourself to the practice of the aforesaid *Yoga* of mental disposition. *Yoga* is cleverness in doing works. In works which are being done, the practice of the *Yoga* of mental disposition is cleverness, is great skill, that is, is what is accomplished with very great ability.

(To be Continued.)

THE VISIBLE AND THE INVISIBLE WORLD.

BY

N. K. RAMASAMI AIYA, B.A., B.L.

Comparative ontogeny or the science of the development of the individual animal is a child of the nineteenth century in even a true sense than comparative anatomy and physiology. How is the child formed in the mother's womb? How do animals evolve from ova? How does the plant come forth from the seed? These pregnant questions have occupied the thoughtful mind for thousands of years. All the older scientists were possessed with the idea that the complete body, with all its parts was already contained in the ovum of animals, only it was so minute and transparent that it could not be detected; that, therefore, the whole development was nothing more than a growth or an unfolding of the parts that were already infolded. This erroneous notion, almost universally accepted until the beginning of the present century, is called the preformation theory. Sometimes it is called the evolution theory (in the literal sense of 'unfolding'). But the latter title is accepted by modern scientists for the very different theory of 'transformation.' In the hatched egg there is at first no trace of the coming chick and its organs; instead of it we find on the top of the yolk a small, circular, white disk. This thin germinal disk becomes gradually round and then breaks up into four folds, lying upon each other. These are the rudiments of the four chief systems of organs—the 'nervous' system above, the 'muscular' system underneath, the 'vascular' system (with the heart) and finally the 'alimentary canal'. Thus the embryonic development does not consist in an unfolding

of preformed organs, but in a series of new constructions. One part arises after another and all make their appearance in a simple form, which is very different from the later structure. This only appears after a series of most remarkable formations. Sometime after the formation of the theory of 'germ-layers', a new task confronted embryological science. What is the relation of the ovum and the layers which arise from it to the tissues and cells which compose the fully-developed organism? The correct answer is that the ovum is at first one simple cell and that the many germinal globules or granules which arise from it by repeated segmentation are also simple cells. From this mulberry-like group of cells are constructed first the germinal layer and subsequently by differentiation or division of labour, all the different organs. The seminal fluid of male animals is also a mass of microscopic cells. The active pin-shaped seed-animalcules in it are merely ciliated cells. Thus both the materials of generation, the male sperm and the female ova fall in with the cellular theory. All the older studies in embryonic development concern man and the higher vertebrates, especially the embryonic bird. In the innumerable classes of invertebrates on the other hand, that is, in the great majority of animals, the embryonic development seems to run quite a different course and most of them seemed to be altogether without true germinal layers. It was not until about the middle of the century that such layers were found in some of the invertebrates. The lowest vertebrate is developed in just the same manner as an invertebrate, apparently quite remote. Even in some of the worms, there is a similar formation of the germinal layers. The same formation of two primary germ-layers is found everywhere in the lowest classes of multi-cellular animals. This important embryonic feature is common to the entire

animal world. Let us now see what far-reaching consequences follow from the evolution of the germ, especially with regard to our great question, the place of man in nature. The human ovum, like that of all other animals, is a single cell and this tiny globular egg-cell has just the same characteristic appearances as that of all other viviporous organisms. The little ball of protoplasm is surrounded by a thick, transparent, finely reticulated membrane. Even the little, globular, germinal vesicle (the cell-nucleus) which is enclosed in the protoplasm (the cell-body) is of the same size and the same qualities as in the rest of the mammals. The same applies to the active spermatozoa of the male, the minute, thread-like, ciliated cells of which millions are found in every drop of the seminal fluid; on account of their life-like movements they were previously taken to be forms of life. Moreover, the origin of both these important sexual cells in their respective organs is the same in man as in the other mammals; both the ova in the ovary of the female and the spermatozoa in the spermarium of the male arise in the same fashion—they always come from cells, which are originally derived from the *caelous epithelium*, the layer of cells which clothes the cavity of the body. The most important movement in the life of every man, as in that of all other complex animals is the moment in which he begins his individual existence. It is the moment when the sexual cells of both parents meet and coalesce for the formation of a single simple cell. This new cell, the impregnated egg-cell, is the individual stem-cell, the continued segmentation of which produces the cells of the germinal layers and the *gastrula*. With the formation of this stem-cell, hence in the process of conception itself, the existence of the personality of the independent individual, commences. Man like all other complex animals,

inherits all his personal characteristics, bodily and mental, from his parents. Hence the minute processes of conception and sexual generation are of the first importance. The one essential element in conception is the coalescence of the two sexual cells and their nuclei. Only one out of the millions of male ciliated cells which press round the ovum penetrates to its nucleus. The nuclei of both cells, of the spermatozoa and of the ovum, drawn together by a mysterious force, which may be taken to be a chemical sense-activity, related to smell, approach each other and melt into one. Thus by the sensitive perception of the sexual nuclei, a new cell is formed, which unites in itself the inherited qualities of both parents; the nucleus of the spermatozoa conveys the parental features, the nucleus of the ovum those of the mother, to the stem-cell, from which the child is to be developed. That applies both to the bodily and to the mental characteristics. The formation of the germinal layers by the repeated division of the stem-cells, the growth of the gastrula and of the later germ-structures which succeed it, take place in man in just the same manner as in the other higher mammals under the peculiar conditions which differentiate this group from the lower vertebrates. The substantial similarity in outer form and inner structure which characterises the embryos of man and other vertebrates in this early stage of development is an embryological fact of the first importance. From it, by the fundamental law of biogeny, we may draw the most momentous conclusions. There is but one explanation of it—heredity from a common parent form. When we see that at a certain stage, the embryos of man and the ape, the dog and the rabbit, the pig and the sheep, although recognizable as higher vertebrates, cannot be distinguished from each other; the fact can only be elucidated by assuming a common parentage. And this

explanation is strengthened when we follow the subsequent divergence of these embryonic forms. The nearer two animals are in their bodily structure and therefore in the scheme of nature, so much the longer do we find their embryos retain this resemblance and so much the nearer do they approach each other in the ancestral tree of their respective group, so much the closer is their genetic relationship. Every scientist who penetrates with open eyes into this dark but profoundly interesting labyrinth of our embryonic development and who is competent to compare it critically with that of the rest of the mammals, will find in it a most important aid towards the elucidation of the descent of our species. For the various stages of our embryonic development cast a brilliant light on the corresponding stages of our ancestral tree, in accordance with the great law of biogeny.

The youngest of the great branches of the living tree of biology is the science we call 'biological evolution or phylogeny'. It came into existence much later and under much more difficult circumstances than its natural sister, embryonic evolution or ontogeny. The object of the latter was to attain a knowledge of the mysterious processes by which the individual organism, plant or animal, developed from the egg. Phylogeny has to answer the much more obscure and difficult question, What is the origin of the different organic species of plants and animals, Ontogeny (embryology and metamorphism) could follow the empirical method of direct observation in the solution of its not remote problem. It needed but to follow, day by day and hour by hour, the visible changes which the foetus experiences during a brief period in the course of its development from the ovum. Much more difficult was the remote problem of phylogeny; for the slow processes of gradual construction, which affect the rise of new species

of animals and plants go on imperceptibly during thousands and even millions of years. Their direct observation is possible only within very narrow limits. The vast majority of these historical processes can only be known by indirect inference—by critical reflexion, and by a comparative use of empirical sciences which belong to very different fields of thought, palæontology, ontogeny, and morphology. Every serious attempt that was made, before the beginning of the nineteenth century, to solve the problem of the origin of species lost its way in the mythological labyrinth of supernatural stories of creation. The first question which forced itself on the mind of the thoughtful scientist was the question as to the nature of the concept of species, its contents, and its range. It is easy to understand that the prevalent ideas of the absolute unchangeability and supernatural creation of organic species could not satisfy the more penetrating thinkers. The first thorough attempt at a scientific establishment of transformation was made at the beginning of the nineteenth century. It was thought that all species are changeable, and have arisen from older species in the course of very long periods of time. The common parent forms from which they have descended were originally very simple and lowly organisms. The first and oldest of them arose by abiogenesis. While the type is preserved by heredity in the succession of generations, adaptation, on the other hand, effects a constant modification of the species by change of habits and the exercise of the various organs. Even our human organism has arisen in the same natural manner, by gradual transformation, from a group of pithecoïd mammals. Science had now to wait until this great effort to give a scientific foundation to the theory of evolution should shatter the dominant myth of a specific creation and open out the path of natural development. It is true that the reform of comparative anatomy and

physiology had inaugurated a new and fertile epoch for the whole of biology, that the establishment of the cellular theory, the reform of ontogeny, and the formulation of the law of substance were scientific facts of the first importance. But no one of them has had so profound an influence on the whole structure of human knowledge as the theory of the natural origin of species. For it at once gave us the solution of the mystic problem of creation, the great question of all questions, the problem of the true character and origin of man himself. One of the most pressing of the many important tasks proposed to modern biology was the reform of the zoological and botanical system. Since the innumerable species of animals and plants were not created by a supernatural miracle, but evolved by natural processes their ancestral tree is their natural system. The chain of our earlier invertebrate ancestors is much more difficult to investigate and much less safe than the tree of our vertebrate predecessors. The evidence of our comparative anatomy and ontogeny therefore becomes all the more important. Since the human embryo passes through the same stage as the germs of all other vertebrates, since it evolves, similarly, out of two germinal layers of a gastrula, we infer in virtue of the biogenetic law the early existence of corresponding ancestral forms, most important of all is the fact that the human embryo, like that of all other animals, arises originally from a single cell; for this stem-cell—the impregnated egg-cell—points indubitably to a corresponding unicellular ancestor. For the purpose of our monistic philosophy, however, it is a matter of comparative indifference how the succession of our animal predecessors may be confirmed in detail but sufficient to know for the important thesis that man descends immediately from the ape, and secondarily from a long series of lower vertebrates.

Notes and Thoughts.

My religion is one of which the Bhagavad Gita is the offshoot, Buddhism a rebel child and Christianity a patchy imitation.—Swami Vivekananda.

We have more than once pointed out that Buddhism is Vedanta precipitated in a foreign consciousness and isolated from national tradition. Its forms varied from race to race determined by the environments amidst which the life of the nation was cast.

“Unquestionably the influence which Buddhism exerted upon Japanese civilization was immense, profound, multiform, incalculable.....it became as much as official religion as Shinto itself, and influenced the lives of the highest classes not less than the lives of the poor. It made monks of Emperors and nuns of their daughters; it decided the conduct of rulers and the administration of laws.....But the religion of the Buddha brought to Japan another and a wider humanizing influence, a new gospel of tenderness. In the highest meaning of the term it was a civilizing power. Besides teaching new respect for life, the duty of kindness to animals as well as to all human beings, it actually gave to Japan the arts and industries of China, Architecture, painting, sculpture engraving, printing, gardening, in short, every art and industry that helped to make life beautiful developed first in Japan under Buddhist teaching.

But perhaps the greatest value of Buddhism to the nation was educational. The Shinto priests were not teachers. Buddhism on the other hand, offered the boon of

education to all, not merely a religious education, but an education in the arts and the learning of China. The Buddhist temples eventually became common schools, or had schools attached to them. By degrees the education of almost the whole nation came under Buddhist control and the moral effect was of the best. Samurai scholars taught to effect their knowledge under Buddhist teachers of renown. For the common people everywhere the Buddhist priest was the school master. Much of what remains most attractive in Japanese character, the winning and graceful aspects of it, seems to have been developed under Buddhist training. To give any just conception of the immense civilizing influence which Buddhism exerted in Japan would require many volumes.....All the refinement of Japanese life were Buddhist introduction and at least a majority of its diversions and pleasures. There is even to-day scarcely one interesting or beautiful thing produced in the country, for which the nation is not in some sort indebted to Buddhism.”

In the chapter on “the higher Buddhism” Hearn enters the arena as an exponent of the philosophy of Buddhism and tells his readers that Buddhism is not agnosticism but gnosticism and professes to know the unknowable.” He discusses the complex problems of Karma, Rebirth and Ego showing a comprehensive knowledge of the principles of the higher aspect of Buddhism. He tells his Japanese friends that “THE DAY ON WHICH JAPAN ADOPTS A WESTERN CREED, HER IMMORTAL DYNASTY IS DOOMED.”

In the chapter on “Feudal Integration,” the author’s picture of the Japanese woman is exquisite. He compares her to a Buddhist angel. She is “working only for others, happy only in making pleasure for others, a being incapable of unkindness, incapable of selfishness, incapable of acting

contrary to her own inherited sense of right, and in spite of this softness and gentleness ready, at any moment, to lay down her life, to sacrifice everything at the call of duty"...

"A human creature so shaped for the service of gods and men that every beat of her heart is duty, that every drop of her blood is moral feeling, were not less out of place in the future world of competitive selfishness, than an angel in hell."

—L. Hearn.

* * *

In characterising and comparing the Eastern and Western woman Swami Vivekananda pithily said 'the Eastern woman is ethical and the Western woman is poetical.'

* * *

Referring to the paper on "Higher Criticism in its relation to missionary teaching and preaching" read at the Madras Missionary Conference and published in the Harvest Field, a Missionary Magazine, a Hindu Convert to Christianity writes to the Englishman of Calcutta thus:—"Missionaries have made us to believe all this time that Bible is inspired from first word until very last, upon that reliance I have abandoned—as mythology of my forefathers what is written in Mahabharata and Ramayana and Purans....and accept Missionaries' view about total inspiration of the whole entire Bible.....and now we hear Dean say, this only allegory and that only parable; *How can we choose and pick, how much accept and how much reject.....* This will make great mischief in convert circle, I can plainly say."

* * *

"Christianity has encountered already as animating two hostile movements, one of these being the Humanistic Movement of the Renaissance, the other the Scientific Movement of the past hundred years. Now both these, let the

Churches view them as they may, have taught traditional Christianity one lesson at all events, namely, that it was too narrow to contain, recognise, and provide for many of the important elements of civilized human nature.

If Christianity is to retain its ascendancy, it must continue to fulfill the same functions; but in order to do this, it must enlarge both its intellectual and moral borders, purging its doctrines, on the one hand, of the now intolerable imagery derived from old geocentric vision of things; and taking to its heart, on the other hand, ideals of knowledge, culture, mundane progress, and enjoyment, which hitherto it has but barely tolerated, when it has not positively denounced themIf Christianity fails to effect this self-enlargement—or in other words, in proportion to the strength of these civilizing impulses which it leaves unsanctioned and unprovided for—its ascendancy will inevitably decline."

—Mollock.

* * *

Without offending the Church which has done so much in the past for Europe it must be said that she has ceased to be elastic. She must extend her intellectual horizon so as to comprehend the modern Scientific Movement which added circumstances have brought into existence. As Amiel puts it, "the Christianity which Christ taught must be disentangled from the Christianity which has taken Christ as the object of worship. The Eternal Gospel must be distinguished from the ephemeral forms". In short Christianity must rise from its being a Puranic religion and become Vedantic in order to assimilate the aggressive modern thought.

—————:(o):—————

THE INDIAN SAINTS 1.

SAINT TULSI DAS.

(Concluded from page 72.)

In those days, the *Brahmans* used to read daily *Sri Ramayana* and even now there are certain men who continue to do the same. And Sree Tulsi Das belonged to that class of men. He used to read daily a few pages from the *Ramayana*. One of these days, as usual he poured down the excess of water, under the tree whence there appeared before him a Devil and addressed him thus:—"Oh! Tulasi Das! I have appeared to you. Ask me whatever boon you want." Tulsi Das asked him in return:—"who are you that promise to grant a request?" "I am a *Brahmarakshas*. (a) Not being able to quench my thirst by drinking water from tanks and rivers, I came to you and quenched my thirst, this day, by drinking the excess you used to pour down all these twelve years. I am to day satisfied and am very willing to grant any request you might ask for." Tulsi Das was really thunderstruck. He wanted the presence of Sri Rama, but a Devil appeared to him.

What could he do? He felt very sorry for it and thought that his action all these days in the forest had not been acceptable to God. The Devil told him that one cannot make a garland of flowers without the thread; without a broom, one can not sweep a place; so without any hesitation, ask me for a boon. I will grant it," Tulsi Das, there upon, told him that he did not require anything but he only wants the presence of Sri Ramachandra. The Devil, which is only an evil spirit, requested the saint not to repeat the name.

(a) The Hindus believe that if a person dies an unnatural death, such as drowning himself in water or committing suicide or murder, or being murdered, etc., his soul becomes a ghost after death, and it wanders over every place, until it comes across what it wanted or it was searching for or aiming at, just before the death; one which has murdered a Brahmin is called *Brahmarakshas*.

"Ramachandra," for that holy name will cure him of his sins and his present condition would be destroyed meaning his present state will at once change into a better one and added that though he could not comply with his request, as it was, beyond his power, he would show to him the disciple of Sri Rama Hanuman, through whose help he could gain his end. Tulsi Das consented to this procedure and the Devil said:—"St. Tulsi Das you will see daily just in front of you, when you read *Ramayana*, an old *Brahmin* wearing a fashionable cap on his head and a rag in his loins; he would retire after all have gone; he would be very attentive and dutiful; kindly take note of him. He is Hanuman. He will help you." And the Devil disappeared. After its disappearance, he believed in it, and the next day he found the person, Hanuman as stated by the Devil. After his reading was finished, the saint requested Hanuman to show him Sri Rama. Hanuman took, pity on him as is the custom with all true bhaktas or devotees, and meditated on Sri Rama who appeared on the spot. He told Sri Rama his intention and requested him to appear to St. Tulsi Das also who had been searching for him all these days. Rama said he would and disappeared. The next day, Sri Rama with a retinue of monkeys and Mohummadan disciples, in the form of an ordinary man passed by the side of Tulsi's cottage, Tulsi taking it for a gang of Muhammadans with a set of monkeys to play with, kept quiet. Hanuman afterwards came and asked him if he saw Rama who just then passed by that way. Tulsi understood it and added that devotees would meditate on Sri Rama, only in the form described by the sage Valmiki in his *Ramayana* and Hanuman promised him to fulfil his request and again meditated on Sri Rama who appeared as before and asked him why he wanted him. He requested the Lord to appear before Tulsi Das in the form described by the sage Valmiki and the Lord disappeared promising to do so. Hanuman went to Tulsi Das and told him to be ready to receive the Lord in the form he (Tulsi) wanted. The saint thanked him much and was conversing with him when Sri Rama appeared on the scene with his consort Sita, and his brothers Lakshman, Bharata, and Satrugna. Hanuman was ready there

and Sri Rama gave him an audience as He did on the occasion of His coronation day and as He is presented to the public in pictures even to this day. [Raja Ravi Varma's picture showing this scene is very beautiful and can be had everywhere.]

Tulsi Das joy knew no bounds and his *Anandabhashpa* (tears of joy) flowed in torrents. He fixed the form in his mind carefully and began to utter loudly His one thousand names, *Sahasranamastotra*, over and over, again. He prostrated before him and began thus:— O Lord of Lords; O Supreme Being who is beyond the description of the Vedas and who cannot be completely described even by the many-tongued Sesa! O Vasudeva! O Wealth of the Devas! O Intelligence-Knowledge-Bliss! O father of all beings! O Mother of the Universe! O Creator-Protector-Destroyer of mankind etc! O Lord of all the worlds! O aim and central figure of the Vedas, the Puranas, the Itihisas, etc., and so on. Ramachandra told him of his previous birth and asked him to remain in the world for sometime more to help mankind by his own practice, example, and teachings. Tulsi Das promised to do so and Sri Rama disappeared. Tulsi Das was fully satisfied with all that had happened and the first thing he did was that he wrote a Ramayana in a clearer style and in a comprehensive form. [This book is called Tulsi-Ramayana, and it has been translated into English by Prof Griffith (Tulsikrit Ramayana). This book is the guidance for all the Hindus and is best revered for its exposition of truth, morality, behaviour, kindness and love. This is in the possession of every man rich or poor in Northern India.]

Tulsi Das spent his days in the forest for sometime and went to Benares to live in a Math (sea for saints) built there by his disciples who thronged to him in thousands on hearing of his fame and devotion. The disciples endowed the sea with property and there were a number of silver and golden vessels and jewels. People began to listen to him for his teachings and utterances which were helpful to them in the realisation of the Supreme Being. They began to celebrate festivals for Sri Rama, and feed thousands of men and every day there were *Bhajan*s (sermons and prayers) and *Kalakshepam*s (holding discourses or

lectures on the life of God in His various incarnations and forms and on the lives of holy saints and sages) and many more initiated into the mysteries of Divine communion (b).

On one night, two thieves came in and stole away some vessels and on going out approached the gate where to their disappointment, they saw two gate-peons with bows and arrows. They went in again and approached a second gate where also they saw similar things. Thus they tried to get out by any one of the four gates of the *mutt* but finding it impossible, they concealed themselves in the *mutt* and at last threw the stolen goods there. The thieves now came to the gate and the gatekeepers would not even then allow them out but were arguing with them till the day dawned when Tulsi Das himself came out, as usual, to go to the river to bathe. On his approach, the two peons disappeared and the thieves trembled and prostrated, before the saint and begged of him to excuse them for what they had done during the night and which was narrated to him. Tulsi Das knew not what to do for he saw the two servants disappearing on his approach. He saw them standing there with bows and arrows armed like Sri Rama and his brother Lakshman. He was really sorry in one way for he could not enjoy their presence for a long time and was glad for, he had another unexpected occasion to see God and that too early in the morning as he woke up. He was glad for he had an opportunity of seeing men who enjoyed the presence and conversation of Sri Rama for a night who were there in the disguise of gate-keepers (c) in his own residence. The Saint took pity on

(b) This is precisely the object with which the several Hindu maths (seas) were established in these days all over India. • There are separate mutts for the followers of Vishnu, and of Siva. No doubt several of these have deteriorated.

(c) Instances there are many in which we hear, through tradition, that God has appeared in the disguise of porters, peons, servants and such menials to his own true disciples to relieve them from their trouble, to help them in their distress and the like. He has appeared to Ramadas as his own servant, to Kabirdas as night watchmen, etc. These are all the results of the action of His true disciples or devotees. Hence he is called "Bhaktavat-sala" "Disciple of disciples." Of such lives we shall hear more later on.

The Brahmavadin

the two thieves and initiated them into religious mysteries having blessed them before-hand. The thieves underwent the initiation willingly, and requested the saint to take them as his disciples and from that day forwards they remained there and spent their lives.

News spread through out the length and breadth of India and people began to muster. One day, a Vaisya (merchant) died in the town and his people were carrying the corpse, through the street, where St. Tulsi Das was living, to the *Smasana* (burning ghat) followed by the merchant's wife who had determined to undergo *Sati* (*d*) (being burned in the same fire with her husband) as was the custom in those days.

The dead merchant and his wife having been staunch devotees of our Saint, the wife on her way to the cremation ground with the idea of paying her last homage to the Saint went into the *mutt* and prostrated before the Saint who blessed her saying, "May you live long, happily with your husband!" The woman burst into tears and with obeisance narrated all that had happened to her. Tulsi Das, on hearing her words, exclaimed, "What! Can Sri Rama's words be false? Bring hither the so-called corpse, let me see it." It was obeyed and the corpse, duly untied, was placed before Tulsi Das who addressed it thus, "What, O Rama!

(*de*) This Sati was a peculiar custom which existed in those days; though it was not sanctioned or authorised by the Vedas, yet it was the custom coming down through a long time. Apart from other things it has, this one peculiar feature viz:—it made the true and devoted wife to breath her last after her lover was no more. This custom has been stopped by legislation by our British Government in the early part of the nineteenth century. The custom showed the true love, the great respect and regard, the true devotion and duty a woman had for her husband. It seemed as if it were only one soul, one mind but only two bodies. Even in these days there have been such women who breathed their last soon after the demise of their lovers, though were prevented from *Sati* on account of legislation. Hence it is, women, in India, now-a-days after the death of their husbands shave their heads, throw away all jewels, undergo severe fasts and ordinances, meditate on God, go on pilgrimages after one year after the death of their husbands, and thus pass their remaining days in renunciation. They might now be trained as teachers to help the womankind, in which also lies the salvation of India].

Won't you please get up?" Up rose the dead man on hearing these words, and stood up, to the joy of all, as if he was rising from his sleep. The merchant prostrated before the Saint and begged for his blessings. On the Saint blessing him and his wife once more, the people returned home with them; and Tulsi Das's name became a household word, on account of his various similar and other good and noble actions which he was gladly doing for the sake of Sri Rama, without hope of reward in return.

On another occasion, Tulsi Das ordered a Brahmin, who was a Brahmicide to dine with all others who refused to dine with him on the score of his being a murderer. Tulsi Das, in return, said, that Brahmin was a true devotee of God and he would never forget to repeat the name of Sri Rama and recite prayers to Him.

And he added that if a person were to utter this name once, that person would be freed from all his sins, as well as those who hear him when vociferating the name of the Lord; as that man was always doing it, how could he be a sinner still? The Brahmins, not satisfied with the reply, asked the Saint to show the particular book in which the above statement had been written and added that, if that be true, he should ask the Sacred Bull, sitting before the Lord Visweswara of that place (Benares) to eat the food that was placed before it. Tulsi Das hastened to the bull with a plate of food in his hand and addressed the God Visweswara thus, "O Lord of Kailasa! O Blue-necked one! O protector of the helpless! If it be true that poison stopped in your neck without getting into your stomach, because you uttered the name of Sri Rama, please cause the Bull to eat the food in the plate." So saying he placed the plate before the Bull which stood up and ate the whole and returned to the seat, to the astonishment of all witnessing the same. At once, the Brahmins prostrated before our Saint and begged of him to forgive them for their bad conduct. The Brahmins then retired to the *Mutt* to eat with that Brahmin.

Adeper, who learning the spiritual power of this Saint, had been waiting at the gate for a long time for an opportunity to

request him to cure him of the dreadful disease ; he met him one day and prostrated before him. The Saint cured him of the disease with Sri Rama's help and the man became a disciple ever afterwards.

All these and similar actions of the Saint reached the ears of the then Emperor of Delhi, Akbar, who invited him to go to him and received him with all honors. Akbar while he was speaking, to him, caught hold of the Saint and locked him up in a room stating he would not let him out, unless he showed him *that* Rama who was helping him all these days. Tulsi Das prayed to *Hanuman*, who immediately sent into the town an Army of monkeys which played such havoc and caused several damages there that the people reported the matter to Akbar who appeared before the monkeys and asked their chieftain, Sugriva, the cause of their action, Sugriva replied, that the town was being ruled by a Muhammadan Padsha, whose army they were, and they had come there preceeding Rama. Akbar afraid of this, asked his minister for his advice, who said it was all owing to the imprisonment of the "Saint of Saints," Tulsi Das. On hearing this, the Emperor ran to the Saint and begged of him to ask the monkeys to retire and to relieve his town of the trouble; the saint took pity on him and requested Hanuman to comply with the Emperor's request and thereupon the monkeys retired and the Saint was also liberated ; the Emperor thereafter endowed the *math* with some property.

Our Saint then went to several places of pilgrimage, such as Kolhapur, Pandarpur, Muttra, etc., the inhabitants of all of which were very glad of the presence of the Saint and enjoyed those days as festival days:-

Days, months and years went on thus and our Saint, one day requested the Sadhus of that place to narrate to him, the lives of all saints and sages and one of the Sadhus, named Priya Das, who had compiled the lives of many Saints and Sages, in Sanskrit, complied with this request. He was lecturing about the several saints and in one of the pages of the book, Priya Das saw the life of St. Tulsi Das also which he had not written. When Priya

Das began to read he omitted this saint's life but to his surprise he saw this life although he had not written it before. Priya Das and other hearers were very glad to see that this Saint's life, whom they loved so much and cherished in their hearts, was written secretly by Sri Rama himself. For none else can do such things. This life of the Saint is held in high esteem because of its Divine composition.

Tulsi Das passed, the rest of his life at Benares in his usual way. He died after the Emperor Jehangir's death.

Tulsi Das' conception of Sri Rama was "the incarnation of truth, justice, love, obedience, and duty. Rama was, the deal of a dutiful son, a loving husband, a faithful and obedient disciple, a true house-holder and a good and benevolent king." People enjoyed happiness, peace and prosperity under His rule and even to this day, people say, 'Is it Rama's rule? Tulsi's idea of Sita was, the graceful maiden, the dutiful and loving wife, the kind mother, the original energy, the reliever of pain and death and all that is bad and the bestower of all blessings." In Lakshmana, we find a true brother and friend.

S. T. RANGASAMI AIYANGAR.

EXTRACT.

THE FAITHS OF ANCIENT INDIA.

BY PROFESSOR ROMESH DUTT, C. I. E.

HINDU RELIGION.

Much has been written from time to time of the religious practices and observances of the Hindus, their ancient and rigid caste system, their strange celebrations and festivities, their gorgeous shrines and temples, their annual pilgrimages to holy spots and sacred streams. Much, too, has been said of the silent and uncomplaining religious devotion of their women, and the self-imposed vows and penances of their men, which remind one strongly of the practice of mediæval Europe. But in these popular and interesting accounts of the Hindu religion and customs we often miss the under-current of thought and philosophy which unites and holds together the people of a vast Continent like India, and which has enabled them to resist every outside influence, Greek or Persian, Moslem or Christian, for thousands of years. For it may be truly said that in India alone we see the faiths and traditions of the long past still unbroken and still instinct with life and vitality. The ancient faiths of Egypt and Babylon are now things of the past, and the religion of ancient Greece and Rome lives only in poetry and art. The doctrines of the old Medes and Persians survive among a handful of Parsees now living in India, and even the doctrines of Confucius, in China, have been transformed and changed by Buddhism imported from India. Among the Hindus only the link between the present and the ancient past remains unbroken; and though the forms and practices of religious worship have undergone modifications, the cardinal doctrine and the inner thought of Hinduism are the same as we find them in the Upanishads and the ancient Vedas. They run through the history

of thousands of years like perennial stream which nourishes and fertilizes the surrounding land and covers it with vegetation and life. And it is worth the while of the modern student to penetrate through the outer forms and observances of modern Hinduism, in order to obtain some glimpses of that inner thought which connects it with the earliest forms of Aryan civilization, of Aryan religious thought.

NATURE WORSHIP.

The earliest form of religious worship in India was the worship of Nature—sacrifices and prayers offered to the Powers of Nature. The Rig Veda is the most ancient religious work of the Aryan world, and is a collection of 1,028 hymns, which were uttered at sacrifices by the ancient Hindu worshipper four thousand years ago. The sky was invoked under various names; Dyu or the bright sky; Indra or the rain-giver; Varuna, or the covering expanse of heaven. The Rain-giver was a martial god, who helped the Aryan Hindus in their battles with the dark-skinned Aborigines, and who rent the clouds (Vrita or Ahi) by his thunder bolt in order to give rain-water to the sons of men. •

‘We sing the heroic deeds done by Indra the Thunderer. He destroyed Ahi and caused rains to descend, and opened out the paths for the mountain streams to roll.’

‘Indra slayed Ahi resting on the mountains; Twashtri had made the far-reaching thunderbolt for him. Waters in torrent flowed towards the sea, as cows run towards their calves.’

Rig Veda, 1, 32, 1 and 2.

More striking and more sublime is the invocation of the sinner to Covering Heaven, who sees all who binds the sinner in chains, and who can free them in his mercy.

‘O Varuna! Deliver us from the sins of our fathers; deliver us from the sins committed in our persons. Deliver Vasistha like a calf from its tether, like a thief who has feasted on stolen cattle.’

“Not wilfully we have sinned, O Varuna! but error or wine,

dice or anger, has misled us. Even the elder leads the younger astray, even sleep leads to sin."

Rig Veda, VII, 86, 5 and 6.

The sun was similarly invoked under various names: Savitri or Surya or the Adityas, the Suns of the different months of the year; Fire, which received libations and offerings, was Agni the priest of the gods; and Soma, the libation itself, was also an object of invocation. The Maruts were storm winds which helped the Rain-Giver in milking rain from clouds, and the Ushas was the lovely Dawn-goddess, who stirred all creatures to life, and nourished them, and sent them to their work.

"Beauteous daughter of the sky,
Hold they ruddy light on high,
Grant us wealth and grant us day,
Bring us food and morning's ray.
White-robed goddess of the morning sky,
Bring us light, let night's deep shadows fly!
"Fathers hailed thy glorious light,
We too hail thee, goddess bright,
For like ship that ploughs the sea,
Sky-borne chariot bringeth thee.
Come then, goddess, in thy radiant car,
Come and bring thy joyous light from far!
'Come like housewife gentle-hearted,
Tending us, for-night's departed,
Grant another joyous day
Unto beasts and herds so gay.
Let all creatures to their work repair,
Birds with joyous accents fill the air!"

Rig Veda, 1, 48, 1, 3 and 5.

Such was the simple invocation of the powers of Nature in the ancient days, and such was the popular form of worship. But the sacrificers, invoking the various deities by various names, did not forget that they were the different manifestations of the One Supreme Being who comprehended all, and who created all.

"Great is the All-Creater; He creates all, He supports all, He presides over all. The blest obtain the fulfilment of their desires in the sky where the One lives—beyond the constellation of the Great Bear.

"He is the father who made us" who knows all creatures and things. "He is One, though He bears the names of many gods. Others wish to know of Him."

Rig Veda, X, 82, 2 and 3.

This was the inner thought and the true philosophy of Vedic religion in India; and though we may popularly describe that religion as the Various Powers of Nature under various names it is nevertheless necessary for us to remember that the Hindu mind, even in that ancient age, penetrated beyond the visible manifestations and phenomena of Nature, and grasped the idea of that unity of power which modern science, too, teaches us to recognise as the moving and inspiring force of the universe.

The cardinal doctrine of a Unity, concealed under the changing phenomena of Nature is more fully developed in the Upanishads, the final results of Vedic teaching as the All-pervading Breath, the Universal Soul which manifests itself in all the universe, which comprehends the universe and into which the universe will merge in the end.

"The Intelligent, whose body is spirit, whose form is light whose thought is truth, whose nature is ether-like, from whom all works, all desires, all sweet odours and tastes proceed—He who embraces all this, who never speaks and is never surprised,

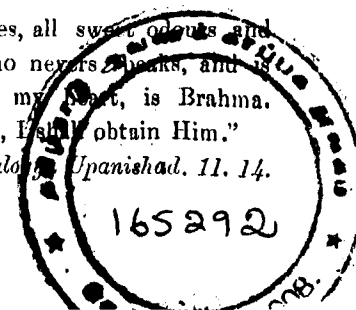
"He is the soul within the heart, smaller than a corn of rice, smaller than a corn of barley, smaller than a mustard seed, smaller than a canary seed, the kernel of a canary seed. He also is my heart, greater than the earth, greater than the sky, greater than heaven, greater than all worlds.

"He from whom all works, all desires, all sweet odours and tastes proceed, who embraces all this, who never speaks, and is never surprised; He, my soul within my heart, is Brahma. When I shall have departed from hence, I shall obtain Him."

Chhandogya Upanishad. 11. 14.

8 JL

R6 m 21, M96
MSB-11



And when systems of Hindu philosophy were fully developed some centuries before the Christian era, out of the vague speculations of previous ages, the Vedanta philosophy grasped the cardinal doctrine which had been handed down from the preceding centuries, and fixed it as the abiding principal of all subsequent Hindu thought.

"The sea is one and not different from its water, yet waves, foam, spray drops, froth and other modifications of it differ from each other. (And so all creatures differ from each other, but are sprung from one Primal Cause)."

"Brahma Sutra," 11, 1 and 5.

"Like the sun * * seemingly multiplied by reflection, though really single, and like space apparently divided in containing vessels, but really without division the Supreme Light is without difference and without division."

"Brahma Sutra," 111, 2.

It must not be supposed, however, that this philosophical doctrine comprehended all the popular beliefs of the mass of the people. On the contrary, the old sacrifices to the Powers of Nature, invoked under different names and worshipped as different deities, continued from the Vedic times two thousand years before Christ, to the centuries immediately preceding the Christian era. Indeed, the sacrifices became more elaborate and ostentatious with the lapse of centuries, and as the priests formed themselves into a separate and hereditary caste, they multiplied rules and observances, and a vast body of religious literature concerned itself with the minute details of sacrificial rites. The simple faith of the early Vedic times was, to some extent, lost in an ostentatious performance of rites and ceremonies, and all these sacred rites and observances were confined to the Aryan Hindus. The millions of the non-Aryan people who had adopted the civilisation, the language, and even the religious faith of their Aryan teachers and masters, were still jealously kept out of the pale of Vedic rites and sacred laws; and thus a great and unfortunate distinction between the handful of Aryan Hindus and the mass of Hinduised non-Aryans was perpetrated and deepened

with the lapse of centuries. On the one hand, the Aryan communities with the pride and exclusiveness of all civilised and conquering races in ancient and modern times, jealously guarded their privileges against the non-Aryans. On the other hand, the non-Aryan races, having assumed the mantle of Aryan civilisation and customs, and having risen to political power in Magadha and other provinces demanded admission into the charmed circle. The anomaly required a solution, the times called for a leveller—and a great leveller arose in Gautama the Buddha.

RISE OF BUDDHISM.

This is the true explanation of the rise of Buddhism in India in the sixth century before Christ. Gautama the Buddha did not regard himself as the founder of a new religion, but as a teacher of true Hinduism, a reformer who welcomed all worshippers of all races and castes within the pale of his reformed faith. His religion is a system of self-culture—a striving after perfect holiness—to be attained, if not in this life, then after a succession of re-births, gods and men, and all living creatures, are striving for that perfect state of holiness, and are passing through a number of re-incarnation to attain it. Every deed in this life, every Karma leads to its legitimate result in the next life, and when at last the fetters which link us to life are broken by prolonged self-culture, we attain that blessed state of holiness that Nirvana which is the Buddha heaven. All those doctrines were adaptations from the doctrines of the ancient Hindu Upanishads; but the Gautama the Buddha proclaimed them to all men of all nations, and thus he spread a catholic religion which eventually embraced the nations of Asia from Ceylon to Siberia, and from Kashmir to China and Japan.

As may well be conceived, this religion of self-culture and of striving after holiness, is specially rich in its moral teachings, and the precepts and maxims of Buddhism are unsurpassed in their moral elevation and grandeur. We quote a few below:

"5. Hatred does not cease by hatred at any time; hatred ceases by love; this is its nature."

"51. Like a beautiful flower, full of colour, but without scent, are the fine and fruitless words of him who does not act accordingly."

"129. All men tremble at punishment, all men fear death. Remember that you are like unto them, and do not kill, nor cause slaughter."

"130. All men tremble at punishment, all men love life. Remember that you are like unto them, and do not kill, nor cause slaughter."

"183. Not to commit sin, to do good, to purify one's mind, this is the teaching of the prophets."

"197. Let us live happily, not hating those who hate us. Among men who hate us, let us live free from hatred."

"223. Let one overcome anger by love, let him overcome evil by good. Let him overcome the greedy by liberality, the liar by truth."

"232. The fault of others is easily perceived but that of oneself is difficult to perceive; a man winnows his neighbour's faults like chaff, but his own fault he hides; as the cheat hides the bad die from the gambler."

"260. A man is not an Elder because his head is grey. His age may be ripe, but he is called old in vain."

"261. He in whom there is truth, love, restraint, moderation, he who is free from impurity and wise, he is called an Elder."

"393. A man does not become a Brahman by his platted hair, by his family or by birth. In whom there is truth and righteousness, he is blessed, he is a Brahman."

"394. What is the use of platted hair, O fool, what of the raiment of goatskins? Within thee there is ravaging, but the outside thou makest clean."

Dhammapada.

Maxims like these appealed to the higher sentiments of men and women of many nations; Buddhist missionaries found attentive listeners in various distant lands, as far as Palestine and Egypt and Greece, in the centuries preceding the birth of Christ;

and the pure-souled Jesus proclaimed once more that religion of charity, forgiveness, of love, which the pure-souled Gautama had proclaimed five hundred years before. In India the ancient and exclusive faith of the Aryan Hindus lived for a thousand years side by side with the reformed and catholic religion of Gautama, Brahmins and, Aryan castes clung to their ancient privileges while millions of the lower classes entered by the gate opened by the reformer. Hindu shrines and Buddhist monasteries flourished inside every town Indian from the third century before Christ to the seventh century after Christ; Hindu sacrifices and Buddhist celebrations were performed in the same villages; Hindu and Buddhist citizen lived in peace and harmony in the same localities for centuries. It is a remarkable instance of the spirit of toleration of the Hindus, that we do not read of any religious persecutions in India during the thousand years, except when some cruel warrior or invader signalled his conquest by acts of cruelty. The communities were divided in faith, but lived in harmony and peace.

It is generally believed that Buddhism has now disappeared from India, because it failed to shake the stronghold of Hinduism. The very reverse of this is the truth. Buddhism has disappeared from India, because its work is done; the Hindus are united, and Hinduism has accepted and adopted Buddhist maxims and observances. The distinction between Aryans and non-Aryans exists no longer, all Hindus from the Punjab to Travancore although divided into professional castes, are the followers of the same religion, and perform the same rites. The Vedic sacrifices, from which the non-Aryans were jealously excluded, have died by reason of this very exclusiveness, or survive only in marriage and funeral rites which all Hindus have an equal right to perform. Buddhist celebrations and pilgrimages were imitated and Gautama the Buddha himself has found a place in the modern Hindu pantheon. It is necessary to remember these facts to understand the history of Buddhism in India; Buddhism has disappeared from India because its mission is fulfilled. Modern Hinduism has eschewed its old sacrificial rites and exclusive Aryan privileges,

has adopted the joyous celebrations of the million, and has reunited Aryans and non-Aryans into one united Hindu community.
Indian Mirror.

—o—

Vedanta Work.

Madras.

The 73 birth day celebration of Bhagavan Sri Ramakrishna was celebrated at the Castle Kernan on the 4th of March. In a pandal specially erected for the purpose a life size painting of the master was beautifully decorated with flowers. About 5 thousand poor were fed that day; and all the time bajana was going on. Between 3 and 5 P. M. Mr. Krishna Tatachariar entertained the audience with a Harikatha on "Garuda Bangam" inculcating the lesson that faith is far more potent than knowledge. At about 5 P. M. Mr. M. O. Parthasaradhy Aiyangar M. A., M. L., our City Small Cause Court Judge delivered a lecture on Paramahansa, Justice Subramania Aiyar presiding. Mr. Parthasaradhy Aiyangar pointed out that the life of Sri Ramakrishna clearly proves that Hinduism is a living religion, and that the Bhukti Marga is far more efficacious and easy than Gnana Marga. The Chairman in a long speech dwelt on the Gnana Marga and the importance of Sraddha in the building up of a Hindu's life. Prof. M. Rangacharyar M. A., proposed a vote of thanks to the chair and to Mr. Jaga Row for kindly lending the use of the castle. The day closed with Arati and distribution of prasad to all assembled.

KANKHAL.

(The Report of the work of Ramakrishna Sevasarama Khankal for January and February 1906 during the Kumbhamela.)

There were 345 Sadhue patients and 155 Girhastta patients, of the Sadhus 305 were cured, 36 left treatment and 4 died, of the Girhasthas 137 were cured, 14 left treatment and 4 died. There were 36 cholera cases of which 19 were cured, 13 left treatment and 4 died.

RECEIPTS.			Rs.	A.	P.
Last year's balance	...	...	677	13	3½
Babu Nickunja, B. Mullick	...	...	10	0	0
A friend	...	...	1	0	0
Babu Madhaba Chandra Chatterjee	...	...	5	0	0
Mr. Sebaram Gopepur	...	...	0	2	0
A Sathue	...	...	1	0	0
Lala Kaithalmal	...	...	15	0	0
A Bengalee	...	...	1	0	0
Mr. Kaleeram, Kalkapahar	...	...	1	0	0
Lala Badree Shaha, Almora	...	...	5	0	0
A friend Sind	...	...	2	0	0
Mr. Indra Chandra, Lucknow	...	...	0	8	0
"Sweeper Ramakrishna Shebasram"	...	...	5	0	0
Members Bharotapakarenic Sheba	...	...	3	4	0
Mr. Sing Beneras	...	...	1	0	0
H. Friend, Lucknow	...	...	0	8	0
Dr. G. C. Rose, M. B. Allahabad	...	...	2	0	0
Mr. J. Raj, Allahabad	...	...	2	5	6
Lala Sukdev Das, Delhi	...	...	20	0	0
Babu Jatupaty Chatterpur Siliqure	...	...	20	0	0
Mr. Satish Ch. L.L.D.	...	...	10	0	0
A. Devotee	...	...	5	0	0
Babu Hemchandra Mittra	...	...	1	0	0

Hon'ble Justice P. C. Chatterjee...	...	10	0	0
Kumbha Dina Rakshena Sheba ...	...	25	0	0
A Gentleman, Punjab ...	...	1	0	0
Babu Hari Mohon Raj, Vakeel ..	...	2	0	0
Mrs. F. C. Waber, America ...	...	3	0	0

Total Receipts Rs.	...	830	4	9½
Disbursements total Rs.	...	188	12	6

Balance in hand Rs.	...	641	8	3½
---------------------	-----	-----	---	----

DISBURSEMENTS.				Rs.	A.	P.
Food	...	...	...	30	1	3
Clothing	...	...	...	1	0	0
Light	...	...	...	3	8	6
Medicine	...	...	...	26	6	3
Establishment ...	...	...	...	9	8	6
Servant's wages	...	...	...	7	8	0
Railway fare, and coolie hire	...	...	...	60	14	3
Raising 5 temporary huts	...	...	...	47	11	6
Postage and Telegrams	...	...	...	2	2	6

Total Rs.	...	188	12	6
-----------	-----	-----	----	---

Besides the above two chests of medicines worth above two hundred Rupees received from Nathi Bhy and Keshen Dass Hargobind of Bombay; 2 mds. Rice, 20 srs. Dal, 2 srs Ghee received from Jambu State Satra; 1 md. rice, 1 md. Floor, 20 srs. Dal, 1 sr. Ghee and 4 blankets, received from Kumbha Dina Rakshenee Shabha and 1 md. 30 srs. Rice, 21 srs. Floor, 17 srs. Dal and 2 srs. of Ghee, received from a kind friend of U. P, were all consumed.

Contributions will be thankfully received by Swami Kalyanananda, the Ramakrishna Shebasram, Kankhal, Dist. Shaharanpore U. P. or by the Editor of the Prabuddha Bharata, Lohaghal P. O. Almora, U. P. or the Brahnavadin Office Madras and acknowledged in the Prabuddha Bharata and the Brahnavadin.

Your's truly,
KALYANANANDA.

THE BRAHMAVADIN

“एकं सत् विप्राब्रह्मवादिभिः.”

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

--Rig. veda, 1. 164 46.

Vol. XI.]

APRIL. 1906.

[No. 4.]

(All rights reserved.)

Notes of some wanderings with the Swami Vivekananda.

Persons:—The Swami Vivekananda; Gurubhais; and disciples.

A party of European guests and disciples, amongst whom were Sthir Mata, the Steady Mother; One whose name was Joy; and Nivedita.

Place:—Different parts of India.

Time:—The year 1898.

The foreword written at the year's end

Beautiful have been the days of this year. In them the Ideal has become the Real. First in our river-side cottage at Belur; then in the Himalayas, at Naini Tal and Almora; afterwards wandering here and there through

Kashmir ;—everywhere have come hours never to be forgotten, words that will echo through our lives for ever, and, once at least, a glimpse of the Beatific Vision.

It has been all play.

We have seen a love that would be one with the humblest and most ignorant, seeing the world for the moment through his eyes, as if criticism were not ; we have laughed over the colossal caprice of genius ; we have warmed ourselves at heroic fires ; and we have been present, as it were, at the awakening of the Holy Child.

But there has been nothing grim or serious about any of these things. Pain has come close to all of us. Solemn anniversaries have been and gone. But sorrow was lifted into a golden light, where it was made radiant, and did not destroy.

Fain, if I could, would I describe our journeys. Even as I write I see the irises in bloom at Baramulla ; the young rice beneath the poplars at Islamabad ; starlight scenes in Himalayan forests ; and the royal beauties of Delhi and the Taj. One longs to attempt some memorial of these. It would be worse than useless. Not, then, in words, but in the light of memory, they are enshrined for ever, together with the kindly and gentle folk who dwell among them, and whom we trust always to have left the gladder for our coming.

We have learnt something of the mood in which new faiths are born, and of the Persons who inspire such faiths. For we have been with one who drew all men to him,—listening to all, feeling with all, and refusing none. We have known a humility that wiped out all littleness, a renunciation that would die for scorn of oppression and pity of the oppressed, a love that would bless even the oncoming feet of torture and of death. We have joined hands with that woman who washed the feet of the Lord

with her tears, and wiped them with the hairs of her head. We have lacked, not the occasion, but her passionate unconsciousness of self.

Seated under a tree in the garden of dead emperors there came to us a vision of all the rich and splendid things of Earth, offering themselves as a shrine for the great of soul. The storied windows of cathedrals, and the jewelled thrones of kings, the banners of great captains and the vestments of the priests, the pageants of cities, and the retreats of the proud,—all came, and all were rejected.

In the garments of the beggar, despised by the alien, worshipped by the people, we have seen him ; and only the bread of toil, the shelter of cottage-roofs, and the common road across the cornfields seem real enough for the back ground to this life.....Amongst his own, the ignorant loved him as much as scholars and statesmen. The boatmen watched the river, in his absence, for his return, and servants disputed with guests to do him service. And through it all, the veil of playfulness was never dropped. "They played with the Lord," and instinctively they knew it.

To those who have known such hours, life is richer and sweeter, and in the long nights even the wind in the palm-trees seems to cry—

"Mahadev ! Mahadev ! Mahadev !"

Place :—A cottage at Belur, besides the Ganges.

Time :—March to May 11th.

Of the home by the Ganges, the Master had said to one "You will find that little house of Sthir Mata like heaven, for it is all love, from beginning to end.

It was so indeed. Within, an unbroken harmony, and without, everything alike beautiful,—the green stretch of grass, the tall cocoanut palms, the little brown villages in

the jungle, and the *nilkunta* that built her nest in a tree top beside us, on purpose to bring us the blessings of Siva. In the morning, the shadows lay behind the house; but in the afternoons we could sit in front, worshipping the Ganges herself,—great leonine mother!—and in sight of Dakshineswar.

There came one and another with traditions of the past; and we learnt of the Master's eight year's wanderings; of the name changed from village to village; of the *Nirvikalpa Samadhi*; and of that sacred sorrow, too deep for words, or for common sight, that one who loved had alone seen. And there, too, came the Master Himself, with his stories of Uma and Siva, of Radha and Krishna, and his fragments of song and poetry.

It seemed as if he knew that the first material of a new consciousness must be a succession of vivid, but isolated experiences, poured out without proper sequence, so as to provoke the mind of the learner to work for its own conception of order and relation. At any rate, whether he knew it or not, this was the canon of educational science that he unconsciously fulfilled. For the most part, it was the Indian religions that he portrayed for us, to-day dealing with one, and to-morrow with another, his choice guided, seemingly, by the whim of the moment. But it was not religion only that he poured out upon us. Sometimes it would be history. Again, it would be folk-lore. On still another occasion, it would be the manifold anomalies and inconsistencies of race, caste, and custom. In fact India herself became, as heard in him, as the last and noblest of the *Puranas*, uttering itself through his lips.

Another point in which he had caught a great psychological secret was that of never trying to soften for us matters Indian he would rather put forward, in its extreme

form, at the beginning of our experience, all that it might seem impossible for European minds to enjoy. Thus he would quote, for instance, some verse about Gouri and Sankar in a single form—

“On one side grows the hair in long black curls,
And on the other, corded like rope.
On one side are seen the beautiful garlands,
On the other, bone earrings and snake-like coils.
One side is white with ashes, like the snow
mountains,
The other, golden as the light of dawn.
For He, the Lord, took a form,
And that was a divided form,
Half-woman and half-man.”

And carried by his burning enthusiasm it was possible to enter into these things, and dimly, even then, to apprehend their meaning.

Whatever might be the subject of the conversation, it ended always on the note of the Infinite. Indeed I do not know that our Master's realisation of the Adwaita Philosophy has been in anything more convincing than in this matter of his interpretation of the world. He might appear to take up any subject, literary, ethnological, literary, or scientific, but he always made us feel it as an illustration of the Ultimate Vision. There was, for him, nothing secular. He had a loathing for bondage, and a horror of those who “cover chains with flowers”, but he never failed to make the true critic's distinction between this and the highest forms of art. One day we were receiving European guests, and he entered into a long talk about Persian poetry. Then suddenly, finding himself quoting the poem that says, “For one mole on the face of my Beloved, I would give all the wealth of Samarcand!” he turned and said energetically “I would not not give a

straw, you know, for the man who was incapable of appreciating a love song!" His talk, too teemed with epigrams. It was that same after noon, in the course of a long political argument, that he said "In order to become a nation, it appears that *we need a common hate* as well as a common love."

Several months later he remarked that before one who had a mission he never talked of any of the gods save Uma and Siva. For Siva and the Mother made the great workers. Yet I have sometimes wondered if he knew at this time how the end of every theme was *Bhakti*. Much as he dreaded the luxury of spiritual emotion for those who might be enervated by it, he could not help giving glimpses of what it meant to be consummed with the intoxication of God.

And so he would chant for us such poems as

"They have made Radha queen, in the beautiful groves of Brindaban.

At her gate stands Krishna, on guard.

His flute is singing all the time :

'Radha is about to distribute infinite wealth of love.

Though I am guard, all the world may enter.

Come all ye who thirst ! Say only 'Glory unto Radha !'

Enter the region of love !"

Or he would give us the great antiphonal Chorus of the Cowherds, written by his friend :

Men. 'Thou art the Soul of souls,
Thou yellow garbed,
With thy blue eyes.

Women. Thou dark One ! Thou Shepherd of Brindaban !

Kneeling at the feet of the Shepherdesses.

Men. My soul sing the praise of the glory of the Lord,

Who took the human form.

Women. Thy beauty for us, the Gopis.

Men. Thou Lord of Sacrifice, Saviour of the weak.
Who lovest Radha, and thy body floats on its own tears.'

One such day we can never forget. We had been sitting talking under the trees, when suddenly a storm came on. We moved to the terrace, overhanging the river, and then to the verandah. Not a moment too soon. Within ten minutes, the opposite bank of the Ganges was hidden from our view, and in the blackness before us we could hear the rain falling in torrents, and the thunder crashing, while every now and then there was a lurid flash of lightning.

And yet, amidst all the turmoil of the elements, we sat on, in our little verandah, absorbed in a drama far more intense. One form passed back and forth across our tiny stage ; one voice compassed all the players ; and the play that was acted before us was the love of the soul for God. Till we, too, caught the kindling, and loved for the moment with a fire that the rushing river could not put out, nor the hurricane disturb. "Shall many, waters quench Love, or the floods overwhelm it?" And before Prometheus left us, we knelt before him together and he blest us all.

One day, early in the cottage-life, the Swami took the *Sthir Mata*, and her whose name was Joy, to be received for the first time by Sarada Devi, who had come from her village home, to Calcutta, at his call. Thence they brought back with them for a few hours, a guest to whom the memory of that day makes one of life's great festivals. Never can she

March 17

forget the fragrance of the Ganges, nor the long talk with the Master, nor the service Joy had done that morning by winning the most orthodox of Hindu woman to eat with her foreign disciples ; nor any one of the many happy ties that that day brought into existence and consecrated.

A week later the same guest was there again, coming late on Wednesday, and going away on Saturday evening. At this time, the Swami kept the custom of coming to the cottage early, and spending the morning-hours there, and again returning in the late afternoon. On the second morning of this visit, however,— Friday, the Christian feast of the Annunciation,— he took us all three back to the Math, and there, in the worship-room, was held a little service of initiation, where one was made a Brahmacharini. That was the happiest of mornings. After the service, we were taken upstairs. The Swami put on the ashes and bone-earrings and matted locks of a Siva-yogi, and sang and played to us—Indian music on Indian instruments,—for an hour.

And in the evening, in our boat on the Ganges, he opened his heart to us, and told us much of his questions and anxieties regarding the trust that he held from his own Master.

Another week, and he was gone to Darjeeling, and till the day that the plague declaration brought him back, we saw him again no more.

Then two of us met him in the house of our Holy Mother. The political sky was black. It seemed as if the storm so long expected were about to burst. The moon of those evenings had the brown haze about it that is said to betoken civil disturbance—and already plague, panic, and riot were doing their fell work. And the Master turned to the two and said "There are some who scoff at the

The Bhagavad Gita.

WITH

THE COMMENTARY OF SRI RAMANUJA.

CHAPTER II.

(Concluded from page 178.)

51. The wise who are endued with the mental disposition, do, indeed, give up the fruit that is born of work ; and becoming freed from the bondage of birth, go to the abode where there is no suffering.

Those that are endued with the *Yoga* of mental disposition give up the fruit which is produced by work and then perform work. Therefore, becoming freed from the bondage of birth, these, indeed, go to the abode where there is no suffering. This, indeed, is the teaching well-known to all the *Upanishads*. Such is the meaning.

52. When your intelligence gets beyond the turbid mass of delusion, then you will attain disgust for what is to be heard as well as what has been (already) heard.

You who are engaged in work in the aforesaid manner and by so doing have cast off your sins.—*When your intelligence gets beyond the turbid mass of delusion, that is, the dense impurity of sins which is of the nature of delusion and which forms the cause of attaining very much shortlived fruits ; then, towards fruits and such other results which have been heard taught by Us as objects fit only to be renounced, as also towards works which are to be heard from Us hereafter, you of your own accord, will surely, attain disgust.*

Here is taught the fruition known as *Yoga* which forms the significant feature of the performance of *Dharma*.

which was taught in the passage,—“(Listen to this other attitude in regard to *Yoga*, &c.” (II—39) which is attained by the knowledge of the real nature of *Atman*, and which is refined by the exalted attitude of the mind.

53. When your intelligence (*Buddhi*) which is well convinced by hearing (from Me) and is firmly fixed, stands unshaken in *Samadhi*, then you will attain *Yoga*.

When your intelligence which by hearing (my teaching), that is, after hearing (the truth) from Me has become greatly convinced, and which has for its object the subtle principle of *Atman*, which is of a species different from all others and is eternal and unsurpassed and which of itself is firmly fixed and is invariable and same in form,—when such intelligence stands unshaken in the mind which is purified by work without attachment, then you will attain to *Yoga* which is the direct perception of the *Atman*.

This is what is said, *Karmayoga* which is attended with the knowledge of *Atman* obtained from the *Sāstras*, leads to firm devotion to knowledge known as *Sthitaprajna* or steady understanding; and the possession of steady understanding which is characterised by firm devotion to knowledge brings about the direct perception of *Atman* known as *Yoga*.

Having been taught thus, Partha questions about the state of steady understanding which forms the means for the accomplishment of *Yoga* and is attainable by means of *Karmayoga* characterised by unattached work, as also about the method of practice of the man of steady understanding.

Arjuna said :—

54. What is the language, O Kesava ! (which is descriptive) of him who is steadfast in understanding and is staid in *Samadhi* ? How may he of steady understanding speak ? How may he stay or go.

Of him who is self-controlled in mind and steadfast in understanding, what is the language ? What is the descriptive term ? that is, of what kind is his nature ? How may the person of steady understanding speak ?

Sri Bhagavan Said :—

55. When a person completely gives up all the desires which have taken root in his mind, O Partha ! and becomes satisfied in himself with himself, then, he is said to be of steady understanding.

By the mention of the special occupation of a person, his real nature becomes defined. With this idea, the special occupation is here mentioned. *In himself, with himself*;—with his mind rested on the soul within himself, when he becomes self-contented, and with that contentment entirely gives up all other desires which have taken root in the mind, then, he is of steady understanding. This is the climax of firm devotion to knowledge.

56. He whose mind is not distressed in adversity, who is devoid of desire for joy in prosperity and who is free from longing, fear and anger—(he) is called a *Muni* with steady understanding.

He whose mind is not distressed—even when cause for pain arising from loss of beloved objects and the like is close at hand, does not become afflicted with misery. *He who is devoid of desire for joy in prosperity*, even though the objects of desire are in proximity, he who is devoid of the desire (to enjoy them). *He who is free from longing, fear and anger* : Longing is ardent desire for what is unobtained, free from this ; fear is the pain caused by the preception of causes indicative of the loss of a beloved object and the gain of an undesired object, free from this ; anger is the mental change within one's self which is productive of pain and which is in relation to another sentient being who has been instrumental in bringing about t

the loss of a beloved object or the gain of an undesired object, free from this also. The *Muni* of such description who is given to constant meditation on the *Atman* is called a man of steady understanding.

Then the state next below is mentioned :—

57. He who has no affection (to anything) everywhere and who whatever he may come by, good or evil, feels neither delight nor aversion (for any),—his understanding is well established.

He who has no affection everywhere for any kind of desired object, that is who is indifferent and who coming by good and evil in the form of attainment to a desired object or the loss of it, is devoid of delight or aversion,—he also is of steady understanding.

The next lower state is then mentioned :—

58. When he withdraws his senses in every way from the objects of the senses, as tortoise (draws in) its limbs, the understanding of him is well-established.

When he in everyway withdraws from the objects of the senses, his senses that are engaged in sensing these sense-objects, as a tortoise (draws in) its limbs, and fixes his mind on the *Atman*, he also is of steady understanding. Thus the four kinds of firm devotion to knowledge are to be understood as (four stages) each stage denoting one higher than the one that succeeds.

Now the difficulty of attaining firm devotion to knowledge as well as the means of accomplishing it, is mentioned :—

59. The objects of the senses excepting the relish for them turn away from an embodied being who abstains from the food (of the senses). But even this relish of him goes away on beholding the *Atman* that transcends (them).

The food of the senses is the sense-objects. The objects of the senses of an embodied being, who abstains

from such food, who has withdrawn his senses from the sense-objects, go away, every one being turned away (from him) excepting the relish for them. Relish is the savour of attachment. The meaning is that the savour of attachment for the sense-objects does not go away. But even this savour of attachment will go away on beholding the greater happiness transcending the sense-objects which forms the essential nature of *Atman*.

60. Even in the case of the wise man who strives (to subdue them) the senses are impetuous, O son of Kunti ! and carry away the mind by force.

Unless by beholding the *Atman* the savour of attachment to sense-objects does not go away. When the savour of attachment to sense-objects does not go away, the senses even of the wise man, which are impetuous, that is, powerful, carry away his mind by force, however much he may strive to subdue them. Thus the conquest of the senses is dependent on the seeing of *Atman*, and the seeing of *Atman* is dependent on the conquest of the senses. Hence firm devotion to knowledge is difficult to obtain.

61. Having subdued them all he should remain absorbed in Me as the highest refuge. For he whose senses are under control, the understanding of him is well established.

With a view to avoid this (difficulty) and since he is intently devoted to attachment for sense-objects he has to subdue the senses which are difficult to conquer. Then having fixed the mind in Me who form the blissful abode of the mind, he should remain calm and collected. If the mind remains devoted to me, then such a mind purified by the complete destruction of all impurities and freed from attachment to the sense-objects shall keep the senses under its own control. Then the mind which keeps the senses

under its control shall be able to see the *Atman*. What is taught in the text,...“In whatever manner fire united with wind burns with puffed up flame even a forest of dry wood, in the same manner, Vishnu enshrined in the heart of *Yogins* (burns up) all sins,” the same is also taught here by the passage,—“He whose senses are under control, the understanding of him is well established.”

It is taught here, that without thus fixing his mind in Me whosever is engaged in the subjugation of the senses, relying on the weight of his own exertion, he becomes lost :—

62. In the case of the man who keeps meditating on the objects of sense, there arises (in him) attachment to them. From attachment is born desire, and from desire springs anger.

63. From anger comes indiscrimination ; from indiscrimination, confusion of memory ; from failure of memory, loss of intelligence ; and from loss of intelligence the man is lost.

In the case of the man whose attachment to the objects of sense is not rooted out and whose mind is not fixed in Me, even, though the man has succeeded in subduing the senses, meditation on the objects of sense cannot be avoided by reason of the unconscious subtle impressions of the beginningless evil *Karmas*. In the case of the man who keeps meditating on the objects of sense, his attachment rises again fully developed. *From attachment is born desire*. What is known as desire is only a mature state of attachment. Desire is that state by attaining which a man is unable to remain without enjoying the objects of sense. *From desire springs anger*. When a desire exists, but the objects of sense are not near, the feeling against persons near,—“that by these alone our desires are foiled,”—is anger.

From anger comes indiscrimination. Indiscrimination is want of discrimination as to what ought to be done and what ought not to be done and through which one does everything. Then there arises the failure of memory in regard to the attempt to subjugate the senses and such other acts begun by him. *From failure of memory, loss of intelligence*. The mental effort which has been put forth with reference to the knowledge of *Atman*,—the loss of that will arise. From loss of intelligence, the man becoming immersed again in *Samsara*, is lost.

64. But he who meets (with indifference) the sense-objects by means of senses that are free from desire and aversion and are under his control, he, possessed of subservient mind, attains tranquillity.

In the aforesaid manner having fixed the mind in me who am the blissful abode of the mind and am the Lord of all, he who meets (with indifference) the sense-objects, that is, rejects them, by means of such senses as are free from desire and aversion and are under his control on account of all the impurities becoming completely burnt up,—such an one being possessed of subservient mind that is, having one's mind at one's disposal, attains tranquillity. It means that his *Antahkarana* will be free from impurities.

65. On (his mind thus) becoming tranquil there arises to him the loss of all miseries. (And) in the case of him whose mind is tranquil, the intelligence does, indeed, become soon well established.

When the mind of this man becomes tranquil there arises to him the loss of all miseries arising from contact with *Prakriti*. And in the case of him whose mind is tranquil, whose mind is free from blemishes which are detrimental to the seeing of *Atman*, the intelligence with reference to the pure *Atman*, does, indeed, become well

established, at that very instant. Therefore when the mind becomes tranquil, the loss of all miseries surely takes place.

66. There is no intelligence to him who is absorbed in Me, nor is there (any) conception (of *Atman*) in the case of the unabsorbed. And to him who does not reflect (on it) there is no tranquillity. Whence will there be happiness to him who is not tranquil?

In the case of him whose mind is not resigned to Me and who is engaged in controlling the senses by means of his own exertion, the intelligence with reference to the pure *Atman* as distinguished from others is never established. Therefore alone there does not arise to him the conception of such an *Atman*. And to him who does not reflect on the *Atman per se*, the purification of the desire for sense-objects does not come. He who is not tranquil who is addicted to the desire for sense-objects, whence will come to him the attainment of eternal and unsurpassed happiness?

The misfortune of him who does not practise the control of the senses in the aforesaid manner is again taught:—

67. For, the mind of man, which is left to obey the roving senses, carries away his understanding as the wind (carries away) a ship in water.

For, the mind of man which is left by him to obey, that is, to go after, the senses that keep roving in sense-objects,—such a mind carries away the understanding of that man which is disposed towards the pure *Atman* as distinguished from others, that is, it makes the understanding devoted to sense-objects.

68. Wherefore, O mighty armed! He whose senses are in everyway withheld from the objects of senses—his understanding is well established.

Wherefore, he whose mind is fixed, in the aforesaid manner in Me who am the abode of bliss and whose senses

are in everyway withheld from the objects of senses,—in the mind of him alone the understanding becomes well established.

The accomplishment of him whose senses are thus kept under control and whose mind is made tranquil is next mentioned:—

69. That which is night to all (other) beings, therein the self-restrained sage is awake. Wherein all (other) beings, are awake, that is the night to the discerning *Muni* (sage).

Whatever intelligence concerning the *Atman* is night to all beings, that is, dark like night with reference to that intelligence concerning the *atman*, the sage who controls the senses is awake endowed with a tranquil mind,—that is, he keeps seeing the *atman*. With reference to whatever intelligence concerning sound and such other objects of sense, all (other beings are awake, that is, are actively cognisant, that intelligence is dark like night to the *Muni* who is bent on seeing the *atman*.

70. He attains to peace; into whom all desires enter as the waters enter into the ocean, which is (ever) being filled and (yet) remains unaltered and within its bounds, but not he who cherishes the desires.

The waters of rivers enter into the ocean which is naturally (ever) being filled and (yet) remains the same, unaltered. Whether the waters of these rivers enter into or not, the ocean does not undergo (thereby) any kind of special change. Even so, the self-controlled sage into whom all desires, sound and such other objects of sense, enter, that is, come within the range of his senses,—he attains to peace. Whether sound and such other objects come within the range of his senses or not, whoever, solely on account of the contentment arising from seeing one's own *Atman* within, does not undergo

any change, he surely attains to peace. This is the purport. *But not he who cherishes the desires*; Whoever gets changed by sound and such other objects of the senses, he never attains to peace.

71. The man who having abandoned all desires, lives without attachment, free from selfishness and egotism—he attains to peace.

Desires means what are desired, such as sound and other objects of sense. Whosoever lives having abandoned all objects of sense, such as sound, &c., free from attachment therefor and without selfishness and the egotistic feeling of self in regard to the body which is not the *Atman*, he after seeing the *Atman* attains to peace.

72. This is the *Brahmic* state, O Partha! After attaining this, one does not become embarrassed. By abiding in this state even at the closing time of life one obtains the bliss of *Brahman*.

This state of performing work unattached which is attended by knowledge of the eternal *Atman* and which aims at steady concentration of the mind, is the *Brahmic* state, or that which brings about the attainment of *Brahman*. After attaining such a state of performing work one does not become embarrassed, that is, does not again attain *Sāmsara*. By abiding in this state even at the closing years of life one attains the bliss of *Brahman*, that is, he obtains the *Brahman* who is full of bliss. The meaning is that he attains the *Atman* who is the sole seat of bliss.

Thus in order to remove the embarrassment of Arjuna, who does not know the real nature of *Atman* and the characteristic of the *Karma* known as war, as a means for the attainment of that *Atman*, and who is bewildered by taking the body for the *Atman*, and who on account of that bewilderment has retired from fighting, in the second chapter are taught, the *Sankhya* disposition of mind in

regard to the eternal *Atman* and the prior disposition of mind in regard to the *Yoga* of work which is characterised by the performance of work without attachment and the possession of steady concentration of the mind which forms the means for the accomplishment of *Yoga* or the practical realisation through work. This is what is also taught in the following:—

“The disposition of mind in regard to *Sankhya* or the knowledge of *Atman* and *Yoga* or the practical realisation of it through work which comprehends within its scope the eternal *Atman* and the longing for unattached work, and which has for its aim the steady concentration of the mind,—this is taught in Chapter two, with the object of removing the embarrassment of Arjuna.”

Thus ends the second Chapter of Srimad Gita with the commentary by Bhagavad Ramanuja, Entitled,

Sankhya-Yoga.

CONCEPTS OF RELIGION

BY PHILOS.

A.—FORMS OF UNITY.

If we examine the history of religion, we find that relations of Religion to Agnosticism have been varied. Though to-day the most powerful opposition to religion comes from the agnostic, in earlier times the reverse has been seen also. The arguments in favour of Faith were drawn as much from the limited capacity of the human mind to know as from any other source ; and, generally speaking, the agnostic of the earlier days never thought of questioning the Ontological Entities of the Philosophy of Religion. But a greater development of philosophic dialectic revealed the big gulf that lies between the two and now any attempt at reconciling them is discarded as worthless.

The fundamental tenet of Agnosticism is that human knowledge can never embrace the Absolute, that between the finite and the infinite there is an eternal barrier. Hence beyond a certain limited range of knowledge all belief must be based on conjecture. And if truth about *that* region is insisted on, the answer must always be "We cannot know."

Such a conclusion may be arrived at in more than one way. There may be, in the first place, a psychological examination of the human mind, its powers of perception, judgment, etc., and as a result of such investigation it may be seen that from *the very nature* of human knowledge it is impossible that Reality should ever be presented to it. As contrasted with this stands another type, which argues from the logical standpoint—how every object of perception suggests a something which the object is the result of,

how there can be no end to the questions regarding causation, how the conception of a first cause is not reachable by thought, and so on—and from these it concludes that what cannot be completely known cannot be understood in its true nature and therefore all knowledge must be more or less provisional (distorted) approximations to that unreachably ideal—Truth.

We need not undertake any more detailed exposition of the Agnostic position. The student of philosophy finds it expressed clearly and forcibly in all periods of philosophic thought. A detailed study of the various forms, too, will not be of much use to the student of religion who is interested more in the general trend of Agnostic thought than in its details.

There are two questions suggested by agnosticism which must be answered before any positive religious system can be constructed. These questions are (1) the place of faith in human thought or, in other words, the relation of knowledge and faith and (2) the validity of synthetic concepts *i.e.*, the concepts employed by the human mind in the proper interpretation of experience. The two questions are connected somewhat closely and in answering any one of them the other also will be found partly answered. But the first question, the relations of faith and knowledge, is part of a wider question which will be considered in its place. The latter we shall now take up.

The question may be put in the following form:—If we examine the structure of human knowledge we find that among those factors which go to make it a whole, there are various concepts such as substantiality, unity, identity and so on. These concepts are not the effects in consciousness of any sense-stimulus. Their origin, accordingly must be traced to some other source. The

only source they can be traced to is the human mind itself. Hence arises the doubt that if knowledge is the relation of the knowing subject to the object known, how can such a relation be established or how can the nature of the relation truly understood when what we call the object is a product or a construction of the subject itself?

This is the question. But, before proceeding to answer it let us notice all the assumptions involved in the framing of the question itself. In the first place, the object is regarded as a something in itself which can exist independly of its relation to the subject. This is the common sense standpoint and Agnosticism starts from and accepts the common sense standpoint. Secondly, knowledge is described as a relation. This relation is between two factors, each of which is regarded as an independant entity. It is not a relation between parts within a whole. The last assumption is that the synthetic concepts in human knowledge owing their origin to the subject rather than the object there cannot be any assurance that they represent Reality. What is constructed by the mind may be a fact or a fiction. There is no means of knowing which it is. But what is due to sense impression is Real. It is not a mental construction; on the other hand, the human understanding is constrained to accept it. These are the several assumptions, an examination of which would be found profitable.

As regards the general assertion that knowledge of Reality is impossible, it is, logically considered, one of those judgments in which there is no definite predication at all. In the proposition Reality is unknowable, the subject is Reality. If we ask what is Reality, what idea it connotes, we get no answer. For if that word had any connotation at all, then surely those attributes, can

be predicated of it and Reality will cease to be unknowable. The ultimate agnostic position, then is a logical absurdity. It gives you what is apparently a reasoned conclusion which on examination turn out to be no proposition at all.

Hence anything that is of value in the agnostic position lies in the assumptions which we have noted above. And, first as regards the assumption of two independent entities the *subject* and the *object*. What we find given in immediate experience is the subject cognisant of the object, the subject *in relation to the object*. Experience, as immediate presentation, is a complete whole in which you find the two parts subject and object. This duality in experience is constantly referred to in all idealistic systems. The parts may be distinct, may be distinguishable from each other; but they ought not, on that account, be regarded as separable without further evidence. And if the two-substance doctrine is tenable in itself, if it is the one hypothesis which can answer metaphysical difficulties it can be accepted. But that doctrine creates more difficulties than it solves. The history of modern philosophy shows how from Descartes and Locke onwards down to Kant, one philosopher after another tried to construct a system based, partly or wholly, on the two-substance doctrine and how such attempts have proved fruitless. Even the scepticism of Hume was a violent breaking away from a system which to him was worse than Agnosticism. And in the philosophy of Kant, we find the doctrine stripped of all its adornments and the underlying Agnosticism laid bare.

Secondly, knowledge is described as a relation between two independent entities—the subject and the object. But every relation between objects presupposes a system in which both the related objects find a place and

then the system will be the unity and not the objects. There is the system, for instance, called logical inference. In that system the various propositions forming the reasoning find a place. At the same time, they are *parts* of the inference. You cannot understand their real nature as premises and conclusion unless you study them in their relation to one another and to the whole of which they are parts. Similarly of a legal system. The various rights and duties and other legal incidents can only be properly understood as parts of the legal system and not otherwise. It must be admitted that system is relative and that what are systems from one point of view must be taken as parts within a wider system. In the same way what is regarded as an individual will, on examination, reveal several parts. But all these remarks do not conflict with the truth that things cannot be in relation with one another unless they are parts of a system whose character must dominate the parts and their relation. Or in other words, the part cannot have the character it has apart from the whole in which it is a part. And what is more important, the character of the whole manifests itself in each of the parts so that there is a common character revealed in them all. But the recognition of this truth means the giving up of the two-substance doctrine.

Let us attend to this aspect of the question a little more closely, for it involves the whole point as regards the discussion of forms of unity. We have seen above, that in all forms of relation the terms, so to speak must always be regarded as parts whereas the relation to each other is the unity. We saw further that the character of the unity is impressed in each of the parts. Now it is obvious that the objects of experience are not isolated, but enter into some sort of a relation. The relation in which each object may stand to another may be various. But

they must be comprehended in a unity of some sort and the determination of the sort of unity, then becomes the great philosophical problem.

Not only this. The idea that thing can stand apart from relations that they can be independent turns out, on examination, to be a fiction. The abstract particular, as the logician calls it, is a mere dream. We do not meet with it in experience at all. On the contrary, every object of experience is a particular as well as a universal. It is always such and such an object, an object with such and such features and these features always serve to give a universal character to the object and relate it to the other objects of experience. We distinguish in every presentation characteristics which it has in common with other objects of experience and such distinction always places the object in relation to the rest of its class. The same process is repeated only more elaborately, in the methods of science whose end is classification and the discovery of laws of Nature. The simple truth underlying all these methods is that there is never a mere A and that A cannot be an irreducible A, that A can always be read as A *but* *i. e.* every object in experience has several distinguishable features about it. Or, to express it in other words, every unity is a unity inclusive of differences and there is never any abstract unity.

When, therefore, we have to answer the question 'What the type of Reality must be' we shall have no hesitation in saying that it must be a unity including differences. Such a unity alone is reared in experience and Reality must be given in experience if it is to be known at all. Further, the unity inclusive of differences is a system. Now we have used the word system in several places, but never defined it. It is best described as a relation between

entities in which each part is what it is because it is the part of such a whole. We can also say that a system is a unity constituted in such a manner that from a knowledge of one part we can infer as to the nature of a different part.

We cannot, of course, say that all forms of unity including differences are systems in this respect. That which we have styled the organic is most appropriately systematic. But the other two reveal, in varying degrees, some features of the system. For instance we may not be able to infer (in the cases a mass containing many varieties of things) what one part of the mass would be when another part is known. In the case of a systematic unity, from a given relation of straight lines (in a square, for instance) you can infer something as to the nature of the angles. Even in the physical form of unity, general arithmetical relations hold good.

The organic type of unity thus stands as the most appropriate concept for explaining reality. In that type, the characters of both the physical and the chemical types can be noticed. Also, it is the one form of unity which can adequately explain purposeful activity, its forms and its workings. In the science of religion, accordingly this concept must be our chief guide. But its full significance can be understood only when we apply it to explain the various facts of religion.

(To be Continued.)

HUMAN PROGRESS.

AIM OF NATURE.

It is said that the aim of nature lies in "the establishment of the next generation," or in the perpetuation and future of the species. In order to accomplish this, nature is continuously engaged in producing living forms of various descriptions, and eventually absorbing them in never-ending rotations. The process of evolution and involution is marvellous. A huge tree, once so beautifully green full of flowers and fruits, eventually changes its state into a piece of dead wood, and is burnt down. Similarly a handsome young man, above time, a centre of attraction and around whom people clustered so strongly, eventually succumbs to the disappointment of any one. In this way while nature is extremely kind in presenting us all the good things of the world, is ruthlessly unkind in taking them away. And yet, this is the law of nature, to which we must bow down. Speaking of the cosmos, Prof. Huxley says, "That which endures is not one or another association of living forms but the progress of which the cosmos is the product, and of which these are among the transitory expressions." In short, this beautiful earth on which we are placed, although we know not how or why, and the wonderful objects with which we are surrounded are the expressions of nature, and while these expressions are transitory being bound by the law of evolution and involution, nature lasts. Hindu Philosophy calls this nature *avyakta* or the unmanifested from which the whole universe is evolved, and into which it is absorbed. The process continues from time immemorial, although it looks as fresh as ever. Mighty beings of the past have succumbed to it and the present is threatened with extinction so as to build up the

future. In this state of uncertainty, there is however one redeeming feature, which enables mankind to live happily or otherwise according as it chooses. Considering the shortness of existence, it is of great importance to the find ways and means of how to live happily.

HAPPY LIFE.

But there is no single royal road to happy life, since men are placed under different conditions and circumstances; each one has therefore to struggle his way through from the centre in which he finds himself placed. It will however be an interesting study to watch how nature works in the lower kingdom and gain some experience to guide our progress.

THE STUDY OF PLANT LIFE.

The vegetable world with which we are surrounded gives us a lesson by which we can be greatly benefited. There is nothing which it can hide from the scope of our investigation, and the result must be natural and interesting as well. The world of plants we see around us may be generally divided as plants in a "state of nature," and plants in a "state of art." The former i.e., the state of nature, refers to the soil with which man had no sort of interference and on which grasses, weeds and such other vegetations grow of their own accord "fighting against the draughts of summer and the frosts of winter" and making up the gaps made in their rank by all sorts of underground and over ground animal ravages. In this manner, they have continued to exist from time immemorial, impressing in our mind that they are as old as our dear earth. In fact the plant which we see all round as we cast our eyes are the descendents of those which existed in prehistoric times, and the forefathers of those yet to come in a chain of existence. But in persisting to exist they have not however been without their share of trials and difficulties.

THE PHENOMENA OF LIFE.

Speaking of the living world as a whole, Prof. Huxley says "One of the most characteristic features of the cosmic process is the struggle for existence the competition of each with all, the result of which is the selection, that is to say, the survival of those forms which on the whole are best adapted to the conditions which at any period obtain, and which are therefore in that respect and only in that respect the fittest." It must therefore be interesting to enquire into this peculiar phenomena of life especially of the vegetable kingdom with which we are immediately concerned at present. Wherever we cast our eyes we find life struggling to express itself in some form or other and it is a pleasure to see a green meadow or a tall tree, or any other object which is full of life. The recent discoveries of Dr. J. C. Bose has thrown a fresh light on the conception of the world, when he proves that the responsive processes seen in life have been foreshadowed in non-life, and that there is no abrupt break between life, and non-life but one uniform and continuous march of law, pointing always towards the clearer perception of underlying unity in the apparent diversity. He concludes his "discourse on the response of the inorganic matter to stimulus" with the following remarks. "It was when I came upon the mute witness of these self made records and perceived in them one phase of a pervading unity that bears within it all things—the mote that quivers in the ripples of light, the teeming light upon our earth, and the radiant suns that shine above us—it was then that I understood for the first time a little of that message, proclaimed by my ancestors on the banks of the Ganges thirty centuries ago"—i. e.

"They who see but one in all the changing manifoldness of this universe, unto them belongs Eternal Truth—unto none else—unto none else."

Turning to the subject the peculiar feature of this phenomena of life, which keeps up the continuity of the universe is

the struggle for existence, and the competition of each with all. The common plants including the native weeds and grass possess this in a remarkable degree. They have a *Will* to exist and persist to do so by contending against all sorts of difficulties, and trying to overcome them by adapting themselves to environments *i. e.*, to the circumstances of the soil, and other climatic conditions.

PLANT-LIFE IN A STATE OF NATURE.

In a state of nature, the facilities for plant-life are at a minimum, as it has to depend entirely upon the bounties of nature although it would be hasty to say that the nature is in any way imperfect so as to call forth any external aid to accomplish its purposes; all that can be said is that in a state of nature, the plant-life is devoid of some physical helps which are otherwise procurable for their growth and development.

PLANT-LIFE IN A STATE OF ART.

On the other hand in a State of Art, man steps in and by taking a piece of land, he clears it, and prepares it as it were to introduce fresh plants of his own selection. This is a distinct advantage for growth, as the soil is made to suit the conditions of plant-life rather than the plant-life adapting itself to the conditions of the soil. The interference of man has made the process as different as possible, although both the processes lead to the same goal. But the advantages gained by man's interference are not an unmixed blessing; no sooner the struggle for existence and competition are removed to a certain degree than the facilities to multiply without limit are increased, which man has again to watch and set right by weeding out the excessive growths and keeping the plants in a normal state. Again, the unscientific manuring and other causes lay open the plants to diseases from within, while the attack of locusts and other insects is a source of danger from without. These can, however, be overcome by scientific agricultural education. The expansion of this knowledge by

means of the establishment of agricultural institutes and other scientific institutions is a great blessing. However the lesson that can be drawn from a study of this important feature of plant-life is that however great the dangers and difficulties of plant-life in a state of art, they can yet be overcome by the well-directed efforts of man, and that when it is accomplished immense are the advantages that are likely to accrue therefrom.

CONDITION OF HUMAN LIFE.

It is now time to apply the experiences gained from a study of plant-life, to the conditions of human life, and see how far it helps to ameliorate the condition of man. It is a remarkable saying that in the whole universe there is nothing so great as man, and in man, nothing so great as mind. And yet, the only faculty which distinguishes man from brute is *Reason*. It is obvious that reason is not a separate physiological organ. Dr. Paul Deussen says that "We regard it (reason) rather merely as a particular application peculiar to man of that uniform faculty of reaction which we call understanding or brain". According to evolution theory man is not a new being, suddenly called into existence, for mankind presupposes both the animal and vegetable worlds which in turn depend upon inorganic nature for their existence and subsistence. There are so many points of structural and other resemblances which man carries in common with the animal kingdom, although the faculty of reason with which he is endowed at once marks him out as greater than all other beings in the order of creation and yet, his imperfections are so many, and the necessity for improvement is so great. The religions, as a body, presupposes the imperfect condition of man and advocates the necessity to improve himself. The Vedanta teaches that man is bound by "Avidya" or ignorance, which must be conquered by "Vidya" or knowledge. The Greek philosophers say that the senses are our enemies and accuse them of deceiving

us. Whilst Christianity teaches that from the moral depravity of mankind has come a darkening of intellect. The philosophical researches also point to the imperfections of human intellect. First there are the five senses that carry their impressions to the mind which turns them into understanding, the sum total of such understanding or perceptual representations constituting our knowledge. This is the empirical method, or, the system in which we find things as they appear to us that is as they are reflected in human consciousness. The transcendental method is that in which we discover things as they exist; it is beyond the grasp of human intellect or senses, and as such it is said that it can only appeal to the emotions of man, reveal itself to his spiritual vision, the intellect having no hold on it. In this light, it is said that the world we see is our representation because we see it only in the form in which it appears to us, or, is reflected in our consciousness. For instance what we call darkness is not that absence of light as we are inclined to believe, because owls can see through it. We are obliged to call it as such on account of the limited power of our vision, although in reality it is not so. In this way, it has been found necessary to analyse the constitution of mind into *a priori* i.e., inherent in ourselves pervious to all perception and *aposteriori* i.e., that is that which we appropriate by means of internal and external perceptions. In fine, either from a philosophical or theological point of view, the imperfections of man are so apparent as to make it incumbent on him to improve his condition. It is also obvious, that the surest way of improving one-self is by self-culture, which no doubt, depends upon the degree of knowledge and experience which one acquires.

CONDITION OF MAN IN UNCIVILIZED LIFE.

Let us now consider what the condition of man in a primitive state of life, which is akin to the state of nature already spoken of, and whether it is the proper state to acquire knowledge and experience which form

the essentials of self-culture. In a state of savage life, man is predominated by a rude nature, his mental-faculties not having evolved or unfolded yet. Nevertheless he occupies the first place among the creatures of this world imbued with all the characteristics born of the struggle for existence and keen competition. In fact, the peculiar formation, the lightness of his body are his strongest advantages over other animals. The self-asserting, "the unscrupulous seizing upon all that can be grasped, the tenacious holding of all that can be kept," which according to Prof. Huxley constitute the essence of the struggle for existence, reach perfection. Possessed of these qualities, he is supreme over the animal world, the higher faculties being still latent, owing to the conditions not being favorable for this growth and development. It is no doubt a state in which the Darwinian Gospel of "Marry multiply, let the strongest live and the weakest die" has its consummation. It is a condition of unrestrained strife of individualism in which the oppression of the weak and the fear of the strong are the guiding principle. There is no mutual trust or harmony except that of the kind which prevails among wolves that they must not hurt each other when they hunt in packs. Antagonism and the attendant consequences take hold of the man in a state of savage life, shutting out all blessings of higher life. This is no doubt a state which is by no means enviable; and although it may be said to satisfy the Cosmic process of continuing the species it lacks all the charms of higher life; nor does it appear that the nature is resourceless and intended to stop here, while, the law of nature is progress in all other departments of life.

VENKATARAMANA ROW.

(To be Continued.)

DYNAMIC DUALISM II.

One epoch becomes extinct and another begins. One ruling idea reaches its highest expression, is completely evolved and practically realized in life and it is rebaptised and clothed in newer forms. Every age forges fetters which the succeeding one breaks. Buddhism degenerated into awful vamacharas, and Advaitism by its scientific abstraction failed to inspire the people. Visishtadvaitism was the beginning of a new synthesis to be evolved. A synthesis which by its very simplicity and assimilating power, foreshadowed a coming renovation founded on a great, harmonious, organic, moral unity. As Buddhism is the Aryanising of the Asiatic mind so Advaitism and Visishtadvaitism are the re-Aryanising of the Hindu mind; it is the bringing back India anew to the Vedanta. Dharma and Moksha were united into an organic whole.

Buddhism trifurcated Hinduism into Vaishnavism, Saivism and Saktaism. Saktaism assimilated all the new forms which the non-Aryan races brought into the fold of Hinduism. Saivism, stood for all that is sublime in the Hindu faith, for renunciation and yoga, and Vaishnavism for all that is beautiful and ennobling. Except in the South these forms of faith were not imprisoned within well-defined boundaries. Vishnu, or Siva, or Sakti were merely *Ishta* to realize the highest ideals of the Vedanta. Each God is a centre to which all the others are made accessories in accordance with the mental and moral aptitude of the aspirant. It is a fundamental doctrine of Hinduism that no one ought to be forced into religion. A number of ideals are presented to the mind of the learner and he is left to choose his own *Ishta*. This is the canon of educational science that the

greatest teacher Vyasa fulfilled when he wrote the eighteen Puranas.

From the time of Siddharata man and nature were regarded in a new light, for in every object is the all-pervading Vishnu. Hence the whole life is an embodiment of the Divine. It is Goutama that first actively shifted the direction of human efforts and the realization of individual perfection from nature to man. The Pancharatra Agama says, "the only acceptable worship to God, is love and service to all creatures, for the same God is in all. That which is hateful to God is injury to his creatures." This is but another form of the doctrine of same-sightedness preached in the Gita. Life is an interpretation of the divine thought. Religion, art, politics are but limited expressions of this fundamental unity. The writings of Manasara, temple-architect of this period clearly bring out this idea. Unlike Greece they do not express a single intellectual idea but the whole cosmos, with its imperfections and shortcomings, with crime and virtue, with the lowest demon as well as the highest God. In this harmonious blending of the spirit and form, there is no activity that did not receive the attention of the highest intellect. This fusion of the *Paramartika* and *vyavaharika* worlds into a consistent whole led on one side to temple worship or the realization of the supreme spirit in concrete forms and on the other to the living poetry of home and experience. Even the Sannyasin became a sequestered type of house-holder. The notion that everyday life is true life democratised many a fine thought and subtle emotion. The people laid up immense stores of latent energy. This energising of the Indian consciousness destroyed the individualism of the preceding age, created a fresh revival of social faith and self-confidence and re-expressed the national life in the language of emotion.

Thus Hinduism was preparing itself for a dyanamic outburst latter on. In one such out-burst of love and the realization of the glory of the *Atman*, of a strengthened sense of duty, the overflowing heart of the Brahmin will embrace the Pariah, the Hindu and the Mahammodan, and herein lies the hope of modern India, of its religion art and politics.

From the time of Ramanuja to that of Dayaram the one peculiarity we observe in regard to religious India, is the paramount value of Bhakti, Faith and Grace. This is the foundation of all moral and spiritual purity and an expiation for every crime. "God is our Lord, soul is his leige, Grace is the means, Love is the end and lust is that which stands between." This is the meaning of life. An age of love succeeded an age of knowledge. The rigid and masculine discipline of the preceding ages—seeking the dissolution of the individual self in the universal self through personal effort and self-mastery through self-examination and suberb discrimination—gave place to the expansion of spiritual emotion. The religious consciousness exhausted by the terrible struggle for samadhi through renunciation swang back upon the madness of Para-Bhakti, or transcendental Love. The spirit of the age of Jnana and Bhakti are beautifully typified in this encounter between Dynadev and Namadev. "The former by the exercise of yogic powers, became small in size and drank the water of a deep well, while the latter, by his devotion brought the waters to overflow the well for all time, so that all who passed by, and felt thirsty, might drink to their hearts content." Thus taught Dyanadev that genius itself is unable to scale the heights of knowledge unless it is assisted by love. In a fit of divine madness of love the Indian Society got its wrinkles smoothened and its soul sprang afresh with new life.

The essential features of this epoch are democratic and all-embracing. An increased consciousness of God and His glory characterise this period. There was a contiunous protest against the privileges and exclusive spirit of caste. The glory of the human soul, the power of the Atman to realize its true nature and infinite potentiality is independent of the accidents of birth and social position. Caste is purely a social concern, and finds no place in the religious sphere of life. A Mohammadan, even a chandala is free to attain salvation by faith and love. And in all out-bu sts of national sentiment, on occassions of great political upheavals and in the cause of social solidarity, in all pilgrim gatherings and moments of religious enthusiasm, even these barriers of social difference and caste are forgotten. The condemnation of meaningless penances and endless austerities restored the society to healthy social progress and physical well-being. Another great, event of this epoch is the emancipation of the national intellect from the thralldom of scholastic learning. Education was made accessible to all, high and low and there was a wide spread popular awakening. But classical learning means culture. The neglect of Sanskrit, in a later age, greatly impeded the fusion and progress of national life. Thus the nation develoved a higher capacity for thought and action and laid the germs of a united and free India moving in a fresh self-confidence to her destined goal. Insisting on the essentials or the common elements, individuals were left free to work out the details each according to his own Law. Society was reconstructed on the basis of the moral identity of humanity.

The saints that illumined the Indian annals during this age aimed at finding truth in all religions and all teachings, each being a particular method of attaining to the Highest. Let each man follow his own path.—The

Hindu his, and the Mohammadan his own. Still there can be fraternity of noble spirits being the children of the same Father, however much they differ in their notions of life and forms of faith. The same ray assumes different colors according to the media through which it passes. Thus among the Pranadins, "as a test of the disciples consent to the real identity of the essence of the Hindu and Mahammadan creeds, the ceremony of initiation consists of eating in the society of members of both communions." With the admission of a general principle that the God of all religions is the same, each class is left free to observe the practices and rituals of its forefathers. The path of knowledge is a difficult one suited to a chosen few; but the path of love is the easy path through which all can pass. This idea of divine love, of equality in the eyes of God and that the accidental circumstance of birth or position is no bar to salvation through faith and grace was elaborated by the whole nation the Hindu as well as the Mohummadan and found varied expressions. Shaik Mahammad expressed the underlying national idea when he observed the Ekadasi and Ramjan fasts and made pilgrimages to Mecca and Pandarpur; Bhiram Bhat when he said that he was neither a Hindu nor a Mohammadan but a Bhakta preached the same idea; Kabir when he said that the God of the Hindu is in Benares and that of the Mahammadans in Mecca but that the God of all is in the heart of all creatures lived that same idea. Nanak, Manik Prabu and Nagur Meran were claimed both by the Hindus and Mohammadans. Prananath in his work called Mahitariyal brings together passages from the Koran and the Vedas and shews their essential identity. An edict promulgated by Bukkaraya of Vijayanagar declares that there is no real difference between the Jainas and Vaishnavas. Moshim Fanee in Dabistan points

out the similarity between Jogees and Mohammadans. The worshippers of Dattatriya often clothed their God in the garb of a Mohammadan. At the Baba Budan hills in the Mysore Province the Mohammadans worship Dattatriya with Hindu rituals. The Moslem child who was nurtured in a Hindu home, the Great Emperor Akbar, tried to found a new religion on this principle of life. This sentiment when it precipitated in the Moghul consciousness manifested itself in devotion and love towards his own wife; and rose the divine Taj the eternal monument of deathless love.

The idea for which Ramanuja consecrated the whole energy of his soul, the idea that inspired him to prefer a Sudra to a Brahmin after ablution, that love which caused Ramanuja to faint when he saw a pariah being pelted with a stone, that sacred idea of love and purity was never carried to its logical conclusion in the South. The want of social homogeneity greatly retarded the fulfilment of his divine mission. Besides the Ramanuja movement did not completely shake off the intellectuality, and metaphysical flight of Brahminical orthodoxy. With a sense of positive duty towards man and God, stirred by holy thoughts, inspired to holy deeds every man must struggle up to God and seek divine communion. Aught that is not gained by individual efforts, that is not made organic can never elevate man. This is the psychology of education that the Southern Acharyas could not perceive. Every man through his guru and not through his individual exertion and sacrifice—this is what they preached. This perhaps was what Ramanuja foresaw when he refused to name a successor at his death.

In the East and North of India the tree bore sweeter fruits. In the Maharashtra, men and women, Brahmin and Pariah freely mixed to glorify God and man. Dyanadev

and Mukundaraj preferred the spoken language of the country. A series of saints and saintesses carried spiritual enlightenment to the lowest stratum of society. These holy men of peace laid the foundation for true nationality. Under the influence of Ramadas and Tukaram "the national sentiment was kept up at a higher level of spirituality and devotion to the public affairs." "Unite all who are Marathas (who shrink not from death) together," and propagate the Dharma of Maharashtras" is the advice of Ramadas. In India every movement political or social is but a reflection of an underlying religious current. On this background of moral fervour and spiritual equality, created by these sons of light, the divine fire and masterful genius of Sivaji Chatrapati worked out the national liberation and unity. Minds educated by religion to self-surrender and a strong sense of duty that feared not death were led into new channels for political emancipation and corporate life. No social transformation is possible without the religion of duty.

In the North the Hindu mind was no longer stagnant; it was stirred by Islam. Ramanand and Goraknath preached religious equality; Chaitanya repeated that faith levelled caste; Kabir appealed to the people in their own tongue and tried to unite the Hindus and Moham-madans in a larger synthesis, and Vallabha taught that effectual devotion was not incompatible with the ordinary duties of the world, and Nanak laid the germs of an organization for the social amelioration and compactness of his race, with which Govind fired his countrymen to a new national spirit. Thus he gave a fuller application to the doctrines of Ramanuja and preached that the lowest is equal to the highest in political rights as in religious hopes, and that all must co-operate in the interest of the national Dharma—the Khalsa. As the Gnana Marga of Sankara gave birth

to the Rajaput Chivalry so the Bhakti Marga of Ramanuja gave birth to the martial spirit of the Maharatas and Sikhs. The first effort of this newly awakened consciousness was to break the barriers and clear the ground for a new national life, to assimilate and unify the different forms of belief in a larger synthesis and under a common guiding principle. The next effort was to allow the unified national mind to create its own fresh forms. Integration in thought and then integration in form. The rise of this new unity and compactness is visible in the eclecticism of Akbers new dispensation. The luxury of spiritual emotion, enslaved the Hindu mind. The head was sacrificed to the heart. Spontaneity of life and the strength of individual initiative was lost by constantly dwelling on the weakening ideas of man's littleness. The nation once more began to swing back on the *Gnana Marga*, on the advaitic idea of man's omnipotence. The latter day sects such as the Baba Lals, Sadhus, Pranadanis Sivanarayana's and Sunyavadins were advaitic in their ideas and martial in their bearing and communal in life. The founders of most of these sects were Kshatriyas. Dayaram the king of Hatras and a distinguished patron of Sunyavadis say's:

"Hindus and Musalmans are of the same nature, two leaves of one tree—these call their teachers Mullas, those term them Pandits; two pitchers of one clay: One performs Namaz, the other offers Puja: Where is the difference? I know of no dissimilarity—they are both followers of the doctrine of duality—they have the same bone, the same flesh, the same blood, and the same marrow. Ask of them the difference, enquire the importance of these distinctions, they will quarrel with you: dispute not, but know them to be the same; avoid all idle wrangling and strife, and adhere to truth, the doctrine of Dayaram."

"Let every one meditate upon himself, nor make known his communion to another; let him be the worshipper and worship; look into yourself and not into another, for in yourself that other will be found."

Thus Hinduism from the 12th to the 18 century was intensely dynamic. The sameness of its general character and identity of generic attributes with an infinite range for variations clearly prove that India has not been without a sentiment of nationality. It needs awakening once more and assume forms suited to the altered conditions. It manifested infinite variety of forms all converging towards a single divine purpose. New races were elevated and new faiths assimilated without affecting the core of Hindu faith and national continuity. Harmonization and nationalization was the dominant note of this systolic period. Individual rights were reconciled by transmuting them into duty and harmonized by referring to that which is above all rights and is its source. Even under the most unfavorable circumstances the fire of Vedānta was kept burning with undiminished vigor. A new force has entered the country with newer conceptions of life. It is the duty of every Indian to go forth into the world under the guidance of these beacon lights of the past, with the eye always fixed on the future, and make the Western Science an Upaveda of our own and grow according to the national genius, renovated, strengthened and unified into a stately tree yielding goodly fruits.

Notes and Thoughts.

We are happy to be able to print in another part of this issue, a first instalment of a manuscript entitled *Notes of Some Wanderings With the Swami Vivekānanda*. The journeys referred to were taken, as will be seen from the *Notes* themselves, by a number of European friends and disciples of the Swami Vivekananda, amongst whom was Sister Nivedita, whom we all know. The European party travelled side by side, so to speak, with the Swami's party of monks and disciples, and in this way enjoyed an unexampled opportunity of seeing and understanding both Indian religious life, and also those parts of India which it was possible to visit at that time. The *Notes* are written up in narrative form, from diaries and note-books kept by a member of the party. Incidentally they throw a very interesting light upon the great courtesy and graciousness shown by the Swamiji to his foreign disciples and guests.

* * * *

India is passing through a moment of germination and is struggling to see the light. She is labouring to give birth to a profound thought, a more universal synthesis. Swami Vivekananda whose life is an interpretation of the new vision of things, deplored the decay of Indian art and its loss of power in the building up of a new nation. Our social and political movements are but weak external manifestations of the mighty energy within the national womb. We cannot adequately thank Mr. Havell for constantly drawing public attention to the fact that "the vitalising influence of true national culture is the artistic sense and that a University system that leads the educated classes to prefer

the tawdry commercialism which generally represents the European art in India is fundamentally unsound." This advice is opportune coming as it does at a time when the intelligent and thoughtful public are considering the question of nationalizing Indian Education. Art and poetry, morals and religion are the soul of a people and as such always evade the grasp of foreigners. Great achievements are the creations of the true artist and not of the scientist. The Government of the world belongs to the man of feeling—to one who feels and acts.

The conscious and unconscious vandalism of mercenary Europe, has labelled all idealism, all spiritual emotion, all expressions of higher illumination as dreamy and unpractical and sacrificed the Indian art at the altar of the practical voters of Birmingham and Lancashire. They have disfigured a Buddhist Stupa by seeking for gold in its hidden chambers; the unfortunate cleaning and white washing the result of ignorance and want of taste disfigured the caves of Ajanta; the exploiting of the art handicraft of the country for the sake of gain by the philistine dealers, completely paralyzed the peasant decorative art and in a way prevented 'the modern artist of India from rivalling the great achievements of their ancestors for want of opportunity.' Considering how 'the native nobility affected a taste of the Brummagan art the Englishman introduced into the country and a sentimental passion for spurious old masters supplied to them at fancy prices by unscrupulous agents and picture dealers,' it is no wonder that Indian national life is at a very low-ebb. Our national University and Swadesi patriots must seriously consider and take up this great instrument in the cause of national Education.

Art is the result of the joy of freedom. British India with a sense of oppression under foreign domination

may not affect much in this direction. But our Rajas and Maharajas, our Native States where there is still enough of vitality, will earn the eternal gratitude of the nation by helping the development of Indian art. Of course the whole nation must combine to elaborate the thought that will inspire the nation with strength, richness and efficiency.

Swami Vivekananda once remarked that no *man* has any right to solve problems relating to woman. Education is the only panacea for all her ills. Give our woman education and she will find out what is good for her. If a number of Brahmacharins who will be ready to sacrifice themselves for the good of the country is essential for the national progress why not Brahmacharinis as well? Our national life is based on renunciation. Every man or woman that renounces adds to the sum-total of national strength. We have in India a number widows? Why not the nation direct its attention to this neglected side of our society and develop it into a power for the enhancement of its national strength. All reforms must be constructive. We must 'superstruct' on the past and not torture society into foreign moulds. Our women are austere and moral, their very bones are made of renunciation and every drop of their blood tingles with love, charity and self-sacrifice. They are the incarnations of Adyasakti. Lakshmi Tantra says, "When Vishnu says I exist, Lakshmi says I am that I-ness." She is the kinetic power of God, the becoming of Being. She is the mother, the guardian angel of the nation. An educated woman is a much greater power than an educated man. If widow's renunciation be used as a powerful lever for regeneration, if it is brought out of its isolation and made active, if they are properly educated along national lines and turned into religious and

secular teachers, into nurses and sisters of charity the nation would acquire immense power for good which can be utilized for national and universal ends. Widow marriage may or may not be good. But as the Swami said, 'the salvation of the nation does not depend on the number of husbands their widows get.' But it does depend on the moral and spiritual backbone of the people, on their intellectual and spiritual stamina, and on renunciation and love. We are glad to learn that His Highness the Maharaja of Mysore is taking some interest in this direction. We very much wish that a greater interest will be evinced in the education and elevation of our widows. The problem is one of very great importance in the interest of the nation. An institution where the widows of all classes and creeds may be given a good Sanskrit and Vernacular education as also all that is good and useful in Western culture is essential. Arrangements should be so made as not to injure their social and religious sentiments. Some such scheme is a serious desideratum on which Modern India has spent very little thought.

* * *
 "The less the missionaries talk of immorality, infanticide, and the evils of Hindu marriage system, the better for them. There may be actual pictures of some countries before which all the imaginary missionary pictures of the Hindu Society will fade away into light" said a great Hindu teacher. In a pamphlet entitled "Race suicide vs children," A. Milton Musser lays open the moral cancer eating into the vitals of western civilization. The Milford Sentinel says, "There has been great sickness here throughout the whole of Cleveland, and as it was not restricted to any one locality, the authorities concluded that the cause must be in water, consequently the water was drawn from the reservoir and revealed to the

astonished inhabitants the bodies of seven hundred infants." Here is a book for Christian missionaries to ponder over, before they purposely imagine evils and unjustly vilify non-Christian civilizations. We do not like even to refer to this pamphlet, for it is against the fundamental canon of Vedantic Education to hold aloft the evils of individuals and society before the public gaze. They must be cast into oblivion and thus destroyed without giving them a power to injure society.

Extract.

HINDUISM, ANCIENT AND MODERN.

BY

SWAMI RAM TIRTHA

Everything in this world moves rythmically and the law of periodicity governs all phenomena. In accord with this law should move even the sun or star of prosperity. There was a time when the sun of wisdom and wealth shone at the zenith of glory in India. As seen through the eyes of history, this luminary like other heavenly bodies began gradually to march westward and westward. It passed Persia, Assyria, and further west. Egypt saw it shining over head. Next came the turn for Greece. After that Rome enjoyed the noon of glory. Then Germany, France and Spain were duly waked up by the Light.

At last England began to receive the dazzling splendour of the son of prosperity. Westward ho ! travels the sun and brings America to the high swing of fortune. In the United States the Light spread in the usual course travelling

from New York (or "the East") westward and westward till it reached California (or "the West"). When it was day in India, nobody knew America. Now that it is day in America, the night of poverty and pain is hovering over India. But, now the sun seems already crossing over the Pacific Ocean, and Japan bids fair to be among foremost powers of the world, and if the laws of Nature are to be trusted, the sun of wealth and wisdom must complete his revolution and shine once more on India with redoubted splendour. Amen!

Reviewing the past history of India we find, as in the case of any other country, an ultimate internal cause of India's night to be no other than Exclusivism. "How glorious is the broad daylight in this room (India)! Oh! it is mine—mine! Let it belong to me alone." So saying, we practically pulled down the curtains, the doors closed and the windows; and in the very attempt to monopolize the light of Ind created darkness. God is no respecter of persons, nor is fortune geographical. We ceased to incorporate in our lives the divine truth of One-ness, feeling (*Tattvam asi*); we were divided and weakened. The great wrong which the leaders of the nation committed was to lay more stress on their (self-seeking rights than on their (self-denying) duties to their children—the lower classes. Be that it as it may, be the very necessity of situation, the matters are taking a most hopeful turn. Those who sleep well wake well. India has slept long enough. Most surely, though slowly, the lethargy is breaking; and most surely though slowly, conservatism is playing liberal to adapt itself to the altered conditions.

The principle of progress demands differentiations of form and function, but integration of spirit and feeling. The Hindu caste system was due to the national advancement expressing itself beatifully in organised division of

labour and occupation and the union of spirit and heart. But in course of time, the form came to be exalted above the spirit, the national order was reserved; evolution gave room to dissolution and there we had division of love (spirit) and mixing up of labour (occupation). Members of one caste often took up the occupations of other castes, and yet the ancient caste feelings kept the hearts even more estranged than before. The abnormal development of skin-consciousness (caste prejudices) buried the real Self (Atman, God) under a heap of transitory names, forms and limitations. The Sruti (Vedic wisdom concerning the eternal self) was practically made, a dead-letter, and *Smriti* (Law-codes dealing with the Ancient custom and affairs) was made the tyrant's staff, the letter dominated over the spirit. Some one says "Grammar is the grave of language." Yes, try to save the grammar, keep it invariable, and thereby, the language will be dead. Just so the rigidity of laws, customs and *karmakand* saps the vitality of a nation. Up to a time the laws and rules are helpful like the husk for the protection and preservation of the seed, but if not changed after a while, they became the choking prison impeding all growth. Bear in mind, dear people, the laws and *Smritis* are for you, you are not for the laws and *Smritis*. Spread universally the teachings of eternal Sruti, but adapt your *Smritis* to the needs of the day. Let the heritage of *Smritis* belong to you and not you to the heritage. The rivers have changed their bed in India, the snow-lines are shifted, forests are replaced by cultivated fields, the face of the country is altered, government changed, language changed, colour of the inhabitants changed; yet in this inconstant, transient world ye seek to perpetuate the rules and customs of the past which is no more. Sad indeed, is the state of one who is all the time looking behind while he wants to walk forwards. Such an one must stumble at every step.

Life evolves on the principles of heredity and adaptation. The laws of heredity reign supreme in the lower kingdoms. It is the predominance of the principle of adaptation or education that distinguishes man from the animal and the plants. The pretty little baby is just as unintelligent and silly as the infant puppy, nay, the puppy or polly is often more intelligent than the little Adam. But the difference lies in this, that whereas the little dog or the parrot has at the time of birth inherited almost all it required for its perfection, the child will or can through adaptation and education bring the whole world under his sway.

My beloved Hindus! By aversion to change or adaptation, laying too much emphasis on the old customs and heredity, pray, degrade not yourselves below the level of man.

You live in time as well as in space. You are descended from the ancient Rishis of India, but you live not in their age now, do you? Steam engine, steam-ship, telegraph, &c., are at you; you can no longer shut yourselves off from the present world; your struggle is with the twentieth century scientists and workmen of Europe and America; you cannot escape it, and if you please observe carefully, you will see that you cannot survive except by making yourselves fit to live in the altered environments of this age. If you are not willing and ready to assimilate the New Light, which is also the old, old light of your own land, go and live in *Pitri-loka* with the forefathers. Why tarry here! Good bye!

Rama does not mean that you should be denationalized. A plant assimilates the outside air, water, manure and earth: but does it by that turn into the air or water or the earth? No, Similarly should you by absorbing and digesting the outside materials develop and flourish, with the original life of *Santi* still beating in your breast and bosom.

The object of education should be to enable us to utilize

the resources of the country. Proper education should enable the people to make the land more fertile, the mines more productive, the trade more flourishing, the bodies more active, the minds more original, the hearts more pure, the industries more varied, and the nation more united. The capability of quoting big long texts to show off our learning, nonsensical hair splitting, to torture the sense of passages and ancient scriptures, the study of subjects which we never have to use in life is not education. The taking in of knowledge which we cannot give out in practice, is spiritual constipation, or mental dyspepsia.

It is a matter for satisfaction that in spite of all surface discouragements and bitter but lifeless opposition steadily and surely, the Hindus are acquiring proper education showing necessary adaptation; the social laws of past ages are becoming less stringent and the caste system is resuming its more natural proportions. Instead of being scared by Western Science, the Hindus to day welcome her as the greatest ally to their own *Brahma Vidya* (Surti.)

As to Hindu marriage, the different communities, often headed by the most orthodox and learned Pundits are enacting social laws to increase the age of marriage, and now and then suitable inter-marriages are also tolerated.

Apparently the question of food has gained such undue dimension amongst the Hindus that some have nicknamed our religion as no more than 'kitchen-religion.' But in spite of all our fuss, our energy on the point has been misdirected and dreadfully wasted. We never examined scientifically what to eat and how to eat. As you eat, so will your acts and thoughts be. You cannot get out of a machine what is not put into it. It is silly to expect muscular or brain work from persons who never took any food for the muscles or the brain. From vegetables, grains and fruits we could easily make a proper selection to supply us with

the necessary amount of nitrates and phosphates to keep up high mental and physical activity. Is it not a pity that we prize ghee so much which contains not a particle of food for brain and muscle, and we despise barley, such an excellent food, for students? Proper condiments and medicines undermine the system, prevent our natural tastes invite all sorts of weakness, disease and death. Carbonates, like butter, sugar and strach, which serve only as fuel to the lungs and supply no nutrition for the muscle or the brain, are valued out of all proportion; the consequence is that lethargy, drowsiness and exhaustion become inevitable. Let Gnanam (Science Knowledge) guide our eating (Annam)!

The Sadhus of India are a unique phenomena peculiar to this country. As a green mantel gathers over standing water, so have Sadhus collected over India, full fifty-two lacs by this time. Some of them are indeed beautiful lotuses—the glory of the lake!

But the vast majority are unhealthy scum. Let the water begin to flow, let there be marching life in the people, the scum will soon be carried off. Sadhus were the natural outcome of the past dark ages of Indian History. But now-a-days the general spirit of reform, inasmuch as it is changing the feelings and tastes of the householders, is affecting also the Sadhu. There are springing up Sadhus who instead of remaining as suckers and parasites to the tree of Nationality, are anxious to make of their body and mind humble manure for the tree, if nothing more.

The sense of dignity of labour, the religion of unselfish activity, so long orally repeated by millions of the Gita-students, is at last being more or less realized in practice in the land Krishna.

“And live in action! Labour;
Make thine acts thy piety;
Casting all self aside;

Contemning gain and merit;

Equable in good or evil

Equability is Yoga, is piety;

Deep devotion and keen discrimination is observable among some of the laity as well as the Sadhus. And any one who is duly acquainted with the external, ancient and modern situation of India, can see without difficulty that the future religion of educated India must be

PRACTICAL VEDANTA; OR

Renunciation—through Love—in Action.

True action is not separable from true love, and true wisdom. The religion of Sruti (Practical Vedanta) makes every act, feeling and thought of your life a *yajna*, an offering to the *devas*.

Deva in the Vedantic language means this Power-giving life and light to the different faculties; and the deva or devata of a faculty, *indriya* or sense, implies that faculty, *indriya* or sense taken cosmically, (Cf. *Adhiatmik* and *Adhidaijivik*.) The devata of *chakshu* (or sight) is the sight of all beings, called *Aditya* and only symbolized by the material sun or the worlds, eye. The devata of hands is the power in all hands and is named *Indra*. The devata of feet is the power in all feet styled *Vishnu*, and so on. Thus true *yajna* or sacrifice to the *devas* means offering or dedicating my individual faculties and senses to the corresponding cosmic powers. Offering to *Indra* would mean working for the good of all hands in the land. Offering to *Aditya* would mean realizing the presence of God in All eyes; honouring and respecting All Eyes; not offending ones eyes by unworthy conduct; presenting smiles, blessing, Love and kindness to whatever eyes may turn upon you; and offering your eyes to the All Sight with such a devotion that the egoistic claim being entirely given up, the All Light Himself may shine through your eyes. Sacrifice to *Brihaspati* is dedicating

my intellect (thoughts, to all the intellects in the land or thinking for the good of the land as if myself were none else than my countrymen, merging my interests in that of the people and exulting in their joy.

In short, Yajna implies realizing in active practice my neighbour to be my own Self, feeling myself as identical with all, losing my little self of all. This is crucifixion of the selfish-selfishness and this is resurrection of the All Self. One aspect of it is usually styled *Bhakti* and the other is called *Jnana*.

O All (Om!)—

Take my life and let it be
Humbly offered, All, to Thee.
Take my hands and let them be
Working, serving Thee, yea! Thee
Take my heart and let it be
Full saturated Lord, with Thee.
Take my eyes and let them be
Intoxicated, God, with Thee.
Take this mind let it be
All day long a shrine for Thee.

This dedication being thoroughly accomplished, one realizes the blissful significance of *Tattvamāsi* ("That Thou Art".)

Do you wish to be a patriot? Tune yourself in love with your country and the people. Feel your unity with them. Let not even the shadow of your present personality be the thin glass partition between you and your people. Be a genuine spiritual soldier laying down your personal life in the interests of the land. Abnegating the little ego and having thus become whole of the country, feel anything, your country will feel with you; March, your country will follow. Feel health, your people will be healthy. Your strength will begin to pulsate in their nerves. Let me feel I

am India—the whole of India. The land of India is my own body, The Comorin is my feet, the Himalayas my head. From my hair flows the Ganges, from my head come the Brahmaputra and the Indus. The Vindhyaehals are girt round my loin. The Coromandel is my right and the Malabar my left leg. I am the whole of India, and its east and west are my arms, and I spread them in a straight line to embrace humanity. I am universal in my love. Ah! such is the posture of my body. It is standing and gazing at infinite space; but my inner spirit is the soul of all. When I walk, I feel it is India walking; when I speak, I feel it is India speaking. When I breathe, I feel it is India breathing. I am India, I am Shakti, I am Shiva. This is the highest realization of patriotism, and this is Practical Vedanta.

Peace like a river flows to me,
Peace as an Ocean rolls in me,
Peace like the Ganges flows—
It flows from all my hair and toes.
Through the Arched door
Of eyebrows I pour
And sit in the heaven of heart
There well do I ride
In glory, and guide,
And none can leave me and part.
Merry wedlock, union,
On earth or in heaven,
Is a dim foreshadowing symbol
Of my perfect embrace
Of the whole human race
And my clasp so firm and nimble
As the golden lance
Of the sun's sharp glance
I pierce the hearts of flowers.

As the silvery ray
 Of the full moon gay
 I hook up the sea to my bowers.
 O Lightning! O Light!
 O thought, quick and bright!
 Come, let us run a race.
 Avaunt! Avaunt! Fly! Fly!
 But you can't
 With me even keep pace,
 O Earth and Waters,
 My sons and daughters!
 O Flora and Fauna!
 All limitations flinging
 Break forth into singing
 Hosanna! Hosanna!
 Om!

The Indian Mirror.

The Sambanda Vartika

of Suresvaracharya.

Translated into English

BY

S. Vencatramana Aiyar, B.A., B.L.

Price Rs. 1-12-0.

To be had at the "Brahmavadin Office."

THE BRAHMAVADIN

"एकं सत् विप्राब्रह्मवदन्ति."

"That which exists is one: sages call it variously."

--Rig. veda, 1. 164 46.

Vol. XI.]

MAY, 1906.

[No. 5.

(All Rights Reserved.)

Notes of some Wanderings with the Swami Vivekananda.

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 :—The Himalayas.

Time :—May 11 to May 25, 1898.

We were a large party, or, indeed, two parties, that left Howrah station on Wednesday evening, May 11 and on Friday morning came in sight of the Himalayas. They seemed to rise suddenly out of the plains, a few hundred yards away.

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

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

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

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

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

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

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

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

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

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

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

BHAGAVAD GITA—AN ESSAY.

(Continued from page 513).

XI

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

संन्यासं कर्मणां कुप्प पुनर्योगे च संसति ।

यच्छ्रेय एतयोरेकं तन्मे ब्रूहि मुनिश्चितम् ॥

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

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।

तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥

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

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

Sixth Reason.

संन्यासस्तु महाबाहो ईशमायामयोगतः ।

योगयुक्तो मुनिर्ब्रह्म न चिरेणाधिगच्छति ॥

"Renunciation (Gnâna yôga), without Karma yôga,

The Bhagavad Gita—An Essay 9

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

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

Here is an unambiguous statement :—

कर्मसंन्यासात्कर्मयोगो विशिष्यते ।

"Karma yôga is better than Gnâna yôga . . .

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

I. Karma alone supports the bodily existence.

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

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

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

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

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

Having thus with weighty reasons demonstrated the proposition,

कर्म ज्यायोऽक्षकर्णः ।

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

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।

नवद्वारे पुरेदेही नैव कुर्वन्नकारयन् ॥

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

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरं ।

सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥

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

Here the fifth chapter ends.

(To be Continued.)



BHĀMAHA.

BY

PANDIT A. ANANTACHARYA.

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

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

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

Bhamaha's Religion:—In chapter V in treating

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

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

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

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

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

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

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

by some a contemporary, if not a brother, of Bhartrihari, an earliest known writer, and some of whose stanzas or sentiments have crept even into the works of great writers like Kalidasa, quotes at the end of his Kavya a full stanza which is to be found in Bhamaha (II. 20). That the stanza in question in Bhatti is a quotation from Bhamaha's fully borne by the fact that Srivatsamba Misra the eldest disciple of Sri Ramanuja in his introduction to "Yamaka ratnakara (I-33) says that the "Yamaka style is a stiff one and that the trouble of understanding the sense is apt to make one forget the beauty of rasa. He then says that Bhamaha &c. All the facts stated above if they have any bearing on the date of Bhamaha show only to a period much earlier than the 7th century A. C.

Some of the references and allusions obtainable within the book itself may be interpreted to point to a still more early period. The author was pointed out to refer to the motion of the earth by the use of the words चरन्ती द्विती (III. 29). This points to the particular school, of astronomy with which he had common ideas. Amongst the Sanskrit writers on astronomy Aryabhata is the earliest known to us who gives a clear reference to the motion of the earth. But the name of Brahmagupta is also mentioned as a writer on astronomy earlier than Aryabhata. This Brahmagupta is said to refer to several schools of astronomy, one of which is that of those who maintained the motion of the earth. According to the date given by Aryabhata himself in his work, he lived in the fifth century A. C. Since neither Varāhamihira, almost a contemporary of Aryabhata, nor any of the later writers till we come to Bhāskara have referred to this, even with a view to criticise, it is reasonable to think that this doctrine should have been known to a very early school of thinkers but, it should have become

out of currency by the time of Aryabhata and that Aryabhata by his teachings like his contemporaries in other fields of ancient Sanskrit literature should have made an attempt to revive it. Our author like Aryabhata might have borrowed his ideas from the early thinkers, or he should have lived at an age when this doctrine was an accepted creed with some. From the absence of references to it in writers who lived at and immediately after the time of Aryabhata and from the easy and familiar way in which the same is referred to by our author in a language of poetic composition, we are led to believe that he should have belonged to, an age of writers anterior to Aryabhata when these and many other ideas should have formed a part of the common culture of the time.

(To be Continued)

VEDĀRTHASĀNGRAHA

(EPITOME OF VEDIC TEACHINGS.)

By Bhagavān Rāmānuja.

(Continued from page 504.)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(To be continued)

[All rights reserved]

SPERO MELIORA

OR

THE PRACTICE OF RELIGION

AND

THE RATIONALE OF MORALITY.

PART I

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

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

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

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

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

—*Bhagavad Gita VIII-3v. 18-19.*

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

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

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

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

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

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

PART II

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

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

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

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

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

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

(To be Continued.)

BUDDHISM IN ITS RELATION TO HINDUISM.

By RAI JADU NATH MOZUMDAR BAHADUR.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE SECOND CONVENTION OF RELIGIONS.

The Second Convention of Religions met on Monday in Mayo Hall, Allahabad, at 6.30 p. m. The attendance was very large, the entire Hall being full, and the galleries also well-occupied. The Maharaja of Kassim Bazaar, Raja Mahendra Partab Singh of Bindraban, Mr. Sarada Charan Mitra, Mr. Bhupendra Kumar Bose, Rai Bahadur Lala Baijnath and Major B. D. Basu, the Secretaries of the Convention Committee, Swami Achyutanand the well-known disciple of Swami Vivekanand Babu Jogendra Nath Chaudhri, Pandit Gokaran Nath Misra of Lucknow, Babu Surendra Nath Sen, Pandit Devratnaji, Secretary of the Deva Samaj, Mr. J. G. Jennings, the Rev. Mr. Holland, Mahamahopadhyaya Dr. Ganga Nath Jha, Pandit Devi Prasad Shukla of Cawnpore, and Babu Shiva Prasad Gupta of Benares were among those present. Mrs. Sarala Devi Chaudhrani with many other ladies also occupied seats on the dais. The assembly included most of the *élite* of Allahabad, the members of the bar, the professors of the local colleges, and many distinguished visitors from outside, besides the representatives of various religions.

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

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

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

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

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

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

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

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

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

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

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

6. Shaktism by Mr. Kasi Nath Sahay Behar.

7. Islam by Maulvi Khwaja Kamaluddin of Lahore.

The Convention was then adjourned.

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

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

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

'Oh God of Truth whose living word
Uphelds whatever hath breath,

The Second Convention of Religions

Look down on Thy creation Lord,

Enslave by sin and death.

Set up Thy standard, Lord, that they,

Who claim a heavenly birth,

May march with Thee to smite the lies

That vex thy ransomed Earth.

Then God of Truth for whom we long

Thou who will hear our prayer

Do Thine own battle in our hearts,

And stay the falsehood there.

Yea, some ! then, tried as in the fire

From every lie set free

Thy perfect truth shall dwell in us,

And we shall live in Thee.

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

The following papers were then read.

1. Israelitism—Mr. N. E. David (taken as read).

2. Islam read by M. Mahamad Ali, M. A. L. L. B.

3. A rational teaching of Zoroastrianism—Mr. B. F. Auklesaria (taken as read).

4. Zoroastrianism, a revealed religion—Mr. T. T. Vinadalal, M. A. (read by Professor Nalin Bihari Mitra, A. C. College).

5. Buddhism, the doctrine of immortality—Angarika H. Dharmapal (read by Professor Mr. P. Sinha of A. C. College).

6. Buddhism in its relation to Hinduism—Rai Bahadur Jadunath Mozumdar, M. A., B. L. (taken as read).

7. The Arya Samaj, read by Professor Rama Deva B. A.

The Convention then rose for recess.

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

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

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

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

Bahá Faith by Sayed Mustafa.

Practical Vedanta by Swami Chidanand.

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

The Convention was then adjourned till the next day.

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

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

Then the following papers were read—

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The President then made the following concluding speech.

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

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

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

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

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

Notes and Thoughts.

Notes from Heine.

Freedom of Thought.

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

* * *

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

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

* * *

Political agitation means love of liberty.

* * *

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

* * *

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

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

* * *

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

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

* * *

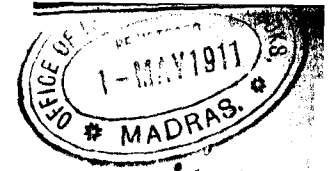
Indulgence—gongering was not an abuse, it was a consequence of the whole ecclesiastical system and in attacking it Luther attacked the church itself and the church must condemn him as heretic.

* * *

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

* * *

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



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

THE BRAHMAVADIN

“एकं सद्विप्रा बहुधा वदन्ति”

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

Rig-veda. I. 164-46.

VOL. XVI.]

FEBRUARY, 1911.

[No. 2.]

THE DOCTRINE OF KARMAYOGA

II

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

VEDĀRTHASANGRAHA

(EPITOME OF VEDIC TEACHINGS.)

By Bhagavān Rāmānuja.

(Continued from page 28.)

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

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

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

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

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

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

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

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

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

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

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

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

(To be Continued.)

BHĀMAHA.

BY

PANDIT A. ANANTACHARYA.

(Continued from page 19.)

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

Bhāmaha

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

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

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

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

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

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

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

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

The mere fact that the author of Vivarana-Panchika

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

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

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

(To be Continued.)

[All rights reserved]

SPERO MELIORA:

OR

THE PRACTICE OF RELIGION

AND

THE RATIONALE OF MORALITY.

(Concluded from page 32.)

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

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

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

"THE PRACTICE OF RELIGION."

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

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

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

Says the Lord in the GITA:—

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

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

"The" "Indissoluble undefined"

Its Name—it is called the Final Goal,

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

—Gita VIII V. 20 & 1.

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

III

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

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

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

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

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

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

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

C. V. SWAMINATHA AIYAR,

(To be continued)

BHAGAVAD GITA—AN ESSAY.

XII.

(Continued from page 102)

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

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।

आत्मैव ह्यात्मनो बंधुरात्मैव रिपुरात्मनः ॥ १० ॥

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

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

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

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

एतस्याहं न पश्यामि चकृत्वास्थितिं स्थिराम् ।

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्बुद्धम् ।

तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥

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

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

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

अभ्यसिन तु कौन्तेय वैराग्येण च गृह्यते ।

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

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

प्राप्य पुण्यकृतौष्ठोकाद्भुषित्वा शाश्वतींस्तमाः ।

शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥

अथवा योगिनामेव कुले भवति धीमताम् ।

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।

यतते च ततोभूयः संसिद्धौ कुरुनन्दन ॥

पूर्वोभ्यासेन तेनैव हियते ऋषयोऽपि सः ।

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

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

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

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

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

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।

कर्म्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥

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

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

योगिनामपि सर्वेषां मद्भक्तेनात्मनः ।

भद्रावात्मजते यो मां स मे युक्ततमो मतः ॥

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

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

To be continued.

What is the Chief end of Men?

PRESIDENT STANLEY HALL'S VIEWS.

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

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

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

NEW SEX ETHICS.

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

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

CULTIVATE A VARIETY OF INTERESTS IN LIFE.

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

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

A WORD TO TEACHERS.

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

LESSONS FROM GERMANY.

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

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

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

INFLUENCE OF THE RELIGIONS OF THE FUTURE.

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

Sri Swami Vivekananda.

A LECTURE BY MR. M. H. PHELPS.

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

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

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

* * *

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

What is to be done?

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

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

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

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

* * *

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

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

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

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

What does that mean?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Vivekananda Swami tells you this also.

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

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

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

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

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

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

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

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

Do you reply that you can effect nothing ?

It is not so.

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

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

Public-spirited action is true worship.

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

VEDANTA WORK.

Sri Swami Vivekananda's Birthday Anniversary.

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

Notes and Thoughts.

त्रिविधं भक्त्यैतद् द्वारं नाशनमात्मनः ।

कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यज ॥ (Gita)

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

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

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

(Laotsee)

ओं भूर्भुवस्सुवः ओन्मस्तवितुर्बरेणीयं ओम् तत्स

मर्गे देवस्य धीमहि धियो योनः प्रचोदयात् । (Veda)

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

(Dr., Barrow)

Notes from Heine.

Freedom of Thought.

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

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

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

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

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

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

Principles and Purpose of Vedanta	by Swami PARMANANDA	...	...	0	5	0
Vedanta in Practice	by Do.	...	Paper...	1	0	0
"	Do.	...	Cloth ...	1	14	0
The True Spirit of Religion is Universal	Do.	...	...	0	5	0
Path of Devotion	by Do.	...	Paper ...	0	12	0
"	Do.	...	Cloth ...	1	14	0

Prophet of Dakshineswar.

price annas 8.

This is a collection of two papers on the life of Sri RAMAKRISHNA (Paramahansa) the Saint of the most recent times, the subject of Prof. Max Muller's *Sri Ramakrishna*.

The East and the West.

BY SWAMI VIVEKANANDA

An interesting book neatly printed in feather weight paper and nicely bound with gilt. 125 pages, crown octavo.

Cloth Re. 1-8-0. Stiff cover Re. 0-12-0.

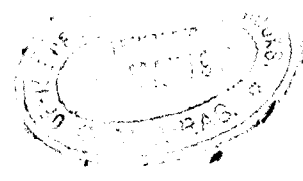
From Colombo to Almora

A complete collection of all the *Swami Vivekananda's* lectures delivered throughout India.

Price Paper Rs. 2.

Apply to:—

The Manager, "BRAHMAVADIN" OFFICE,
Georgetown MADRAS.



THE BRAHMAVADIN

“एकं सद्विप्रा बहुधा वदन्ति”

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

Rig-veda. I. 164-46.

VOL. XVI.]

MARCH, 1911.

[No. 3.]

VEDĀRTHASANGRAHA (EPITOME OF VEDIC TEACHINGS.)

By Bhagavān Rāmānuja.

(Continued from page 59.)

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

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

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

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

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

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

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

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

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

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

* For instance—'That thou art'.

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

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

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

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

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

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

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

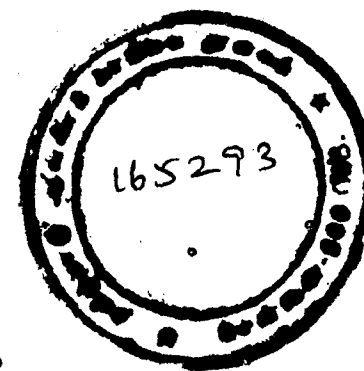
† The first outline-perception of a group of persons holding sticks in their hands relates to their generic properties but the second outline-perception given here relates only to the continued persistence of those attributes; and this persistence of the generic property of holding the stick in hand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

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

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

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

(To be Continued.)



JL

R6m21, M96

M96.16.

[All rights reserved]

SPERO MELIORA:
OR
THE PRACTICE OF RELIGION
AND
THE RATIONALE OF MORALITY.
(Concluded from page 70.)

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

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

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

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

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

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

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

V

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

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

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

SRI RAMAKRISHNA.

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

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

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

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

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

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

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

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

BHĀMAHA.

BY

PANDIT A. ANANTACHARYA.

(Continued from page 66.)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(To be continued)

[All rights reserved.]

THE LORD'S MISSION ON EARTH.

"LIFE IN FAITH IS LIFE IN TRUTH."

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

I.

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

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

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

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

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

II.

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

"*Akaiwa Sakti Parāmesvarāśiah, prayojanārthāya*

Chaturvitha Bhath ; Bohgè Bhavāni, Purushēshu Vishnu, Kroahesha Kali Samarēca Durgā."

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

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

"Every day to live out

All the truth that he dreamt,

While his friends meet his conduct with doubt,

And the world with contempt."—

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

"Then we will talk of the life that he lived—

Never mind how he died;"

(To be Continued)

THE VALUE OF HINDUISM FOR HINDUS.

(Concluded from page 385.)

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

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

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

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

The Value of Hinduism for Hindus

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

desirable to live—which furnishes, that is, a suitable environment for evolving spiritually-minded men.

These then, gentlemen, are the three reasons I wish to call to your attention to-night, because of which you should prize and cherish your religion—the fact that it is a living religion in a unique sense, in comparison with which the religion of the West is dead; that it is scientific, carefully elaborated and for you practically valuable, to an extent not approached by any other religion on the earth; and finally that it is a part of your racial character, knit up with your language and customs, and no more to be discarded, if you are to retain your integrity and effectiveness as a race, than his character or individuality can be discarded by a man.

Now your possession of this religion is threatened by foreign influence—very seriously threatened. The chief cause of this danger I have already adverted to—that you have let the education of your children drift out of your own hands, into those of aliens, who have not the faintest understanding of your institutions or sympathy with them. Look at the situation in the Jaffna District. Out of some 400 schools in 1907, 300 were Mission schools. More than three-fourths of your children being educated by the Missionaries! Much more than three fourths I think, since the Hindu schools are on the average considerably smaller than the Mission schools. I have procured copies of the annual reports of the Mission, and I find that the American Mission has in its schools 11,000 children, the Wesleyan Mission 5000 children, the Church Mission Society of England 3000 children. Then there are the Catholics, who are too shrewd to give us their figures. In all, certainly more than 20,000 Hindu children being educated in Missionary schools. Is not this a most alarming situation? Can you regard it with any sort of equanimity? If matters go on as now, what are the reasonable probabilities, so far as human judgment can go; as to the future? Will not these 20,000 children, their minds formed under Missionary influences, become increasingly well-disposed towards Mission schools? Will they

not be more ready to send their children, your grandchildren, to these schools even then you have been to send them? Will it require more than two or three generations to make of the Hindu religion and Hindu institutions merely a fragrant memory in this Jaffna District? I think not. I think that is the common-sense view to which we are driven.

Is the matter then hopeless? By no means. Education is the key to the situation. If you take the education of your children into your own hands, you can turn the tables on the Missionaries; you have the strength of right and conviction on your side. And you will find that the Missionaries are very weak if you once penetrate the armor of their assurance. They themselves are weak because of their ignorance of your Religion and their doubts as to their own Religion. Their followers of your race are weak because they lack the individual force of conviction.

You have two problems—primary schools and higher schools. Of these the latter is the most pressing. That is where you are weakest.

Your chief dependence for higher education is the Hindu College. For 20 years it has been the one bulwark in the district against the Missionary flood. It has stood in the breach and held it successfully. Had it not been there, Hindu education would probably by this time have been a thing of the past in Jaffna, and these words would never have been spoken.

But the strain has been very great, and Hindu College is to-day in a precarious position. It has no permanent fund; and has no resource for its running expenses except fees and the Government Grant. Suppose the latter should for some reason be withheld or delayed—by no means an impossibility. The institution would collapse unless some well-disposed person came to its rescue. An institution so vastly important to you should not be left in this insecure position. Then it has no means with which to secure a European as teacher of English a very necessary addition to its faculty, considering the keen competition to which it is subjected. It has no gymna-

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

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

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

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

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

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



Notes and Thoughts.

यच्च कामसुखं लेक यच्च दिव्यं महत्सुखम् ।

तृष्णाक्षयसुखस्येते नार्हतज्जोडशी कलाम् ॥

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

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

* * *

न जातु कामः कामानामुपभोगेन शाम्यति ।

इविषा कृष्णवर्त्मनो भूय एवामिवर्धते ॥

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

THE BRAHMAVĀDIN

“एकं सद्विप्रा बहुधा वदन्ति”

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

Rig-veda I. 164-46.

VOL. XVI.]

APRIL, 1911.

[No. 4.]

VEDĀRTHASANGRAHA .

(EPITOME OF VEDIC TEACHINGS).

By Bhagavān Rāmānuja.

(Continued from page 101.)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

* In the grammatical equation 'That thou art'.

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

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

(To be Continued.)

(All rights reserved.)

THE LORD'S MISSION ON EARTH.

"LIFE IN FAITH IS LIFE IN TRUTH."

III.

(Concluded from page 123.)

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

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

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

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

That you intrepid should reach! Take your stand firm

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

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

IV.

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

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

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

V.

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

"The Saviour He came, I know not how!

He entered my heart, you see it all!

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

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

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

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

'Alone-become', formless, in glory shone He afar,
Then drawing nigh, dazed, embracing me in love
and grace."

"I shed tears of joy and prayed, His hold He would
not release ;

He hugged me so that all fleshy bonds fell off in the
shake ;

'Then the Bridegroom' He, dalliance played with
ineffable grace and love,

And in Union Eternal made me His own to the loss
of all that's 'I' and 'mine'.

Such the story of the 'Capture' of my heart : "Kith
and Kin now have I none, nor a pedigree to boast, nor am
I of the earth, earthy;" And yet I am in the world,
though not of it ; and my mission in life henceforth is to
obey Him who thus wonderfully, by a "touch of Light"
has transformed and "made me His own." "His own"
I am and shall ever remain : His "call" to me I listened,
when thus captured and made slave ; and blessed am I,
that listening to the call hastened to Him and rested my
wearied head, that swam round with the experience of
sorrow that followed my "eating of the fruit of the tree
of knowledge of Good and Evil" on his Lotus feet and
prayed:—

"Reign Thou in my heart and feed it with the Bread
of Life ;

Behold ! I am poor : And wouldst Thou the cause
enquire,

I want thy grace, none else my heart desireth ;

Oft defeated, still I long for Thee ! O Lord, satisfy
my longing and make me Thine own."

Thus I prayed and praying found the blessing of
true prayer. Now I praise and praising dedicate myself
ever willingly to His Holy Feet and Service:—

"The Lord be praised ! Hail to Thee, my King !

Hail to the faultless gem, the Emerald Light !

Hail to the Lord that prayers grant to them that
ask in faultless word !

Bless me, Lofty One ! I dedicate myself to Thee,
and in sure conviction hold to Thy feet
as the 'SECRET OF SUCCESS.'"

Thus I praised and praised until my heart melt in
love, and then He took me up and Blessed ! But not
before "My Mother Divine" has pleaded for me, poor
soul ; and since then, I live the life of Truth, and know-
ing the worthlessness of "Thanks-giving" I live a life of
"Thanks-living-Thought." It has pleased the Lord to
try me and try and test me too sorely and severely since,
but never for once has my Mother's encouraging voice
failed to succour me and give me the necessary strength
to bear the sore trial and severe test of the Lord. In the
darkest hour of Night have I ever felt the guiding hand
of My Holy Mother, and that so often, that "the dread
of darkness" has become transformed to me into "the joy
of Hope ushering in the Dawn of Light." Like St.
John of the Cross, I now sing:—

"O, guiding night ;

O, night more lovely than the dawn

O, night that hast united

The lover with his beloved,

And changed her into her love."

C. V. SWAMINATHA AIYAR.

MORAL EDUCATION

II

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

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

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

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

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

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

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

(All Rights Reserved)

SAMSKĀRĀS

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

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

WHAT IS THIS SOUL?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Peace be with you.

TOUCH THOU MINE EYES

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

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

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

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

WILTON HACK.

VEDIC MANTRAS AND MODERN SCIENCE

(BY BHAGAT ISHWAT DAS.)

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

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

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

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

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

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

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

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

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

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

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

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

THE
LIFE AND POLEMICS OF ŚAṅKARACHĀRYA.
III.
THE EXPOSITION OF ADVAIṬA PHILOSOPHY.

(Continued from page 488.)

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

The Samskāra ceremonies.

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

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

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

ĀCHĀRYA began to master every branch of learning at the very first hearing of it from his teacher and excel him in it(b). In his profundity of knowledge he looked as if he were a Jīvanmukta ('liberated in Soul while still in the body'), and displayed an indefatigable energy in everything. The ŚANKARA Kalpa-tree had six Darśanas ('systems of philosophy') for its root, Itihāsas ('ancient anecdotes') and Purāṇas ('ancient histories') for its stem, Vedas for its branches, the six Aṅgas ('auxiliary sciences helping the interpretation of the Vedas') for its tender leaves, Mantras for its raw fruits, and the Highest Knowledge for its ripe fruits: He was in the point of the Vedas comparable to BRAHMĀ, in point of its auxiliary sciences comparable to GĀRGYA, comparable to BRĪHASPAṬI in the soundness of exposition of what it says and purports, was, in fact, a JAIMINI in

A figure to point out the versatility of his knowledge.

A comparison with the great.

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

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

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

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

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

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

A description of
his features.

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

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

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

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

(e) These marks on the body are certainly rare

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

(To be Continued.)

SIMPLICITY

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

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

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

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

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

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

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

Simplicity

173

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

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

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

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

V. KANNABHIRAN MOODALIAR.

(To be Continued.)

VEDANTA WORK.

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

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

Sri Ramakrishna Paramahansa's Birthday Anniversary.

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

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

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

A LECTURE.

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

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

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

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

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

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

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

CHAIRMAN'S SPEECH.

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

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

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

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

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

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

VOTE OF THANKS

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

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

MURSHIDABAD.

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

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

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

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

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

(Sd.) NAGENDRA NATH GHOSE.

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

Notes and Thoughts.

Notes from Heine.

Freedom of Thought.

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

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

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

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

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

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

Books Received for Review.

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

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

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

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

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

The Udbodhana Office Calcutta.

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

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

The Indian Nation Builders A collection of the lives and speeches of the eminent Indians in two Parts Rs. 1-8-0 Messrs Genesh & Co.

Cosmic Consciousness by Dr. M. C. Nanjundrao M. B. & C. M. Mylapore Price Rs. 1-8-0

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

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

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

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

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

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

NOTES.

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

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





Swami Ramananda.

THE BRAHMAVADIN

“एकं सद्विप्रा बहुधा वदन्ति”

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

Rig-veda: I. 164-46.

VOL. XVI.]

MAY, 1911.

[No. 5.]

VEDĀRTHASANGRAHA (EPITOME OF VEDIC TEACHINGS).

By Bhagavān Rāmānuja.

(Continued from page 143.)

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

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

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

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

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

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

effect is given the following passage also :—"The *cāra* (i.e. the *prakṛiti* or nature) is without beginning, and without end, is the 'mother' (of undifferentiated creation) and is the cause of all (differentiated) beings." [Man. Up. 1.]. (To the same effect are) the following and other passages given in the *Smṛiti* also :—"And known that the *prakṛiti* and the *puruṣa* are both beginningless" [B. G. XII. 19.]; "This *prakṛiti* of Mine is divided into eight parts in the form of the earth, water, fire and ether (or *ākāśa*), the mind, the principle known as the *mahat* (or *buddhi*) and the *ahankāra* (or the principle of egoity). This is My lower *prakṛiti*. Know that to be My higher *prakṛiti* which is other than this (lower one), and which consists of individual selves. By it, this world is supported, O thou, mighty-armed one!" [B. G. VII. 4 and 5.]; "Transforming My own *prakṛiti*, I send forth again and again (the whole of this collection of beings)." [B. G. IX. 8.]; "Presided over by Me, the *prakṛiti* gives birth to all this movable and immovable creation"; and so on. Thus, then, as the *prakṛiti* also is the body of the Lord, the word denoting the *prakṛiti* (or material nature) also denotes also the Lord who is its Self and who exists with it as a mode (of Himself); the word *puruṣa* also denotes the Lord who is its Self and who exists with the *puruṣa* (or individual self) as a mode (of Himself); therefore the Lord is in the same manner the Self of the modifications of those two (viz. the *prakṛiti* and the *puruṣa*). To this effect are the following passages :—"The manifest is *Vishṇu*; similarly, the manifest is the *puruṣa* and also Time, surely. O Brāhmaṇa, that Supreme Lord is both the agitator and the agitated." [V. P. 1. 2. 18 & 31.].

Therefore, in regard to the Supreme Self, who is existent with the *prakṛiti* as a mode (of Himself), modification

exists in association with the part having the *prakṛiti* which forms a mode (of Himself), and there is no modification in association with the part whose essence is the *Prakārin* (or the possessor of that mode). In this same manner, in regard to the Supreme Self, who is existent also with the individual self as a mode (of His own Self), all the wrong aims of life appertain unto the part having the individual self which forms a mode (of the Lord Himself), while the part whose essence is the *Prakārin* (or the possessor of that mode) is the controller (of all), is free from all evil, is the abode of groups of all auspicious qualities, and, assuredly, wills the truth. And this being so, as the Lord alone exists in the condition of cause, and as He alone exists in the condition of the world of effect which has Him for its material cause, there results also non-contradiction in regard to all the scriptural texts. Therefore, in this manner, the Supreme *Brahman* who owns as His body both the *prakṛiti* and the *puruṣa* which have attained unto that state wherein they are incapable of being differentiated by names and forms is said to be in the condition of cause; and for the world, to attain unto that (subtle) state is called the condition of destruction; the Supreme *Brahman* who owns as His body both the intelligent and non-intelligent things in their gross state wherein they are capable of being differentiated by names and forms is said to be in the condition of effect, and the existence of the *Brahman* in that kind of gross state is itself called creation. To the same effect it is given by the venerable *Parāśara* thus :—"He (i.e. the Lord) is the cause of the *prakṛiti* and the *puruṣa* both of which are unborn and are existent as effects." Therefore all the words which denote the *prakṛiti* and the *puruṣa* that exist in all conditions as the modes of the Lord primarily denote the Supreme Self,

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

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

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

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

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

‡ These are fire, water and earth.

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

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

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

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

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

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

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

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

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

(To be Continued.)

IN MEMORIAM TO SWAMI VIVEKANANDA.

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

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

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

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

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

HENRY J. VAN HAAGEN,
New York.

[All rights reserved.]

THE RUSTIC SAGE OF NARAYANAVANAM.

(Commonly known as "Sri Sorakai Swami.")

A TRIBUTE OF PRAISE.

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

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

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

* " இருளன் குழைசேபாட்டுப்பார் ! "

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

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

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

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

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

Aum Tat Sat.

C. V. SWAMINATHA IYER.

† "Look at Me"—Sri Ramakrishna Paramahansa.

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

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

THE TRUE IDEAL OF LIFE.*

BY MR. MYRON H. PHELPS OF NEW YORK.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

MYRON H. PHELPS.

THE LIFE AND POLEMICS OF ŚAṆKARACHĀRYA.

(Continued from page 171.)

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

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

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

(i) The pole star.

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

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

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

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

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

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

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

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

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

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

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

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

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

"How is that?"

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

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

Disciple's query.

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

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

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

Such things occur throughout the work and the meaning or significance is to be properly discriminated.

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

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

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

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

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

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

such attributes as, for instance, knowing little, and is troubled by desire, ignorance, and the other demerits of the kind. Again, it is only in the eye of a *Bhedāvadin(x)* that the Soul is a thing knowing hardly anything, that enjoys the result of good or bad actions, that is confined in the sphere of *Māyā*, that is of a different shape from that of the Highest Lord, and even under the most mature knowledge all that can come to it is but the condition of *Sāyujya(y)*. But what really is the attainment of the world destined for the virtuous through the performance of virtuous deeds, and that of the hell regions through abominable or the like deeds.

The gist of the second objection.

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

(w) Wife, child, and wealth.

(x) One who maintains the doctrine of dualism. Cf.

Dvaitam tat bhedā Uchyate.—*Gaudapāda Kārikā* III, 18.

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

(z) *Yoni*, womb and not vulva.

(a) *Chhāndogya Upanishad* V, x, 7.

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

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

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

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

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

(c) Seven worlds below.

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

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

Cow's body.

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

Horse's body.

sing a double row of teeth capable of pulling out the grass along with the root, and asked AGNI and other gods to enter and dwell in it according as the accommodation suited them. They, however, got into it, and finding no trace of happiness whatever said again, "This, in fact, is not all we want."

Once more the Worshipful Lord pondered and, with the usual mercy He exhibits even without winking, He

Man's body.

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

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

The mind and the senses.

with the activity of the mind, and in the absence of a propelling factor, a total inability to accomplish any action results. For the entire group of senses as well as the mind is inert. That which can propel an inert thing can only be an active one, that which is active has the attributes of CHAIṬANYA, and also anything other

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

The element of ĀTMAN in the body.

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

The Jīva.

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

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

(To be Continued)

EASTER

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

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

THE "TIMES," EASTER-SERMON.

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

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

WHY WAS CHRIST CRUCIFIED?

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

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

A BROAD LESSON.

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

be called in general terms the misunderstandings of mankind."

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

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

THE HINDU CORRESPONDENT LONDON.

Swami Sadananda.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

LAO-TYE.

REVIEWS

Nitichintamani.

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

Swami Ram Tirath.

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

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

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

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

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

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

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

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

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

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

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

Notes and Thoughts.

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

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

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

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

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

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

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

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

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



THE

BRAHMAVADIN

“एकं सद्दिवा बहुधा वदन्ति”

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

VOL. XVI.]

JUNE, 1911.

[No. 6.]

SWAMI VIVEKANANDA

His birth and Parentage.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

at the brink of which he met a *perfect being*, all alone and solitary, lost in the blessedness or deep *Samādhi*. He first plunged into the ocean and revelled in its transcendent glory and returned to the shore without losing His self in it, by the grace of the Mother as he himself put it. "Descend ye into the world and fulfil the cosmic purpose" called out Sri Rāmakrishna to the *perfection* on the shore. But that spirit would not break his abstract meditation and dissipate his mind in the outer-consciousness. He even refused to be particularised. Sri Rāmakrishna by the power of his will dragged him to earth. He opened his eyes and a shattered ray of that energy descended into the world. Sri Rāmakrishna is said to have remarked, 'the world is not yet fit to bear the whole of that light. Even this portion of it will work wonders, will transform the world and breath a new life into it'. These things are not for us to explain. Enough if it be said that Sri Rāmakrishna saw a streak of light flash across the sky from Benares towards Calcutta. He jumped in joy and said "my prayer has been granted and my man would come to me one day."

The blessed ever, blessed Mata Bhuvaneshwari was the pure and holy field to culture this ray of heavenly light. In response to the prayers of a sonless and penitent mother, in response to the call of national destiny, in response to the call of Sri Rāmakrishna to work for the salvation of humanity—in response to this triple call—this divine power found embodiment in an earthly tabernacle. Once more the faith and hope of a nation in the promise of the Lord has been justified.

"Whenever virtue subsides and wickedness raises its head I incarnate Myself"

(To be Continued)

(All Rights Reserved)

SPERO MELIORA:

OR

THE PRACTICE OF RELIGION

AND

THE RATIONALE OF MORALITY.

PART II

"Man is a universe in himself. In the abyss of the racial Past slumbers the entire cosmic past, vibrant with the possibilities of the cosmic future. The heart of Man throbs in perfect unison with the pulsations of Nature in the great evolutionary urge. Within his racial sub-consciousness is the vast stretch of instinct and feeling which conditioned expression from primitive forms to highly evolved existence. He is part and parcel of universal development. His nature is composed of the same soul, mental physical and life forces animating all beneath or above the rational, all above or below the human. The past of the universe is the past of every individual soul. The sum is no greater than any of its constituent units. Remove a unifying factor and the sum is incomplete."—"Steps to Self-Knowledge" by Waller Winston Kenilworth, (R. F. Fenno and Company 18 East 17th street New York.)

I

Such the Facts of Existence are in reality, and they are open to verification by whosoever would care to work for, to understand and to realise them in actual experience. These facts of Existence are there for ever and ever and they cannot properly speaking form subjects for argument, disputation or discussion. These things have to be seen, to be perceived with the inner eye which has learned to discriminate the Facts of Existence from the Modes of Existence. The attainment of this qualification to reach the Higher Life comes only by living the "self-dedicated life" of Discipline or *Diksha*. It is called "*Nityānitya-vastu-vivekam*"

"the Intuitive Power of Discriminating the Facts from the Modes of Existence. A Hindu Lady we met with the other day, an ascetic of a high spiritual order, gave us a parable to illustrate the truths or facts of Existence so well and fully set out in the extract we have taken from the book—one among many which our American friends on the other side of the globe seem to have the knack of producing in abundance.

We have some other books which an "admirer friend has sent us from the other side of the globe, such as "Dawn Thought, by G. Wim. Lloyd" from New Jersey, and "Human Work" by Miss Charlotte Perkins Gilman from New York which require a passing notice. But we shall proceed with the subject in hand and not let ourselves be dragged by these our book-making friends into digressions on the merit or demerit of their productions. The Spirit is one and spiritual meanings are the same throughout the world—all the varieties of language, caste, colour and clime notwithstanding.

The Hindu Lady we met with was a wandering ascetic; when we say this, we have said all about her personality, which is worth saying. All other details are immaterial and unverifiable—unreliable too if you please! Personally she is nothing to us: and we care very little about her. But spiritually her sayings and parables are worth attention as they show how the highest principles of thought and unity find expression through the mouth of an uneducated woman, who had dared to think, and *thinking* aright has further dared to realise that "Self knowledge must be established in Consciousness"—that "Realisation is the aim and end" as our author has learnt to put it. "That Self must be seen, heard, perceived and known"—and the highest truth must become a living fact in conscious perception. She calls herself an "*Atthivarnāshramin*"—one who has transcended the distinctions of caste, colour and creed; but in this land of *Varnāshramadharmā*, a non-brahmin Hindu can never aspire to the privilege or association with the High caste Hindu Brahmin. The latter

may and will at times fall at the feet of the other if he recognises spiritual greatness in that other, but he will and can never admit him or her into the sacred precincts of his home and kitchen. That is his *dharma* and until he himself rises up to the highest spiritual level attainable, he will not dare to tread under foot the *Varnāshramadharmā* in which he was born. As the Lord teaches in the Gita, the performance of his duty (*Svadharmā*) in the station of life in which he was born is to him of greater moment than the performance of higher duties which are foreign to his nature *ie*, birth and breeding. Be this as it may, we would like to leave it there and return to our subject.

II

THE WHOLE AND THE PART, OR THE PARABLE OF *Mundiri*.

"*Mundiri*" or "*Mundirikai*" is a Tamil word and it is the name of a tree, a fruit, in botany, and of a fraction $1/320$ in arithmetic. The Ascetic pitched upon this Tamil word as the most proper and convenient one for her to teach the truth that the sum is no greater than any of its constituent Unity—"or the identity of the whole and the part." To put in bluntly 1000 is no greater than 1. It is only the unit one which has regressed to four places from Unity. We have units, tens, hundreds and thousands—but all are units, in their respective places and one represents always a unit, be it in the tenth place, hundredth place or thousandth place.

Now the word "*Mundiri*" in arithmetic is the name of the three hundred and twentieth part of a Unit. In botany it indicates the Caju (*Anacardium Occidentale*). Even in botany it is a complex thing when it indicates the tree; and a simple thing when it indicates the fruit and seed. (The seeds of the caju is not within the fruit, but without at its further end.)

III.

THE PARABLE OF THE MUNDRI CONTINUED.

Now the Self is like the *Mundiri*. If you look at it abstractly with mathematical exactitude in its relation with

unity it is but a fraction, three hundred and twentieth part of one or unity. But look at it concretely as a fruit and it is a simple unit with the seed attached to it undifferentiatingly. The fruit is the Principle of manifestation. The Seed undifferentiatingly attached to it is the "unmanifested Principle" of the tree. Again look at the seed in its manifested form of "tree"—it is a sea of complexity, with leaves, branches, roots, flowers, fruits, sap and what not. Now the one word "*Mundiri*" conveys so many meanings to the mind according as it is looked at as a mathematical abstraction, a simple concrete thing or a complex life, forming the tree.

Now let us look at the word "*Mundiri*" in the concrete. "*The tree*" represents the Principle of Evolution or Evolutionary Progress; "the seed" represents the principle of Involution or Involutionary mergence of the tree in the seed; while "the fruit" is the unifying principle which is midway between the two processes, connecting them both by its principle of unification, identifying itself with the tree at one end and with the seed at the other. This is the concrete lesson it conveys, representing in miniature the eternal laws of Evolution, Involution and Unification or Identification that rule the universe of Number—called One or Unit.

Now again, let us look at the same word *mundiri* in the abstract. In the abstract it is an arithmetical fraction denoting 320th part of a unit. $1/320$ is complex as a fraction; but once you master the Law of Number,—how the unit increases and decreases, or multiplies and divides itself without changing its mathematical value as a unit,—you realise $1/320$ as a simple fraction, as simple a unit as one itself. Only the mind must clearly grasp the arithmetical process by which it is arrived at, viz, by piling up 320 units to grasp the numerical value of the denominator and then dividing the unit as many times to grasp its value as a denominator with one for its numerator. When this process is thoroughly understood and has become an automatic process of the mind diving deep down to the depths of consciousness within

it, then $1/320$ is a *Simple fraction* or unit, as one is a simple number or unit. There is no distinction between them as units: Their mathematical value as "unit of conception" does not vary. But look at them relatively they stand related to each other as Part and Whole. "The Sum is no greater than its constituent units." The unit "One" which is the sum of 320 *Mundirīs* (fractional units of $1/320$) is no greater than its constituent units (*Mundirī* as a unit).

It does not mean that 1 is no greater than $1/320$ —which is a mathematical absurdity. But the mathematical conception of unit is the same whether it is complex or simply in form. The difference is in the "values associated with external knowledge" but not in the abstract conception of the unit in the mind. As a mental conception unit is unit whether it is 1 or $1/320$ which form the particular unit. This should clearly be grasped to prevent confusion of thought when we talk of spiritual conceptions or *ideals* add mental values or *manifestation*.

IV

THE ONE AND THE MANIFOLD.

Ideals are always abstractions of Principles working together with mathematical exactitude, "Remove a unifying factor and the sum is incomplete." The whole includes all parts;—It is *All-inclusive* and not *exclusive*. Exclude even the smallest fraction, the *whole* is incomplete. So is our conception of God which is the same thing as Unity. For, Unity is the Law of God, as the Universe (*i.e.*, Unit of Number) is the manifestation of God or Unity. The one is abstract, absolute and whole. The other is concrete, relative and many (or made of constituent parts.) Is there any difference between the two? Are unity and unit two different things. Is whiteness different from white? There can be no real differentiation between the abstract quality and the thing manifesting that quality. It is merely an intellectual process which thinks of the one to the exclusion of the other. But

really they are inseparable. Even so are the manifesting principle of *Mahat* and the unmanifested Reality called *Avyakta*. They merge in and emerge from one another; but they are not essentially different. All differences are but *Apparent*. "We are the victims of Apperance"—as our author puts it. That is *Māyā* the manifolding principle, the phantasmagoria of sense-experience, of thought and sense perceptions! We are deceived by our sense-experience, by the misconceptions of the out-going mind which is "ever in quest of values associated with external knowledge." Our American friend has apparently grasped the elusive effects of *Maya* or *Misconceptions* of the appreciating Mind, which it is gratifying for us to note. We say *apparently*, not without cause; but we are not concerning ourselves now with the spiritual experience of our brother but only with the excellence of the grasping power of profound truths which the first chapter of his work evinces. It will be a too long and invidious task for us to examine the book as a whole.

We have made this reservation, because we mean to quote his words at some length to show that some of the most advanced minds of the West are approaching the profoundest problems of Practical Religion, with a clearness of conception which must put many an "educated Indian" to shame, who bables and prates about *Vedānta* and *Maya* in season and out of season, without any real grasp of their meaning. When the Western Mind has found out its mistake of Life and corrected the misconception of the appearing Mind by a first-hand knowledge of Self-experience or *Svānubhavam*, the meridian of Greenwich will be obliterated and East and West would meet and mingle in the eternal Union of undifferentiated spirit absorbing each from the other that which is best in each and thus building up a New Ideal which will have the power to lift up humanity to a higher level of Existence than it now enjoys under the aegis of Western civilization with its characteristics of aggressive materialism or commercialism in thought and word, and "armed peace"

in deed. Our author states the first misconception of the apperceiving Mind as follows:—

"We conceive distance in the form of a break, when there is no break in the universe."

And by way of removing or setting right this primary misconception of Space and Time gives the actual facts of existence in the following words:—

"The entire solar system is interrelated and bound to the earth in an infinite ocean of ether. The human body and the sun are only wave forms of that ether, only points of condensation. Both are of the same material substance which composes all forms. The synthesized force which control the movements of the planetary course is the same that controls the human body. The principle of life and consciousness manifest in Being is the same, the difference of expression one of degree. The principle which threads the evolutionary course throughout time and space is equally inscrutable, equally marvellous—equally spiritual, whether the threading be of the inorganic, of primitive and instinctive, or of hyper-physical and spiritual life."

To realise this in actual experience involves the merging of the "Sense-experience" of the outgoing mind and the misconceptions of time and space which are at the base of it, in the apperceptions or primary view of the *perceiving* Self. This "perceiving Self,"—the *Seer* within, sees *things per se* i.e. as they are in the true light. Time and Space form one homogenous whole in its view. It sees Time as Eternity and Space as Infinity. With this "Whole-View" of Time and Space, the infinite chains of causation fall back by the inevitable process of Involution or *Laya-Yoga*, in successive regressions until they all merge in the ultimate cause of "Unmanifested Principle" or *Avyakta*. Thus the tripartite-cause of Manifestation—the efficient, the co-efficient or instrumental, and the material cause—merge into the Original Source of all things and are apperceived or *directly seen* by the Self as Infinity, Eternity and Infinite Possibility or Potentiality.

V

"TIME, PLACE AND CAUSATION"

Thus, Infinity, Eternity and Potentiality form the mathematical abstraction of their concrete entities known as Space (Place) Time and Causation. These three when the misconceiving mind is suppressed by "*chitta-ritty-nirôdhana*" or conscious and complete control of the modifications of the mind, are directly seen to meet and merge in One Whole which is without part or lot in the act of manifestation; the manifesting Principle, of course being merged in the Whole, as the tree is merged in the Seed and is potentially there in its "unmanifested State." Space or Extension then is the substance, Time or Motion is the force, and Causation or Evolutionary Progress is the life of "all things made" or created from the uncreated and unmanifested One. It is a *fact* to be realised and not a subject for discussion, doubt or argument. This fact is well enunciated by our American friend in the following words:—

"In the fact that all substance, all force and all life is one, Man should see and grow conscious of his greatness in the universe. Once this fact is recognised as a living truth the oneness and sacredness of life and the Brotherhood of Man will be established. The Spirit of the race will manifest in coherent collectiveness of effort, greater expression of social virtue and greater control over social inharmonies. Man is as necessary a factor in the development of Universal order as is the mightiest of the central suns."

Here in this one paragraph which we have purposely put in the words of an American author, is the Alpha and Omega of Rational Morality, of social Evolution, of Racial Progress and the continuous growth of Humanity as a Whole to reach its predestined "Goal," which is the Eternal Home of the Lord.

VI

THE RATIONALE OF MORALITY.

All other motives for morality are but make-shift attempts to keep up the Social structure by patch work. Society is a

living organism and not a material structuré. It has its own laws of growth and decay. It must proceed on well-laid lines of Evolutionary Progress according to the *Eternal Law* of Evolution and Involution under the ægis of *Lingam* and *Angam*—the worshipped and the worshipper, the abode and the abiding principle.

Our American friend says: "Nothing is to be said against the theory of evolution, but a central truth, as yet not well-defined in western philosophy, is *involution* which évolution necessarily presupposes."

Here then is "*the missing link*" which confounds the best and most advanced propounders of the theory of Evolution in the West. They have no proper knowledge or conception of "*Lingam*"—the abode of mergence and emergence. They are all blind worshippers of the "*Evolutionary urge*", not knowing that the flowing tide *must* ultimately bring the ebb, if the world is not to end in deluge. To deluge they are tending and in deluge will their great "*Evolutionary Urge*" end and leave them all to be drowned in one huge cataclysm.

This tendency of the Western Mind and the tremendous progress of western civilisation in one huge "*Evolutionary urge*" is in urgent need of a counteraction to produce a healthy counterpoise, and the East alone can supply this ballast for the ordered progress of Humanity and the world. This then is the Mission of the East in the ordered progress of the world and in the fulfilment of this self-imposed mission to discover and establish in the world the Rationale of Morality, "the spirit of God moving the still waters of the East" attracts to itself all advanced souls of the world. This is the reason of the mysterious and magnetic influence of the East over advanced souls of the West. Its cause is to be found in the great and eternal Law of Attunement.

At present we are asked to advise or provide work or at least to show the way for Self-Sacrificing workers to usefully spend their lives in India working and dying for India and India's cause.

India though materially exclusive is spiritually all-inclusive and India's Cause when rightly and properly understood with the seeing-Eye of Self-Knowledge is the Cause of the World, of Humanity in general. India, spiritual India, cannot have a Cause of its own, which is not all-inclusive. Its Supreme all vivifying Ideal is "One only without a second." It must ever work for "Unity in Variety." And for this it must take a WHOLE-VIEW of things. "*Remove a Unifying factor and the sum is incomplete.*"

VII.

"INDIA'S TRUMPET CALL"

Our advice then to our American friends who long to come to us, to live in our midst, to work in our midst and in short to live and die in our midst, is:—"O Friends, by all means come to us! We will welcome you with open arms. We will love and cherish you, and teach you what we have to teach while learning from you what you have in excellence in that which we lack! But, remember, O Friends, by all humdrum life of India will not satisfy your spiritual cravings. The Higher Life is lived by a few disciplined souls, who quietly and unostentatiously keep up the altar-fire of Conscience by sacrificing their own lives in it, enjoying in-turn the unalloyed bliss of sacrifice to which the worldly mind is a stranger.

"They love and cherish 'the Poverty Ideal' as the greatest Ideal of their outward life. They have been taught and they have realised it in their own lives that "Blessed are the poor, for they shall see God." Their supreme God is a beggar and an ascetic—but a beggar not of worldly things but of spiritual states of consciousness that he may feed on them and grow and grow to the fullness and glory of unfettered Conscience. If you hanker after change, after enterprise, adventure, curiosity, better stay where you are. Or, come with a long and well-filled purse and enjoy Spending it. Do not be misled by India's fabulous riches and gold. They are now mere memories of the Past."

“Your millionaries have more wealth in their possession than many Rajahs and Maharajahs have who are gaudily dressed but are sunk in poverty—poverty of soul and of morality. If you have enough to meet your daily wants, if you have enough strength and grit to aspire after “the unknowable and unattainable,” and can work and wait, and wait and work with inexhaustible patience and diligence, then my friends come to us. We want such souls and want them badly too. There is a dearth of them now. India, *the Vedic Land of India*, with its unending and successive line of spiritual teachers wants now worthy disciples—men and women of “dedicated life” who will live the life of Truth in their every-day life and make it possible for the altar-fire of consciousness to burn more brightly, more fully and more largely, shedding its light of sacred Knowledge and dispelling the gloom of Ignorance from people’s heart.

“Our Theism is” as that sage of Concord the great Emerson has put it—“Our theism is the purification of the Human Mind.” And this work needs workers in abundance. “Come Thou, O Earnest Worker and true Karma-yogin, come and be purified in mind thyself first, that thou mayst carry the torch of light and dispel the gloom of darkness (of selfishness and sin) from the cooped up and shrunken hearts of wordly men!” That is India’s trumpet call. Let those who have ears to hear the call and the will to obey it on hearing, respond to the sacred call and come. But come ye one and all well-provided to meet your own material wants. For thou canst not all at once live the life of utter Renunciation before thy heart hath been purified of its dross of ages and the light of the Spirit has dispelled the darkness of the gloom in the heart that is eating into the vitals of life from there.

VIII

OUR MESSAGE.

This then is our message to you! The message of "the better mind of India" to all those who long to work for the

world's progress, for Peace on earth and goodwill among men. Aum Peace! Peace! Peace! And this is the only rationale of true and abiding morality. It begins with the the Practice of Religion, being then based on Faith and Devotion, or as St. Paul says, on "Hope, Faith and Love."—But Hope and Faith of the Beginner in Religion merges in the Devotion of the Master in Religious practice. He has Love and Love only and that is an all-embracing, all-sufficient motive with him. He loves work for work's sake, duty for duty's sake, sorrow for sorrow's sake, and even misery for misery's sake. Love everything for its own sake: That is Love Eternal. For him there are no moral codes and rules for he is himself a "personalisation" of Morality and the conduct of such souls are said to fall within the scope of *Athivarnashrama Dharma* which is the same as acting out the principles of *sanatana Dharma* by an automatic process which is the outcome of deep and abiding Self-Realisation. True and abiding Morality is a Magnet which draws unto itself all men i.e., thinking souls. "And I when lifted up from earth, will draw all men unto me."

The Realised Soul thus enunciates the transcendental rule of the Supreme Order of Athivarnashramins :—

ATHIVARNĀSHRAMIN.

THE GREATNESS OF THE ORDER.

- (1) Of all the grades of Ascetic Orders great, know ye All,
 "Athivarnāshramin" is the greatest! So the Vedas
 declare!
 Greater than they there's none, be sure! And *these* alone
 Are praised and worshipped *here* by men and gods.
- (2) Those wonderful Beings, transcendent, pure, who live
 The Life transcending Race and Colour, are the Saviours
 true to All!
 And None, however great in penance pure, can their
 "equal be;

Much less can they exceed these that live the Life transcending Race and Colour!

- (3) "Athivarnāśramins! Who are they?" They are those who see

This phenomenal Universe of elements and elementals
As that Eternal Being Great, transforming the phenomenal Many
Into the noumenal One which is *Sivam*, in the light of
their actual experience (of Truth).

- (4) Hear it again! Verily, Verily, they are *Athivarnāśramins*

Who, in their actual Experience of Truth, directly perceive
The Whole, making Whole the sundered parts that in
unending phenomena
Make the phantasmagoria of Names and Forms which
constitute the World.

- (5) Nature's (characteristic) Laws of Race, Colour and Social Status'

And the Rules of Conduct binding on those who live that life,—
These do not bind him who lives the Life transcending
Colour and State;—
Because of this transcendent Greatness is he called the
Athivarnāśramin.

- (6) The intelligent Vedas Great enjoin the rule (of conduct)
For those who live the life (under conditions) of Colour
and Status,
And declare the tormenting state of Hell as the result
of breaches (of those rules);

While "whatever the *Athivarnāśramins* do," that same
High Authority says: "is Vedic sanction pure."

- (7) For the Vedas Great declare them alone as *Athivarnāśramins*

Who transcending the binding effects of Evolution's
product, such as body, senses etc.
And further transcending the Primal Law of Vedas being
the First Cause of All (manifestations)
Have attained to a full Realisation and clear comprehension of their own Self as Perfect Bliss and Intelligence True and Pure.
THE MORAL IS SELF EVIDENT:—Such *Athivarnāśramins*
being the very source of Vedas, they cannot act
otherwise than according to Vedas.

AUM TAT SAT.

அதிவர்க்கிரமம்.

- (1) எதிகள் யாரினும் பெரியராவியம்பு மறைகள்
அதிவர்க்கிரமத்தவர் தங்கனையவரில்
அதிகராமவரொருவருமில்லை யிங்கிவரே
துதிசெயாச்சுரர் நரர்கள் யாவருந் தொழப்படுவார்.
- (2) அத்தியாச்சிரமத்துறை யற்புதர்
எத்திறத்தவர்க்கு மிவரே குரு
எத்தவத்தராயினு மிங்கிவந்
குத்தமஸ்த ரென்றாலு மின்றாகுமால்.
- (3) பூத பௌதிக மாப்பொலி பேதமும்
ஏதமின்றி யிருஞ் சிவமாயிடப்
போதமா மறுபூதியிற்கண்டவர்
ஆதியாமதிவர்க்கிரமரே.
- (4) மையலாகிய வையத்தினை வெறும்
பொய்யதாய் விடவே பரிபூரண
மெய்யதாமறு பூதியிற் கண்டவர்
ஐய கேளதிவர்க்கிரமரே.

- (5) வர்னமாச்சிரம மவற்றிந்ருநி
 யென்னலா மொழுக்கத்தியலானவை
 யின்னநென்றிவனுக்கொறிலாமையால்
 ஆன்னவன்னதிவன்னாச்சிரமியே.
- (6) மதிசெய்மாமறை வன்னாச்சிரமிகள்
 விதி செயாவிடில் வெந்நரகென்றது
 துதி செய்துற்றதிவன்னாச்சிரமியொர்
 எது செய்தாரது வேத மென்றதே.
- (7) வாரணஞ்செய்உலிந்திரி யாதியென வந்தகாரிய வுபாதி
 போய்க்
 காரணஞ்சகல வஸ்துவுக்கு மறையென்ற காரணவுபாதி
 போய்ப்
 பூரணஞ்சுகமெய்ப்போதம்நம்வடிவெனத் தெளிந்தவது
 பூதியார்
 ஆரணம்பகரும் யாவரும் பரவுமதி வர்னாச்சிரமராகவே.

C. V. SWAMINATHA IYER.

RELIGIOUS LIFE IN INDIA.*

BY DR. W. CHARTERS.

Dr. Charters said that he came to India to get religion and he found it. People of India were closer to his heart than anything in the world. He believed in Hinduism. Christians called the Hindus heathens. Yet the Hindu had more religion and more of Christ in him than the Christian. Real religion was realisation. But 90 per cent of the people denied realization. Religion did not consist in going to the Temples, singing hymns, playing on drums, etc. Such things may be useful for babies and women. But men who were educated and who could think ought to outgrow these. The real religion consisted in the cultivation of the heart and sympathy for the poor and the needy. It was not religion when they saw 90 per cent of them starving for want of bread and when women with heavy loads of bricks on their head carrying them up steep ladders just to earn a miserable living.

There were more people in America that acknowledged the condition of Samadhi than there were in India at present. At the same time they did not know how to reach the principle. Real concentration or Dhyana was practiced by the Americans every day of their life. A person who wished to learn something, must concentrate his attention on it to succeed. Such a person should similarly concentrate on any religious practice to succeed in it.

Hence, there was more of practical religion amongst Americans without their knowing it.

Samadhi was possible only when selfishness and fear were got rid; but when people were in such a condition as

* A Lecture delivered at the Ranade Library Mylapore Madras on "Religious Life in India A study".

when a person slapped another among twenty of men 19 ran away, that was not fearlessness. Cowards were no good for anything.

If a nation had no freedom it was its own fault: If a nation had no religion and was the laughing stock of the world, it was its fault every one should look another man in the face and see a brother in him. Religion did not enter into Samadhi, although it fulfilled it. When Samadhi was got religion and God went behind. Sivapragasa Swamigal of Madras was one who had reached the stage of Samadhi. He had renounced the world but still was in it, because he wanted to realise. How many of the educated Indians visited the Swami? They should go to the Swami not to argue with him but should go there with simplicity in their hearts. The Swami would then lead them in their way. He the speaker was not a Mahatma, he was not a liar. That the condition of Samadhi was true he could say from his own experience. He had adopted Hinduism. One of the greatest men that had done more good to America than any other man was Swami Vivekananda. When he the speaker returned to America he would work for the good of India. The best thing of religion was "mind your business"—concentration on one thing at a time. Concentration of attention was necessary for success in any undertaking and so in realisation and in the worldly duties. When one was about his trade, he should attend to it whole-heartedly. And when one was about religion he should concentrate on it. Everybody should read books on philosophy and religion and then concentrate and meditate. Mind and matter were simply one. One should harmonize the two things. In America it was said that people were too materialistic and in India too spiritual. What was needed in India was the practical side of religion. People of India had enough brains and they only needed to be guided. They should consider they had a duty to their country, to God and to themselves. They should consider that everything they earned was for the country.

and not for themselves. There was no philosophy or religion in the world except what was copied from the Hindu philosophy or religion. But in America there was a religion which was not known to India. Americans took opportunities by the forelock and pushed on. One of the Yögis taught them that unselfish work was religion. In that sense even Samadhi was work. Knowledge of man in this universe came only by suffering and there was no other road to knowledge. Knowledge came from experience. It was why in America there were more philanthropists than in any other part of the globe. He had been watching them here for the last ten months and found two things that had been in the way of their rising i.e., jealousy—and want of trust in one another. That was not right; they must try to help each other. The better, man the worthier man must be pushed up by others and not dragged down. Then alone a nation could rise. More co-operation was required in India. When the Hindus had everything in their religion why should they go to Adyar and want to become Mahatmas. When Theosophists had not been able to prove anything to them, why should the Hindus go outside the plane of their religion. There was no use of the thinking of religion if the Hindus did not live up to it. All that was needed in India was organisation. Societies must be formed in different places and pick out great men like Sivaprakasa-Swamigal that would lead them. In a short time they would feel themselves different men.

Chairman's Remarks.

MR. JAYANTI RAMAYYA PANTHULU

The Chairman Mr. Jayanti Ramayya Panthulu in his concluding remarks thanked Dr. Charters for his interesting lecture. He, said that the lecture was full of suggestion which might engage their attention in their calm moments. There were two prominent ideas in the lecture. One was the message of selflessness that was at the bottom of the whole structure of salvation.

Selfishness was slavery [out of which man should try to liberate himself to attain *moksha*. Unselfishness was necessary for the study of Satva. The second message of Dr. Charters was self-reliance and self-confidence. The greatest of all sciences was the sciences of Yoga based on the assumption that man can be taught to do anything in the world. In the western nations they found the characteristics of self-reliance and self-confidence very strongly. Their activity was in temporal matters and if that was turned in spiritual matters greater things could be achieved.

THE PHILOSOPHY OF THE BHAGAVATGITA

The philosophy of the Bhagavatgita commences from the 2nd sloka of the 2nd chapter. The main cause of the despondency of *Arjuna* was the affection which he felt for his own kinsmen whom he thought were likely to be killed if he were to engage in the battle and he was, therefore most reluctant to engage in a warfare of this kind, which according to his idea of good, must have led to most deplorable results, and caused him sorrow, dejection, and misery. All this was based upon his idea that his nearest and dearest relations would be no more. *Sri Krishna*, in his reply, would first teach him that there was no such thing as real death and therefore his grief for his kinsmen was not proper. In teaching this philosophy of immortality He would have to expound the immortal nature of the soul and thence he would proceed to point out what ought to be the conduct of one who aspires after this knowledge, and at the end he would point out that one who wants to attain the knowledge of the self or soul, has to place his entire energy, at the service of the cause of righteousness which flows from the inherent nature of the soul or self. This sacrifice will take the form of particular activity according to the environments one is placed in and the capacities and powers one is possessed of. So far as *Arjuna* was concerned, he was placed in an environment, where the righteous cause of *Yudhishtira* called for his hearty support at the sacrifice of his life even in case of need. His capacities and powers and his special martial training which were those of a first class *Kshatriya* or warrior all pointed to him that he ought to engage in the righteous

battle for placing *Yudhishtira*, who was the very incarnation of righteousness, on the throne, and for dethroning the usurper *Duryodhana*, who was the very personification of unrighteousness. The mere sentimental considerations that those who commanded the love and respect of *Arjuna* had to be opposed and fought against ought not to have had any influence with him who wanted to live the life of a true aspirant after the knowledge of the soul. The first condition that is demanded of such an aspirant is that he must not be false to his own inmost-self which is infinite holiness and love and which utterly abhors unrighteousness as being quite contrary to its nature, and therefore *Sri Krishna* begins with the words "you are grieving for things that ought not to be grieved for" meaning that an aspirant after true knowledge ought never to care for the existence or non-existence, for the life or death, of the forms of things or objective appearances. He ought ever to concentrate his entire energy upon the essence that lies beneath as the substratum or the soul of the entire world of existence. He ought ever to think of his inmost self which is the only true reality and to be true to it in all his actions, however strongly opposed he might be by the external circumstances and however disastrous the external circumstances and the consequences might appear to him. The principle is that the entire world of experience can never exist as such unless there be behind it an experiencer, a perceiver, a knower, or a seer. It might be thought by some that the world of things evolves in course of time a knower out of it by the action and interaction of forces working within it under the guidance of certain laws of nature, but the entire conception of a world with forces working within it, is one which can only be formed by a knower and to place this

conception before a knower has come into being, would be like placing the cart before the horse, and utterly illogical and unreasonable. There can be no escape from the fact that the world as known to us and as felt by us cannot be what it is, without a knower behind it as its ultimate substratum. This knower, as such, must be from its very nature, ever beyond all objective knowledge, beyond all objective perception, beyond all objective cognition. It must from its very nature be always unlimited as being only the substratum of all *that is*—unconditioned, as being itself the condition of all conditions, infinite as comprehending within its knowledge all the finites and absolute as being beyond all possible relation with the entire world of experience, only supporting it from behind as the ultimate foundation of the entire fabric of our experience, as a priori condition of all experience but never itself coming within the world of experience. This has to be grasped and realised in order to see what is taught in the slokas that follow later on.

Thus in the 2nd Sloka ननु वेदाहं *Sri Krishna* says that neither He, nor *Arjuna*, nor all the kings that were assembled there, were ever non-existent in the past, nor can ever be non-existent in future, for their real essence being the absolute knower or seer, is ever permanent and what they merely seem to be as so many finite modes of the absolute is ever only in the seeming and never permanent. So, it comes to this, that what really is namely the absolute, can never cease to be and what really is not, viz, the forms or the various manifestations but only seem to be, can never really be, but at the same time can never cease to seem to be. Thus the forms shall ever be in the seeming, the essence, the reality, the absolute shall ever be in the being or be-ness, and the forms as such must

ever be varying and always trying to approach the be-ness of the absolute but never succeeding in completely approaching it. This existence of the *absolute be-ness* and *absolute seemingness*, if we may be permitted to call it so, is due to the fact that there can be no absolute be-ness or existence without self consciousness or awareness of its own existence, for in order to be absolute it must be self-sufficient and if it be supposed to be unaware of its own existence it would be necessary for it to be known by some one outside it and thus its existence which can mean nothing if it is not known by any one, would be a dependant thing—dependant for its sustenance upon another who knows it. That would be conceiving the absolute without its absoluteness. So it is essential that the Absolute must be self-conscious that is it must know itself or assert its existence to itself that *it is* and this *it is* ought to be self contained, that is,—it is not something else beside itself but it is itself or in terms of self consciousness, the absolute must assert its existence to itself as "I am myself."

MANGAL CHARAN B. L.

(To be Continued)

CORRESPONDENCE

DO VEDANTINS PRAY?

The day's work was done. I was seated in my garden pensive, towards the dusk of the evening when a thought struck me, whether Vedantins pray or not. It took me some time to have the query itself settled clear for thinking upon. Then the thought occurred that I should in the first place satisfy myself as to who is meant by the term "Vedantin" before I begin to think as to whether they actually pray or not. He is a Vedantin who after long and keen struggle through different stages of earnest thought and understanding, arrives at the conclusion and realises that there is no second Being as God or Brahmin (as apart from himself) but the very being the thinker himself—who sees all on earth as different manifestations of one Supreme Intelligence or Force or Sakti, that is not limited by space, time or causation—who feels for the whole even when a part is affected by pain or pleasure—who has no want and is not obliged to pray as the ordinary man of the world—who feels not the necessity for a church, a temple, or a mosque, bible, bells, sermons, poojas, priests or sundays or fridays and so on,—to whom everyday is but a part of a continuous whole day of his existence on earth. To him everything he sees imparts some lesson or other. He has no one to pray to, nothing to pray for—as he is free from weakness and feels the perfection. To him the conception of "I" is one of universal application, embodying the tiniest protoplasm as well as the biggest mammoth! To him ideas of justice, mercy, and greatness, are evenly distributed among all created

beings. He feels in himself a miniature world and in the huge world a macrocosmic "I". There is no weal or woe for him, as the law of relativity has been clearly perceived and thoroughly grasped by him—realized in his life—he himself having been subject to various experiments. A Vedantin is always drunk deep in the universality of the "I". He does not (like some others of an inferior stage) descend to lower levels and then ascend. He is in short what the Sage Thoymanavar refers to in his "Ananda Kalippu" as one who has neither any in-coming nor out-going and is simply perfect." There is no loss, no gain—The pain of opposites (or Dwandwa pariyayas) have quitted him for ever! Many a spiritual man attains to that true Vedantic stage only towards the eve of attaining peace and silence—i.e. Santi and Mounam.

In him the proverb 'Want not, Waste not' and 'Waste not, want not' has its full play. He is free from visions, sights, dreams, prophecy—miracles—magnetic influence—electric aura—clairvoyance and what not! All these perhaps are like the clouds that gather themselves at the summit of mountains while the Vedantin is like the eminent peak which rises so high that the clouds but break at its base. The Vedantin sees the past, present and future—all at a stretch. Like the admirer of natural scenery who exults at the sight of the landscape pictured all together in a miniature form upon a bi-convex-lense, the Vedantin is jubilant, and rejoices at the different (vyavaharams of the prapancham) affairs of the world by seeing the whole on a small compass. He is ever awake—He is ever asleep! But, mind you, his is neither sleep nor waking. He knows all that takes place around him in the world. He is deep in the abysmal depth of the 'Soul's progress by meditation. He is chipped away

as a separate piece from the whole old block of ordinary humanity.

All aspirants after truth and Adwaita may be termed "Vedantins". True vedantism is more, practical than theoretical. It is not so much "*to be*" as "*is*". True vedantism is being and becoming and not mere preaching, teaching, or learning. Hence we but sometimes see rare specimens of thorough Vedantins exhibiting very little knowledge of the tenets of the different religions on earth. If the ordinary business-men of the world are to be compared to the state of a day through its different hours, especially as regards the rajasic activity, the Vedantin proper, is to be compared very correctly and aptly to the time at dusk just after sunset when the ideal calmness—the commingling of light and darkness, rajas and tamas, prevails throughout, or to the glorious poetic hour at dawn! The Vedantin has in fact neither friend nor foe. His motto will be something akin to the ideas expressed in

I fear no foe.

I find no friend.

I loath not life.

Nor dread its end.

It is a great lesson to learn that one enters the silent solemn temple of vedantism as soon as the necessity of prayer is at an end! What is there to pray for, and who is there except the only one which includes rightly and truly the man who prays, the prayers, as well as the object? It is not despair nor hopelessness, neither in it is the blankness of atheism as some intelligent hair-splitters and debaters seem to suppose. In it is more of "Full Hope", of wedding oneself with Nature (just the thing that Mathew Arnold expresses in his beautiful

poem, "A wish"), clothing as Emerson did in the verdant green of the summer wood and the full blossomed beetle-hovering tree in spring! In it is more of the true teaching of Wordsworth who felt himself at one with the blithesome spirit of the cuckoo or felt himself 'dancing with the daffodils' "when upon his couch he lay". It is just the state described by Robert Browning when he refers happily to the fact that he enjoyed the attunement and harmony within himself only with the blossoms and birds of Nature and her seasons. Thoymanavar, the great Dravidian Divine man of realization, in his latest stage or somewhat near it questions himself (most touchingly and logically too) when he approaches a plant in full bloom intending to pluck the blossom for *pooja* a form of prayer observed by the ordinary worshipper. He approaches the flower—a doubt strikes him—he is touched to the quick—he withdraws his out-stretched hand—and then he pours forth his immortal song ("Pannemoonakkaka pooja yoru vadivilay etc.)—immortal because reason and music are also immortal!

[The purport of the song is very plain, I am sure, to all the Tamil-knowing people but for the sake of those who do not know the language an attempt and that a feeble one is made here to give its meaning.]

"How can I convince myself as to the propriety and logic, of my attempt to pluck this flower filled with pearly dew and fragrance though it is under the plea of making *pooja* for *You*? You are already the I in me the flower, fragrance, colour, the bees that suck the honey—the honey that invites the bee—the season that brings out both blossoms and bees and so on. It is not proper for *me* to pray to *me* or for you to do *pooja* by taking you in the form of flower and worshipping you. In fact that becomes no full prayer—no complete *pooja* because

in the *pooja* the *one* is divided at least in conception into two halves which is far from being satisfactory. And so I shall not worship or pray or do *pooja* in any form." And this is the conclusion arrived at by not one or two of the great men of realization, but by all the God-conscious great ones of the world irrespective of caste, creed, nationality or religion. Why should I say even that, for all great men are of one caste, one creed, one religion, one nationality—namely that of *Humanity*!

All true poets in every country, and in every language, poets who have felt the influence of the Sublime, who have seen the relationship of the individual soul to the Universal Soul, have without even a single exception, expressed the Oneness of everything in creation. Walt Whitman, who is one of the World's God-conscious men, hath in his limited works of unlimited ideas, given his experiences of the Infinite One in this manifold phenomena. While discussing this question of prayer amongst the Vedantin, the other day a friend of mine observed that even the great Vedantin—Sree Ramakrishna Paramahansa had his prayers to say. Yes, I admit, but I only request that friend that he should ever keep in mind that Ramakrishna the lad in that obscure village was quite different from the one that sat in that old ruined temple of Kali sighing on evenings "one day more also has gone mother, and still you have not come"—from Ramakrishna that sat in Samadhi or trance in the Dakshineswara temple after seeing the Mother—and from the Ramakrishna the Great Master of his ideal sishya or pupil, Swami Vivekananda. It is a fact to remember always that Baghawan Ramakrishna was of a Bhakti turn of mind while his great disciple was mostly of a gnani. Have in mind the immortal 'Song of the Sannyasin' in which is clearly said "whose friend is He, whose foe,

whose father, whose son, who is but One" and then decide for yourself whether prayer is resorted to by the 'Vedantin' who has not only known but also realized in full all those teachings. All that I have essayed feebly can be most clearly grasped by every careful reader of that "Song of the Sannyasin."

Attempting to say something of such a subject as the one now in hand, I feel myself tinier than a mosquito in the broad and open space of Vedantism in which Eagles of Spirituality flap their wings and soar high, rather, I feel that my weak voice will give but a distant echo an inaudible murmur of that mighty "Song of the Sannyasin".

Else where will be found a comment on this point of our correspondent.

The Late Swami Sadananda.

Amongst the numerous disciples that rallied round the banner of sannyasa raised by the great Swami Vivekananda stands foremost, Swami Sadananda, a noble soul imbued with a genuine spirit of true renunciation. He was a sannyasin of the boldest type and being endowed with the courage and strength, that springs out of pure renunciation, this great spirit was moving in the world absolutely unattached, like the water on a lotus leaf, performing his sacred mission alike through the thick and thin of this mundane struggle. In countries where plague and famine were asserting their supreme dominion and where thousands of beings were dying through the very fear of them, this atiasrami, bravely plunged into the very thick of this deadly pestilence, offering his unsolicited help to the suffering humanity.

The absolute subjection in which he held his senses and the complete mastery that he exercised over his mental scruples can be well understood from his unhesitating action on the very first day he entered this fourth asrama. On one eve, when he was employed as a station master in one of the towns of the Up-country, he happened to meet a young sannyasin whose face was beaming with the divine *tejas* of spirituality. In the bright face of this young sannyasin, the station master observed a sort of melancholy expression, and being instinctively drawn towards him, he approached him with a desire to learn who he was and why he looked so sad. This sannyasin who was no other than Swami Vivekananda, perceiving at a glance the internal merit of the station master, took a fancy for him and they were soon good friends.

"Why do you look so sad Swamiji?" asked the station master of the recluse.

After pausing for a moment, the Swamiji exclaimed, "My child, I have a great mission to fulfill and I am despairing at the smallness of my own capacity. I have an injunction from my gurunaharaj, to carry out this mission, which is no less a task, than the regeneration of the fallen state of our motherland. Spirituality has fallen into a very low ebb in India, and starvation stalks the land. India must become dynamic and effect the conquest of the world through her spirituality and build an Indian nation greater than ever."

Immediately, "Here I am; what do you want me to do?" asked the station master.

"Art thou prepared to take up the begging bowl and kamandal and work for this great cause? Can you go and beg from door to door?" demanded the Swamiji interrogatively.

"Yes" was the bold reply that came forth from the bottom of his heart, and immediately taking a begging bowl in his hand, the station master renouncing his appointment, went from door to door of the very porters over whom he was very recently the lord and master. There upon the Swamiji admiring the genuine character of the man initiated him into the order of sannyasins.

As a sannyasin he lived, loved by all his countrymen trying his best to aid his master in the fulfilment, of his great mission. But when Swami Vivekananda's physical self passed away from his side and from the company of the mortal men, this Sadhu was inconsolable in his grief and the pangs of separation that gnawed at his heart gave root to the fatal melody, that hurried him away to immortality.

Sweet as the perfume that hangs around after the flower is removed, glorious as the light that gleams through the twilight when the sun is down, so lingers the memory of this Great Sadhu. May his soul rest in peace.

Aum Santih, Santih, Santih.

IN MEMORY OF THE LATE

SWAMI SADANANDA

1. There on the holy Ganges silvery shore,
Where lively rose and radiant lily laugh,
In sacred silence lived a noble sage,
Devoid of pompous name or flaunting fame.
2. The maddening earthly strifes and crushing cares,
Imprinted deeply on his genial heart,
How base and shallow is this fleeting world,
With murky paths of luring weal and woe.
3. How dubious **Maya* all the souls delude,
And firmer than the ferric fetters strong,
To never ending wheel of *Karma* binds,
Frustrating all the hopes of heavenly bliss.
4. The transient pleasures and the empty show,
No longer held enrapt his waxing soul,
So, from the gaping jaws of fatal snares
To free himself, in earnest set to work.
5. With this uplifting hope and firm resolve,
The young Gupta his holy war began,

* *Maya*—Illusion.

Renouncing all the glittering wealth he had,
For begging bowl to work the mine of self.

6. The mighty touch of his *majestic sire*,
Quelled all the ebbing passions of his soul,
And chanting low a charming hymn, in peace,
Full well absorbed in solemn thoughts, he lived.
7. The saints and sages of the days of yore,
Enlightened his aspiring heart with hope,
His master always as his ideal stood,
In all his earthly course through thick and thin.
8. His soul's release the master's grace ensured,
Consuming cares for his salvation stilled,
He lived his days in loving service true,
In neighbour man adored the living god.
9. Thus ends the tale of one sannyasin brave,
Who lived a pure and saintly simple life,
Upholding firmly in his onward march,
The holy flag sublime, of *tyag* and love.

VIGNANA BIKSHU.

† Majestic sire—Swami Vivekananda.

§ Tyag—Renunciation.

VEDANTA AND PRAYER.

कापूजापूजकः कः शिवगुरुरितिकः

कोविधिः कश्चमन्त्रः

किं पीठं किं प्रसूनं किं ममलसलिकं

केऽन्नसर्वोपचाराः

निद्वन्द्वस्यात्मनस्ते द्वयमिति रचितं

सर्वमेतत्कथं स्यात्

संतोषार्थं महे शाङ्गिचरणविमल

ज्ञानपूजाप्रसन्न ।

The question that our correspondent has put to himself and attempted to answer is a familiar one. Every beginner in the study of Vedanta who works unaided by a Guru, meets with this difficulty and must solve it before he can get any clear idea of Vedanta and its place in the Hindu system of self-culture. The great teacher of advaita in the Mahratta country said "Without Yoga, where is there any Vedanta?" The principle here taught is the basic principle of religious life. Truth realised is religion, wisdom, and spirituality. The path to realisation is taught in the science of Yoga. One of the steps in the practice of Yoga is worship. When man's activities, physical and mental, are brought under control through the practice of *Yama*, the energy and power thus restrained and controlled are directed towards something not-self, towards God; and worship of the Deity is prescribed as one of the steps in the practice of *Niyama*,—the second stage in Yogic discipline. After one has reached the highest stage of *Samadhi*,—realization is complete. To such an one worship of

the *ishla* and prayer are not indispensable as disciplinary acts; but they are one of the many forms in which a perfect man, a rishi, spontaneously loves to manifest his spiritual origin. The extract at the head of this note is from Shambhu Mahimna stotra. Durvasa asks himself "What is puja? who is a worshipper? who is Sivaguru? What is ritual? What is mantra! why a seat, and why flowers, why pure and crystal water for *tirtha*; and why all these acts of worship? Why is it that, while thou art the Atman without pairs of opposites, I worship thee in this manner viewing thee as separate? Oh Mahesha! who art proclaimed in the three footed Gayatri, the saying of which constitutes worship through clear knowledge, [I worship Thee] because it is my pleasure, it is my joy." Durvasa gives this answer. The same idea we find clothed in various forms and different words throughout Hindu scriptures.

There is a form of *siva puja* in which a handful of earth (clay) is taken every day and made into a *siva lingam*. This is known as *Parthiva linga puja*. The *atman* in the worshipper is superimposed on the *siva lingam* made by him, clothed with attributes and worshipped according to the prescribed form. This mental act of superimposition is called *Avahana*. After the worship of Brahman in this saguna form is over, the limitations he has imposed on the Brahman by the *Avahana* are removed by the *visarjana* mantra. The object on which the *atman* was superimposed is now mentally made to give back the Atman. The handful of earth is all that remains, which is thrown into a well or tank and restored to the element from which it was first taken. This form is gone through every day. The mental acts of *avahana* and *visarjana* are essential parts of worship in every form. In the worship of God in other forms the *pratima* is of a

more or less permanent nature. The *avahana* is done when the *pratima* is first established for worship. In *Parthiva linga puja* it is done every day. Hence the value and importance of this *puja* for beginners.

Worship is either of *Pratika* or *Pratima*. The nature of this worship generally is given in the text **अब्रह्मणी ब्रह्म दृष्ट्याऽनु सम्धानम्**, which means 'joining the mind with devotion to that which is not Brahman, taking it to be Brahman'. The worship may be of special deities and associated with a desire for fruits, or not. And we are told :

**फलम् आदित्या ध्युपासनेषु
ब्रह्मैवदास्यति सर्वोभ्यक्षत्वात् ।**

The fruits of even the worship of the Adityas etc Brahman Himself bestows because he is the ruler of all.

**ईदृशं चात्रब्रह्मणः उपास्यं व यतः प्रतीकेषु
तददृष्ट्यभ्यारोपणं प्रतिमादिषु इव विष्णवादीनां ।**

Here in this way does Brahman become the object of worship because He, as Brahman, is superimposed on the *pratika*, just as Vishnu etc are superimposed upon images. (*Bhakti Yoga*).

If will thus be seen that the question of worship and prayer is one mainly of *shraddha* and *Bhakti* but *shraddha* and *bhakti* of a type seen in the devotee who wanted to kill Arjuna, Draupadi and Narada for disturbing the Lord, with their solicitations, affection and music.

Dattatreya asks forgiveness of the Lord for limiting Him by his worship; for during worship the All-pervading Being is limited to the *pratika* or *pratima*, the Indescribable Absolute is limited by words and the Unthinkable is made the subject of meditation and

worship. In this blessed attitude where Bhākti and Guṇa harmonise, the human mind delights to manifest its love and its sense of freedom in some chosen form of worship, or prayer or meditation on Harinama. In Chaturdasha-manjari we are told.

सकृदपि येन मुरारि समर्चो ।

क्रियते तस्य यमोपि न चर्चो ॥

Who worships Murāri even for once, even Yama cannot judge his actions (*i.e.* he is on the path to Mukti.) So great is the power of worship and so high is, the *mahima* of Haris' name. It is false Vedānta which is attempted to be viewed apart from Dharma and Yoga. It is on this bed-rock of Dharma and Yoga that Vedānta shines with the light of myriad suns. Otherwise Vedānta is a void, darkness all without a ray of light. The mighty philosophy of the Upanishads, of the Brahmasutras, and of the Gita will then be without any meaning. This separation of Dharma and Yoga from Vedānta cuts the basis from off this philosophy, this glory of the highest civilization of the world.

Creation is a *lila*, a sport of the Divine. Worship and prayer are the sports of the Atman in man. It is the Divine love in him that manifests now in worship of a personal God, now in the contemplation of the Nirguṇa Brahman, now in love of man or beast or bird and service of all. The poet has sung

“He prayeth best who loveth best

“Both man and bird and beast.”

BHĀMAHA.

BY

PANDIT A. ANANTACHARYA.

(Continued from page 118.)

Here it may be worth while to note that we should never allow ourselves to be misled by flimsy judgments rashly and superficially formed in matters relating to some of our pioneers of light and learning. Our experience of the archeological department for the last few years has shaken all confidence in the method inaugurated by the Western oriental scholars. The high regard which these have for their own civilisation and culture and the innate sense of self-glorification and assertion characteristic of them, and the incapacity to enter into the soul of the people on whose traditions and habits they wish to sit in judgment, arising largely from want of sympathy, the wanton dullness to understand and appreciate all that is foreign and un-European—all these and many other defects render them unfit for such a task. We have known some of them actually distort glaring facts to suit their fads, misread and misinterpret writings and inscriptions without any regard to historical environments and traditions. We need not say that edifices created on weak foundations are always dangerous to be inhabited. When one weak link in a chain is apt to take away much of its value, what should be its value when most of them are of the same nature. What we are sorry for is that some of our own scholars should lose all self-respect and consider it real scholarship to imitate the western faddists. The confounding of Śātavahana of the Brihatkatha with our epoch-maker

Śalivahana and such other feats by some of our newfangled orientalist only shows the vagaries of imagination these could indulge in. The work of lashing the air in which most of our young scholars take pleasure is alien to a religious Hindu mind. What do we care whether Panini is a Hindu or a Jain, whether Krishna was born on the north bank of Jamna or on the south bank? Do they in any way affect their teachings, or help us to understand them better? There can be some plea for Europeans whose love is only for the body taking pleasure in such things. But in the case of Indians whose love should be for the soul of things this is inexcusable. Materialistic minds always try to drag others to their level, but it is the duty of those who seek for higher things to resist them. Though we may be unfit for fixing the date of an author and doing such other tasks on the lines now in fashion, yet we have tried our best to go with the many and say a few words. As all these, as helps for understanding our author, are not complete without a higher criticism of the author himself we are obliged to take our readers from the tediousness of leaf-counting to the joy of tasting the juice of the fruits. We shall not carry coals to Newcastle by dinning our readers with too much of these things. We shall only touch upon a few points.

The work of Bhāmaha under review entitles him, beyond doubt to a very high rank among the Kashmiri poets. He appears to have belonged to a school of classic writers who had attained a high standard of culture and taste. His style is easy and melifluous, his diction lucid, his expressions happy, his logic perfect, his observations keen and minute even unto ordinarily unnoticeable details, his thoughts subtle and yet sublime, and his standard of ethics unimpeachable. He appears to be a poet of the

idealistic school and shows an aversion to artificiality and levity (II. 20). Even in writers like Rāmasarma for whom he has admiration he does not hesitate to condemn an unnecessarily enigmatical style of writing. (II. 19)(*)

At the opening of the book he sets for an authorship a very high standard of excellence which he successfully keeps up to the end. He says "It is not possible for every one that knows to read and write to be the author of a *kāvya*. Only one in a million has the capacity for it. Nothing is to be lost here or elsewhere if one does not write a *kāvya*; but one bad word in a *kāvya* is like a bad son born in a family." Yet this is not all. According to him a *kāvya* is that which is easily understandable by all alike from a learned scholar to an ordinary woman and boy. We should not take the above to refer only to languages. Much more than language is meant. The purpose of a *kāvya* is to appeal to the feelings of its hearers and rouse their higher emotions in response. What our author means is, a good *kāvya* should be able to stir the same feelings as in those of his characters, invariably in one and all without effort and suitably to their varying experiences by appealing to the internal basis of feelings or the soul of his hearers (Tanmayibhava). A treatise on Alankara is a scientific work. It shall have to be critical and technical. In this work our author has clearly shown that even in being scientific one need not violate the conditions of art, and that he can combine both science and art. His definitions, descriptions, illustrations, arguments, touches of nature, are all so very apt, lucid, simple and appealing, that even

9. नामा शास्त्रार्थप्रदीपः प्रकाशयति ।

प्रदीपिका साधुलिखिता यत्प्रकाशयति (II—19.)

a person of small learning is made to grasp and appreciate a high and difficult subject and respond to the feeling expressed by him. That he is an artist of a high order will be seen in his vividness of imagination beauty and originality of expression. He can paint even a most common place event of nature with the vividness and force of true life and raise it to any moral height.

We need not say much : we will only refer to a few of his touches. The comparing of those who do good to others with trees is common to almost all great writers. But our author is almost original in his comparison and adds new zest by selecting roadside avenue trees for the purpose. (III. 30; II. 36; III-18)⁽¹⁰⁾ In (II. 74)⁽¹¹⁾ in pointing out that great men alone are fit to receive great men who come to them with love how poetical he is by causing the cloud topped mountain suggest this idea. Again in III-42⁽¹²⁾ in praising the quality of liberality of the great he takes care to mention that it is a barter for the wealth of fame. In II-70,⁽¹³⁾ pride is made to suggest the pride-

10. प्रीणतप्रणीयस्वादु काले परिणतं बहु ।
विनापुरुषकारेण फलं पश्यत शाखिनी ॥ (III—30.)
क्रियन्तः सन्तिगुणिनः साधुसाधारणश्रियः ।
स्वादुपाकफलानम्राः कियन्तोऽप्राध्वशाखिनः ॥ (II—36)
छायावन्तो गतव्यालाः स्वरोहाः फलदायिनः ।
मार्गद्रुमा महान्तश्च परेषामेव भूतये ॥ (III—18.)
11. बहन्ति गिरयो येषामभ्युपेतान् गुरुनपि ।
गरायानेवद्विगुरुन् विभर्ति प्रणयागतान् (II—74.)
12. प्रदायवित्तमर्थिभ्यः सयसोधनमादित ।
सतां विश्वजनीनानामिदमस्त्वकितं व्रतं (III—42.)
13. स्वविक्रमाकाम्तभुवद्विभं वक्तव्योदतिः ।
को वा सेतुरकंसिन्धोर्विकारकणं प्रति ॥ (II—70.)

lessness of the hero by the apt simile of the sea. With what art and subtilty does our author in II. 27,⁽¹⁴⁾ make absence of anxiety in the mind of his hero in the face of the terrific army of a foe a sure sign of victory, and infer therefrom the authoritativeness of the mental suggestions of greatmen in matters of doubt. His moral maxims that a true friend is a friend in happiness and misery (III, 48)⁽¹⁵⁾ and that a rise forebodes a fall (III, 33)⁽¹⁶⁾ are but happy echoes of the common metaphors, from the sun. What poetic skill is blended with simplicity either when he describes the incomparability of genuine love (III, 5)⁽¹⁷⁾ or when he with a greater force and beauty expresses the unbearableness of separation from the beloved (II, 69)⁽¹⁸⁾ ! Who could fail to appreciate the superior taste and propriety when our author illustrates the fact of nature that even bad things are glorified by their good associations (I, 54 & 55)⁽¹⁹⁾ What artist could excel him in his poetic

14. परानीकानि भीमानि विवक्षोर्नैतव व्यथा ।
साधुवाऽसाधुवागामि पुंसामाश्चैव संसति ॥ (II—27.)
15. तुरुयोदयावसान्वात् गतेऽतःप्रतिभास्वति ।
वासाय वासरः क्लान्तो विशतीवतमो गृहं ॥ (III—48)
16. अयमन्दद्युतिर्वास्वानस्तप्रतियियासति ।
उदयः पतनायेति श्रीमतो बोधयन्नान् ॥ (III—33.)
17. अद्यथा मम गोविन्द जाता त्वयि गृहागते ।
कालेनैषा भवेत् प्रीतिस्त्वैवागमनात् पुनः ॥ (III—5.)
18. अहंस्वा यदिनेक्षेव क्षणमभ्युत्सुकतातः ।
इयदेवा स्वतोऽन्येन किमुकेनाप्रियेणतु ॥ (II—69.) *
19. संनिवेशविशेषात्तु दुरुक्तमपिशोभते ।
नीलं पला शमाबद्धमन्तराले अजामिष ॥ (I—54.)
किंचिदाश्रय सौन्दर्यादये शोभामसाध्वपि ।
काम्ताविच्छेदनम्यस्तं मलीमसमिवाञ्जनं ॥ (I—55.)

fancy and originality when he says "If sloughs like those of serpents are removed and cast off by water also, then these watery sloughs shall form fine silk muslins on the (tender) limbs of females." (II-83)⁽²⁰⁾! In (II, 46)⁽²¹⁾ quoted by him he is unparalleled when he shows how to combine the descriptions of nature by painting the kekaless peacock of a hot midday with the simile of females in their homes when their lords are away from them. I will only cite one more stanza in illustration of our author's simplicity of style, universality of sentiment and power of minute observation. "Assailing with angry words, calling out others, running around in circles and weeping, the (shepherd) child restrains the cows with his stick from making a descent on the corn fields." (II, 94)⁽²²⁾ By reading the above who would not feel that he is in a rural scene amidst the village shepherd boys! There are many such ideas scattered throughout this small treatise which are worth comparing with the thoughts of such great artist like Kalidasa.

(To be Continued)

-
20. अपां पदि त्वक् शिथिला द्युतास्यात् कणिनामिव ।
तदा शुक्लांशुकानि स्युरङ्गैस्त्वसि योषिताम् ॥ (II—88)
21. सूर्यशुसम्मीकितलोचनेषु दीनेषु पदमानिकनिर्मदेषु ।
सामयः स्वगेहोत्थिव मर्द्दीनाः केकाविनेषुः शिखिनामुलेषु ॥
(II—46.)
22. आश्रोशन्नाह्वयन्नयानाधावन् मण्डलै रुदन् ।
गावामरयति दण्डेन डिम्भः स स्याद्वतारणीः ॥ (II—94)

NOTES AND THOUGHTS.

THE UNIVERSAL RACES CONGRESS.

Some months ago an announcement was made that a universal Races Congress would be held in London in 1911. We don't doubt the possibility of it, for nothing is too difficult to a nation that knows how to organise. But we have still our own doubts as to what practical advantages would result from it in the shape of a change of policy of the more aggressive nations of the West towards the physically and economically weaker races of the East who represent the civilizations of the ancient world. It is too early to expect a transformation in the political thought of the West which for some centuries has been hugging material comfort to its bosom as if it were the *summum bonum* of life. However it is a matter of some importance that questions involving large issues concerning humanity as a whole are being taken up with a view of ascertaining methods for promoting friendly relations between the various races. How far the sentiment which has found expression in this proposal of a Races Congress will obtain a deep hold on the masses of European Countries whose minds have been fed on Imperialistic notions of land-grabbing and capturing of new markets for the in artistic cheap wares of European factories and exploitation of foreign countries and foreign peoples for their own profit,—this is a point to be determined in the future. There are underlying the present political thoughts of Europe a few ideas which are responsible for much of the evil associated with the advance of Western nations in other parts of the world.

The first is the supposed inferiority of certain races and the superiority of others which finds expressions in such formulas as "the white man's burden" etc. This inferiority of races refers not so much to cultural differences as to organic differences and incapacities which are believed to stand in the way of the growth and development along certain special lines. This theory serves to justify the domination by the "superior" of the "inferior races," with the result that very often much that is value, from the larger stand point of, humanity, in the ideals and culture and social organization of the "inferior races," vanishes before the fierce of the "superior" domination. The currents of civilization and the forces that go to build the future of the human race are unknown things looked at from the modern scientific point of view. They can at best be guessed. If the maxim of "Live and let live" be not followed in international and inter-racial affairs the chances of smaller nations and economically weaker races, whose index of adaptiveness to new conditions is not high, but who may have a place in the future working out of a large synthesis of the various races of man,—the chances are that they will be crushed out of existence.

The Hindu system of Sociology is based on the belief that man is essentially perfect, that until he finds conditions favourable to manifest the innate perfection in him, the perfect soul dwells in him in a passive state, that the goal of Freedom with Peace can be attained by man from whatever plane of civilization he may be occupying and that this "pathway to the stars" cannot and need not be the same for all men. It follows from the above that every man by virtue of his essential greatness has a claim to live and to reach the heights of self-development and every race has similarly

something to give to humanity as a whole, to contribute to the universal synthesis and hence a right to live in peace and freedom. Hinduism has never supported any doctrine or policy which violated this basic principle.

Shall we hope that the outcome of the Universal Races Congress will be to secure the adoption of this principle by the leading civilized nations of the world.

* * *

In the verses that are given at the head of the Editorial, there is a textual variation. One text has *trikarana* (त्रिकरण). The reading (त्रिचरण) *tricharana* has been adopted on the authority of the Rudragayatri:—
तन्नो त्रिपाद् प्रचोदयात् and the Vedic text त्रिषेकपादमरेत्.

* * *

Sister Avabhamia who is working in Australia and Newzealand forming Vedanta centres will sail for India Via. Singapore probably in the 1st week of October. She will deliver a series of lectures during her stay in India. The object of her visit is to know all the ways of the easterns and to learn all she can in every walk of life since that is most of all needed to fully be able to do the work for Vedanta in foreign countries.

THE RECENT CASE OF SATI.

The following letter appears in the *Statesman*, under the signature of S. C. Ghosh—

SIR—I hasten to correct some inaccuracies in your details re the case of a *sati* which occurred in our family house at 6, Charakdanga Road, on Thursday afternoon. The husband of the deceased, Babu Surendra Nath Ghosh, was the nephew of Babu Khirode Kristo Ghosh, the present head of this family. The deceased Saibalinee Dassi and not Sundari as stated in your report, was the daughter of Beharee Lall Mitter and a niece of Mr. R. C. Dutt of the Indian civil service (sister's daughter.) She was a very devoted wife all along her life.

Just half-an-hour before the death of my cousin brother she went up-stairs to the room of the domestic Idol to offer prayer and dressed herself as described by you. She then came again to her husband's room and sat at his feet a few seconds with smiling face. Nobody suspected her intention as she managed this so cleverly and in a short space of time.

Just a couple of minutes after, when Babu Khirode Krishna was coming down stairs, he found his daughter-in-law, with violent flames around her, coming rapidly through the verandah with folded arms heavenwards and a Geeta in her hands possibly with the intention to come in her husband's room. Immediately he raised an alarm and the doctor who was waiting in the parlour ran to the spot. But before any one could reach her she dropped down dead and the doctor found life extinct. This was just 15 minutes before her husband's death. I may note here that she was a regular reader of *Geeta* since her very infancy. Respectable people of all sexes are still coming to worship the place. May God help her only son aged four years only.

In conclusion I beg to thank the police authorities for their kind act of allowing the body to be cremated with her husband which was her main desire, and we and every Hindu

will feel deeply obliged for this gracious act of doing away with a *post mortem* examination which would have polluted her sacred body.

VEDANTA LECTURE.

A very large and interested audience heard Sister Avabamia, representative of Vedanta, now on her farewell visit to New Zealand, on her way to India, lectured last night at the Victoria Hall on 'Vedanta and Its Teaching.' The lecturer spoke at some length upon its origin and relation to other teachings. She said that Vedanta, like the Vedas of India, was taught thousands of years before a book was written on the subject. It is the mother of religions, and was taught many years before Christ was born. "You find Vedanta in the Bible, in the Koran, in Spiritualism, in Theosophy, and the various cults and teachings. Its ideas and precepts have crept into every literature. Professor Max Muller, one of the greatest of philosophers, says Vedanta is the most sublime of philosophies and the most comforting of religions" Vedanta cannot be learned from books, but through daily application of its ideas and principles. There is not another teaching so liberal or tolerant. It insists upon the Golden Rule. It does not draw a line between man and man; when a person does so he is a poor, struggling, fettered soul. Books open the door to solving problems, but to realise the beauty of Vedanta and its teaching you must put it into daily practice. In India they do not ask you what books you have read, as the Hindoos know it cannot be realised through books alone, but they judge you by your daily life. Swami Vivekananda told his students not to go out and tell the world that they were Vedantins because they had studied with him, but to live Vedanta. The word Vedanta

(Veda and Anta) means the goal of highest wisdom. It is the basic principle of all religions and philosophies. Its characteristic features are universality, practicality, impersonality and rationality. No religion has shown the path by which man may attain to God-consciousness in so clear, rational, and practical a way as Vedanta. It antagonises with one, but harmonises with all. It is in strict accord with the conclusions of science, preaches the doctrine of evolution, accepts the teaching of all the great spiritual teachers of the world, and leaves room for those who are yet to come for the good of the uplifting of humanity. Narrowness, bigotry, and intolerance vanish for ever when Vedanta is practised. Vedanta has room for almost all religions—nay, it embraces them all. A hearty welcome and hand-shake was extended to the Sister, after the lecture, by her many friends.

—The Evening Star—Dunedin.



“एकं सद्विप्रा बहुधा वदन्ति”

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

Rig-veda. I. 164-46.

VOL. XVI.]

JULY, 1911.

[No. 7

VEDĀRTHASĀNGRAHA

(EPITOME OF VEDIC TEACHINGS).

By Bhagavān Rāmānuja.

(Continued from page 192.)

The heart of all the Śāstras here is this. The (embodied) individual selves are naturally possessed of the attribute of intelligence which is un-contracted, unlimited and untainted; they are first enveloped by ignorance (*avidyā*) which has the nature of *karmas* (or the fruits of works), then they (i.e., the selves) get contraction subjected to their (attribute of) intelligence in accordance with their respective *karmas* (or the results of works); then they (i.e., the selves) enter into the varied and wonderful material embodiments beginning with that of Brahmanā (the four-faced creator) and ending with that of a clump of grass; then they (i.e., the selves) obtain a spread of (their attribute of) intelligence to the degree that is suited to their several material embodiments; then they (i.e., the selves) mistake their

several material embodiments for their own selves, and do such acts as are suited to those (embodiments); and then they (i.e., the selves) get into the stream of *samsāra* (bondage) consisting of the enjoyment of pleasure and pain such as are suited to those (same embodiments). The freedom of these (individual selves) does not appropriately result except through their faithfully surrendering themselves unto God; therefore, to achieve this object, the scriptures first of all establish that all these (selves), owing to their possessing the same form of intelligence that is divested of the distinctions known as gods, etc. have an equality (of status in essence); then they (i.e., the scriptures) establish that even that essential nature (of those selves), owing to its possessing the homogeneous bliss whose true nature solely consists of being subservient unto the glory of the Divine Lord, has the Divine Lord for its Self; then they (i.e., the scriptures) establish the essential nature of the Divine Lord also to be entirely distinct from all other things, owing to His being the opposite of all evil and the sole abode of all auspicious qualities; to be the abode of hosts of auspicious qualities which are innumerable and unsurpassed in excellence; and also to be the Self of all things, owing to His being possessed of the totality of all the intelligent and non-intelligent things which have been called into existence out of His own free will; and then they (i.e., the scriptures) establish His worship in detail as the means of attaining unto Him.

To the above effect is this passage:— "This (individual) self, undoubtedly, consists of bliss and consists also of intelligence, and is free from all evils; misery, ignorance and evil are the attributes of the *prakṛti* (material nature) and they do not belong to the individual self;" the meaning is that in as much as they are due to

the *karmas* arising out of (the self's) association with the *prakṛti*, they are no attributes closely associated with the essence of the self; after discriminating what has been already arrived at (otherwise than through the scripture) and what has not been (so) arrived at, (those) attributes are stated to be solely of the *prakṛti*. There is the passage.—"The learned look alike upon a person who has an abundance of knowledge and humility, upon a Brāhmaṇa, a cow, an elephant, a dog and an outcast;" the 'learned' are those who have knowledge that is discriminative of the essence of the individual self while it is in association with the (embodiments of the) *prakṛti* known as gods, beasts and birds, men and immovable things; those who have the true knowledge of the individual self in dissociation from each particular (embodiment of the) *prakṛti*, they see the self as possessing the same form, although that (self) may exist in those several embodiments which are extremely varied; and hence it is said that they (i.e., the learned) 'look alike.' To this effect it is given thus:—"Even while they are here, *svarga* is conquered by them whose mind takes its stand on the sameness (of form of the individual self); indeed, the *brahman* (i.e., the individual self) is (by nature) devoid of all evil and is alike in all beings; here, 'is devoid of all evil' means 'is free from the evil known as contact with (the embodiments of) the *prakṛti* such as gods; the whole of the entity known as the (individual) self which is existent in its own essence is *alike*, in as much as it possesses the same character of knowledge which has the nature of (eternal) bliss; this is the meaning. That this very self, which has the aforementioned characteristics, possesses the sole bliss of being subservient unto the glory of the Divine Lord, is capable of being controlled by Him and

has Him for its sole support, is declared in all the *Vedas*, scriptures, *Smṛitis*, *Itihāsas* and *Purāṇas* by means of expressions such as :—“(All things are) His embodiments (*śarīra*) His bodies; and also by means of (their) being grammatically equated with Him; this has been already dealt with above.

By means of the passage—“Indeed, this My *māyā* is divine and consists of the qualities (of *sattva* or goodness &c.), and is difficult to transcend; those who surrender themselves wholly unto Me, they transcend this *māyā*”—it is declared that, for this above mentioned individual self, final freedom from bondage (*samsāra*) which has the nature of a contact due to *karmas* and related to the *prakṛiti* that is made up of the wonderful qualities (of *sattva* or goodness, &c), does not appropriately result except through self-surrender unto the Divine Lord; and it is so declared in the following and other such scriptural passages also:—“There is no other path for the attainment of final release”.

In the passage—“The whole of this universe has been projected (i.e. created) by Me whose form is unmanifest; all beings are in Me, and I am not existent in them, the beings are not existent in Me. See My sovereign *yoga*.”—it is stated that owing to His possessing all powers there is wonderfulness in regard to His own sovereignty. The following passage declares the same thing:—“I stand supporting the whole of this world by a small part of My power.” The meaning is this: this world has a form which is infinite, wonderful and extremely amazing, and into it I enter as its Self by a thousandth of a thousandth of My ‘part’ and support the whole of it by My will, and in that form I remain, I who possess infinitely great glories, who am the ‘ocean’ of innumerable noble qualities and who am the object of

amazement unsurpassed in excellence. The following passage (also) says the same thing:—“The unthinkable form of the *Brahman* which while it is one is manifold and while it is manifold is one,—who is there that deserves know it?” Being only one by reason of His being the internal Ruler (of all,) He enters into all the wonderful intelligent and non-intelligent things as their Internal Self and is possessed of wonderful modes through each particular form, and then causing wonderful acts to be done He attains manifoldness. In the same manner, by means of a very very small part (of Himself) He enters into the all-wonderful and manifold universe as its Internal Self and then although He exists in a manifold state by supporting (the universe), He, who is possessed of hosts of innumerable auspicious qualities which are unsurpassed in excellence, who is the Lord of all and is the Highest *Brahman*, who is the Supreme Person, who is Nārāyaṇa, who is the object of unexcelled amazement, who resembles the blue cloud (in appearance), whose eyes are pure and broad like the leaf of the lotus, who has thousands of ‘lights’ and who shines with thousands of rays, exists altogether alone in the Highest Heaven, as arrived at in the following and other such scriptural passages:—“He who knows Him who is seated in the ‘cave’ and in the Highest Heaven”; “He is in that indestructible Highest Heaven.” In regard to anything which is different from the *Brahman*, which has a certain characteristic, which is possessed of a certain power to do a certain act and which has a certain essence, the association of another essence, the association of another characteristic and the association of another power do not take place at all.

In regard to the above mentioned Supreme Brahman who is one (only), owing to His being entirely distinct

from all (other) things, there result the possession of the characteristics of all things and the association of all powers, and so, although He is only one, His wonderfully infinite manifoldness, and again His oneness in consequence of His association with infinite and extremely amazing (objects), are not contradictory of each other; therefore it is not proper to think of contradiction (here) because He resembles a mere thing; this is the meaning. Accordingly, the following passage is given:—"O thou, the best of ascetics, there are, in all things powers which cannot be brought within the sphere of thinkable (or explicable) knowledge, and for that very same reason, those acts of creation, etc., constitute the inherent (inexplicable) powers of the *Brahman*, as heat (constitutes the inherent power) of fire." What is said is this: among all things such as fire, water, etc., the (inherent) power which is surely seen (to exist) even in one thing, it is not proper to think of (as existing) in another thing which is entirely distinct from it. Just as the power of lighting and heating which though invisible in water is seen to exist in fire which is altogether distinct from it; so also, in the very same manner to attribute inference by similarity with all things is improper to in regard to the *Brahman* who is entirely distinct from all (other) things. Therefore the meaning is, that the *Brahman* is possessed of wonderfully infinite powers. Accordingly, it is said:—"That great person whose form is this wonderful universe with that Best wonderful Person who is yourself, O Krishna, I am in close touch."

(To be Continued.)

BRAHMANISM.

Its fundamental beliefs.

1. A student of the Divine Knowledge—*Brahma-vidya*—should practise without fail the Moral and Universal laws these concern him more immediately than the ceremonial ones.

2. There must be a cause for every effect, the material means or basis for a cause or effect is one and the same. It is impossible to create something out of nothing.

3. The truths of Buddhism are all found in the writings of Brahmans known by the name of *Darsanas*—the word *Buddha* in sanscrit means an enlightened man, as in the well-known stanzas of the Mahabharata. A Buddha is he who has seen God, and a Buddhacharya, a man of enlightened conduct, worships not Brahma and Titi-Kunta and other minor deities, since the result of such worship would be of little or no consequence.

4. The Brahmins believe that Buddha is one of the incarnations of God and that his incarnation took place after that of Sri Krishna.

5. Gautama Buddha or Sakya Muni taught that ignorance produces desire, unsatisfied desire is the cause of rebirth and rebirth is the Brahminical doctrine of *Chaturvyuha* or the Four Noble Truths.

6. As ignorance is the cause of rebirth, emancipation from rebirth can be attained only by knowledge.

7. To dispel ignorance one must practise altruism perseveringly in conduct and non-attachment.

8. When right meditation is successfully practised then the practitioner attains niranic-state, then the soul resumes its natural state, being deprived of all its

accidental qualities and passions, or, as some may say, the soul reverts to the state of potential thought.

9. Ignorance can be dispelled by knowledge and by the study of the Chatur vyaha or the Four Noble Truths, which are: (1) Miseries of existence (2) Cause productive of misery (3) the destruction of that cause (4) the means of obtaining of that destruction.

10. Right meditation is necessary for emancipation and spiritual enlightenment. It should be continually practised until the end is attained.

11. The best way to attain spiritual enlightenment is, (1) to love happiness (2) to pity the miserable (3) to take pleasure in practice of virtue (4) to turn away from vice.

12. The doctrine of an eternal karma is necessary to prevent God from being passionate and capricious and to explain the design of the universe by the law of causation. The merits and demerits of a being in past existences determine his condition in the present one. Each man therefore has prepared the causes of the effects which he now experiences.

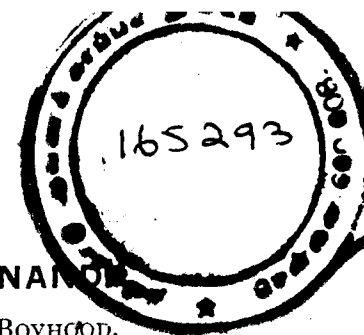
13. The Universal laws which should be practised by all, irrespective of class, place, time and condition are called *yamas* and are of very great importance. They are: (1) To abstain from causing pain (2) To abstain from falsehood (3) To abstain from stealing (4) To abstain from illicit sexual intercourse (5) To abstain from illicit gain.

14. A wise man should gather everything that is reasonable from everywhere. He alone comprehends Truth and Duties, who can explain them by the test of reason.

From the diary of

S. T. KRISHNAMACHARYA,

of Pondichary.



SWAMI VIVEKANANDA

HIS CHILDHOOD AND BOYHOOD.

The great *Sivārāja yogi* was born bringing the angel into Earth. The child of universal synthesis, and the soul of the people had taken a human shape. Early in the dawn of the last day of Pushya of the Bengalee year or the Mārgaśirsha of the rest of India this divine child first saw the light of day. It was a glorious hour this *Brahmamuhurta* of his birth. The sun was in his solstitial pause; he turned his steps towards the Northern hemisphere. The country was full of the song of the harvest, the canticle of praise. Indian homes were cleansed and renewed; door sills and streets were painted; the granaries were filled; men, women and children walked the earth with joy in their faces singing hallelujah unto the Lord. All waters were worshipped. Horses and cattle were adorned and marched through, the streets in procession. It was the time of Makarasankramana or Pongul—the national day of sacrifice and rejoicings.

The child was called Vireswar since he was the blessing of that deity. But at the time of *Nāmakaraṇa* or naming and *Jātakaraṇa* or casting the horoscope, he was called Narendranāth. The elderly ladies of the family called him Durgāprasād reborn; for the swami resembled his grandfather in very many respects. This *darling of humanity* brought the life-giving freshness of dawn into the family and later on into the world. The Joy of the parents knew no bounds. Music, fasting, and charity filled the atmosphere of Simla square and added to the general

5L

Rbm 211, Mq/b
me 6.16.

joy of the country. Aware of the blessings that circumscribed his being, the members of the household treated the child with reverence. The Astrologers predicted a lot of things about him; even those who had the instinct to perceive greatness saw something divine in him.

The Child is the father of the man. From his very infancy he displayed qualities that attracted the attention of many. Even his childish pranks indicated that he was the beloved of the Gods. Nature herself was more expressive of her purpose in this wonderful child. She was profuse in her gifts. Never shy or timid he would rush to the embrace of any one who stretched out a loving hand. As if to demonstrate the hollowness of this world and its joys he used to dance with an empty *hukka* in his hands. His great delight was in making a collection of different sorts and sizes of Mahadevs which he kept arranged in rows in the window shelf. The contemplative grandeur of the Great-God seems to have been the early companion of his soul. That Siva who drank the poison to save the world was an ideal dear to his heart. He always loved the sublime in nature and in man! he revelled in storms. Yet he often declared that he was a Vaishnava by instinct.

Of the many servants of his father the young Narendra was much attached to the coachman; not only of his own house-hold but those of the Simla square itself. He loved the horse and was fond of riding. In his childish pranks he often used to say "I will buy the best horses, the finest coaches, in Calcutta and have the most daring jockeys as my servants" "Once in Rajaputana I was for more than 24 hours on horse back" said the swami. He often rode dressed like a jockey. This power of bearing and hunger after perfection is the secret energy behind all men of genius. The syces knew well that a

horse once ridden by this boy will never more give them any trouble. "I have saddled some of the best and the most refractory animals in all Calcutta" said he with pride. He was taking a ride in the Himalayas with his European and Indian disciples. Suddenly one of the horses shied and threw down its rider but for the prompt action of the swami the bones of this Englishman would have been scattered in the valleys of the Himalayas. He at once exchanged his horse for that of the Englishman; after a few miles' ride gave it back to his Indian disciple who was but a beginner in the art of riding. When the Englishman remonstrated at this folly of the Swami, he smiled and said "when an animal is once saddled by a Sadhu, it will also be a sadhu all its life". It will become the tamest animal ever born.

A Rajaput prince and disciple took the swami with him on a hunting excursion. The swami sat quietly under a tree with his staff while others were busy with their guns. A tiger rushed past the swami. The rājah in confusion and fear rushed towards the tree and begged the swami to handle a gun. He is said to have calmly remarked. "Sādhus need no guns to protect them. Even a tiger won't harm them" Let no creature of God have any fear from me, I have resolved to give protection to all" is not this the *great vow* of Sannyāsa. Verily he who has controlled the beast within—the passions—can control the beasts without also. He had this peculiar power from his very infancy. Nothing on earth could resist the charm of his noble glance and powerful will. He was a born tamer of souls.

The boy Vireswar used to see a streak of light emanating from between his eye-brows forming a halo round his face and himself doubled. Whenever he

felt restless he used to lie prone and be playing with that light until the disc broke steeping him in reverie. He used to advise his playmates, whenever they complained of sleeplessness to play with the light, for which he was chastised by his Grandmother; for it is not everybody that saw a light. The Swami never had any sleep in the sense in which we ordinary mortals have it except on rare occasions. His sleep is *Karalya*, the soul abiding in itself. Often this light used to flow and fill the whole room giving his eyes a Divine glow. He used to see strange visions. The ethereal space he saw peopled by spirits with whom he used to converse. There was a mystical element in his character.

When the baby Narendra became a little grown up his temper was distinctly marked out. He was smart, restless, quick in reply and repartee, independent and self-possessed. He had absolute control over his playmates. No one was allowed to approach him unless he was acknowledged his chief. His favourite game was playing "*the King and the Court*". At the head of the stair case attached to the big worship hall he sat as the King. The other boys stood at the successive steps, with joined hands as ministers and officers. A boy was brought as a culprit before this boy king for trial; and he ministered justice with all the dignity of a court. But never would he allow any one to sit on a level with him. A slight insubordination was put down by a strong glance of his eyes; that fascination of the eye which kept the world in thrall. Some of the boys were older than he in age, some uncles in relation but all had the same love for him. Some of his playmates are successful in life, others quite worthless but all have the same attachment for their own *Beta, darling*, the nickname for Vireswar. By the intensity of love he ruled

over the souls of men. He was a King by divine right. His imagination was highly developed. Even as a child he was an expert story teller. He had the knack of catching the spirit of stories and make them vibrate in others. The story of Billy goat and Minny-goat he often narrated. Is it any wonder that in later days, by a single word he roused whole peoples into life. Did he not hold in his hand the thread of all that was fundamental and vital?

When he was about 4 years old a Sadhu came a begging singing the glory of the Lord and His love. This song left a deep impress on the young Narendra. He at once gave him some alms. The Sadhu wanted a piece of cloth also. The boy was wearing a new and costly one. He looked at the Sadhu, looked at himself, looked on all sides and took off his cloth and gave it to him. The people who were standing by began to rate the new comer. But the boy gravely said, 'He was needy and I gave him. No one has any right to rebuke the man.' The parents were only delighted at the noblemindedness of their child and encouraged him. This non-attachment to things of the world was a hereditary virtue. "Give, give, give even unto the Lord, he often used to say "is the ideal of perfection.

The young Narendra was of a highly emotional nature; An emotionality which is the *sine qua non* of all moral perception and an intensity of feeling the essence of practical moral vigor were distinctly visible in him. An inward play of thought carried him beyond the zone of the senses. He always spoke with accents of authority perhaps born of spiritual inwardness; a nature austere and absolute as of one in full possession of the deeper self. The consciousness of the Self gave a tremendous amount of inner authority which found expression in an imper-

ative Soul. He was uncontrollable except by the Mother. His father he respected and revered. But even him he would oppose when he thought he was in the right, as he did oppose his *Guru* himself in later days. And his Mother he always loved and implicitly obeyed—a love which is the highest worship. “No man was ever great who never literally worshipped his Mother” the swami used to say. Those who intimately knew him know what the intensity of that love was. His Madras friends often wondered at his anxiety when he saw a vision of his Mother’s illness. After a glorious career in the west, after calling forth the adoration of three continents he met his Mother. The patriot, the orator and the saint was no more. He was once more the baby of his Mother. With his head on her lap, with all the pranks and helplessness of a child he cried “Mother, Mother, feed me with thine hands and make me grow.”

And what a mother he had! an ideal of Motherhood. Hers was the glory that belonged to the great Mothers of the world, the proud privileges of culturing the *Benefactors* of humanity. Her life was a perpetual sacrifice for the glorification of the family, to build Manhood, the pattern edifice of character. Instinctively she knew the law of love. According to the Hindu a child is a Divinity and must be Treated with reverence. The house is a temple and the aroma of Divinity, the prime factor in the building of character. It is the greatest formative force in life. No; not the rod, not chastisement but the power of love and holiness that is constructive, that is educative. The Venerable Mother was soft and tender and could never rebuke her Children. But at the call of duty She became hard as adamant and would infuse in her children high ideals—to feel nobly, to think highly and to act correctly. A passion for truth and fastidious taste were the

foundations of character that She gently insisted upon. God and duty were unconsciously inscribed on the tablet of their hearts. She would never show her temper. Any loss of mental balance, an evil word is a Spiritual poison to Children. All child-rearing, all attempts at building life is surely laboring at the kingdom of God. Seed-Sowing is a sacred work and must be done with purity and prayer; whether it be the sowing of seeds into the earth or words into the souls of children. Remind a child of its real nature, lift the ideal before it, all distempers physical or metaphysical would vanish. Call up the divinity within, and like queen Madâlâsa sing the lullaby “Thou art the pure, thou art the perfect, thou art the eternal” It is the Mother at the cradle that protects the God in man. “Siva would not take you back to Kailas if you do mischief” was Bhuvaneshwarimata’s highest and most effective rebuke. She would make the young Narendra sit under the water top muttering Siva, Sivas Siva. Under such a mother he developed an inward spiritual activity which worked in the world, for increased sweetness, increased light increased life, increased sympathy. He held aloft the ideal of human perfection to augment human excellence.

LIFE AND LOVE

BY REV. S. H. GROVE.

It is a fundamental postulate of the Christian faith that God loves man; nay, that God loves all men, and would have all men to be saved and come to the knowledge of the truth. And if God loves men, it follows, does it not, that He wants us to be happy? He wants our lives to be lives of peace and harmony, joy and blessedness. How then, does it come about that our lives are often so far removed from this divine ideal; that, instead of being happy and harmonious, they are often full of pain and suffering, wretchedness and misery? There are some who tell us that it is because the social conditions of life are wrong, and that if we could only change the present bad arrangement for a good one, we should all be happy, prosperous and contented. There is doubtless something to be said for this view; but we must not suppose that life can be made good or bad, happy or unhappy, simply by altering the external conditions under which it is lived. Even supposing those who are planning this

MODERN UTOPIA

could agree among themselves, which they cannot, and even supposing they could get all men to agree that the best arrangement had been found, how are you going to get men to practice the self-discipline and self-denial necessary for the maintenance of a perfect social order? In short, how are you going to get bad men to live well, when they prefer to live badly? No! The real reason why there is so much pain and suffering, wretchedness and misery in the world, is that we individually and collectively, fail to understand what life really is, consequently we fail to live the life for which God designed us. Everything depends on what you understand by "life." When you say "I live," what do you mean? Do you mean that your body lives? Is the life of the body the only sort of

life that you know anything about? Does life for you consist in tending and caring for the body, in trying to obtain as much pleasure and enjoyment as possible for it? That and nothing more? Then you are of all men

MOST MISERABLE

doomed to an existence of wretchedness and misery until death claims you. If you ask why, the answer is two-fold. First, because the desires of the body are endless; and secondly because they can only be gratified at the cost of strife, and inharmony and conflict with others. Let us examine these two points. The desires of the body are endless. An old Hindu proverb says "As well try to extinguish a fire by pouring oil upon it, as try to kill out the desires of the body by gratifying them. The body craves for food and drink, and carnal pleasure; but the more these desires are gratified, the more they increase in number, complexity and intensity. Again, the body craves for ease and luxury, for expensive clothing, houses, lands, social position, the praise of men and so on. Do these give happiness? No! For man is never satisfied therewith. He always wants more. Even if he is successful in the pursuit of these things, he often lives in a state of perpetual fear lest someone or something should deprive him of them; while if he is unsuccessful, he is usually filled with

BITTERNESS AND ENVY

towards those whom he imagines are more fortunate than himself. And so we are led to our second point, namely, that the desires of the body can only be gratified at the cost of strife and inharmony and conflict with others. A moment's consideration will convince us of the truth of this. The things for which man's body craves—ease, luxury, houses, lands, social position, the praise of men, and the like, are the same for all and inasmuch as the desire for these things is insatiable, and the desirable things themselves finite and limited, it follows that if each man lives only for himself, he

cannot avoid snatching from others, trampling on others, entering into conflict with others and hating others. In short, the door to peace and happiness is for ever closed on such as these. What is wrong? The assumption with which we started out is wrong, the assumption, tacitly accepted by nine men out of every ten, that a man's life is the life of his body, and that happiness consists in gratifying the appetites and desires of that body. Such a life may be natural and excusable in the animal kingdom where the perpetuation of physical life is the supreme object of existence, but it is

NEITHER NATURAL NOR RIGHT

for a man. Man is not dependent for his existence solely on the possession of a material body; he is, so we are taught a deathless immortal spirit, the child of God, Who is the Father, not of his body, but of his Spirit. If it be true, then that man is a Spirit, clothed upon during his sojourn here with a material body, than man's true life is the life not of the body, but of the spirit within him. Man's true welfare is the welfare, not of the body, but of the spirit; and man's true happiness consists, not in gratifying the desires of the body, but in following the promptings of the spirit, even though these may lead to the actual crucifixion of his flesh. Now what does the spirit desire? It desires above everything those things that will conduce to its welfare as spirit. What things are these? Love and harmony, peace and goodwill, truth and uprightness. These are to the spirit what air and rain and sunshine are to the flowers. Give it these things, and it will grow and flourish. Deny it these things, and it will wither and decay. Now you will instantly notice this tremendous difference between the things for which our spirits yearn and those for which our bodies crave. We cannot be rich in material things save

AT THE EXPENSE OF OTHERS;

but we can be rich in spiritual things without inflicting loss on any one. And inasmuch as the spirit within me is the

same as the spirit within you and in all mankind, I cannot really and truly desire my own spiritual welfare, without desiring yours, and that of all mankind. But to desire the same thing for all men, is to love all men, and to love all men is the fulfilment of the whole law. "If there be any other commandment, it is briefly comprehended in this saying, 'Thou shalt love thy neighbour as thyself.'" "But," you may ask, "to what does this lead?" to just this: I doubt not that many of us here this morning have the welfare of Lytham at heart. We are

PROUD OF THE TOWN

in which we live. We have, some of us, no doubt, our own ideas as to how Lytham might be improved, but am I not right in saying that all the improvements we desire to see effected, are purely external, material improvements such as improvements to roads, it may be, or lighting, the erection of more cheap dwellings for the working classes, the providing of fresh attractions for visitors, and the like? Now all these are very worthy objects, and I have not a word to say against them, but is it not true that as far as external conditions are concerned, Lytham is already an exceedingly pleasant place in which to live. Doubtless it might be improved in some respects, for example, in the matter of more houses for the working classes; but when we compare it with many other towns, we are forced to conclude that it is a very desirable place of residence. Then does it follow that a family which removes from some other town, let us say from Manchester, or Oldham or Bolton, is invariably happy when they come and settle amongst us? By no means! Often instead of being happier for the improved physical conditions, they are unhappier than amid the dirt, the smoke and the fog for which so many of our large Lancashire towns are noted. Why is this? In many cases, I am afraid, it is because we do not provide them with the same kindliness and sympathy and love to which they were accustomed in the old home—in a

word, we provide them with a better physical environment and a

WORSE SPIRITUAL ONE :

we provide their bodies with purer air and more sunshine while at the same time we starve their souls by our coldness and indifference, and so we fail to make them happy. Now, how are we to set about improving this state of things? It is not a work for our Town Council as a Town Council, but it is a work for our Town Councillors. It is a work for all of us, whatever our position in life, be it high or lowly. What is it then that we have to do? It is very simple in words, and immensely difficult in practice. It is to live our lives from a spiritual standpoint, instead of from a material one. It is to see in every man a brother, in every woman a sister. It is to be anxious for the welfare of others as we are for the welfare of ourselves and our families it is to live our lives in the spirit of Him Who said: "By this shall all men know that ye are My disciples, if ye have love one towards another." "But," you may say, "how can I live this life of love to all when all others live for their bodies? No one follows the golden rule. It would only be possible if all men did the same." My friends, no one can prevent your loving others if you really make up your mind to it, and in measure as you succeed, you will bring

JOY AND HAPPINESS.

into many lives, and lighten many a heavy load. Then, too, the happiness and joy which you awaken in the hearts of others will rebound upon yourself, filling you with such joy and blessedness as will repay you even in this life, for any material loss you may easily have to incur. Test it. Resolve for a certain period that you will love all men. Ask yourself; "Was it hard? Has it made me better or worse?" Try and respond with good for evil, with kindness for coldness, with blessing for cursing. Live so for a week, and note the spirit

of happiness which has come into your life. Then you will understand that what I have been saying to you this morning is

NOT MERE TALK.

but something which concerns your true welfare, not only in this life, but in that fuller, grander, and more perfect life hereafter, to which may God in His infinite mercy bring us all."

REV. S. H. GROVE.

A lecture delivered at St. Jon's Church, London.

[All rights reserved.]

THE RUSTIC SAGE OF NARAYANAVANAM *

A TRIBUTE OF PRAISE

[The following skeleton-record of incidents gleaned from a personal interview with Mr. C. V. Swaminatha Iyer (for that interesting book on "the Sage of Narayanavaram" is given here as it will no doubt, greatly interest the general reader who cannot fully enter into the mystic import of the relation between the teacher and the taught in spiritual matters :—

"Having often heard of the spiritual greatness of the rustic Sage of Narayanavaram from my Guru, It was naturally pining to see him. I could not get into touch with him, however, the first time I saw him, which was at Chintadripet. In 1901, he was in a garden in Triplicane and I availed myself of the opportunity afforded to get into living touch with him. He was curiously inclined to observe the bicycle I rode on,—the spokes and tyres of which he touched and tried, remarking, "white man's skill!" I requested him to repeat his remark, when some one near did so for him, and asked the Sage to cure me of my defective hearing. The Sage simply said, "Go to the white man." When I heard this, I remarked that I

* I have since been informed that the correct nomenclature is Narayanavaram, but I prefer—like Radha of old who will not look at her Lover Sri Krishna, in the king's garb, but will insist on her seeing him as her own 'Good Shepherd' and none else,—to stick to the appellation of 'Narayanavanam' (as I heard it); for, it is to me so full of "that sweet music which no ear can measure" and the clairvoyant image set up by that sweetest of words was so glorious that I saw in it "that strange Beauty which no eye can see." The 'v' in the place of 'n' leaves the lyre of the Heart so unstrung that it jars on my 'deafened ears.'†

† Compare "Panchākshari stava,"—

"காதினை முடிக்கனவு நினைவழித் துன்றன்

சோதிஸ்வரூபத்தை யோதியே உய்யென்றாய்"

sought him not for the treatement of any bodily ailment and that the defective hearing was to me a blessing in disguise.

I then offered him some fruits and sugar-candy which I had taken with me. The Sage accepted them and distributed them amongst those present, as his throat was sore, to which he was applying the juice of முசுமுக்கை (*Bryonia scabra*). He allowed me to rub it for him.

As was his wont, he was observing, with deep and abiding interest, the splitting of wood which was done in his presence. He suddenly turned to me who was sitting by his side, and asked if I would go and try my hand at splitting a huge knotty piece of wood which lay there. I intuitively felt it to be a "test" and I instinctively obeyed, promising to do my best. It was, however, the first time I handled an axe; and, though I made myself awkward, I did not give up the job. When the Sage saw that I was wearing myself out in obedience to his will, but unable to execute the job, he recalled me to his side and remarked, smiling, "You couldn't do it!" My answer was, "I offered to do my best and I did it without stint. If the result is *nil*, that is none of my concern, it is all yours." This to him, served as an index to gauge my inner state, and the Sage soon became interested in me.

When we had got sufficiently attuned to each other, it was quite easy for him to understand that I was "an initiate in the path," and when he realised this he could not help uttering a responsive echo to my heart's wish which was to get some helpful hints from him to make my progress assured. I smelt a hint when the Sage remarked that there was plenty of land to cultivate, but that the labourers were few and far between, and I chimed in with the remark: "Where is this land? Pray give me a plot and I shall cultivate it." "Come to Narayanavanam, I will give you plenty of land," was the Sage's prompt response. I did not then know what Narayanavanam was and so, understood it in its spiritual sense or *lakshyartham*, and said, "Oh! if the land is situated in Narayanavanam why not show it to me here and now?" Some one near me then

explained that Narayangvanam was the name of the village which claimed the Sage as its own. The Sage however, took me at my word and said, "இருளஞ்சுடிசை போட்டுப்பார்" (Pitch the primitive shepherd's tent on the moor, and see!)

The words "இருளஞ்சுடிசை" at first baffled me, but when a friend near, explained to me, the ways of the primitive shepherd pitching his portable tent on the moor and watching the cattle, the full meaning of the Sage's words dawned on me. He was speaking in parable, I soon realised, as God's 'Prophets always do in imparting the holy mysteries revealed to them. Long and late, and continuous withal was the vigil I kept from the primitive shepherd's tent on the moor; I watched and prayed, and prayed and watched keeping my vigil and trimming my lamp, until I saw the Good-Shepherd" emerge in Glory clothed, wearing the magic wand in his hand,—raising with it the music of the Spheres which so raised my heart that I knew not I had a body or was bound by it. But I am soaring high and growing too mystical for the 'general reader,' I fear. So let me rein my steed and steady its capering footsteps down to walk the earth, though the heavenly charger is not of the earth, earthy! Why! Our Good Old Dame of the Tamil Land, St. Auvayar, asks:—

"பற்றிலா தொன்றினைப் பற்றினு லல்லது

கற்றதனாலென்ன பயன்!"— குறள்.

And she further says:—

"இமையாதநாட்டத் திருந் துணர்வாருக்

கமையாதவானந்த மாம்."— Ibid.

My researches and *anubhavam* on my working up the hint and realising the meaning of the parable are recorded in a poem in Tamil published in the *Arudradarsanam* number (January 1906 issue) of the *Viveka Chintamani*, Vol XIV pages 271 275.—

Later on, I met a yogin of the siddha school from Trichy. I showed him some mystical verses in Tamil begining with "வாழ்பென்று மம்பிகைப்பென் டுடிவென்னுத்தார்." He enjoyed

it greatly but declined to reveal its inner meaning as he felt it could not be revealed properly to any but a regular initiate or a mastersoul who has the right of testing one's experience with a view to correct or confirm it. On his being informed that the verses were the outcome of the speaker's Self-Experience gained through *Sōrakkai Swami's* Hints, he praised the latter as *Mantra siddhar* and proceeded to test my experience by asking me to concentrate at a certain yogic centre. A cone of light was immediately seen, and when I communicated the result to him, he wanted me to fix the light in my vision until I reached the Ultimate Goal, which those interested can see in the record of my experiences above referred to.

Another significant circumstance during my visit to the rustic Sage of Narayanavanam has to be narrated. A toddy drawer was ascending a cocoanut tree. The Sage looked wonderingly and remarked *sotto voce*. What a silly world is this! They will not allow the tree to bear its fruit, but must tap and draw off the sap. It is only when the fruit is allowed to ripen, we can get கொப்பரை and eat it with relish." The full import of the great practical truth contained in this remark of the rustic Sage, I did not actually realise until this morning (6th April 1911) when I found my throat was affected by the short conversation I had with the friend who was interviewing me on this subject the previous evening. At first I thought it strange, but it came to me at 'early dawn' as usual and I now know that the trouble was due to my having partaken of an unripe cocoanut in preference to the fully ripened one (கொப்பரை) which I have been regularly using since the last *Mahālaya*, the *Navaratri* following which witnessed the end of the ten years' continuous war of the flesh and the spirit which finally resulted, God be praised, in the triumph of the spirit over the flesh."]

C. V. SWAMINATHA AIYAR, K.S.S.A.

Differentiation of Religious Schools in India.

A notion is gaining currency in some quarters that all the Āchāryas and saints from *Sankara* downwards are all protestant reformers of the Hindu religion who forced their convictions on the masses and did thrust aside the morbid accretions that have grown in the name of religion. Though the statement is partially true, it should, nevertheless, be understood that their work was characterised by the spirit of renaissance rather than of reform. The past history discloses that there was no change at all in the social rules and conditions of the people, though their notion of the higher philosophy had taken a different channel, and it was only in such cases that a return was allowed to their original religion. There were of course bigoted extremists such as Chārvakas, kāpālikas, and so on, and the authors of the day tell us that they never got back their former status, though a chance was given them to raise high through a gradual evolution. With the former set that formed the majority there was one thing that remained intact and that was their unshaken belief in the authority of the Vedas, which of course was variously interpreted what with the idiosyncracies of the scholar and what with the narrowness of conception consequent upon the limited knowledge and information of mankind. People in those days had it as their first principle to be amenable to better reason, and though it can reasonably be expected that freedom of thought was exercised to a greater extent and in a better spirit than at the present day, yet one would always look to the support of an admitted thinker to substantiate his views. The

task of bringing about a renaissance was, therefore, easy to a gifted mind, and as there was no sense of personality or renown, ŚAṆKARA, a boy of eight, could begin to accomplish it most successfully. The first renaissance of Vedic religion was effected by him, and all the deviations and chaos that prevailed before his activity began are perhaps unmatched in all the religious history of India, and it is interesting to review them though as briefly as possible.

The *summum bonum* of the existence on earth was to prepare oneself to the Highest Ananda, and it was held that the first three Purusharthas were only as many means to the gateway of the fourth. The text of MANU, "It is held that austerities are the highest in the age of *kṛitā* and in that of *Tretā* knowledge. They describe that it is (the performance of) Yajna in the age of *Dvāpara*, and only gift-making in the age of *kali*" points out how there was a gradual change in the notion of the Highest Bliss. At first it was thought that the body should be obliterated, and for the purpose the sages underwent all sorts of hardships in forests, for the Real Happiness could not be achieved so long as any instinct or function of the body remained. Next it was, perhaps, thought that there is no meaning in adhering to the means and when there was an easier road of knowledge to Moksha that may as well be accepted. These things necessarily mean the appearance of expounders of philosophy, for, as ŚRĪ KRISHNA says, "whatever the highest does other people do the very ones; and what he recognises by the directing stand-point, the world follows that." Vaiśeṣika school, whenever it began to be taught, seems to have gathered strength, and began to proclaim aloud that it was not desirable to ignore this world altogether and it was quite possible to practise Dharma in such a way as "to

ensure the temporal prosperity and eternal bliss" Ease loving and happiness are the foremost tendencies of mankind and whenever a less stringent lesson is taught it naturally finds ready listeners and followers. When this idea was once well impressed on their minds and therein habits changed accordingly, there began to arise a latent desire for things easier still. The philosophy of JAIMINI began then to appeal better to them, and they saw no reason why they should not ensure happiness both on earth and after death. The idea of an unchecked life in celestial regions, the company of the splendid Houris, the supplying of a desired repast by the divine cow, the instantaneous granting of the thought of object by the Gods' plants, etc. made men's mouth naturally water, and they thought that nothing was equal to the performance of sacrifices. This began to establish that Karma is everything, the world comes to exist because of Karma, continues because of Karma, and is dissolved because of Karma alone. If one's Karma is noble he obtains a noble birth, and if it is ignoble one of that very description. Everything in the universe was regarded as passing through birth and death because of Karma alone, and it was firmly believed in as it had the authority of no less a personage than the great JAIMINI himself. This school did not come to exist all on a sudden and even such personages of a remote antiquity as JANAKA were devoted to Karma. But there was this difference and that is that the JANAKA and others practised Karma was so done with a philosophical resignation to the merits thereof, and in later days such of the Karmas as had for their object not only the realisation of cherished merits but even achieving of such evil intentions as doing harm to the life of an adversary became rampant. The standard of happiness

sank so low, and it was thought that whatever would please you was happiness indeed. Now your enemy lives and that is a source of some annoyance to you: Just perform a Śyenā ('falcon') sacrifice, see that he is removed, and you can then be at ease. Would that action of yours check your progress to the celestial world? that can never be, and if you just perform the Jyotishtoma sacrifice, you will be entitled to the region and happiness of the celestials and you must obtain both. 'Take care of the cause and the effect will take care of itself. You need not think of ISVARA so long as you can ensure the sort of happiness you long for and what care you for Moksha so long as your happiness is ever there?

Thus wherever you would go you would find Karmins and Yajvans side by side there was another school of thought and the advocats of that proclaimed what care you for happiness or for Moksha? So long as you are not affected by sorrows it is all right. When you are rid of the sorrows once, you can easily proceed from the indifferent stage to the highest.' This was the school of Sāṅkhya, and with these postulates they constructed a regular science. Further GAUTAMA had established the universal theory of atoms, and instead of limiting it as the material philosophy, people went so far as to worship the very atoms and even contemplate upon them. In addition there was the Yoga philosophy, and its highest purpose being soon forgotten, it came to be used for the managing of certain physiological apparatuses so that particular visible powers were acquired. This in brief, is the stating of the schools of Darśanas, and as time advanced, the natural tendency of the scholars not to break the opinions of their scientist adversaries, helped to the flooding of the country with well argued works on the

particular Darśana they advocated. There was logic and purpose with the originals and their first followers, but with the later adherents it became an unshakable bigotry and deadly opposition.

There was another set of sects which had a very material form of happiness for their goal. I want good health and which God am I to pray for it Well there is the Sun God from whom you have to obtain that desire of yours, and the Vedas sing that the "Sun is the Soul of the moving and non-moving beings." Thus I must worship that Vedic deity, the Sun God. For similar reasons some thought that the Moon-god alone was to be worshipped, others that Mars-God should be worshipped, and so on. This makes the origin of the planet-worship, and in different quarters worshipping of the Gods of the eight directions had either developed itself or was developing along with it. Anyhow all this had some support in the Vedas, and the people who did so were still in the pale of religion. Only the manifestation of the ĀTMAN in all things was not considered, though, on the contrary, it was held that the particular deity one loved to adoration was the chiefest and the best guiding factor in the Universe. The idea of out doing their fellow beings and the intolerance they felt for worshippers of other deities roused the bigotry of the blackest description and people began to wear badges and even branded marks of various kinds. MANU is still true that the third stage is one of Yajña ('sacrifice' or 'worship') and there the people saw no limit for their actions.

Lastly, came the stage of gift-making. What you would have for yourself to minister to your wants and comforts give away to another, and that self-sacrifice will give you the secret satisfaction you want.

All these are the orthodox religions and sects, but there was also a heterodox set of them that soon came to prominence. Chārvakas proclaimed aloud that happiness here was everything and no one could surmise of a world to come. 'Rise, be not impotent, enjoy what you want, do not restrict yourself with the injunctions of the fools, and when you are once dead and reduced to ashes, there will be no more life again.' Such notions often perturbed civic rights, and people forgot even to respect matrimony and individual wealth. These things were in their opinion the institutions forced upon the public by some impotent fools, and the people of that sect did not feel bound by such injunctions. Whatever was said and done there was that sense of happiness, and what all did was to determine the best kind of it and the best course to it, BUDDHA again preached against Karma, and however noble his notions were his later advocates who are not themselves agreed to thoughts, soon made it sectarian of the extreme type naturally exciting a revolt against the faith of their master. Then came Jainism also and even that did not overcome the tendency of becoming sectarian. Any religion flourished in India in its infant days and no sooner did it develop itself into sectarianism than its fall began to be noticed. The religious toleration of the Hindus favoured the growth of it, but hardly had it taken a hostile attitude when it began to be quelled actively.

This is the origin of some of the new sects in India, and in fact they were the result of a series of differentiations. All these and more existed in a flourishing condition when ŚĀṆKARACHĀRYA appeared on the scene. This is neither the place nor opportunity to deal with his work, and suffice it to say that what

has already been observed, that he restored the pristine purity to those that had not shaken off the authority of the Vedas, while to the rest he gave an opportunity to rise high by the gradual process of evolution.

S. N. NARAHARAYYA.

The Significance of Coronation.

Long live King George the Fifth of England to rule over us ! To us Indians the present Coronation is fraught with much significance as will appear from the title which distinguishes him from the sovereigns that went before him. I propose therefore to explain this significance a little more clearly. The ceremony of the coronation is essentially a religious function, and this characteristic is common to the ceremony in the East and in the West. In Ancient India, the function was very elaborate. Sacrifices were performed on a high scale and they took a number of days previous to the Coronation ; and even on the last day the priests did their *homa* to propitiate the Gods in honor of the event. So far as the King himself was concerned the principal ceremony was the *bathing*. The materials for the toilet consisted of consecrated earth and consecrated water brought from sacred rivers and lakes and seas. The throne, the military weapons and the instruments of military music having also been consecrated, the royal robe, the crown and the belt are then donned while the priests recite the appropriate mantras. After this, the High Priest led the King to the throne. Seated there, the King views the people sitting round him and gives directions for honoring them with due presents. The ceremony, though imposing was more in the nature of a prayer for the benediction and help of the Gods in the conduct of the Kingdom than in that of solemn oaths which form a considerable portion of the ceremony in the West. The unction with the Chrism or the holy oil is the central part of the ceremony. The invocation of the blessings of the Lord is a necessary sequel to the anointment. The presentment of the King by

the Archbishop of Canterbury is followed by the acclamation of the multitude "yea, yea" which is said to be a survival of the idea that the King was originally elected by the people. The Sermon that follows is a very solemn function and after that, the Coronation oath is administered. By this oath, the King swears to govern according to the laws and statutes agreed upon in Parliament, to exercise law and justice tempered by mercy in his judgments, maintain the laws of God and the established religion of the realm and to preserve inviolably the settlement of the Church of England and the rights and privileges of the Clergy. The King kneels in sight of all his people, kisses the book and signs the oath. The Consecration prayer is then said. After laying the vestments of kingship, the Archbishop prays that the king may do justice, stop the growth of iniquity, protect the holy Church of God, help and defend widows and orphans, restore the things that are gone to decay, maintain the thing that are restored, punish and reform what is amiss and confirm what is in good order. The enthronization is a solemn ceremony ; but the most thrilling part of it is the time—honoured exhortation to the king : "Stand firm and hold fast henceforth the seat and state of Royal and Imperial dignity, which is this day delivered unto you in the name and by the authority of us, the Bishops and servants of God." Then come the homages and the procession back to the palace. There can be no doubt that King George will have the grace of God to carry out the high functions to which he has sworn ; and we trust Queen Mary will prove a strong help-mate in the pursuit of such Kingly Virtues as the noble House of Hanover has always been striving to achieve. May the Lord Bless them with long life and glory !

S. PADMANABHA IYENGAR.

**Office of the Registrar
of Books, Madras.**

SIR OLIVER LODGE.

"The new work which I was for some time engaged on concerns the density or inertia of the æther of space"

Sir Oliver Lodge who recently entered his sixtieth year, was sitting in the summer-house of his garden at Edgbaston, the residential suburb of Birmingham, wherein he often works when the weather is fine. The day is somewhat chilly, and he wears a heavy "Ulster" coat. But his cloth cap has been laid aside and his noble head is quite revealed. Sir Oliver Lodge is a huge man. Six feet three inches he stands in his stocking feet, and he is strongly built though not fat. His general appearance impresses, carries conviction with it ; but his head is Olympian. It is a massive dome, high and broad and long, with all the great phrenological faculties seemingly well developed. Naturally with a man of such deep study he is rather bald ; what hair remains is fine and close-growing. His features are somewhat massive, as becomes the greatness of both body and mind. He wears a beard now streaked with white and gray.

It may fairly be said that he is typical of what can result from a strong, healthy, industrious clever family devoted to work and progress. He is the eldest of several brothers who have distinguished themselves. There is not any race "race suicide" in this family. His grandfather had twenty-five children, having been twice married ; when the youngest child was born the eldest was fifty-six—almost the age of the present Sir Oliver. He himself has twelve children six boys and

six girls. *Mens sana in corpore sano* seems to be illustrated in each and all of them. The stock of the Lodges is originally English. In the reign of James the First the then head of the present family went to Ireland, and settled at Cashel. There they remained till two generations ago when Sir Oliver's grandfather migrated to England, settled at Barking, Essex. They were mostly a clerical and scholastic family, and were in Tipperary celebrated for their stature, even in that region of big men.

UNKNOWN MYSTERIES.

He has worked and thought and written much.

Indeed it is hard to understand how a man who had in hand the organisation and working of the new Birmingham University, of which he is Principal, could have ever found time for such deep and varied study as his work implies. He attributes it to the powerful and energetic help of colleagues.

Now, as he sits in his garden-house looking out over the emerald lawn, all glistening with late rain, with fine trees and luxuriant shrubs budding everywhere and flowers in rich profusion, it is hard to realise that this serene, big-browed man is talking of things of which the very thought is still in its inception. Making great guesses, all formed on recognised and partially realized science into the unknown mysteries of the unknown universe. Over the wet grass walks daintily a gorgeous peacock making strange echoes with his strident voice. Two tall, beautiful young daughters, straight as lances, run gracefully across the lawn to their handsome mother who is picking a bunch of flowers. The air is full of music; thrush and black-bird sing emulously and their piping seems to give resonance to the far off roll of wheels on the roadway

beyond the belt of beach and flowering alder. Somehow eye and ear alike yield themselves in this cosmic background to the thoughts of the great student of the mysteries of life and nature.

I must premise the record of our conversation by stating that though in places I try to give Sir Oliver's actual words it must be understood that I aim at the general effect of the conversation produced upon myself. When one speaks from the standpoint of exact knowledge it is easy for a scribe unfamiliar with the subject, both as to theory and detail, to make errors; and it would be unfair to saddle such errors upon speech instead of understanding.

"Density of the Æther?" I queried. Up to this moment it had never struck me that the æther—whatever it may be—has any density. The philosopher went gravely on; there was manifest neither surprise at my ignorance nor superiority in his own knowledge:

"Yes, the luminiferous æther of Sir Isaac Newton. I may say that, in my opinion, the greatest discovery of last century is in the realisation of it.

"Won't you tell me something of it?" I asked. You may fairly take me as listening from the platform of absolute ignorance, so that nothing which you can say will be too trivial or too elemental. In this matter I represent the great public who want to know but do not know where even to begin to learn, or even to ask."

"This æther fills the entire universe. I mean the visible or sensible material universe, distributed throughout space. All that we call 'Space' is filled with it. In it are a sort of episodic agglomerations, those minute units of electric charge which we call electrons."

"I remember one occasion," I interrupted, "when you gave as an illustration of their size, that in an

atom of matter they might be represented as full stops, such as are used in printing, distributed about a cathedral!"

"Quite so!" Then he proceeded to give me some of the speculations and hypothesis of modern science. I fear I cannot reproduce them in his own words, but can only try to convey the general idea as it formed itself in my mind. It was to the effect that æther is a parent substance. That electrons, under some conditions of force or impact which we do not yet understand, nucleate and are finally under pressure grouped into atoms of matter—gathered in space like the vortex rings in the air, as in Lord Kelvin's theory.

"Have we as yet harnessed the æther—mastered it in any degree?"

"Yes, for transmission of power, and in various electric and magnetic ways; we are using it already far more than people are aware of—presently the general public will make the discovery that it is already in subjection to some extent, had they but known it. But no psychical use of it is yet known for certain."

"Is it at all strange to you," I asked, "that men have been all these years making other discoveries without touching that particular one?" He smiled in return as he said that science is surprised at nothing. That the subject of my query was a case in point. That we are unconscious of existing facts, and it is therefore all the more likely that our discoveries—or at any rate, our first discovery, will be unconscious also.

"I notice," I said, "that in your book 'Life and Matter' you state that aggregation in very great masses produces qualitative as well as quantitative changes. Are we to take it that consciousness and intention come as new qualities to mass?"

THE ORIGIN OF LIFE.

"Perhaps you remember that in the same book I also said, 'No analogy will bear pressing too far'; but I can direct you to the section called 'Unexpected Influence of Size,' where it is said: All that we have seen so far is that an aggregate of bodies may possess properties and powers which the separate bodies themselves possess in no kind of way. It is not a question of degree but of kind!" And as an illustration of this passage, is adduced the fact that a planet must be large enough to retain an atmosphere by its gravitative attraction in order to become a habitable world. This sentience of matter as to components and totally makes the difference of the pantheistic schools. For myself, I claim sentience for the grouping of groups. I regard the material universe—the one we are aware of—as only one aspect of the whole. We might illustrate the idea by imagining an intelligent person who had never seen either a statue or a human being finding out by experience new qualities in the latter, having at the first taken the one for but the duplication of the other."

"In that chapter of the book which you read 'Hypothesis and Analogies Concerning Life'—which, by the way, I take to be an enlargement of your essay on 'Life' in the 'Hibbert Journal' of January, 1905—you have not only laid scientific basis for your theory or guess, but you have amplified its conclusions. May I ask you something of it?"

"With the greatest pleasure."

"On reading it, I took the idea to be merely that Life, as you say in the book—the life that belongs to all growths, vegetable as well as human—is called out as it were, from some great reservoir or store-house of vitality, to which, when its earthly career is ended, it will return.

But this is later enlarged to the idea that the Life world—to coin a world—may contain in the indeterminate mass individual lives made stronger and more perfect by earthly habit or development or progress of some kind. That it may retain even memory. Am I right in taking this as your view?"

THE LARGER SELF.

"That is in some sense like my speculation. I am supposing that something like it may be so. It would be only another instance of analogy in the working of natural or cosmic laws, which makes for the continuous development of all things within their scope. To me it seems at least likely that after quitting this earthly body, we shall retain whatever we have really got, however won or given. Real things don't jump in and out of existence—it is only a temporary collocation of them that is evanescent. We may retain memory and also character, if we have one worth keeping. So I judge from a study of secondary personalities!"

"Then," I said. "If memory and individuality remain, and if there be power of collocation of atoms, are we not already on the way to produce at will an astral body?"

"I do not use the word 'astral.' I am simply following out logically the conclusions of ascertained facts. If will and consciousness are powers, why should these cease to exist? We have made already a body, building it up particle by particle; why not keep that power?"

"Would such a view," I asked with some hesitation, "have a direct bearing on the belief in the 'Resurrection of the Body'?"

He replied at once as though the subject had been already followed out in his mind;

As the body is a mode of manifestation, I take it that by the 'resurrection of the body' is meant the persistence of a mode or power of manifestation. This is but a following out of the doctrine of Frederic Myers as to what he calls the 'subliminal self.' That we are each of us but a part of larger personality than is here displayed—of a bigger Me. What we call 'genius' is one who can sometimes get into communion with his larger self."

"May I take it that this theory is not antagonistic to the ascertained facts of science?"

"Certainly! So far as we know there is no antagonism."

"Then if we follow analogy as a rule, comparing lesser things with the greatest, this would show the manifestations of the power of God as resulting from a partial manifestation of Himself on earth?"

He assented. Indeed he was ventured to follow the idea to the highest point possible. In what he has called the "Preliminary Draft of a Catechism for Children" he has put in an explanatory note to the question. "How have we learned something of the nature of God?" :

"Jesus of Nazareth was the human incarnation of the Eternal Christ." Surely it is the loftiest idea conceivable that God Himself works in the same way that He has allowed to man. His infinitely grander way being a light and a guide to lesser powers working in a limited scope the eternal principal of guiding rule being the same. So I proceeded :

"If a human being, once established as such, can henceforth through all time retain individuality--which, I take it, contains both consciousness and memory--do we not at once arrive at the same belief as the ancient Egyptians? These held that the 'Ka' or abstract individuality of a human being, and in which the soul the 'Ba,' dwelt had an independent existence, and could roam the universe and hold converse with the Gods? The old Egyptians seemed, however they acquired them, to have arrived at some wonderful conclusions. If this be so, may it not be but another result of the working of the Divine intelligence; many varying ways all working to the same end; and that end for the good and ever-increasing development of the cosmos?"

Into these matters, however he declined to enter observing that I had studied Egyptian matters for more than he had. So I went on.

"I suppose I may take it that a summing up of the general cosmic laws so far as their development is yet known and understood, would be in your view something like this: There is a homogeneity of eternal purpose. Man starts from the *Æther*, going through the self-development of electrons and atoms to a conscious individuality, which can win immortality and in another form of life can keep every acquired power or property worthy of preservation; and that all the doing is ruled by cosmic laws which are the establishment in little of the method of Divine intelligence and purpose. That as scientific knowledge enlarges each new enlargement does not make for doubt but for belief and ultimately for extended knowledge. In fact that all we learn shows more and more fully the measureless exactitude of fundamental law.

That there is no reason antagonised by science why humanity, in its higher stages, should not go on externally developing and improving. Is that your conclusion?"

PIERCING THE VEIL.

"So far as I can admit any conclusion in such matter yes! Beyond the present we can only guess. But what we have learned, here is a basis for thought of Hereafter. We are, I think, justified in taking it that, unless there be something to the contrary, even if it does not hold good as a principle, analogy is at least a good working basis for untrammelled investigation. And if at the end we should find that analogy is in itself an evidence of the unity of the law, then we must aim to understand what is that unity of idea that lies behind all the laws. That unity which makes for the reconciling of what to our finite intelligence seem to be opposites which conveys us a step further to the understanding of God."

In the twilight, in the rain-sweetened garden, and later on in the silence of the study, wherein we talked when the others had gone to bed, the train of thought continued.

WHERE UTILITY REIGNS.

It was like a grim reality following dream, when in the morning, Sir Oliver took me to his office and his laboratory in the old Mason College in the very heart of strenuous Birmingham. Here plain utility reigns, an absolute monarch. There is nothing—absolutely nothing—of an extraneous kind to catch errant imagination. Nothing but those things ordained to scientific utility or to the government or development of the university. The motto wrought on the chair-back at his studyable is

a guidance to work, *Per ardua ad alta*, "Through difficulties to the heights."

Here Sir Oliver reigns; and here his marvellous serenity of made and spirit guides him to great truths—great reconcilements of things seemingly antagonistic. Such serenity is one of the loftiest faculties or conditions of man, and has an educational as well as a personal value beyond all saying.

This article is given from *The Daily Chronicle* which we believe will be found interesting by our readers.

To The Swami Sadananda.

Thou hast escaped through the Doorway of Transcendent
Love

From Thy sufferings and bondages of from ;
Thou hast soared into the Bliss of Radiant Spheres
Where lives and reigns the Master evermore.
Death to Thee was Messenger Most Holy,
Bidding Thee to rise from earth to Him
Who was Thy Soul's Ideal and Its Teacher.
With the Master's Name upon Thy dying lips
Thou didst speed from pain to Freedom's Glorious Height,
And didst enter that Realization which was His.
Long did Thy Soul beg fast release from life—
It came, endowed with Holiness and Peace.
On earth Thy Master's Will was Thine ;
Thou didst make Thy Inmost Soul His Own,
Consecrating all Thy Life and Thought to Him.
Now art Thou with Him inseparable united,—
The Purpose of Thy Life is now made Whole.
With Him Thou dwellest in Regions Vast of Peace ;
That Bliss of His is now Thy Very Own.
O Sadananda, Sage, Thy Life Inspiring,
Instills that Guru-Bhakti Thou didst have,
For, first and last, Thy Guru was Thy God ;
His Word was Thy Religion and
His will was e'er Thy Law.
O Radiant Soul, here, below, on earth
Are those who seek His Grace, His Blessings.
Beg Enlightenment from Him for such
Who still dwell, Maya-bound, within this Vale.

Great is that soul Whom Thou dost worship;
 Ressurecting was His Message to the world.
 He saw the Goal Divine for which we yearn;
 He entered That and That is has become;
 He mastered Truth; Truth is His very Own,—
 Yea,—He is the Truth, the Life, the Light.
 And Thou, O Sadanand', art One with Him.

AN AMERICAN DISCIPLE.

NOTE: The Guru of the Swami Sadananda was the world-famous Swami Vivekananda, the Swami Sadananda being His first disciple. His devotion to His Guru is too well-known to need any comment.

NOTES AND THOUGHTS.

The Races Problem.

Last month we had to note about the Universal Races Congress. This month, the receipt of a small brochure on the subject of the Hindu Question in British Columbia compels us to revert to it. The Hindus who have settled in that part of the British Empire or have gone there to settle, contend that they as natives of India and British subjects, possess certain civil rights and liberties which are not affected by their migrating from one part of the Empire to another. This view of their right and liberties is not supported why even opposed, by their fellow subjects of the Dominion of Canada etc., This attitude of opposition is justified by them on economic, racial and political grounds of a rather doubtful validity. The fact that the people who hold their view are for the time being stronger and in a position to force it upon the other colonials must not influence our judgment as to the soundness of it. Their contention simply means that over certain parts of the world which they have been occupying no coloured race in the world shall have any right, even to dwell. It means the superiority of the white races and in consequence an indefeasible right on their part to rule over races weaker than themselves, to exploit lands in the occupation of the so called inferior race.

All these are based by them on certain *pseudo*-scientific doctrines. A dispassionate view of the whole question reveals economic and commercial interests as the chief motive factors in the development of this new policy. The East does not reject these considerations;

but the place assigned to them in the working out of progress is a minor one. In the field of constructive politics and constructive sociology the Hindus and Eastern nations generally give the primary place to the doctrine

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात्

(Better one's own Dharma, however imperfect, than the Dharma of another, well done).

We believe in the right of every race or nation to practise and realize its own Dharma, its own ideals and through the exercise of its own Dharma in the stress and storm of modern life to rise higher to become more efficient according to needs and demands of life. Every nation thus gets a place in the federation of the world. Discord, jealousy and hatred are thus driven out at any rate effectively put down. Imperialism is a hollow cry if it does not stand for an ideal—an ideal based on justice, love and freedom. To the Hindu the idea of an Empire appeals very powerfully but he expects to see in every part of it the same freedom; justice and love which for ages past he has been associating in his mind with the idea of Empire. He fought for it during the days of the Company and there is no reason to doubt his allegiance and loyalty to it. But let not the ideal of Empire he believes in be degraded by any acts attempted to be justified on economic grounds which have no permanency of any kind. The Hindu has taken up the idea of Empire, and true to his nature, he will "slumber" over it and give to the world an Imperialistic ideal which will be an object of love and worship for the nations of the world. The ideal will be richer, nobler, and universal in a much more real sense, after he adds his labour and thought to it. Judge Murphy sounded one

note of this symphony when he said "A BRITISH SUBJECTS RIGHTS TRANSCEND ANY ORDER-IN-COUNCIL." Shall anything be done to mar the beauty and grandeur of this idea, to stifle the growth of the true Imperialistic ideal? We wait and see.

All the moral aims of life may be summed up in the single word, self-realization. Could I fully realize myself, I should have fulfilled all righteousness, and this view is sanctioned by the Great Teacher when he asks, "What shall a man give in exchange for his life?" His life, his soul, his self. If any one fully believed this, and lived as if all his desires were fulfilled, so long as he had opportunities of self-development, he might be said to have insured himself against every catastrophe..... Whatever occurred, instead of exclaiming, "How calamitous!" he would simply ask, "What fresh opportunities do these strange circumstances present for enlarged living? Seeking as I am to become expanded into the infinite, this experience discloses a new avenue thither."

—Professor Palmer.

There is no cure for the body apart from the soul; and the reason why so many diseases elude the physicians of Greece is that they know nothing of the whole, which ought to be their chief care since if this be not sound it is impossible for any part to be well. For all things have their starting point in the soul, whence they overflow.....and the cure of the soul is brought about by means of certain charms, which charms are good words. By these words temperance is begotten in the soul, and this once begotten, and abiding therein it is easy enough to supply health to the head and the rest of the body.

—Plato's "Charmides,"

Notes from Heine.

Everything that we call attribute of Deity is, after all, but a different form of our intention and those different forms are identical in the absolute substance.

With born-ideas and the dawn of consciousness is merely recollections of a former state of existence. Hence the vaguenesses and mysticism of Plato, he merely recollects more or less clearly.

Christian Church History is a record of this conflict between Platonists and Aristotelians.

Wherever a greater spirit utters its thought there is Golgotha.

Spinoza does not torment himself with analytical inquiry into the ultimate grounds of our cognitions. He gives us his grand synthesis, his explanation of Deity.

* * *

There is but one substance, which is God. This one Substance is infinite, it is absolute: all finite substance emanate from it and are contained in it; They have only a relative, transient, accidental existence. The absolute substance reveals itself to us in the form of infinite thought as in the form of infinite Extension. These two infinite thought and Extension are the two attributes of the absolute substance. We recognise only these two attributes, but God, the absolute substance has perhaps many other attributes that we do not now.

REFLECTIONS OF A DYING MAN.**HOLY CROSS.**

I am dying! yes? literally and figuratively dying. I can see the ebb and flow of life. It increases now, and anon decreases. Every swing of the pendulum and every movement of the vital fluids bring it nearer and nearer to the fatal moment. In the days gone by when I was practising yoga, I have faced death with a pleasant expectation, at least with a buoyant spirit. While the body was at its lowest, my spirit was at its highest, and I scarcely felt the sinking powers of the body. When those around with anxious faces looked on me and enquired, I simply laughed at them and their fear of Death! "If you want this frail body to live on, go and pray for it; but don't whine over it making faces to me. It makes me so sick to see you all whine and whimper. Leave me alone to live or die as it comes to me!" That is how I have been addressing my people who showed a disposition to get frightened at the first or last symptom of illness. Death to me was always a pleasing transition! though the body often sank and withered until one could not recognise it. But this time it came to me with all its horrors! And I have to thank my doctor-friend for showing death to me in all its hideousness.

The sun was reaching the highest point in heaven and entering the House of Fire (Agni Nakshatram). I had gone out all day long and when entirely broken and tired heard of a case of small pox in a friend's house and involuntarily felt drawn towards the suffering child who was covered with small-pox from head to foot. To one who knows what Zymotic fever is; and what the

symptoms of small-pox when it breaks out in a virulent form means, it need hardly be said that the weak and worn out state of body with the mind sympathetically attuned to a child suffering from virulent small-pox are conditions sufficient to create a fermentation of blood which would easily be converted into a Zymotic fever. Whether the medical fraternity will accept my theory or not, the fact remains that I vomited my food that night and immediately found myself caught in the whirlpool of a raging fever which made the blood boil all over. It would have ended in heat apoplexy were it not timely arrested by letting the superfluous heat off by a device which suggested itself to me at the moment, and which later on I remembered was a good remedy for letting off superfluous heat or energy in the body. The earth has a peculiar power of drawing to itself all superfluous heat which is in excess of its own normal temperature, and similarly it imports its own heat to a body which falls far below its own normal temperature. This is an important secret which plays a good part in all cases of miraculous *Samadhi States* wherein the Yogin trusts himself to mother-earth for days and weeks letting himself be buried in earth and then coming out at the end of the appointed time when the body was exhumed, as if he had merely been a child sleeping on the lap of his mother.

The zymotic fever brought on an inflammation of the internal parts, which were already enfeebled and inflamed by excessive heat. For four days I managed to pull on without seeing the doctor. On the fifth day, moved to pity by the imploring look of my innocent little boy, I just called on the doctor to know what the matter was in his opinion.

He of course, felt the pulse and said there was fever and warned that there was danger ahead, and

that I could not afford to neglect it. In a moment, which Fate or Destiny, call it what you will manages to usher in, on momentous occasions in the life of every one, when the unknown hand of Nature is working to secure a desired end, I surrendered myself to the Doctor, and was forthwith given six "powders" to swallow thrice a day. The first dose stirred up the devil in the blood, the second dose sent me straight down to hell to suffer the scorchings of hell fire, while the third dose made me unconscious for the first time in my life for 11 years. The state of unconscious sleep, brought me however, some strength to the tortured nerves and I felt somewhat better after two hours' immersion in the cold bath tub. The Doctor-friend, opined I was better, and insisted on my swallowing the remaining three powders. I did it: and lo! found myself going through the process of crucifixion. Every nerve and cell in the body experienced the pain of being stretched on a cross and pinned therein to something which was as dead as the wood of the Holy Cross. Flesh and blood has become scorched up and nerve and bone can bear it no longer. I threw myself into the cold water tub once again and remained there for the greater part of the night. In the morning I complained of it all to the doctor who treated it nonchallantly and gave me some more new powders to swallow. I swallowed them all but found no relief. I have gone through all the tortures of hell and in my waking hours found the possession of a body an insufferable burden. I would have gone straight at it and rid myself of the same with the proverbial rope and halter but I know that it would be of no avail.

The pangs and pains will be all there, even after the poor body has been rudely and violently cast off. So I

thought it useless to be angry with the body, which is but an illused instrument: but I wanted to have the dragonlike fiery spirit of the drugs work itself out, and I could not bear it, the bodily suffering was so great and it was so weak to bear it through and survive.

I calmed and quitted myself as best I could and summoned a friend with whom I was well-attuned in mind. He came: I spoke to him the truth and asked him what does the Hindu Shastras prescribe as the best healer. He replied to it giving the only answer possible. Simple as the remedy was, I understood its vedic significance, as the chief article of sacrifice, and took it in due form. The burning of hell-fire in the body ceased in ten minutes and I felt an immense relief. Four doses of it, with due significance of all that it implied restored me to my normal state of consciousness and I worshipped my God (the Sri Guru) with a light heart on Friday evening and skipped and danced for joy untill I fell wearied in my limbs; I got up unhurt and made whole, and though the weakness of the internal organs still continues and many people feel anxious about me, I feel that death has no more terrors for me. I was dying, dying, dying all yesternight; but it was so pleasant to cut oneself away from the scorched up body and let Nature play the healing physician to it, unhindered and unhampered by any counteracting influences. The separation from the body was so complete, that I went through all the experiences of physical death.—only to find myself early morning, on returning to my body, to find it so improved as to do a full hour's work in proof correction and indite to you this record of my strange experiences. I have recorded my reflections as they occurred to me and I leave it to others to draw what lesson or moral they choose from it.

—The Indian Patriot.

The following are the subjects for Lectures to be given by Sister Avabamia during her tour in India

- 1st. The Orient and Accident compared from a Spiritual point of view
- 2nd. The Vedanta movement in the English Colonies, as well as in the Whole Western Hemisphere.
- 3rd. The Prejudices against the Hindoo and its causes.
- 4th. Christianity, its Missionaries, in all Countries and their misrepresentation of India.
- 5th. The present and future, of India from a Western point of view.
- 6th. What heard and saw during the Hindoo Emigration of 1906, in Vancouver Canada.
- 7th. Australia and the Liberal movement there by the introduction of Vedanta.
- 8th. Australia and New Zealand their Population and Resources.
- 9th. Emanuel Swedenborg (of Sweden), Thomas Paine and Emerson of America the great helpers towards the introduction of Vedanta.
- 10th. Swami VIVEKANANDAS, Work, Teachings, and Life while in the West., and its effect upon Political, Social and Spiritual Life.
- 11th. The Opposition of the Liberal movements in the West, towards Vedanta.
- 12th. The Amalgamation of the Races as a Law.
- 13th. The Law of exchange on all Planes.
- 14th. Australia's Cry of "White Australia" and its Reasons.
- 15th. How Vedanta is best introduced to advantage, in the English Colonies.

16th. My impressions of the Australian Natives (the Aborigines.)

17th. The Maories, the Natives of New Zealand.

18th. The natives of the farthest North, the Eskimos, (Nome Alaska).

Exhibitions will be given of their wonderful works.

Other subjects suggested will be dealt with also

All Lectures are extemporaneously given.

* * *

THE PLACE OF SCIENCE IN LITERATURE.

Professor J. C. Bose in the course of his presidential address before the Literary Conference at Mymensingh, pointed out that the present tendency of the West was to an undue specialization in almost all branches of learning—a tendency which was apt, he thought, to make us lose sight of the forest in the trees. This he went on to say, had never been the method of Indian thought, which had always, on the contrary, aimed at the unification of knowledge. Both the poet and the scientific enquirer were seeking, in their different ways, to lift the veil from the mystery beyond. The poet ignoring the need of rigid proof, had to use the language of imagery. The scientific enquirer on the other hand had to practice constant restraint in order to guard himself against self-deception. Even so, however, he, like the poet, came in his turn to the regions of light invisible. To him also the opaque became the transparent, and force and matter tended to lose their mutual distinctiveness, and were fused in one.

In illustration of this sense of wonder which links together poetry and science, the lecturer alluded briefly to a few matters that fell within the purview of his own corner in the great universe of knowledge that of light invisible and of life unvoiced. In reality, the speaker continued, we stand in the midst of a luminous ocean, almost

blind. The little that we can see is as nothing, compared with the vastness of that which we cannot see. But it may be said that out of this very imperfection of the senses man has been able to build for himself a raft of thought by which to make daring-adventures on the great seas of the unknown.

The learned lecturer then dwelt in detail on his great discoveries on the life of the plant world, its response to external stimulus, the resemblance between nervous impulses in the plant and in the animal, &c. &c., and he was happy, to say, that in the course of ten years' strenuous effort, he was able to successfully devise instruments which enabled the plant to write down its own statement with unimpeachable accuracy, night and day, and all that was left for the investigator to do was to read the long roll of the plant's own script. Even the dreams of poetry could hardly reach the wonder of the story thus told by the voiceless life of the plant world.

* * *

The doctrine of the Trinity is a protest against the hard, tight personalness of the conception of God which thinks of Him as a big individual, with definite limits to His nature and almost to a visible frame in which He lives. The doctrine of the Trinity is an attempt to give richness, variety, mystery, internal relation, abundance and freedom to the ideas of God..... The new theism, filled with the sense of a divine life in the very being of this universe, furnishes that bath of a great general conception into which special doctrine must now and then be plunged for the renewal of its truth and freshness..... There may be yet unreached though often anticipated theism which shall bring into union with God's supremacy the liveness of the world.

—*Phillips Brooks.*

VEDANTA CONVERSAZIONE.

The fact that there were fully 250 persons at a reception and conversazione tendered by Sister Avabamia in the Victoria Hall last night proves that the local centre is not founded on sand. The hall was decorated artistically, and a happy night was spent.

Sister Avabamia extended a hearty welcome to all, and remarked that they were to devote the night to pleasure, as there was a time for work and a time for pleasure.

Mr John Pilkington, who presided, spoke briefly of Vedanta. There was no condemnation in Vedanta.

A short, interesting address was also given by Sister Avabamia, who is a fascinating speaker, with a quaintness apart. She is very vivacious, yet earnest, and holds the attention of her hearers all the time. She pointed out that there could be no happiness in bondage. Religion should not instil fear. It should give them absolute freedom, so that they would be able to grasp the truth in whatever light they could see it. If the human race understood God in all His love and tenderness there would not be the amount of suffering and pain which they at present had amongst them. They should endeavour to help humanity to realise that God was within as well as around them.

During the evening a programme of agreeable entertainment was submitted. Amongst the contributors were Mesdames Inglis, Cummings, and Clayton, Misses M Cullough, M Farlane, and Messrs Newton, Lean, Pilkington, and Dowie.

—“The Evening Star” Dunedin.

THE BRAHMAVADIN

“एकं सद्विप्रा बहुधा वदन्ति”

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

Rig-veda. I. 164-46.

VOL. XVI.]

AUGUST, 1911.

[No. 8.]

VEDĀRTHASĀNGRAHA (EPITÔME OF VEDIC TEACHINGS).

By *Bhagavān Rāmānuja*.

(Continued from page 298.)

This aforementioned (conclusion) has been arrived at after a good deal of perseverance in (the study of all) the groups of varied and endless scriptural texts, as well as in (the study of) the commentaries thereon which have been fully accepted by the great (and wise) ; and it comes out in the following manner :—There are many kinds of scriptural texts which declare that out of the *Brahman* proceed both the creation and the destruction (of the world), which are characteristically associated with so many infinitely modifiable (constituent)* prin-

* The constituent principles (or elements) or *Tattvas* of the universe are as follows in the descending order:—(1) *Pradhāna* or *Prakriti*, nature, (2) *Mahat* or *Buddhi*, the ‘great principle’,

ciples, as well as with such a fixed order of succession, as are not made out with the help of all the means of knowledge other (than the scripture). Some scriptural passages like the following: "He (i.e. the *Brahman*) is without fault, without taint"; "He is knowledge"; "He is Bliss"; "He is free from modifications"; "He is without parts, without actions and tranquil"; "He is without qualities",—declare that the *Brahman* is without qualities and has the essential nature of knowledge. There are some scriptural passages like the following:—"There is nothing here that is many and varied. He who sees this world, as though it were varied, obtains death (*mṛityu*) from death"; "But where to one all this becomes the Self, there who shall see whom by what, and who shall know which by what?";—which declare the absence of the manifoldness of things. Some scriptural passages like the following:—"He who understands all and who knows all and whose

(3) *Ahaṅkāra* or Egoity; the *Tanmātras* or the subtle and rudimentary elements characterised by (4) *Śabda*, sound, (5) *Sparśa*, touch (6) *Rūpa*, form or colour, (7) *Rasa*, taste, (8) *Gandha*, smell; the grosser elements corresponding to these *Tanmātras* are (9) *Ākāśa*, ether, (10) *Vāyu*, air, (11) *Tejas*, light or heat, (12) *Ap*, water (13) *Saṁghāta* or *Prithivī*, the earth, (14) the mind; the senses of (15) *Śrotra*, hearing, (16) *Tvak*, touch, (17) *Chakshas*, sight, (18) *Rasa*, taste (tongue), (19) *Gandha*, smell (nose); and the organs of (20) speaking (21) working, (22) walking, and the organs connected with (23) defaecation and (24) reproduction. The 25th element is the individual soul, which is beyond the *Prakṛiti*, in the ascending order. The *Sāṅkhyas* admit only these 25 *tattvas* or principles. The *Vedāntins*, however, add the *Brahman* as the 26th *tattva*, above and beyond the individual soul.

tapas† consists of knowledge"; "The omniscient Lord who creates all beings, gives them names, and, calling them (by those names), ever continues to be"; "All the *nimeshas* were born out of the Person who has the lustre of lightning"; "(This Self) is devoid of sin, is free from old age, free from death, free from sorrow, free from hunger, free from thirst, and desires the truth and wills the truth";—first negative (in relation to the Self) all the qualities which are known to be evil in the whole world, and then declare (in relation to Him) an infinity of auspicious qualities unsurpassed in excellence, the quality of omniscience, the possession of all powers, the quality of differentiating things by names and forms and the quality of being the support of all things. There are some other scriptural passages like the following:—"Let a man meditate, being tranquil in mind by the knowledge that all this, indeed, is the *Brahman*, that all this is born in Him, is absorbed into Him, and lives in Him; "All this has Him for its Self"; "Being only one, He has many and varied movements";—which first establish that the world created by the *Brahman* is possessed of many and varied forms, and then establish that there is identity between them (i.e. between the world and the *Brahman*). Some scriptural passages like the following: "Knowing the individual self and the Impeller to be different"; Knowing the enjoyer, the object of enjoyment and the Impeller"; "The

† The word *tapas* ordinarily denotes penance and religious austerities. It is frequently said in *vedāntic* literature that before creation the Creator performed *tapas*. Surely this *tapas* cannot mean penance or austerities, and it is generally to mean His inner mental effort of thinking and willing which has been at the root of all creation.

Lord of creatures desired—‘May I create the creatures’; “He is the Principal of the universe, He is the Lord of the individual souls; He is eternal, auspicious and inexhaustible;” “He is the Highest and Greatest Lord of all lords, He is the Highest Deity of all deities”; “He is the controller of all, the Lord of all”;—declare that the *Brahman* has a character which is distinct from (that of) all (else), that all things are capable of being ruled over (by Him) and that the *Brahman* has the power of the Ruler (over them), that all things possess the character of being subservient unto His glory and that the Lord has the nature of being (their) Principal. Some scriptural passages like the following:—“He, who has entered within, is the ruler of all things that are born, and He is the Self of all”; “He is thy internal ruler and immortal Self”; He whose body is the earth, . . . whose body is the waters. . . . whose body is *tejas* (the element of heat and light). . . . whose body is the *avyakta*, whose body is the *akshara*, whose body is the *mrityu*, whose body is the self. . . .”—reveal the relation of the body and the soul between all things other than the *Brahman* and the *Brahman*.

In regard to these various kinds of passages it is proper to propound the meaning in that very manner in which there will result neither contradiction (between them) nor the giving up of (their) primary and natural significance; and it has been so propounded. The scriptural texts which relate to (the *Brahman*’s) being free from modifications have their primary and natural significance in so far only as they negative modifications of His own essential nature; and the scriptural passages

† The expression *Ātmesvara* also means one who is the Lord of Himself i. e. the Supreme Being.

which deal with His being devoid of attributes have been particularly established as relating to the negation of the evil qualities belonging to the *prakṛiti* (or material nature); Again the scriptural passages which deal with the negation of the manifoldness of things are well preserved (from being meaningless), for, through forming the body of the *Brahman*, who is one only, all the intelligent and non-intelligent things form His modes, and therefore the *Brahman* Himself, owing to His forming the Self of all things, exists as all modes. And the (scriptural) passages which relate to the possession (by Him) of the quality of being entirely distinct from all (else), of being the principal, of being the Lord, of being the (inexhaustible) mine of all auspicious qualities of desiring the truth and of willing the truth, &c., are from the very admission thereof well preserved (from being meaningless). And the (scriptural) passages which say (that He is) merely knowledge and bliss are preserved (from being meaningless) because, in relation to the Supreme *Brahman*, who is the abode of all auspicious qualities, who is the Lord of all, who is the principal unto whose glory all things are subservient, who is the support of all, who is the cause of the creation, preservation and destruction of all, who is free from all taints, who does not undergo any modification and who forms the Self of all, those (passages) predicate that the attribute which is definitive of His essential nature is nothing other than the knowledge which is hostile to all evil and has the nature of bliss, and that therefore His essential nature also, owing to its being self-luminous, is knowledge itself. And the (scriptural) passages which deal with the identity (of the world with the *Brahman*) are well preserved (from being meaningless) because, in accordance with their primary and natural significance

they undoubtedly establish the grammatical equation ('That thou art') through the relation of the body and the soul (between the world and the *Brahman*).

And it being so, it may be asked which that view is, whether it is, non-dualism, or dualism, or the view which partakes of the nature of both (non-dualism and dualism) that is taught in the *Vedānta* as established (thereby). (To this the reply is given that) as all (these views) are taught in the *Veda*,§ all (of them) are established (thereby). For the reason that the *Brahman* Himself, owing to His having all things for His body, exists with all things as His modes, non-dualism gets established. For the reason that the *Brahman* who is one only, owns the many and varied intelligent and non-intelligent things as His modes and (thus) exists in the state of manifoldness, both dualism and non-dualism (get established together). For the reason that the non-intelligent thing, the intelligent thing and the Lord possess entire distinctions in regard to their essential natures and characteristics, and also for the reason that there is no fusion (of those natures and characteristics), dualism gets established.

§ The *Veda* includes the *Vedānta* also.

(To be Continued.)

BUDDHISM.

ITS FUNDAMENTAL BELIEFS.

1. Buddhists are taught to show the same tolerance, forbearance and brotherly love to all men without distinction; and an unswerving kindness towards the members of the animal kingdom.

2. The Universe was evolved, not created and its functions according to law, not according to the caprice of any God.

3. The truth upon which Buddhism is founded are natural—they have, we believe, been taught in successive *kalpas* or world periods by certain illuminated beings called Buddhas, the name Buddha meaning "enlightened."

4. The fourth teacher in the present kalpa was Sakya Muni or Gautama Buddha who was born in a royal family in India about 2500 years ago. He is an historical personage and his name was Siddhartha Gautama.

5. Sakya Muni taught that ignorance produces desire, unsatisfied desire is the cause of rebirth and rebirth is the cause of sorrow. To get rid of sorrow therefore it is necessary to escape rebirth, to escape rebirth it is necessary to extinguish desire, and to extinguish desire it is necessary to destroy ignorance.

6. Ignorance fosters the belief that rebirth is a necessary thing. When ignorance is destroyed, the worthlessness of every such rebirth considered as an end in itself is perceived, as well as the paramount need of adopting a course of life by which the necessity for such

repeated rebirths can be abolished. Ignorance also begets the illusive and illogical idea that there is only one existence for man, and the other illusion that this one life is followed by states of unchangeable pleasure or torment.

7. The dispersion of all this ignorance can be attained by the persevering practice of an all-embracing altruism in conduct, development of intelligence, wisdom in thought, and destruction of desire for the lower personal pleasures.

8. The desire to live brings the cause of rebirths, when that is extinguished, rebirths cease, and the perfected individual attains by meditation that highest state of peace called *Nirvana*.

9. Sakya Muni taught that ignorance can be dispelled and sorrow removed by the knowledge of the Four Noble Truths viz :—

1. Miseries of existence.
2. The cause productive of misery, which is the desire ever renewed, of satisfying oneself without being able ever to secure that end ;
3. The destruction of that desire, or the estranging oneself from it ;
4. The means of obtaining this destruction of desire. The means which he points out is called the noble right fold Path; viz :—Right belief, Right thought, Right speech, Right action, Right means of livelihood, Right exertion, Right remembrance and Right meditation.

10. Right meditation leads to spiritual enlightenment or the development of that Buddha-like faculty which is latent in every man.

11. The essence of Buddhism as summed up by Tathagata (Buddha) himself is :—

- To cease from all sin
- To get virtue
- To purify the heart.

12. The universe is subject to a natural causation known as "Karma"—the merits and demerits of a being in past existences determine his condition in the present one. Each man therefore has prepared the causes of the effects which he now experiences.

13. The obstacles to the attainment of good Karma may be removed by the observance of the following precepts, which are embraced in the moral code of Buddhism (viz) 1. Kill not, 2. Steal not 3. Indulge in no forbidden sexual pleasure 4. Lie not 5. Take no intoxicating or stupifying drug or liquid, and five other precepts which need not be here enumerated should be observed by those who would attain more quickly than the average layman the release from misery and rebirth.

14. Buddhism discourages superstitious credulity. Gautama Buddha taught it to be the duty of a parent to have his child educated in science and literature. He also taught that no one should believe what is spoken by any sage, written in any book, or affirmed by tradition unless it accords with reason.

From the diary of

S. T. KRISHNAMACHARYA,
of Pondichery.

EDUCATION BY EXAMPLE AND ITS VALUE.

"For you are aware that it is not only by bodily exercises, by educational institutions, or by lessons in music, that our youth are trained, but much more effectually by public examples."—Beautiful Thoughts from Greek authors.

Surely a world of truth and wisdom lies hidden in the above sentences uttered by Æschines, one of the most celebrated of the Athenian orators in the 4th century before the birth of Christ. True there are various other forces of imparting education to children and youngmen as we see them enumerated above by the orator himself but *education by example* is a very important asset in the building up of a nation—an asset which should not be passed over by any right-thinking national reformer. "Example" is a mighty force in human character, it is a stimulating factor, nay, it is often an incentive to action in the strict sense of the term. The hankering after Examples is an inborn instinct of mankind. When we are little boys reading in the lower classes of the school department, however knotty a problem may be, the moment our teacher holds before our eyes a likely example befitting the occasion our difficulties are removed and we are satisfied. Readers of the life and teachings of the late Mahatma Ramakrishna Paramahansa Dev know full well that his popularity in the domain of spiritual culture began to spread like wild fire the reason being that the saint uttered expressions full of vivid examples which he in his earthly life too strictly followed. Indeed he is known to the educated community of Bengal, nay all over India even, as a vivid example of a religious reformer and spiritual guide who has proved to the world

that a man of no education——we mean our so called University Education——can inspire thousands of people if he himself forms an "Example" amongst them.

In the daily din and turmoil of wordly affairs, be they political activities or social movements brilliant examples will lead us triumphantly to our destined end. Education of the mass naturally steeped in ignorance and wedded to time-honoured superstitious and customs is always best conducted if they have in their midst a body of illustrious personages possessing exemplary character and rare virtues. How ugly a figure that so-called-leader of a fallen country will cut in the field of his activity if he himself does not practise what he preaches, his sole purpose being to lord it over his people by false rhetories and deceitful harangues. India is now-a-days afflicted with too many of such leaders with the result that her causes are being hampered to the utter regret of the pure reformers who are labouring hard for her. A class of thinkers urge that let us act up to the dictates of a preacher not minding the details of his private or public life. But this class of thinkers overlook the fact that a silent indomitable element in the life of an individual forces him always to look to the *man* first and to his words secondly. This is human nature which it would be unwise to neglect. Human nature stoops to "Example" as easily and rapidly as a metal to touch-stone. The useful career of a real leader will surely be followed by his countrymen who will worship him as an ideal and out of this worship there will grow a tendency among them——a tendency to come to the level of culture attained by their leader. Carlyle's heroes are no other than such ideal beings who form not only the public examples of a single nationality or a single country but they are universally respected and

honoured by the world as a whole. Smiles' essays would not perhaps been so very popular had they not been written for the sole purpose of educating humanity through the examples of great men. When a country degenerates into vice and corruption which lead but to the paths of ruin and destruction it is then an illustrious spiritual and moral reformer, a great religious teacher arises and his example constitutes an overwhelming force of regeneration—an invincible force which educates, animates and inspires the people with faith and courage and before that force everything sinful stands aghast with the result that the degraded country is saved. This is no guess work but a fact recorded in the pages of history in golden letters. The lofty examples of life and character as exhibited by sages like Christ and Buddha, Mohammad and Chaitannya, are nothing but true educational forces which the world can ever boast of. A few moments of personal touch with these mighty minds have taught many a searcher after Truth a lesson which it would take our *Alma Mater* centuries to bestow upon her best pupils

J. N. Sen.

BHĀMAHA.

BY

PANDIT A. ANANTACHARYA.

(Continued from page 286.)

Before we close this short sketch of the comparative merits of Bhāmaha as far as can be gathered from his short treatise on Alankāra, we wish to state a few words on the established rule of procedure of Sanskrit scholars and summarise the arguments put forth by us in accordance with the rule. There is no necessity for these. But the recent developments of the Dandin-Bhāmaha controversy prompt us to make clear some of the arguments briefly put forth by us and avoid all room for misunderstanding.

Sanskrit scholars have found it convenient to classify evidences under four heads. These are *Spashtalinga*, or those that are of a distinct character, *Aspashtalinga* or those that are of indistinct mark, *Ubhayasādhana* or those that possess the characteristics common to both sides of a controversy and *Pratipakshasādhana* or those that are the means for proving the opposite side. In all doubtful cases of inference, only those conclusions which have the support of all the four kinds of evidences shall have to be deemed valid. Let us therefore see how far the different kinds of evidences put forth in the controversy answer to the above rule of procedure and justify the conclusions derivable therefrom.

The evidences in favour of Bhāmaha that are classable under *Spashtalinga* are that Bhāmaha is mentioned by name by Anandavardhana and Udbhata of the 9th and 8th centuries and that the words of Bhāmaha are found

quoted by Vāmana and Bhatti of the 7th and 8th centuries. Though the quotation by Vāmana of Bhamaha's words **सानङ्गं मानभङ्गुरम्** in illustration of *Mahākavīpratyoga*, is undoubtedly an indisputable evidence in favour of Bhāmaha, a doubt has been raised by some with reference to the other quotation pointed out in Bhattikāvya. But the doubt raised, considered by itself independently of the question of Bhāmaha at issue, has no ground to stand upon. Bhāmaha in defining the style of a *kāvya* lays down that it should be simple and intelligible even unto women and boys and that it should not need the help of a commentary for becoming understood by ordinary run of readers. Consequently the stanza in question does not appear to be a forced quotation in Bhāmaha, but is natural and sits aptly in the context in which it is used. On the other hand in the end of the Bhattikāvya it is not so placed. Bhatti writes a stiff *kāvya* to illustrate rare grammatical forms and usages of words and largely employs the ornate style of composition condemned by Bhāmaha and other standard writers on *Alaṅkāra*. He is therefore, obliged to violate the standard of style prescribed by his predecessors and accepted by him. He may, consequently, be said to feel the necessity for an apology at the close of his work for the style unavoidably employed by him in his treatise. Also, he might be taken to naturally tender that apology by employing the words of a standard author held in regard by him and show that he is not able to keep to the conditions laid down by those words. This he is found to do by the dextrous change of a word at the end of Bhāmaha's stanza referring to these conditions, and the use of the same to serve his own purposes. The stanza as cited by Bhatti does not run smooth to the end and has no context in the place where it occurs that would naturally call for the words

employed by the author. It is therefore evidently not an original stanza of his. But it is found in Bhāmaha. Bhāmaha whose vow is not to touch the garland used and thrown out by another, and who proudly calls his 400 verses so many elephants in rut and says they are his own, and whose honesty is visible throughout his little work in his mention of the names of the authors or works to whom he has occasion to refer, could not have borrowed it from another without acknowledgment. To say so would be casting reflection on his merit as a poet. Taking all these into consideration, as also the wide gulf that might be seen to exist between Bhāmaha, the *Prāchīna*, known only in association with authors not known to our time—and Kālidāsa, Bhatti, and such others well known to us, we are of opinion that beyond all question the last stanza of Bhatti is an adaptation from Bhāmaha's original.

Fortunately for us the same stanza is also quoted by another under almost the same circumstances, but clearly acknowledged by him to be Bhamaha's. Srivatsānka Misra in his introduction to *Yamakarātṇākara* (I-33) says that the Yamaka style is a stiff one and that the trouble of understanding the sense is apt to make one forget the beauty of *rasa*. He then goes on to say that Bhāmaha has prohibited such compositions by saying that they are difficult of understanding for persons of small calibre and quotes the stanza in question (II-20). No better proof could be had than the words of an eminent Southern writer of the 10th century who has ascribed this stanza to Bhāmaha and not to Bhatti.

Under the *Aspashtalinga* class of evidence we may place all such reference in the work of Bhāmaha itself

काव्यान्वयि यदी भानि व्याख्यागम्यानि शास्त्रवत्
उत्सवः सुधियामेव हन्त दुर्मेवसो हताः ॥ II—20)

which may be said to furnish directly or indirectly some clue for inferring the date of Bhāmaha. His reference to the moving earth, to the Prākṛita and Apabramsa languages as mediums for the writing of prose narratives and popular tales, and to a Nyāsakāra, Padakāra and Ishti, his allusion to the secret entrance of Chāṇakya into the palace of Nanda, his condemnation of the doctrines of Buddhism, his partiality for the Vedic and Puranic theology, his advocacy of the ritualistic school of Vedānta, his familiarity with the works of authors of a long forgotten age, and the incidents of a remote period, his ignorance of the early writers like Kālidāsa that are familiar to us, are all notable under this class of evidence. Each one of them was made to contribute, though indirectly, its own quota for determining the time of Bhāmaha. Many more, like his disapproval of the ascription by others of the function of messenger to inanimate objects such as cloud, wind, &c, and non-intelligent animals such as swan, bees, sparrow, &c, might also be pointed out as enriching his work.

Of these the Nyāsakāra of Pāṇini referred to by him was of some contention. To this we pointed out that the author of Kāsika Vivarana Panchika is not mentionable as a Nyāsakāra of Pāṇini. Besides there is very little probability that a compound of the kind of Vritrahanta should have been chosen by a Jain writer for illustrating a sūtra of Pāṇini unless the compound happened to be an old one employed by previous authorities for the purpose. It was also shown that the identification of Bhāmaha's Nyāsakāra with the author of Kāsika Vivarana Panchika will be as absurd as that of identifying his Padakara with Haradatta the author of Padmanjari and that this will be more so when it is seen that Bhāmaha couples Nyāsakāra and Padakāra with Ishti and similar others. We may as well take advantage of his reference to clouds,

bees, &c., as messengers and say that these are undoubted references to Kālidāsa's Meghādhūta and such other later works. Before we could think of this we may better deny Rāmāyana and Mahābhārata as ancient Hindu Epics and treat of Aśmakavamsa and Ratnāharana Kāvya as cited by Bhāmaha as later imitations of Raghuvamsa and Jānakiharana whose authors were unknown to Bhāmaha. We showed from other considerations that even the real Nyāsakāra, Puṣyapāda Jinendra Buddhi of the fifth century, could not have been the Nyāsakāra of Pāṇini referred to by Bhāmaha. For, the mention by him of Akhyāyikas and Kathas written in Prākṛita and Apabramsa languages under kāvyas and the non-mention of such Prākṛita Mahākāvya as the Setubandha of Pravarasena, his non-reference to Kālidāsa and other early writers' works but reference to works of unknown early authors, and his familiar knowledge of the doctrine of moving earth were all seen to indicate that Bhāmaha was much earlier than the fifth century.

On the other hand his detailed knowledge of the incidents of King Vatsa's life so as to indicate his familiarity with an earlier and original source of the popular stories current about such personages, his commonness in the knowledge of some of these incidents with the ancient dramatist Bhāsa, his unique reference to the memorable incident in the court of King Nanda, along with other such references are found to limit Bhāmaha's time on its broader side. We will briefly refer to one other reference in Bhāmaha on which we did not lay much stress before. Bhāmaha in classifying Kāvya according to languages known to his time for the writing of Kāvya mentions only these three—Sanskṛita, Prākṛita and Apabramsa (1-16). Just as Prākṛita was a corrupt form of Sanskrit,

संस्कृतं प्राकृतं अपभ्रंश इति त्रिधा I—16.⁹

Apabramsa was a corrupt form of Prakṛita spoken only by a certain class of villagers. In the Brihatkatha, Guṇāḍya of Sātavahana's court becoming defeated in a bet with his co-minister, Yaśovarman, in the matter of educating the king in Sanskrit within six months, takes the vow of not speaking any of the languages spoken by the people of the land. These languages are specified therein as Samskrita, Prākṛita and Apabramsa. In pursuance of this vow, Guṇāḍya is said to have adopted the new language of the Bhūtas and written in it his Katha. This language though at first condemned by the court of Sātavahana as a dialect of the Pisāchas, emotionless (Nirasa) and unfit for human speech, came to be subsequently recognised by the court on account of the valuable contents of the Katha and was handed down to the later times as the Paisāchi Bhāṣha. This incident taken in conjunction with the mention of only three languages by Bhāmaha may be taken to furnish an additional clue for inferring his time. This may be taken to show that at Bhāmaha's time, the three languages known to Guṇāḍya's time were the only languages still in currency and that the six Bhāṣhas known to us were much latter developments and transformations. He should have therefore lived at a time which is not later than the time of Guṇāḍya and his contemporaries, when Sauraseni and such other offshoots of Prākṛita were not deemed recognised languages fit to be used for standard works. Some of the above points may at first sight appear to be trivial. But they, when read in connection with the question before us, are sure to serve as milestones in the region of cloud.

The remaining class of evidences require a side other than the one dealt with and the balancing of the evidences between the two. In the case in question more than one

person has been put forth into the field in opposition to Bhāmaha. Dandin as the most important of them all will be considered first. Many points may be said to be common between Bhāmaha and Dandin. Both of them are classic writers on Alankāra. They are the pioneers as it were, of two rival schools which we distinguished as the northern and the southern schools or the schools of Arthā and Sabdachitras. Most of the later writers on Alankāra are known to be indebted to one or the other of them. Ancient scholars have chalked out a certain method for the scientific treatment of the subject, and all writers have tried to keep to it religiously from very early times. The European orientalisists have also pointed out that in all histories of literature there is such a thing as the evolution of style and the different stages of its development. We will add that this evolution should be treated as occurring in cycles. At the commencement the literary style, as in everything else, is apt to be natural and simple. As human ingenuity advances and experience and variety gather this aptitude gets into the shade leaving the foreground to the more complicated style of imitation and artificiality until the same is forced once again to revert to the original state. We shall see how our authors fare when tested with the above criterion as to their comparative claims to priority.

The method of treatment of the ancients is to divide the subject of *alankāra* into five topics and devote a chapter to each one of them. They are (1) the *Kāvya-sarira* or the body of *Kāvya* in which the *alankāras* are incorporated, (2) the *alankāra* or figures of speech which are subdivisible into *Sabda*, *Artha*, and *Sabdārtha*, (3) *Guna* and *Dosha* or the inherent merit of *Rasa* and the fault of composition as also the loss of *Rasa*, (4) *Tarka* or logical propriety, and (5) *Vyākaraṇa* or

grammatical accuracy. Bhāmaha will be seen to strictly adhere to this classification and devote a chapter to each one of the topics. On the other hand Dandin is not found to do so. He is clearly opposed to the northern school of Arthachitra and differs from them in many of their views. While he devotes a chapter to Kāvyaśarira and another to Alankāra he introduces a special third chapter on Sabdālankāras which in others only forms a subsidiary part of Alankāras, and disposes of both the Gunas and Doshas in a few verses in the end. According to him Guna is nothing more than the absence of Dosha or fault in composition and it is therefore the quality of being faultless in composition. While, as an exponent of Sabdachitra, he should have naturally paid attention to Vyākaraṇa and the Doshas bearing on it, he is characterised by the silent omission of the same. On the other hand when he is unavoidably reminded of the Doshas resulting from defective logic he tries to evade the Nyāyaprakaraṇa with the apologetic remark that the questions bearing on *Pratijñā*, *Hetu* and *Dṛṣṭānta* are difficult to comprehend.

The gulf between the method of treatment pursued by the two is thus very wide. The comparison of these two authors of rival schools will be facilitated by taking the help of a third author as occupying a position midway between the two. For this purpose we select Vāmana, the author of Alankārasūtras. The date of Dandin is still an open question. Some place him in the 6th century anterior to Vāmana and others in the 8th century posterior to the same. However this may be, Vāmana will be seen to occupy juxtaposition with Dandin of the southern school in the matter of the contents of his work. We are inclined to ascribe to Dandin the latter date or the time of the first king of the

Rāshtrakūṭa family. Leaving this apart Vāmana of the northern school may be seen to follow Bhāmaha closely in his treatment of the subject. He omits Nyāya and devotes a separate chapter to each one of the other topics; and unlike Dandin includes Sabdālankāra in the general chapter on Alankāra. For omitting Nyāya he is also found to make the remark that it is difficult of comprehension; but at the same time he adds that others before him may be consulted for a full treatment of the subject. If Dandin were to be made Vāmana's authority for this portion of his remark referring to Nyāya as difficult of comprehension, who could have been the author who is pointed out as having treated the subject fully? Who then is the authority of Dandin himself for his omission of the same? And who forced him to the apology tendered by him? So long as others are not able to supply the gap so as to answer all these questions satisfactorily, we are at liberty to suggest that Vāmana should have had Bhāmaha in view when he wrote his work on Alankāra, and Dandin Vāmana and his school. Bhāmaha deals fully with Vyākaraṇa and Nyāya in separate chapters and supplies the place of the author presupposed by Vāmana and at the same time justifies the apology tendered both by Vāmana and Dandin. Even if Dandin of the southern school is not later than Vāmana the cause of his apology should have been much earlier than himself and cannot but point to Bhāmaha, the ideal of the Northern school.

(To be continued) °

THE GOSPEL OF LIFE.**I**

The various nations of the world form an organic whole. The whole universe is the body of God, and we are all but parts of that Divine organism. No nation ought to work for its individual amelioration at the expense of other nations. Our goal should be that each nation should become perfect and work harmoniously with other nations, like the various limbs of the body. This is true nationalism, which is nothing but national perfection. This is best brought about by organizing national councils, both in villages and in the different wards of towns to educate people in matters, religious, social and political, affecting their welfare, to advance on modern lines, their material condition, both agricultural and industrial and to manage all their common affairs themselves. All friends of our country, who have our religious, social and political progress at heart must co-operate, in this matter. The goal of religion is the Fatherhood of God, of sociology, the Brotherhood of man and the Sisterhood of woman; and of politics the Universal federation of the various nations of the world. We must educate man and woman alike, of course, in consonance with their respective functions in life. We must marry boys and girls after they attain the age of majority. We must remarry young widows, at least just like young widowers, who cannot be induced to lead the life of celibacy. We must for the present fuse together by marriage, the various sub-castes of the main-castes, as well as the various sections of other peoples. Our goal in this reform must be intermarriage between all

vegetarians. We must interdine with all peoples of vegetarian food prepared in the long run, by any vegetarian, who is physically clean. Vegetarianism must be the goal of all. We must encourage foreign travel and readmission of converts to other religions by admitting them in society, when they wish to return to it. We must be humanitarian in our treatment of the so-called lower classes. We must practise in life brotherhood among the different peoples of the world. Unless our society improves, there can be no real progress in other directions. Politics is but an integral part of sociology, which in its turn must be based on religion. The true gospel of life is the realisation of the unity of All. The gospel of life should be based on religion and science, which both teach the Unity of All. It is the realization of the unity of All that lies at the root of all human happiness, individual, domestic, social, national, international and spiritual. The various peoples must feel that they are members of a universal brotherhood. True sociology and politics must be based on the eternal verities of Religion. Love, which is based on unity, not hatred, based on difference, must rule the thoughts, the words and the actions of all human beings. If the commandments of God and the teachings of the great Prophets of the world are but acted on in life, the world will not be the veritable Hell that it now is, but will be a real Heaven. May every true son of God work honestly and do his very best to bring about this devout consummation. A. U. M. ! The letters A, U and M which represent the first, the middle and the last sounds, which are uttered respectively with mouth open, with mouth half open and half shut and with mouth shut and which are pronounced as A the first U and M in the word "vacuum," symbolize matter, spirit and the

one Absolute Reality of which they are the two inseparable aspects, while the whole syllable A U M pronounced as Om represents the Unity of All A U M. May we realize the Unity of All. Hail! Mother! May we, thy children realize our Universal Brotherhood.

II

The Gospel of Life is the gospel of religion as well as Religio-scientific Philosophy which comprises the Religion of Science, the Science of Religion, Religio-scientific Sociology and the sacred word Aum.

III

Religion—the word of God, which ought to unify men, has all along divided man from man. Religion and Science have also been at war. Sociology and Politics have consequently suffered. The world's religions are seven—Hinduism, Buddhism, Jainism, Sikhism, Islam, Zoroastrianism and Christianity. The adherents of all these religions agree in their fundamental doctrines though they differ in details. There is but one Absolute Reality. From the Absolute comes forth God, in whom the qualities of Existence, Consciousness and Bliss appear. God has the two inseparable phases of spirit and matter. The three qualities of God are reflected in the individual soul as Desire, Wisdom and Activity and in matter as Inertia, Mobility and Rythm. The Individual soul is bound to the wheel of births and deaths by attachment and by the ignorance of the unity of All. This wheel revolves in three worlds, the Physical, the Desire and the Mental. Every one reaps the fruits of his actions here, in the two worlds above, in bodies corresponding to the same and is born again in this world, until attachment to these three worlds ceases and the unity of All is realised. There

are three states of consciousness corresponding to these three worlds viz. Waking, Super-waking and Deep sleep Consciousness. The realisation of the unity of All brings about disattachment and leads to Salvation. This realization is At-one-ment. This is the vision of the union of the many seen in the One. The cycle of evolution is composed of two arcs, the descending and the ascending, the descent of spirit into matter and its subsequent ascent. These are called the paths of forth-going and return or differentiation and unification. Desire on the path of forth-going becomes Devotion to the Supreme and renunciation of the worldly on the path of return. Knowledge of the Many becomes the wisdom of the one and Discrimination now not between object and object but between the Real and the Unreal Activity for objects becomes sacrifice. Thus we have the at-one-ment of Renunciation, Discrimination and Sacrifice. These are the three paths suited to the temperament of each man and all the three finally blend into one for though triplicity is marked everywhere in the universe there is unity behind it. Consciousness has been unfolding in the past through the mineral, the vegetable, the animal and the human kingdoms. Science of at-one-ment is intended to hasten the unfolding of human consciousness into the super-human. This science is possible only because the laws of the unfolding of consciousness in the universe and in the individual self are the same. The out-going mind has to be made one-pointed to allow the Higher Consciousness to flow into it. This is done by constantly thinking of the Unity of All. The physical body must be purified by taking rhythmic food, the Desire body must be purified by right desire, and the mental body must be purified by right thought. He who so purifies his bodies and gets higher consciousness by one pointedness

of mind realises God finally. He realises himself as God. Sociology must recognize not only the evolution or growth of environment as taught by science but also the unfolding of the self within, which acts on the environment. Society must be based on Brotherhood and it must be moulded on the model of the family. Politics is fourfold. individual, Municipal National and International. Individual politics consists in the development of the individual character and this lies at the root of all politics. He who has become thorough in Individual politics will be fit for Municipal politics which consists in the disinterested service rendered by the individual to his neighbours in the surrounding locality. He who trains himself in both Individual and Municipal politics will be fit for National Politics. The affairs of the nation must be guided by those who have been trained in Individual and Municipal Politics. International politics must be guided by a Council of the best men of all nations. Sociology and Politics based on true religion will be more enduring and more beneficial than if they are divorced from Religion. Religion alike with Science sees the One behind the Many. Such in brief is the Gospel of Religion, the synthesis of Religion, Science Sociology and Politics.

N. K. R.

THE GOAL OF ALL EFFORT—PEACE.

Awaiting us on the farther side of all effort is the great goal to which achievement leads,—realization of Self. There are depths of power within us that we have not as yet touched; there are enormous energies of soul with which we have not as yet grappled. It is not true that we are weak as we have been declaring ourselves to be; it is not true, absolutely, that you are bound. We are free; freedom is a condition of the mind which has sensed the soul; bondage, also, is a condition of the mind. Have we that strength to believe in ourselves? Then, freedom is surely ours. Have we that faith which can remove mountains? Then ours shall be the realization of the integrity of truth to which all efforts at reaching the goal lead,—for the goal is that.

There is no stopping the onward progress of the soul. We may rebel against this course of progress; we may, not understanding the value of certain circumstances in developing our nature, cry bitterly against them, but we must go on. There is no stopping. And this assurance of progress is the satisfaction of those that strive. There is hope for us because all the forces of nature are with us. Nature is not bondage, provided we link ourselves to the right side of the current. It is essential for us to struggle for mastery over the retrogressive impulse, striving to join all our forces of soul towards the divine consciousness to which such striving leads. We must patiently and persistently move on not caring for the results; moving on and on being anxious only for the next step forward. The true hero is he who reckons not the number of obstacles overcome, but, is

prepared with constantly renewed vigor to go on pressing with valiant heart against all untowards circumstances. There can be no defeat for him who is sure of victory and he, indeed, is sure of victory who has gained the victory over indecisions of mind that would lead him from the purpose in view. His is the victory whose determination is set, who is bent with adamant inflexibility to conquer in the struggle.

And the end of this struggle is peace,—the goal of all effort. Our hearts wander here and there, never satisfied, ever seeking. Restless is the mind, travelling from this position to that, always wavering, always undecided. Happy he who has learned the secret of curbing that vagabond, the mind, and setting it alight and purposeful. Whose is the conquest? His who, striving with might and main, against all the odds the universe may impose goes to the struggle with light heart and firm will.

There are many who hold that life is real, that life is so attracting, that the world holds out innumerable pleasures and treasures for him who will seek them out, but the soul of man sees higher things, dreams higher dreams than that dreamed by the worldly. There are flights of vision beyond those perceived, and the sage struggles to attain the Great Vision. He who has centered his entire mind upon any object must learn, somewhere and in the fulness of time, the folly of his pursuit. No object can forever chain the mind, for the result of attachment is pain, and pain is the judge and the executioner in every experience, teaching the soul that nothing but its Self can satisfy it completely, and that all this search and struggle is vain.

The will of man is unconquerable when it is fixed in the soul. The will of man is the greatest force in the universe when the mind realizes the means and ways of

its arousing. The mind is the greatest instrument we have for the attainment of the goal of all Self-knowledge. This mind is the medium through which we, the Soul, give expression to our nature. The mind individualizes us, and therefore with the perfect development of all the energies of the mind we can rightfully hope to create within us a worthy servant who shall do efficiently and with joy all the great work of the soul in nature. The aim that we must always have before us is this complete development. Education is more than mere book-training. It is a training of all the faculties we possess, whether of mind, or heart. It is a training, entire and perfect, of the nature we are endowed with. There are many tendencies with which we have come into this world, many faculties that we possess superior, perhaps, to those our fellow-man enjoys, and for that reason we must develop ourselves,—to be perfect instruments for genuine service.

The goal of all effort, the end of all development, is not after all, personal. It should be impersonal, and whenever a person trains all the faculties of the mind and the heart for purely selfish motives, such training cannot be said to have the inspiration of the soul behind it. It is this ego, this false individuality, this undeveloped personality that we must overwhelm through the effulgence and the power of the soul in us. It is the soul we are seeking to manifest in all spiritual endeavours and as the soul is essentially free in essence from the claims and the bondages of the world, so also should the ego which hopes to manifest the soul be free from all taints of that selfishness which makes for worldliness and for the world. The world of nature is not our foe; our foe is that misrepresentation of the world of nature we have within our own minds, for we find that with education the horizon changes, the world broadens in sympathies and extent;

it becomes the marshalling ground for the servants of God. In every age, by the glory of some sage, the world is transformed; so Christ transformed it; so did Buddha, and with such transformation momentous spiritual forces are born that generate a new order of things, regenerating the whole form of human society. Therefore, we must alter our conceptions of the world of nature, knowing nature to be our friend, ready with all forces to assist us in the upward ascent of soul. We are marching through this world, the king of nature. Nature is subject to us. Heretofore, however, we have been stumbling along the paths, subservient to nature at every turn. Boldness is demanded of us if we would conquer in the fields of life. Moments of depression come whilst sojourning on the great path, but these go again, so it is always necessary to bear equanimity of soul, to be cheerful under seeming trials, just as if they were great pleasures and great victories. We may often make great mistakes, losing ourselves from the path; we may make grave errors of judgment and discrimination, but that should not deter us.

For always aglow within us is the unextinguishable fires of divine life. Nothing can exhaust them. Their light illumines all path. It is by their light that we travel on the path. Now and then great clouds of ignorance and indiscrimination of mind gather, but they, too, must disperse, leaving way for the light to penetrate into the thickness of the world and disperse its shadows and again make light and life for the weary in soul. All hail to those lights of God!

The man who is valiant in soul, who cares neither for life nor for death, whose entire mind is centered on that which comes as life death, he, indeed, wins the goal for which all are striving, for he has denied the universe's

importance to predominate over the Self of him, the Self which he has come to know and realize. His valiant nature is based upon a sublime consciousness of the nothingness of the worldly dream as compared with the Infinite One, who is surrounded neither by life, nor encompassed by death. Nothing can soil the purity of That which has neither beginning, nor end, which cannot be burned by fire, nor destroyed by water, which the air cannot dry, nor the sword pierce, as it is written in The Song Celestial of India. The seer has seen the truth which can no longer be clouded, for him, by veils of ignorance and illusion.

Success is for those who struggle and who are free; it is for those whose quest is beyond pettiness. Happiness is for those who can conquer; power is for those who can command; position is for those who can exercise authority, and Peace is for those who can go beyond the search for happiness, for power and for position. Name and fame are the great attractions; to go beyond signifies and is equal to a going beyond the usual bounds of life. Those who have seen the Self within their souls, how can they be bound by such baubles; how can they give their all in all for a few trinkets of worldly approval, a few things that the world holds great? Satisfaction can only come to the soul when it realizes that it is superior to any wants of the mind, that it is not bound down, that it requires nothing, that it stands in need only of Self-manifestation, and that in the due course of its own timings this Self-manifestation must come about. It is not the soul which is limited, but the ignorant mind which knows not how to break the bonds that bind it to this realm of things. Did it but know the great life of the soul, it would speed thitherwards.

The goal of all effort is beyond all effort; it is the

culmination of all righteous effort; it is the silencing, thenceforth, for all desire; it is the be-all and the end-all.

It is difficult to know the paths that lead to truth, and difficult is the treading of those paths even after they have been found out. But with courage one can command all. The man who is in desperate earnest after the goal attains the same; the man whose purpose is set high and fast, he wins the end in view. It all depends on the amount of sincerity we can draw upon; it all depends on the amount of real integrity of truth we are capable of putting into forms of realization. Again, and especially, it all depends whether or not we can have that consciousness of our own power by which we can move mountains, for such faith we must have.

F. J. ALEXANDER.

THE LIFE AND POLEMICS OF ŚĀṆKARĀCHARYA.

(Continued from page 221)

"It may be urged that the text 'How can this.....' signifies that the purpose of the ĀTMAN'S entering the body as Jīva can only be the guiding of the functions of the limbs, senses, and the like, and there can be none else. It is not so, for there exists another purpose

The purpose of
Ātman in the
body.

too which is of the nature of Ātmabodha (f) through an exact understanding of PARAMĀTMAN, who has thus entered the

body who propels the action of the body, senses, etc., who is quite distinct from the body and the senses, who has obtained the nature of Jīva submitting Himself to the officious assistance accorded to by Māyā

How the 'condi-
tion of Jīva arises.

immediately with his entering of it, and who is described as possessing the attributes of Reality, Knowledge, and Eternity. If through

a thorough knowledge of such PARAMĀTMAN by conceiving the idea of non-dualism, the mind is absorbed

The ultimate
of the mind.

in the ĀTMAN, the idea that "BRAHMA is only One Entity and there is not a

second" (g) and "in the whole cosmos there is nothing distinct from it" (h), and the idea of non-dualism firmly establish themselves. The following are some of the Śāstraic descriptions:

" 'I am He' (i)

(f) The knowledge of ĀTMAN.

(g) Chhāṇḍogya U. VI, ii, 1.

(h) Bṛihadāraṇyaka U. IV, iv, 19.

(i) Iśāvāsya U.

" 'He who knows that all is ĀTMAN exists everywhere, both in this world and elsewhere, and remains perfect all round'.

" 'By knowing Him alone he attains a state where no death can disturb him, and there is no other path to the final emancipation' (j).

" 'A knower of BRAHMAN attains the Unsurpassed' (k).

"Then that PARAMĒSVARA(l) 'pierced this very region and got in through that opening'(m). The very region means the middle portion of the head where there is a juncture of the bones on the upper portion of the skull, and pierced means made an opening. Then characterized by action, knowledge, and force he entered inside the body through openings suited to those qualities. As the entrance of ĀTMAN characterized by the powers of perception is through the middle part of the head, so there is an excessive collection of sensory organs in the head; and as the entrance of Him characterized by the powers of action and force is through the foot, there is an excessive collection of active organs in the region below the neck(n). Details of this fact are given exhaustively in our works(o)."

Account for the sensory organs being found in the head.

(j) Śvetāśvatara U. III, 8.

(k) Taittirīya II, i, 1.

(l) PARAMĀTMAN is referred to as Īvara here inasmuch as it being the creation affair, he has got Guṇa.

(m) Aitareya U.

(n) A good suggestion for a speculative scientist.

(o) Vide the beginning of Bhāṣya to Bahvrichopaniṣad.

The disciple being thus spoken to prostrated before the feet of the preceptor, understood his own real nature, and became happy. In the same way many disciples through the light of teachings of the Blessed Guru, became perfect masters of all kinds of learning. The world

became full of hundreds, thousands, hundreds of thousands, and tens of millions of worthy disciples who had all taken to the path of Śuddha Advaita. They were devoted to the line of righteous conduct taught encouragingly by the Vedas, Dharmaśāstras, Itihāsas ('ancient anecdotes'), and the like, and attended to the performance of five Yajñas(p) and a diligent performance of the worship of five deities.

A Brāhmaṇa moving through the unsurpassed path of Pañcha Yajña ('five sacrifices') should worship the five deities ĀDITYA ('the Sun-god') AMBĪKĀ ('SIVA's consort')(q), VISHṆU ('the god of protection')(r), GAṆAPATĪ ('the god, removing obstacles'), and MAHEŚVARA(s) ('SIVA'). A Brāhmaṇa should worship these five deities and he must attentively perform the five sacrifices every day. The deeds one does should respectfully be made over to BRAHMAN for He indeed, is the Highest intimately pervading every deity(t).

For one who can meditatively contemplate upon that, for him who considers Himself intimately pervading

(p) Vide YĀJÑAVALKYA I. 102. They are offering food to the living beings, the manes, the gods, BRAHMA, and men.

(q) Literally, the mother.

(r) Literally, one who pervades all.

(s) Literally, the Highest Lord.

(t) The original has Brahmārpaṇa ('offering to BRAHMAN') and means an offering of everything, the deed or the

every living being, for him who considers his own self the ĀTMAN for the exposition of which so many Śāstras have been systematized, for him whose splendour extends to all, and for him whose self has become pure Advaita, they opine that no outward worship of the nature prescribed is necessary. When one is possessed of the fire of knowledge and when all his sense of dualism has been reduced, no result of action adheres to the man. That sense of regarding, as a general rule, by one that his body and the like are one's own is the result of ignorance on the part living beings, and so long as that state lasts there should be an injunction of following the Karmas ('deeds') (u). One should not mind the Karmas that are desirable because of certain results they bring to the performer, but without fail should he attend to Karmas that are binding on every individual. It is only through the obligatory deeds that the Highest Lord is propitiated and confers on the doer the exceedingly sharp knowledge of Advaita and it is through that that man is emancipated. When the result of Karma that naturally falls to

doer, to the Lord. It is of four kinds: (1) When a gift or any such thing is to be made, it is to regard that the thing which is being given away in gift was given by BRAHMAN, it is BRAHMAN that is offering it, and it is BRAHMAN alone that is being offered too. (2) It is to regard that one's own self is not the doer, but it is BRAHMAN. (3) It is to perform a thing consciously aware that BRAHMAN is propitiated by that deed. (4) It is to renounce the merits of all the deeds in favour of BRAHMAN, and this, however, is the best form of the offering. *Vide Kūrma Purāṇa: Ch. IV.*

(u) Karmas are partly Saṃskaras ('purificatory ceremony') and partly actions adding to one's spiritual

the enduring lot of living beings has all been reduced, then one, whether here or in the next world, is of the same kind, and, therefore, the very throwing off of the body the scholars of the Veḍa point out as the high emancipation. Here is the text of Śruti:

"His lives(v) do not ebb out, but are absorbed while here alone."(w).

Where Advaita takes firm root, that country is fostering of virtue, and those to whom a visit to it is most precious are beyond all doubt liberated from the turmoil of the worldly concerns. Those silly people that are still doomed to misery cavil Advaita and pave their own way for hell as those that speak ill of their own mothers do.

advancement. *First* therefore pregnancy ceremonies for the reacting of defects consequent upon the seed and the womb; *secondly* there are essential Saṃskāras up to Upanayana or the birth to the intellectual world; *thirdly*, there are ceremonies connected with his study and attainments; *fourthly* the deeds he has to do as a householder; and *fifthly*, certain personal merits such as universal compassion and the like. It may be noticed here that a man's life is divided into three parts—single, family, and universal, the last being immensely superior to the public life of modern days. It begins with one's Upanayana and grows step by step. All these put together are forty eight in number, and for an exhaustive enumeration *vide GAUṢAMA'S Dharmasūtra VIII, 14—22.*

(v) Notice the plural. Lives are said to be five, a cessation of all of which is death.

(w) Bṛihadāraṇyaka U. I, V, iv, 6.

Thus in a manifold manner, having rendered a number of disciples blessed, the all-knowing, blessed, SANKARACHARYA of worshipful memory embraced the Paramahansa order (x) of Sannyāsa while his eighth year was still lasting at the masterly advice of Śrīmat Govinda Yogindra (y).

(Query): Well, there are fourfold Āśramas to Brāhmanas, the Brahmacharya and the rest. Even so runs the Śruti:

"One should complete Brahmacharya and become a householder; after he has run the course of a householder's life he should become a hermit of the forest; and

(x) There are six orders of Sannyāsins the last of them Turiyāṭīṭa and Avadhūṭa orders being most rare. Hence the Paramahansa is the known but one.

(y) It may not be uninteresting to note here the story as tradition gives in connection with this great person. It appears that the spirit of GAUDAPĀDA taught him every branch of learning even without allowing him to sleep, and as his memory was well nigh exhausted he seems to have taken down the Mahābhāṣya on leaves and bade farewell to his spirit teacher. He then seems to have gone on towards Ujjain, where too much exhausted he fell asleep on the verandah of a certain house keeping the bundle of leaves close to his head. The house, however, happened to be the one of a dancing girl who had much court influence. Her daughter fell in love with this scholar, and all the court influence of the mother had to be brought into play to bring about their union. One of the ministers of the state, a Brāhmaṇa, gave his daughter in marriage to him, the king himself his only daughter, a rich merchant of the city his daughter following suit, and dancing girl her daughter. Thus the scholar

when he has lived as a hermit of the forest he should then embrace Sannyāsa" (z).

If through an embracing of these Āśramas in succession the functions are discharged in exactly the way in which they are laid down, then certainly the Final Emancipation is secured through these very ones. But how is it that, in defiance of this gradation, Sannyāsa was embraced by the worshipped ĀCHĀRYA from Brahmacharya alone, and even there regardless of Kutichaka (a) and other orders, the very Paramahansa order alone?

(Answer): Well it is thus answered: What is said is

Vairāgya is the essential thing for Sannyāsa.

not admissible, for while the Āśramas of Brahmacharya or any other is lasting, then from that very one where Vairāgya ('non-attachment') is produced one can

embrace Sannyāsa. For says the Śruti:

had four wives one from each Varṇa ('fundamental class'). His Śūdra wife first presented him with a child. BHARTṚHARI his Vaiśya wife BHARTI, his Kṣhatriya wife the great VIKRAMĀDITYA and his Brahmin wife VARARUCHI. Being tired of married life, the scholar seems to have embraced Sannyāsa, after which incident, his son BHARTṚHARI who received from his mother the bundle of leaves as the most precious heritage is said to have written his famous Kroda Paṭras and a commentary of his own on the whole work. If there is anything to corroborate this folklore, then surely ŚANKARĀCHĀRYA was VIKRAMĀDITYA'S contemporary.

It is a curious fact to notice that there is no mention even here of the crocodile incident given by VIDYĀRĀYA. We shall leave the discussion to the world.

(z) JĀBALA U.

(a) The other regarding is kutichara, one maintained by the food the son gives.

"Or in other cases, one may embrace Sannyāsa from Brahmacharya alone, or even from the householder's condition, or from that of a hermit. Also though he has not finished the vows of a Brahmachārin or even if he is an Uṣannāgni ('one who has no fire') on the every day on which non-attachment arises he may become a Sannyāsin" (b).

For Kutīchaka and other orders the nature of the object for which Paramahamsas alone are entitled to is disallowed. The Blessed ĀCHĀRYA who was a perfect adept in investing BARAHMAN, who had an inner sense free from even the very trace of dualism, and who was in fact, all knowing, chose the very order of Paramahamsa, and thus there is nothing objectionable here.

Why he chose
the Paramahamsa
order.

(b) Jābala. U.

(To be Continued)

BASU'S MARRIAGE BILL.

An interesting chapter in the history of British Rule in India relates to the legislation the British Government has undertaken to reform certain social practices which came to be felt by as evils of a rather acute form some years after the establishment of British rule. The suppression of *Sati*, the *Lex Loci* Act, the Widow marriage Act, the Special marriage Act of 1872, the Age of consent Act, the jurisdiction of British Indian courts in matters of Hindu Law and usage, and the indirect influence of British administrative Regulations and Criminal and Civil laws generally in social life,—these viewed together give a picture of Indian society slowly but steadily changing under the strong and powerful impulse of a foreign domination. The changes effected indirectly in the internal economy of Indian Society are not less interesting than those in the material and political condition of the people. We propose to explain here the principles of the Special Marriage Bill introduced into the viceregal council by the Hon. Bhupendra Nath Basu.

The year 1832 saw the passing away of Raja Ram Mohan Roy,—one of the makers of Modern India. The religious reform that he inaugurated, met the religious needs of a class of men who felt the inadequacy of Hinduism as it was interpreted by the Pandits and Purohīts of that time and as it was embodied in customs and rituals. At the same time it offered freedom from the repressive influence of the priests in matters social, which were becoming increasingly complex owing to contact with a foreign civilisation. • Of the two great social institutions, the institution of property and

the institution of marriage, the institution of marriage is more easily affected by social contact with foreign races. In India this happened. The freedom from rituals in religion and from the restrictions of caste in social matters which the eclecticism of Brahmo Samaj gave to its followers created a schism in Hindu Society. The Hindu conception of marriage was secularised. According to Brahmo teachings caste could not stand in the way of Brahmos of two different communities marrying. But Hindu law and usage which took a different view of marriage would not recognise such a marriage. The position of government in this matter is described by Sir James Fitz James Stephen in the following terms:—By recognising the existence of the Hindu religion as a personal law on this matter of marriage, I think we have contracted an obligation to enforce its provisions in its entirety upon those who choose to live under them, just as we have, by establishing the general principles of religious freedom, contracted a further obligation to protect any one who chooses to leave the Hindu religion against injury for having done so, and to provide him with institutions recognised by law and suitable to his peculiar position "Legislation became a necessity. The legislature said to the Brahma. "Be a Hindu or not as you please; but be one thing or the other, and do not ask us to undertake the impossible task of constructing some compromise between Hinduism and non-Hinduism which will enable you to evade the necessity of knowing your own mind" When once the Brahma made up their mind to reject the form of marriage provided in the Hindu law, the state felt itself bound to give a legal recognition to the form of form which the new community chose to adopt. The Special Marriage Act III of 1872 was

therefore passed. Under this Act, Sir James Stephen says "All such marriages are declared to be valid, if they are celebrated according to a certain form provided by the Act, and upon certain conditions. Then marriages would moreover, be monogamous. The Bill, in short, would introduce the European conception of marriage into the Hindu and Muhammadan communities, and give to it, by law, a place amongst Hindu and Mahamadan institutions. I do not think it can be denied that this would be a change for better or for worse."

In the statement of objects and reasons, accompanying Hon'ble Mr. Basu's amending Bill he says.

The Special Marriage Act of 1872 applies to persons who do not profess any of the recognised religions of India and a declaration has to be made by the parties contracting marriage that they do not profess any such religion. This declaration, which is a negation of faith in all the religious systems of India, has been felt to be an unnecessary condition by the community for whose benefit the Act was specially intended.

The provisions of the Act, moreover, cannot be availed of by those members of the Hindu community who desire to introduce inter-marriage between different sub-sections of the same caste or between members of the same caste inhabiting different provinces of India. Such inter marriages have not taken place for a very considerable time. Marriages customs observed by the same caste of Hindus in different parts of India vary sometimes very considerably and intermarriages are difficult as people naturally feel great hesitation in contracting marriages the validity of which may be open to question. Under the Law as it stands at present, inter-marriage between members of different castes of the Hindus is of extremely doubtful validity,

if not an absolute nullity. The necessity for a simple law of marriage wholly optional and which may be supplemented by the religious rites observed by the contracting parties is gratefully felt by those who do not desire to break away from Hinduism and at the same time seek to adapt their life to the growing needs of the times.

Those portions of Act III, of 1872 which are affected by the proposed amendments with the amendments in *italics* and the words to be omitted in parenthesis.

Whereas it is expedient to provide a form of marriage for persons *intend marriage under the provisions of this Act* (who do not profess the Christian, Jewish, Hindu, Muhammadan, Parsi, Buddhist, Sikh or Jaina) and to legalise certain marriages the validity of which is doubtful; it is enacted as follows.

* * *

2. Marriages may be celebrated under this Act between persons (neither of whom professes the Christian or the Jewish or the Hindu or the Muhammadan or the Parsi or the Buddhist, or the Sikh or the Jaina religion) *who intend marriage under the provisions of this Act*, upon the following conditions.*

Declaration to be made by the Bridegroom [Bride]

1. A. B., [C. D.] hereby declare as follows.

1. I am at the present time unmarried.

2. (I do not profess the Christian Jewish, Hindu, Muhammedan, Parsi, Buddhist, Sikh or Jaina religion)

* (1) Neither party must have a husband or wife living at the time of the marriage.

(2) Man should be 18 years and woman 14 years.

(3) If below 21 consent of father or guardian to be obtained.

(4) Not to be within the prohibited degree of consanguinity or affinity.

I intend marriage under the provisions of the Special Marriage Act, 1872, as amended by the Special Marriage (Amendment) Act, 1911"

The leading features of the legislation of 1872 are noted below. It dispensed with the necessity to conform to any customary form of marriage; it made bigamy illegal and permitted only monogamy: its application extended only to those persons who declared themselves as not coming under any of the recognised religions of India and who had therefore no personal law to govern their cases; it permitted divorce following the Christian law. Section 17 of Act III of 1872 runs thus:—The Indian Divorce Act shall apply to all marriages contracted under this Act, and any such marriage may be declared null or dissolved in the manner therein provided, and for the causes therein mentioned or on the ground that it contravenes some one or more of the conditions prescribed in clause (1), (2), (3) or (4) of section 2 of this Act. And the preamble to the Indian Divorce Act IV of 1869 recites:—Whereas it is expedient to amend the law relating to the Divorce of persons professing the Christian religion and to confer upon certain courts jurisdiction in matters matrimonial, it is hereby enacted as follows etc. It will thus be clear that Act III of 1872 intended for the benefit of a special class of Hindus—the Brahmos—deprived the Brahmo marriage of its sacramental character and converted it into a contractual affair. The proposed amendment of Mr. Bhupendranath Basu attempts to extend this Act to all classes and creeds by removing the restrictive application which the declaration imposes. In our next issue we shall examine the soundness of this Legislative attempt.

PHILOSOPHY OF THE BHAGAVATGITA.

(Continued from page 266.)

Its self-containedness, self-sufficiency, unconditionedness, absoluteness and infiniteness necessarily imply that its consciousness can have its own self as its object and nothing other than it or outside it. For, if we suppose that anything other than itself in reality enters into its consciousness and is known or cognised by it, we shall have to suppose that this *other*, in order to be real, must have an existence of its own, independent and absolute existence. In order to have a real and independent existence, *this other*, must know, feel and realise its own existence, by, in and of itself, and being such, it is its own knower, having an absolute self-consciousness of its own, and as such it is an absolute of itself, out of all relation to the absolute whose *other* we have supposed it to be. This *other*, then, cannot be the known of the absolute according to the supposition with which we have started. The supposition, then leads us into the absurd position of assuming two absolutes and infinites limiting each other, conditioning each other and standing in relation to each other. It brings us to the position of assuming the infinite to be finite or forming the conception of a finite infinite, relative absolute which is self-contradictory and utterly inconsistent. There can be no escape from the position, therefore, that the knower of the Absolute can, *as such*, be no other than the absolute itself, its own objective form or phase, standing as a counterpart to the ultimate subjective phase or form of the knower. The known

cannot be supposed to be the knower as well unless we suppose the known and the knower to be mere forms or modes of the absolute reality, standing behind and realising itself to itself as the transcendent unity summing up within it as the moments of its absolute life—both the knower and the known.

The position, then, that the absolute, as the knower, can have as the known, something other than itself, is utterly untenable, for taking any view of the situation, if the known be its own knower, existing to itself, it can be nothing other than the absolute, other than whom it has been wrongly supposed to be. For, in order to *other* itself, it must have some differentiating elements to be the basis of its setting itself apart from the absolute from which it has to differentiate itself. In so far as it knows itself, by in and of itself, it is not different from the absolute but one with it, for the absoluteness of the absolute lies in its independent self-realisation, its consciousness of itself, by, in and of itself. If any other differentiating element be supposed to be introduced, question would arise whether this new element belongs to this *other* as an element of its own nature. It has been supposed by some that this *other* is limited, conditioned and finite. If this limitedness, conditionedness or finiteness appertains to its being, it necessarily follows that *this being* of the *other* is not of itself but in order to be what it is, it must have another being to limit it and condition it. It would not, then, have any being of its own, but also its being depends for its *beingness* upon another being. It, then, has no existence of its own, but its existence depends for its maintainance upon another being or existence. It derives, in short, its sustaining power from another being and in truth whatever *beingness* it has, it is only derived or derivative and not its own. Such being the case, it cannot be said

to be really other than the being from which it derives its existence and *through, of, and in*, which it maintains its existence. It cannot be said to be a *being* in reality but only to be a manifestation, a mode of the *Being* from which it derives its existence and through which it continues to live. Thus the differentiating element, whatever, it may be supposed to be, if it is of the nature of the finite, the limited and the conditioned, cannot have any being of its own but must exist only as a form, mode, or manifestation of another which alone can exist of and by itself. The differentiating element, thus being eliminated out of the realm of true and real existence, the *other* as existing of itself, cannot be supposed to be other than the absolute but substantially identical with it. Thus the position is unavoidable that the known can in no case be other than the knower *in reality*, but must necessarily be identical with its substance, essence, and being and only appear to be different in form, or seemingness.

MANGAL CHARAN, B. L.

(To be Continued)

VEDANTA WORK.

The Entally Ramakrishna Orchonaly Calcutta.

The eleventh anniversary of the Entally Ramakrishna Orchonaly was publicly celebrated with great eclat on Sunday the 16th April last at 5, Dehi Entally Road, Calcutta. Hundreds of devotees from different quarters came to the premises to witness the anandotsab held on the day. Swamis Premananda, Nirmalananda etc. the revered Swamis of the Belur Monastery with other Brahmacharis joined the celebration and enjoyed the day with great enthusiasm by dancing and singing the name of Lord Ramakrishna. Babus Girish Chunder Ghose the Garrick of Bengal-Mahendra Nath Gupta-the author of the Gospel of Sri Ramakrishna-and others who were blessed by Sri Ramakrishna were present on the occasion. In the spacious hall of the above premises a beautiful Siva-temple which was specially erected for the Utsab-purpose with excellent skill was covered all over with flowers and evergreens; and everyone who looked at it simply admired to see within it Lord Ramakrishna seated on a large Lotus. The sight was so grand but simple that it enchanted the mind of everyone present. After the usual pujas and Aratrikam with Nam-Sankirtanam Babu Sarat Chandra Chakravarty-B. A.-the well-known disciple of Swami Vivekananda-recited a poem composed by him in prayer to Lord Ramakrishna with such a religious fervour that many devotees heard it with rapt attention and were compelled to shed tears. It was so very impressive, accurate to the point and simple that every utterance from his lips was true to the letter, inspiring and soul-stirring. Religious discourses were

held here and there and a Kirtan Party under the leadership of Nritya-Gopal Babaji sang the Mathur pala of Sri Krishna in the courtyard making everyone who heard it to burst into tears. The devotees and others were afterwards treated with Prasadam to their hearts' content and late in the afternoon the feeding of the poor numbering upwards of 1000 commenced and continued till night. They were sumptuously fed with Rice, Dal, curries, Curd, Sweetmeats etc. From 7 to 12 P. M. the Sankirtan parties poured in and chanted religious hymns. Two Christian and one Uria party were noticeable in the gathering which dispersed at Mid-night.

[This following report was not published before by a mistake].

The Ramakrishna, Religious Association. Haripad.

(The birthday anniversary of Sri Ramakrishna.)

According to previous arrangement the Secretary and another member of the Ramakrishna Religious Association, Haripad, met Swami Nirmalananda, President of the Ramakrishna Math, Bangalore, at Ernaculam on the 15th February and escorted him to Alleppy in a steam launch, the next day. There the vakils of the local bar headed by Mr. Krishna Aiyangar B. A., B. L., the Head Master, assistants and students of the Sanatana Dharma Vidyasala received the Swamiji at the landing, and took him to the Vidyasala. The Swamiji being requested delivered a very eloquent and inspiring speech on Bhakti lasting

for an hour, to the great edification and delight of the audience. The Swamiji classified Bhakti under three heads and treated the same as constituting Sakâma Bhakti in the beginning, developing into Nishkâma Bhakti, and finally attaining to Jnânâmisrâ Bhakti.

Next morning, Swamiji started for Haripad and arrived at the landing where a large party composed of the members of the Ramakrishna Religious Association, the local officials and gentlemen &c., had gathered to receive him. The function of the day was the presentation of Addresses of welcome to His Holiness. At about 5 p. m. (18th. February), the members of the Association presented two addresses, one in Sanskrit and another in English. His Holiness replied in most suitable and touching terms, and said that he viewed the addresses not as presented to his humble self but as indicating their spirit of Bhakti towards the Guru Maharaj. Swamiji when speaking of his Guru Sri Ramakrishna Paramahansa, was choked and actually burst into tears which moved the audience deeply. The following day was the one fixed for the birthday anniversary celebration of Sri Ramakrishna Paramahansa, and the whole morning was spent in Bhajana at the local temple dedicated to Bhagavan Subrahmanya. Then the poor of all classes were fed to the number of nearly 2500 in three different centres two centres being specially set apart for feeding the pulayas and others so-called unapproachables—who numbered about 2000. At about 4 p. m., large numbers of people had assembled in a large Pandal specially put up and decorated for the occasion in the S. V. High School premises Mr. R. Krishnawariyar B. A. read an interesting sketch of Sri Ramakrishna's life, which, though brief contained many telling incidents in the life of Guru

Maharaj. Mr. Sthanoo Asary, a Sadhu of South Travancore, also gave an eloquent address in Tamil. Next, Mr. M. R. Narayana Pillay B. A., B. L., Munsiff, Tiruvellah, dwelt upon the salient points in the Guru Maharaj's life with an earnestness and feeling that touched the audience. The Swamiji who presided over the day's functions, then delivered his soul-stirring address on "The Inherent Strength of Hinduism."

He began by saying that some Western Missionaries were prone to remark that Hinduism in course of time would fall into oblivion and that Christianity would swallow it up and that they instanced Druidism—the religion of the ancient fore-fathers of modern England—and the ancient religion of the Greeks, in support of their assertion. He contrasted these with the religion of the ancient Rishis and said: Was not the present Hindu religion as strong as it was of yore? Was not the Hindu religion illumining the depths of the hearts of the mild Hindu the same as of old? Hinduism need not have any fear at the hands of the so-called religious reformers who were springing up in this land of religion like mushrooms. When making a comparative study of the different religions," the Swami went on, "we are led to understand that religions generally are built round some person or book. Such religions are bound to fall with that person and that book. Hinduism is neither built round any particular person, nor does it stand upon any book. But it may be asked, who Rama Krishna, and other Avatars were. The answer is that Rama and Krishna were illustrations of the Principles of our ancient religion and were worshipped only as such. The Hindu religion had been in existence long before these Avatars were born. As for the Veda it is really no book.

It means Knowledge. It is accumulated Knowledge without beginning or end and who would think of writing such a book? It is coeval with Creation. It is said of Brahman, 'The sword cannot pierce it, fire cannot consume It, water cannot wet It, and the wind cannot, dry It, and the Veda is like that. It is Knowledge without beginning or end undying and eternal.'

Swamiji went on to say that this Veda, at a time when there was neither paper nor pen nor any writing materials, remained in the form of Sruti and Smriti which, after a considerable lapse of time, have been embodied in book-form. Hinduism further contained one special characteristic which could not be observed in any other religion in the world. *viz.*, that it could satisfy all minds. The most materialistic minds that hungered after action, the minds that having a metaphysical bent would discard all popular forms of worship, would look into the ocean of cause and effect, and would only be satisfied by scientific investigation and mental analysis, the minds that would seek an underlying unity in all the diversity in the world, that would see the whole world with its numberless objects as so many manifestations of that Supreme Isvara the Para-Brahman, or God-the-Absolute, and the minds that never cared to peep into the inscrutable beyond, but would rather rest content in pondering and concentrating with whole-hearted attention and devotion upon God in some personal form,—all these minds, whether they followed the several paths of Karma yoga, Jnana Yoga, Raja yoga, or Bhakti Yoga, could be satisfied only by the Hindu religion. Other religions were only for the Bhakti yogins. The versatility of the Hindu religion was just the reason why the Message of Sri Ramakrishna as preached by his devoted disciple,

Swami Vivekananda, found such ready favour and instantaneous effect in the highly advanced and intellectual minds of America and Europe, in whose eyes the teachings of modern Christian missionaries were but exploded theories in the test of scientific analysis and investigation. Swami Vivekanandaji used to say that the religion in Europe was like a particular kind of coat cut according to one measure which every man must wear whether it would fit him or not. "But the Hindu religion," the Swami concluded, "is so vast that it can take any person with any turn of mind into its fold. It is for this reason only, that Hinduism has stood the test of centuries, and it will do so without doubt to the very end of time."

This address was translated by Mr. S. Subrahmanya Aiyar, B. A., to the vast audience the majority of which did not know English. After the usual vote of thanks the meeting dispersed, with shouts of Jaya to Sri Ramakrishna. After the evening Bhajana, the Swamiji held a conversation which was full of life and spirit.

Next morning, he gave a lesson to the Association on Bhagavad-Gita and held a meditation class. In the evening Swamiji paid a visit to the S. V. High School where he addressed the students on their duties. After giving the members of the Association some valuable advice about the line of work to be followed by them, he took leave and returned to Bangalore, *Via* Quilon.

NOTES AND THOUGHTS.

A HEALTHY TENDENCY IN MISSIONARY ENTERPRISE.

The following passage from an article contributed by Mr. T. Bomford of Peshawar to the "Moslem World," a christian missionary journal is interesting as showing a healthy tendency in Missionary enterprise. That the Hindu thought is slowly and quietly influencing the follower of other religions and checking the vulgar aggressiveness of missionary religions has been pointed out by us. This passage written by a European Christian living in India is another sign of the change that is coming over Christianity. When Christ and christianity are interpreted by Indian christians then will be revealed the spiritual power of that religion and its great Teacher, and not till then "Let us use every weapon we can lay our hands on in order to drive the enemy out of his entrenchments, but let us remember that he is not a Christian who substitutes the entrenchments of Christian orthodoxy for those of Islamic orthodoxy; but he who becomes a follower of Christ and a learner from Him. The difficulty in carrying out the line I purpose lies in ourselves. We are too fond of orthodoxy, and hold up our hands in horror when anyone expresses ideas differing from our own. Those and those only will be accepted as Christian brethren who express their belief in the identical terms that we do, and we forget that our formulas were not formulated by Christ Himself, but only arrived at after long, patient and arduous thought by our Christian forefathers. If the Christian Church that we

are seeking to build up in Mohammedan lands is ever to be a power, it will be so not when they intellectually accept the creeds which we have hammered out, but when they hammer out creeds for themselves, and to bring about this end we must leave men and teach men to think for themselves and to learn for themselves what the Christ is."

BREAKING THROUGH BONDAGE.

The sages taught that actions are stronger than shackles of adamant and keep the soul in perpetual bondage, subjecting it to ever-recurring births and deaths. The only way to break through these shackles is the dedication of all actions to the service, of god. Actions they said cannot kill actions, as what has been the cause of a disease, cannot itself be the cure for the disease. The disease can be cured by the use of a remedy that does not partake of the cause. Similarly devotion to God and dedication of all actions to Him were proved to be the antidotes to deal death blows to actions and their workings.—*Narada*.

THE WORD HINDUSTANI.

The history of the formation of the word seems to be interesting, but how it came to possess its present significance is a mystery to me. Bharata Varsha, or according to its modern denomination, India, is by nature divided into two portions, viz., *Uthiram* or Northern India, and *Dakshinam* or Southern India, according to its situation with reference to the mountain Meru or the Vindhya range. *Dakshinam* is still known by the same name, only it has adopted the spelling and pronunciation of the English, Deccan. Northern India on the contrary has lost its original name, the expressions

Uthiram and *Uthirathi* meaning at present, the Telugu portion and an inhabitant of that portion in the North of the Deccan and in the Madras Presidency itself. It is well known that Northern India was subject to too many Mahomedan and Persian invasions and it is said that the invaders termed the subject inhabitants Hindus which name in Persian, it is given out, means *low men*. It was thence but natural that the Mahomedans should call Northern India Hindustan (Land of the Hindus) after their own fashion of calling places, as for example Afghanistan, Turkistan. &c. The language of the people of Northern India then was *Prahrit* which signifies *old*, a corruption of Sanskrit and is known to this day by the term Hindivi or Hindi, the language of the Hindus just as Guzarati means the language of the people of Guzarat, Hindustani means nothing more nor less than *the language of the people of Hindustan* and must therefore be synonymous with Hindi and may even include other corrupted dialects of Sanskrit such as Urdu, which is in vogue in that part of India. While so it is inexplicable to me how the expression *Hindustani* came to mean the language of the invading foreigners. Is it because they came and settled in Hindustan that their own language came to be known by that name, or is it that the foreigners, after they settled in Hindustan, gave up their own language and adopted that was prevalent in the country there. If *No-moon day* can be called *New-moon day* and a bridge constructed by one Hamilton and by courtesy originally called Hamilton's Bridge after his name, can now be called Barber's Bridge because the local residents in pronouncing Hamilton could pronounce it only as Ambattam which by some process not intelligible to me came subsequently to be translated and called by its English equivalent Barber, little wonder if this language of the Mahomedans came to be called Hindustani. But why should there be such misnomers? Why should not languages like men and things, be called by their accurate and correct names? Can any one justify or explain it?

—*The Hindu*.

The twenty-sixth anniversary of Sri Ramakrishna mahotsava will be celebrated at the Sri Ramakrishna Samadhi Temple, Yogogai Kankurgachhi on Thursday the 17th of August, the day of Janmastusni.

F. W. Dysan, the Astronomer Royal, lecturing at the Royal Institution, London, has given some interesting statistics concerning the number of stars and the rate of their progression. In 1885, the lecturer said, it was calculated that there were 3000,000 stars down to a magnitude of nine and a half. Now more than 1,000,000 for the whole sky had been definitely ascertained as to their positions and magnitudes, and the number of stars approximately in the sky down to the fourteenth magnitude was 24,000,000.

MOSQUE AT PARIS.

A committee has been formed for the erection of a Mosque in Paris. The Sultan and wealthy Mussulman residents of Paris have subscribed.

An interesting Greek image, entirely made of gold, has just been excavated in the Punjab by an officer of the Archæological Department. It is being brought down to Calcutta for an expert's opinion.

VISIT OF AN AMERICAN LECTURER.

Professor George William Knox, D.D., L.D. the Union Seminary lecturer on Christianity in the Far East, is expected to arrive in India, about November next to deliver special lectures. After visiting Colombo, he will visit Madras and then Bombay, Calcutta, Lahore and other principal centres of India.



*Sri Bhuvaneshwari Devi
Mother of Swami Vivekananda.*

THE BRAHMAVADIN

“एकं सद्विप्रां बहुधा वदन्ति”

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

Rig-veda. I. 164-46.

VOL. XVI.]

SEPTEMBER, 1911.

[No. 9.]

THE HOLY MOTHER.

When the universe was in travail brought on by the mighty efforts of the Asuras and Devas to obtain and drink the life-giving Amrita, there came out first Kalahala scattering death and destruction. The quest for deathlessness yielded death. Those Devas and Asuras were powerful beings, immensely strong, but Death they could not conquer. They had not the power, the *sakti* in them. There was however Bholanath who was strong and powerful and who had this *sakti* because he lived not for himself. The path to Deathlessness lies through death. He swallowed the Kalahala and became the Great Nilakantha. Him India worships as Mahadev the great God. The cosmic travail yielded death as well as deathlessness. Shall we with this story of Mahadev before us now say that deathlessness shall be ours and not death? The sublime truth is there, “deathlessness through death”. Shall suffering, pain,

the fierceness and sorrow of the world, and its crowning form, death, be shunned by man desiring only the smiles of the beloved, the joys of life and pleasures of society or even the bliss of Divine Presence? Evil and good, are not separate and opposing elements. Evil itself is good. There is no evil. For all evil is good in the making. This same-sightedness this looking at Evil and good as alike, death and immortality as the same is an attribute of only one being—the Mother. And the Motherhood of God was emphasised by Sri Ramakrishna and proclaimed to all the world by the Swami Vivekananda. And we who have learnt to see motherhood in all its divinity, to worship it in its manifold forms, as Kali, Durga, Jagadhatri, Rajarajeswari, as the Devi at home, as the Mother at home, are told to-day that the great woman who bore the proclaimer of this grand truth is now no more. Maternity has transfigured Bhuvaneshvari, the beloved wife of Viswanatha Dutta. So great is the power of motherhood greater than wifedom. The passion connoted by wifedom is intense but the mother's love is comprehensive. Sex-love is selective but motherhood does not select, it embraces all. The passion of the lover for the beloved burns, the mother's love elevates its objects and lets them grow. The wife's love is not compatible with separation from its object. It feeds on, and grows in intensity in sight of its object which thus is restricted in freedom. The mother's love allows the utmost freedom to its objects which thus develop to their full stature. Such is the power of the mother's love. Motherhood is the symbol of life, of growth, of freedom. The Holy Mother is therefore worshipped. She is the Primal Sakti. What woman is there in the East who does not pray day and night to be a mother, for she then becomes an object of worship. She

is the giver of new life to the race. It is through her love that the race lives and grows. What village or home is there in India which has not a mother to bless and give strength to all alike. The holy woman whose death has suggested these thoughts was the mother of three sons, the eldest of whose was Swami Vivekananda. From her he inherited a powerful intellect, a strong memory and an iron will. Her life reminds us of Queen Madalasa whose cradle songs and lullabies made Gods of children born in the luxury of a palace. Do not Indian Mothers sing Madalasa's songs and rock their children to sleep? The race of Madalasa's is not extinct yet. That magic of the Mother's love which formed in common failings the small beginnings of a great character is, we are confident, not lost yet. The Mother is still to us the Great and Omnipresent Sakti whose working is seen in the heroism of Indian saints and reformers.

VEDĀRTHA SĀNGRAHA

(EPITOME OF VEDIC TEACHINGS).

By Bhagavān Rāmānuja.

(Continued from page 356.)

It may, however, be said that from the passage—“That thou art, O Svetaketu; (so long as he is not freed from the body), so long there is delay; (then he will be blessed).”—the knowledge of the identity¹ (of the individual self with the *Brahman*) is made out to be the means of final release which has the characteristics of the highest object of human pursuit. But it is not (right to say) so. There is the passage—“Knowing the individual self and the Impeller to be different, and being therefore blessed by Him, he attains immortality”; that is to say, knowing the individual self and the Impeller, who is the Internal controller, to be different (or separate from each other), and being *therefore* i.e. by reason of the knowledge of their being different from each other, blessed by *Him*, i.e. by the Supreme Self, he attains immortality. From this, the means for the attainment of immortality is directly understood to be the knowledge relating to the separate existence of the individual self and of (its Internal) Controller. It may, however, be said again that this (aforesaid knowledge of separate existence) is contrary to the passage relating to identity, and has therefore to be accepted as relating to the attainment of the qualified *Brahman* who is not the highest object

1 Identity=non-dualism.

of human pursuit. (In reply to this) it is asked why the reverse should not be the case here, seeing that there is direct revelation of the knowledge of separate existence itself as being the means for¹ the attainment of immortality. What is said is this:—where two equal (authorities) come into conflict with each other, their respective spheres have to be determined so as to avoid (that) conflict. If it be asked how (that) conflict is avoided (here) (it is replied thus):—In as much as in relation to the Supreme *Brahman* who is existent in the form of the Internal Controller, the individual self, through forming His body, forms His mode, the *Brahman* Himself in association with that (individual self) as His mode is denoted by the word ‘Thou,’ and has to be known only as such: this is the meaning of that passage.² From this above mentioned individual self, that separate existence which belongs to the Supreme Self who is existent as the Self thereof and which is due to His being devoid of all evils and also to His being the inexhaustible mine of innumerable auspicious qualities like that of desiring the truth, which are all unsurpassed in excellence, (that separate existence) has to be constantly meditated upon: this is the subject matter of this passage.³

1 The idea is this: The knowledge of identity does not relate to the highest object of human pursuit, because that knowledge contradicts the scriptural passage relative to the knowledge of separateness as the means of final release.

2 This passage is; “That thou art, &c,”—which teaches non-dualism or identity.

3 This is the other passage which is given above and which relates to the knowledge of the separate existence of the *Brahman* from the individual self, as the means of salvation.

This very thing has been already frequently dealt with above.

According to the passage—"Knowing the enjoyer, the object of enjoyment and the Impeller (to be different)"—the characteristics of the thing which forms the object of enjoyment are, among others, the being the non-intelligent, the being real and the being the abode of modifications always; the characteristics of the enjoyer, who is the individual self, and who has undoubtedly the nature of pure infinite knowledge and bliss, are, among others:—the many and varied contractions and expansions of knowledge which are due to *avidyā* (ignorance) having the nature of beginningless *karman*; and the contact with the non-intelligent thing which forms the object of enjoyment; and also final freedom resulting from the worship of the Supreme Self. The existence as the Internal Controller of both these abovementioned enjoyer and the object of enjoyment, and the existence as being by nature the abode of innumerable hosts of auspicious qualities: these three¹ kinds of existences in relation to the Supreme *Brahman* have to be known: this is the meaning. The passage "That thou art," which occurs in the *Sadvidyā*²,

1 These three existences are: Existence in the non-intelligent matter, existence in the intelligent individual self, existence in His own essential nature.

2 The *Vidyās* are forms of worship. The *Sadvidyā* taught to Svetaketu in *Chhānd. Up. VI.* is that form of worship in which the *Brahman* is taught to be worshipped as the self-existent Soul of the universe. The *Daharavidyā* is another form of worship in which the *Brahman* is taught to be worshipped as residing within the small etherial space of the heart. See *Chhānd. Up. VIII.*

has been interpreted by authoritative ancient teachers as teaching that the qualified *Brahman* is the object of worship, and that the result (of such worship) is the attainment of the qualified *Brahman*. To the same effect it is stated by the *Vākyakāra* (Ṭaṅka) in the passage: "That object to be attained) is what is possessed (of qualities), because worship relates to that which possesses qualities." And this is (also similarly) explained by *Draṇidāchārya*, who while speaking about the freedom of choice¹ in regard to the *Vidyās* says thus:—"Even when one is bent upon meditating on the *Brahman* as pure existence, one should not steadily pursue in one's own mind merely a collection of qualities as unassociated with the Deity; even then, one worships that Deity alone which is possessed of qualities and so in such a case also that deity alone which is possessed of qualities is attained. [*Yadyapi sat-chitto na nirbhugna daivatam guṇagaṇam manasānu dhāvet tathāpyantarguṇāmera devatām bhajata iti tatrapī saguṇaiva devatā prāpyate*]; (here) the word *sat-chitta* means one who is devoted to the *Sadvidyā*; in the sentence *na nirbhugna daivatam guṇagaṇam manasānu dhāvet* (the expression *nirbhugna daivatam guṇagaṇam* means) a collection of auspicious qualities like that of being devoid of sin, which (collection) is unassociated with the Deity; the expression *yadyapi* means like one who is devoted to the *daharavidyā*; i.e. the *sat-chitta* should not pursue in his own mind (such a collection,

1 The idea is, that the qualified *Brahmān* alone is the object of worship in all the *vidyās* relating to the Supreme Being, that the result of all such meditations or forms of worship is of one and the same nature and that, therefore, there is freedom of choice in regard to the *Vidyās*.

like the person devoted to the *daharavidyā*¹; the sentence *tathāpyantar gunāmeva devatam bhajate* means that in as much as the collection of all the auspicious qualities is attached to the essential nature of the Deity, although the Deity is worshipped as associated with some one or other of such qualities like that, of being the cause of all the worlds, which are all generally attributed to the supreme Deity (in all the *Vidyās*), nevertheless, it (viz. the Deity) is, in fact, worshipped as associated with the collection of all the auspicious qualities, which (collection) is attached to the essential nature (of that Deity); therefore, "in such a case (as that of the *Sadvidyā*) also," that *Brahman* alone who is possessed of qualities is attained; thus there is freedom of choice between the *Sadvidyā* and the *Daharavidyā*: this is the meaning.

It may, however, be said as follows:— it has been already stated above that the Supreme Self is the Internal controller of all creatures, and that all things are subject to His control; if it be so, then, in relation to the positive and negative (scriptural) commandments, none is seen competent (to obey); that person who, through his own will itself, is capable of doing or not doing (a thing), is competent to obey the positive and negative commandments which (respectively) say 'Do thus' and 'Do not do (thus)', and such (a person) is not seen (to exist); in regard to the whole collection of activities, the Supreme Self, who is the Impeller of all things, is the inducer, and hence it has been propounded above that He has control over all things; and it is (so) revealed in the

¹ In the *daharavidyā* the collection¹ of auspicious qualities like that of being devoid of sin is prescribed as an object of worship, distinct from the Deity who possesses those qualities.

scripture thus: "He of Himself induces him whom He wishes to lead upwards from these worlds, to do work which is good. He of Himself induces him, whom He wishes to lead downwards, to do work which is not good;" because He induces (men) to do work which is good and not good, there results mercilessness also¹ (to Him.).

To this the reply is given thus: The Supreme Self gives generally to all individual selves the help of the power of intelligence, the help of the power of doing work &c., and (also) all the auxiliaries needed for doing (the prescribed) work as well as for not doing (the prohibited) work, and then, with the object of making them all fulfil their respective ends, in life He becomes their support and then enters into them, and getting control over them all as being the willing continuator (of their actions, &c.) He is existent as their Principal (*i.e.* over-lord). With powers endowed by Him, he (*i.e.* the individual self) of his own accord, undertakes to do or not to do work, &c.; the Supreme Self, who (merely) keeps looking on him while he thus begins to do work, remains indifferent. Therefore all (that is stated above) is appropriate.²

¹ The evil of partiality is meant here in addition to the evil of mercilessness.

² The idea is this: The Lord gives to all souls in common their several bodies and bodily organs, the power of doing the prescribed actions, as well as the power of not doing the prohibited actions, the power of intelligence, the desire to do work, and the internal effort of willing to do work. When the last three are in operation, the Supreme Self is not needed to begin any action, for, with the ability already given him, when the individual self himself of his own accord begins to do actions, then the Supreme Self by reason of His Supreme freedom remains indifferent to whatever actions

His (i. e. the Lord's) power of inducing (the souls) to do good or bad work relates, however, to certain specified cases and is not concerned with all of them in common. Pleased with that (soul) which has at a former time and of its own accord begun to do what is extremely agreeable, the Divine Lord of His own accord makes (to that soul) the gift of the power of 'auspicious' intellect and causes (that soul) to undertake to do what is auspicious. On the other hand, in regard to him who has (previously) begun to do what is extremely disagreeable, the Divine Lord, after himself making (to him) the gift of 'cruel' intellect, impels him of His own accord to do actions which are cruel. To the same effect it is declared by the Divine Lord in the following passages:— "To those who are desirous of an eternal union with Me, and, accordingly, worship Me, I give with love that faculty of understanding by which they come unto Me"; "with the object of showing mercy to those very persons, I, who am seated in their own self, destroy their darkness born of ignorance by means of the shining lamp of knowledge"; "I quickly throw them, who are My enemies, who are cruel and the worst of human beings, and who are bad, down into *samsāra* into the wombs of the demons."

the individual self may begin to do; after the commencement of actions by the individual self, the Supreme Self so leads him as to complete those actions to the end that they may give their several results according to the scriptural laws promulgated by Himself. Thus all moral responsibility is thrown on the individual self himself, seeing that the Supreme Self has given all the laws for the benefit of the individual self and has to be indifferent to the choice which the individual self makes; consequently, this indifference cannot take away from His being perfect. When He is thus indifferent, His supreme control does not in any way suffer, for that is being exercised through the gifts of the body and bodily organs, &c.) which He has already made to individual souls.

(To be Continued)

SWAMI VIVEKANANDA.

HIS BOYHOOD.

CHARITY is pre-eminently an Asiatic virtue. If you wish to live, first help others to live; if you seek your happiness, first pray for the happiness of the world—*Lokāḥ samastāḥ sukhino bhavantu*; if you want to eat, first feed another. This is the meaning of the Vaisvadeva offering which is ordained on every *Aryān*. If you want to educate your boy, educate first other and poorer boys. Not I but 'thou in all' is the great idea behind all true life.

As is the custom among the wealthier classes of India, a sort of Grammar School for Sanskrit and Vernacular was opened in the big worship hall of the house of young Vireswar. This system has many advantages. It prepares the mind for learning; creates in the young mind a *Sraddha*, a thirst for knowledge. The receptive soul is first secured. This is the most essential thing. Even knowledge is secondary and non-essential. As the Swami puts it "Education is the manifestation of the *perfection* that is *already in man*; and religion is the manifestation of the *Divinity* that is *already in man*." Therefore, the end of a School is only negative and obstruction-clearing, a discipline. Even poor people send their boys to some school house, before they submit them to the routine of the *Ris*, to initiate the mind into the divine idea of learning. Besides its moral value, this kind of creating a mental atmosphere, has its intellectual side also. Boys gather many things without effort; their imagination is stirred and

memory strengthened and they develop a seeing eye. Also the father chooses for the lad his would be associates.

The young Vireswar was not allowed to join this school. He was too tender to be crushed by a system. But partly out of curiosity of which he had any amount, and partly to keep company with his playmates, he joined the school. He learnt to read and write even before the other boys could stammer the spelling of their words. On the last day of the month of Pushya the *Vandemata* is generally celebrated in Bengal, for that matter in all India. God is worshipped as mother-water. The *pāthasāla* or school-boys go in a procession to the Ganges with flags and music, singing hymns in praise of this mother of waters. The young Narendra led the procession. And Viswanāth Dutta paid all the expenses and also gave rich presents to the tutor and the boys. Such things the Swami always liked, as they bring young minds under the mother-vault of national life and rouse in them a sense of the historical life of the people. The simplicity, the freedom, and the sense of the divine in everything, which such festivities breathe are essential for the moral growth of children. They infill them with national ideals. This is the highest purpose of all national social institutions. Truly has it been said that individual nobleness is impossible without a clinging to the national heritage.

In the year 1869 Kālīprasāda Dutta, the grand uncle of the Swami and the head of the family, was on his death-bed. This good man collected all his grandchildren round his bedside and asked them to read portions of the Hindu Scriptures, to smoothen the struggles of his soul into freedom, to detach his mind from this world and its associations,—to have a happy euthenasia. Except the eldest sister of the Swami,

Haramani Devi, all declined. But the young Narendra, boldly took up the *Mahābhārata*, and putting it on his lap, gravely like a *Paurānika*, like one born to lead souls along the path of light, began to read it. Without faltering, in a sweet melodious voice, he read the portion, where Garuda flew off with his mother Vinatā on his shoulders—the soul on its wings of knowledge to blessedness. And the dying man predicted a great future for this young ministering angel.

With his education his dyspepsia also began. His body often rebelled against the working of the mighty spirit within. Every time I did great things I passed through the valley of death, wrote the Swami during one of his illnesses. He was merry and mischievous and played wild pranks upon his play-mates. Except that he obeyed his teacher he was ungovernable. To discipline his naughty spirit, he was sent to the Metropolitan Institution of Pandit Iswara Chandra Vidyāsagar, in Sukea street—the old house. Besides, his family tutor had very little to teach him. He was born with the highest knowledge; a ray of heavenly light which is to illumine the darkest corners of life. Book learning was simply an instrument to help him to play his rôle in the world.

The Swami learnt the elements of English from his saintly mother. "I owe my intellectual life to my beloved mother" the Swami used to say with some pride. He inherited the keen intellect and broad sympathies of his father, the superb form and unerring memory of his mother. He was an *Ekasāṇḍa grāhi*. Memory is the first thing to be strengthened in an opening mind. Memory and imagination play a more important part in the development of the mind than is assigned to them by western psychologists. Even

the so-called all round development must have its strong basis in memory. All emotions, all spiritual perceptions are the workings of memory. Great men have great memory, said the Swami. With the help of his mother he ascended the heights of knowledge easily. An hour's study was enough for him. He stood first in his class. He spent his time in gaiety and merry-making. School fellows he often entertained and made cheerful by his merry tricks. They were delighted rather than displeased with their beloved *Beta*. He was strong-minded and fearless. A single unpleasant word would make him furious. He was rectitude itself.

His teacher once asked him to point out a town on a wall map. He did it; but his teacher thought he was incorrect and talked to him rather rudely. This at once changed his temper. He emphatically said he was correct. The master took up a cane and was thinking of beating him. He at once stretched out his hands and asked him to strike on. The cane fell on his palm again and again; and he received it, like a statue and without a murmur. His class fellows were excited at the unjust punishment meted out to their idol, but Vireswar was calm and dignified. The teacher himself was ashamed and thence forward treated him with respect as a strong-minded and noble lad. "Do what aught, come what may" was the motto of his life. He had a slight hitch with another teacher. This master pulled him so hard by the ear, that his tender ear burst and covered him with blood. Viswanātha Dutta thought of prosecuting the teacher and asked Narendra not to attend that school any more. In spite of his father's order he quietly went to his class to save his teacher. From that day Pandit Iswara Chandra Vidyasagar prohibited corporal punishment in the Metropolitan



Institute. A teacher is too sacred to be prosecuted, and to young Vireswar, this idealistic youth, it was diabolical. Mother, father, teacher and guest are the Gods, the architects of the soul. Love, sacrifice, study and charity are the main builders of life. This is the *Holy Fire* of Nachiketas; a fire to know the secrets of which the heroic child went even to the abode of the God of death.

Within a year of his first going to school he refused to study the English language; for it was foreign and non-Hindu and never satisfied his soul. His problem from his very infancy seems to have been the problem of the soul. No one could induce him to study any more. He was firm in his resolve for several weeks. Until at last, the father of Rama Chandra Dutta—a cousin of the Swamiji and also a disciple of Sri Ramakrishna—through his entreaties and sweet words induced him to study English.

For, Such a thing can never be. Nature marked him out for a noble destiny. His life and realisations were to become living force of a new constructive epoch; it was to enter the heart and mind of the people. His thought was to become the key stone in the building up of nations. His words—the national Gita. His life was to be the epic of a new age, a renaissance in science, art and every department of culture and progress. He was to be the incarnate centre of a world-impulse; and as such, must be familiar with the world-culture of his time. To deliver the message of ancient India to the modern nations of the world and to prune the Eastern thought with the scissors of Western culture, was the very mission of his being. And the English language was an instrument given by God for the fulfilment of his own and his nation's destiny.

This dislike of the thoughtful Narendra was only a symptom—an indication of the national mind. The

Birmingham ideal of life had taken hold of the nation. But the nation that has no terrors for death, that could sell all that it has and give it to the poor, to go in search of the Lord, cannot be long caught in the glamor of a merchantile civilisation. A powerful reaction set in,—a return to Self. Swami Vivekananda was the flower of this new movement, a sweet flower of varied colours; and Sri Ramakrishna is the vital force. This dislike manifested early in a political upheaval. The Eternal spring touched India. Bengal burst with manifold shoots. New flowers with fresh fragrance blossomed. It was the flowering season for all creative faculties. Surging thoughts and aspiring heights filled the minds of the people. It was given to this blessed child of harmony to collect and focus the whole national being in a single act of national self-realisation and universal redemption. He was the articulate voice of the integrated national Self.

India can speak. She alone has the right to speak of the unity of all life. And Swami Vivekananda is the sweet singer of what the heart of the nation means. Verily the Great Mother did speak through him of the inner unity of her Soul. Her voice is the voice of the Gods.

THE LIFE AND POLEMICS OF ŚAṆKARĀCHĀRYA

(Continued from page 390)

IV

REFUTATION OF SAIVISM.

He thus assumed a visible form of VĀSUDEVA, and if it is so described it is on the strength of the statement that, "The deity VĀSUDEVA has two forms, one moving and the other non-moving. The moving one is the form of Sannyāsins and the non-moving one the image symbol of the God and the like." ŚAṆKARĀCHĀRYA who had assumed that form of VĀSUDEVA appeared as if he was the very being to be meditated upon by the whole world and wrote the Advaita Bhāṣya of VYĀSA Sūtras(1) which begin with "Then to a discrimination of BRAHMAN," in such a way as would elucidate the exact thought VYĀSA himself had in his mind (2). Then, as if VIŚVAJIT (3) himself would, the all-knowing ŚAṆKARĀCHĀRYA of worshipful memory left Chidambara in order to start his triumph over the advocates of various religions, being attended by

PADMAPĀDA, HAṢṬĀMALAKA, SAMIṬPĀṆI, CHIDVILĀSA, JÑĀNAKANDA, VIŚHṆUGUPTA, ŚUDDHAKĪRTI, BHĀNUMARĪCHI, KRISHṆADARŚANA, BUDDHIVṚIDDHI, VIRINCHIPĀDA SUPDHĀNANTA, ĀNANDAGIRI (3a) and such other chief disciples

ŚAṆKARĀCHĀRYA starts with his disciples on a triumphant march over the advocates of various religions.

(1) Brahma Sūtras or the Uṭṭara Mīmāṃsā.

(2) Vide LII, LIII, and LIV.

(3). Literally, the conqueror of the world.

(3a). It is this ANANDAGIRI that is the author of the present work.

and travelling in a circumambulatory manner (4) arrived at the renowned place of Maḍhyārjuna, where ŚIVA is well known to have risen up of His own accord.

He had not seen before the like of MAḍHYĀRJUNA, ĪSVARA whose lotus feet the various branches of learning profess to adore. That highest Lord who is instrumental to confer the very blessing of Moksha on those that meditate well upon Him, the ĀCHĀRYA worshipped both in mind and actions indicative of service. It is, indeed, there that ŚĀṆKARĀCHĀRYA of worshipful memory said thus to SAḌĀŚIVA (5) "O lord, MAḍHYĀRJUNA, THOU art the purpose of all the Upanishads. THOU knowest all, and only remove the doubt of all

Worships MAḍHYĀRJUNA and a miracle that follows.

these people that are witnessing the scene whether it is a dual conclusion that results out of the essence of all the Vedic and other lore, or it is a monistic conclusion having for its object that "Highest one." Thus prayed to, MAḍHYĀRJUNEŚVARA burst forth out of the LINGA possessing a shape containing the limbs, lifted HIS right hand, with a voice as majestic as that of clouds pronounced thrice, "Truly it is Advaita," and disappeared from the top of the LINGA. This miraculous occurrence happened in the presence of all that were there.

Then the devotees of that deity as well as all the men that inhabited that town and also that country became

His first work to the cause of Advaita.

devoted to the pure Advaita and took to the following of a righteous conduct prescribed by the Śrutiis. They accepted that

(4). Always moving from left to right is regarded as auspicious.

(5). Literally, 'Bliss' always.'

matchless ŚĀṆKARĀCHĀRYA alone for their venerable teacher and receiving from him the revelation of Śrī Mantra which they might meditate upon, became devoted to the worship of the five deities, AMBIKĀ, GAṆAPATĪ, ŚIVA, ĀDITYA, and VISHṆU. They would undergo a bathing ablution early in the morning and would diligently attend to the fivefold daily sacrifices. They would discharge the obligatory functions that are prescribed by the Śāstras solely for the gratification of the Highest Lord, and thus led a virtuous life.

Having thus made all the Brāhmaṇas of that country Advaitins, the famous ŚĀṆKARĀCHĀRYA followed by his

Proceeds to Rāmeśvara.

disciples, even in the same way as the High Lord ŚĀṆKARA (6) by his batch of Pramaṇhas (7), proceeded to the well known place of Rāmeśvara which is close to the Seṭu (8) which again became the means quelling the ocean. "I worship thee, O Lord, BHIMEŚVARA, also known as RAMESVARA; Thee that art installed by RĀMA; Thee whose left portion of the body is adorned by KĀMEŚVARĪ; and Thee whose diadem high is as shining as sapphire." Thus praying to God ŚĀṆKARA, ŚĀṆKARĀCHĀRYA conduc-

He worships RAMESVARA.

(6). Literally, "One who confers bliss."

(7). This batch on the whole consists of three hundred and sixty millions. They are all attendant goblins on ŚIVA, and do him every kind of service. Some have got yogic powers of the best description, some are warriors, some upholders of Dharma, and so forth. Vide Kalika Purāṇa, Ch. XXIX.

(8). The allusion is RĀMA's building fit to enable his Monkey army to cross it which would else have defied their powers.

ted the worship of that deity with water of the pure Ganges(9), the lotus flowers, flowers of other kinds, and wild grown fruits. He worshipped the Great Lord thus and stayed there alone for two months.

It is exactly at that time that came to him the enemies of Advaita of whom some wore the marks of Liṅga on both of their arms; some the mark of ŚIVA's trident on their forehead; some the mark indicative of the drumlet on both of their arms; some the mark of Liṅga on their forehead; some the mark of ŚIVA's trident on their chest; and some the mark of Liṅga on both of their shoulders, on the chest, and even on the navel. Wearing thus the marks pertaining to the bigotry of ŚIVA-worship, they approached the ĀCHĀRYA and their mutual distinction is now narrated in order :

Those who wore the marks of Liṅga on both of their shoulders were called ŚAIVA'S; those who wore the mark of ŚIVA's trident on their forehead were known as Raudras; those who wore the mark of ŚIVA's drumlet on both of their arms were denominatd as Ugras; those who wore the mark of Liṅga on their forehead were distinguished as Bhattas; those who wore the mark of ŚIVA's trident on their chest and also a stone Liṅga on their head were termed Jaṅgamas; and those who wore the mark of Liṅga on their forehead, both the arms, the chest, and the navel were known as Pāśupatas. They approached the blessed ŚANKARĀCHĀRYA in a body and said thus :

(9). Pouring of the water of the Ganges is a special feature of the worship of RĀMEŚVARA. Pilgrims to the Ganges bring some Ganges water specially for this purpose.

“How, sir, Sannyāsin, that Śaivism, the only thing which can shove aside every kind of defect has become unagreeable to you? ŚIVA is the Entity that causes the entire world, and of Him there are five Liṅgas produced of the five elements the Earth and so forth(10). The sun and the moon that have come to existence out of the splendour contained in the trident and drumlet of ŚIVA form the two Liṅgas, and ŚIVA Himself manifests Himself in the form of a Liṅga. Thus these eightfold Liṅgas form the eight portions of the body of the Blessed Lord(11) and he who unifies the external and internal Liṅgas, he whose bent of thought consist in identifying Chit and Achit, he who has risen beyond the consideration of the censurable and the non-censurable, and has, in fact, no such distinction, and, he who wears the emblems of ŚIVA on his person and feels that every thing is intimately full of ŚIVA, is himself ŚIVA, is intimately full of ŚIVA from the very fact of wearing His emblems on the body, is one who has been liberated from the trammels of Saṃsāra, and is one who has reached a stage of being worshipped by all mankind inasmuch as he is himself the highest knowledge personified. It cannot be disputed that ŚIVA alone is the cause of the whole world, for it is so said,—

(10). The world according to them is made up of but five elements.

(11) The eight elements of which ŚIVA's body is composed on according to the orthodox view, earth, water, fire, air, ether, sun, moon, and the sacrificing priest.

" 'He is Rīṭa, He is Saṭya, He is the Highest, He is BRAHMAN, He is the Purusha who is blue and yellow, He is Urdhvareṭas(12), He is VIRŪPĀKSHA(13), and to that VISVARŪPA(14) I certainly bow(15).'

"This and other texts establish conclusively the all-surpassing excellence of SIVA. The meaning of the text is just this: Rīṭa is one who is as fine as an atom, and Saṭya is He because he has a very big body. He is the Highest, He is BRAHMAN, and He is one who has all these four attributes. He is Purusha, so called because He is one who is *S'āyi*, resting *puri* (that is) *puriṭaṭi-madhye*, in the centre of *puriṭaṭ*, (16) that is to say, one who rests on the outerside of the pericap of the lotus of the heart. He is blue in His neck and displays the yellowish colour in his clotted hair. Urdhvareṭas He is, because His semen finds an upper course in the body itself, and He is Virūpāksha because He has *virūpāni* three an odd number of eyes which are known as the

(12). One who is a perfect celibate. His semen absorbed in the body produces several excellent effects.

(13). Because He has three eyes, an unusual number.

(14). Omnipresent.

(15). Because of the forced explanation of the text by the opponents, the original has to be kept as it is so that the explanation that follows may suit. According to this explanation, the meaning is "He is of a very fine and also of a huge shape, the Highest, the BRAHMAN, one known as Purusha, celibate with an odd number of eyes, and omnipresent : To Him I certainly bow."

(16). A intestine-like part of the body encircling the heart region.

sun, the Moon, and the fire. To that VISVARŪPA ('Omnipresent'), because He is so on account of His body being made up of the eight things, the Earth and so forth, and also because He intimately fills the whole Universe, I certainly bow. "This is the meaning, and the mingling of the objectives and the dative seen in the original is a Vedic usage.

S. N. NARAHARĀYYA, B.A.,

(To be Continued)

THE MAN OF THE WORLD AND THE MAN OF GOD

There has been, at all times, a great struggle on the part of man to penetrate into the Reality of his own being and unearth the deep secrets which gather about and form the problems of the soul. This effort at penetration has ever been the inquiry of man into Truth, for Truth and the Inmost Nature of man are one and the same. The established knowledge concerning our nature is Truth; when that Truth is established in consciousness, we speak of Realization.

Some of us are so constituted that we cannot take enormous interest in that life of the senses which builds up the fabric of our social life, with its complex worldly demands. There are such who cannot be business men, who are artists; there are others who cannot be artists, who are musicians; and, again, there are others who can be neither business men, nor musicians, nor artists, who are concerned with the great facts in human experience which have been classified as religion and philosophy.

Temperaments differ; there are those whose highest interest is to fathom the cause of that striving which makes the wordly struggle we see about us. There are those who care not to enter into the striving, but sit apart contemplating the nature of man who thus struggles and of the universe, and of the comings and the goings of the soul. There are those who seek Eternal Truth midst the changing phenomena of life. These are the philosophers and seers of Truth. When their vision and understanding of life are perfected, they become the world's Great Mystics and Prophets.

Upon the teachings of the Mystics and the Prophets the religious wisdom of the world has been founded. Now, the vision of life which the Prophet has is directly opposed to the vision of life held by the man of the world. Both the Mystic and the man of the world see the same Reality; they both perceive the same Fact, but they differ by infinity in the interpretation of that Reality and vary enormously in the translation of that Fact into the version and conduct of life. One says that the senses are real, that their life makes the beginning and the end of all living; the other maintains that the experience of sense life is evanescent in its very nature and, therefore, assuredly, unreal. Sense life, says the sage, cannot be all in all, for death comes at its end and the terrors of the fear of death and the fear of loss pursue it throughout. Truth and Reality, if they exist, must be beyond the senses and cannot be overpowered even in the very presence of death. Then, too, we find that sense experience is constantly on the change, and what is subject to change cannot be, ultimately real—for the Real is changeless. So the philosopher, or the seer of Truth attempts to penetrate to the Reality, beyond the senses; when he becomes conscious of, that Reality, he has, also, become conscious of, and identified with the Spirit of all Reality, who is perceived by the Gnani as the Self, and known to the Bhakta as the Lord, the Real Object of his love.

But to the man, whose sole aim is the enjoyment of the senses, whose search is for power and fame, or whose quest is placed on the procession of myths making worldly existence, — reality is in this temporal order of things. He sees nothing beyond the body and the senses. His entire thought and desire are taken up with the pursuit of those things which the world holds

dear, — wealth and power and name. The world however, is not a philosopher, nor are its devotees. "Mammon," whom Christ cited as opposed to God, intoxicates his worshippers so that they have no consciousness, other than the present time, filled with the intensities of physical life. The outlook of the worldly man with regard to the future is related only to the physical investments of the present. His self-consciousness is mostly of the body and its life.

The sage, on the contrary, realizes with Solomon, the great king of the Jews, that all is vanity of vanities and the vexation of the Spirit and that all this search for peace and happiness can never end in Glorious Finding amidst the struggle and strife of purely sensuous existence. Therefore, he gives up the search in the external and makes effort to realize peace and true happiness in the regions of the soul. He seeks no longer for Truth in the shifting experiences of the senses; he no longer attempts to find Truth in the jungle of the world; he goes into the inmost recesses of his mind and there tries to find the Truth. Then he finds that the real world is born of the mind, and that, verily, the mind can make a hell of heaven, or a heaven of hell. He begins to understand that the ideas which make for worldly existence are the real obstacles to the attainment of peace. He perceives that it is not the world which is worldly and to be condemned, but the mind of the worldly man who truly makes a hell of what otherwise should be the heaven of this world. For a man may be possessed of great earthly treasures and still be not worldly because his is not a worldly mind. He enjoys without seeking to possess. That is the ideal of the Karma Yogin who, while living in the world is not of it; such a man is as real a philosopher as the man who seeks the path of

wisdom and great knowledge. The Karma Yogin also knows that, no matter how much of worldly goods he may acquire, still death snatches all. Thus, he looks upon all his possessions as belonging to the Lord, and looks upon himself as the servant of the Lord.

All those are sages who give up this clinging to life, centered about the idea of possession and the struggle to possess. They behold the soul as the Reality, when it has freed itself from the notions of an uninstructed mind, and this beholding is the knowledge regarding the soul; it is the consciousness of the soul,—and this is REALIZATION.

F. J. ALEXANDER.

ETYMOLOGY OF THE WORD, NAMBURI.

I

To explain the origin of the word Namburi, various derivations have been suggested. To these guesses I venture to add one more and request the learned public to judge for themselves.

1. The *Keralaviseshā Mahātmyam* of Pachchu Mūssad explains Namburi as a derivative from *nam*—the Vedas and *Pūrī*—one who completes.—Namburi is one who completes the study of the Vedas. The vedic study is a duty devolving on all the three Dvijās and cannot be made to supply a class-name to designate the Brahmins of Kerala. Secondly, so far as my knowledge of Sanskrit Literature goes, the term is not found in any Sanskrit work, whether it is of Kerala or of the countries outside Kerala. So it cannot be a Sanskrit term. *Nam* in the sense of the Veda is not of frequent use in Sanskrit.

2. It is generally held that Namburi is a contraction of Nambu + tiri and means auspicious, trustworthy persons. A writer in the "Christian College Magazine" (September, 1880) says—"Their name, Nambutiris, denotes that they played the role of confidential advisers to the Rajahs, a character which they maintain to this day". Dr. Caldwell connects "Namburi, properly Nambutiri" with Nambi (Com. Gr. p. 295).

II

This Etymology makes the term "Namburi" a Dravidian word used by non-Aryans to designate the Aryan conquerors or settlers of Kerala. It would imply that the Namburi Brahmins had no natural name and that even if they had one, they gave it up in preference to the Dravidian name. The Kerala tradition preserved in the *Keralolpatti*, emphasises the fact that at the time of the Aryan colonisation of Kerala, the land was uninhabited and that there were no

kings in the land. This tradition is confirmed by the pretence of the Namburis themselves who claim Kerala as their Janmam right, for it had been parcelled out among them by their leader Parasurāman. The fact that at one time the Namburis were the richest landholders supports the traditional view.

Namburis seem to have conquered the land the protection of which was at first given to Brahman generals, Nambiyātiri. At a subsequent period of their history, they appointed a Rakshā Purushan or Lord Protector; then they had an oligarchical form of government combined with the administration of four temples. As the last form was found not to work satisfactorily, they had recourse to a limited monarchy; the king was to resign or lay down his authority at the end of the stipulated period. When there arose several royal families scattered over different places in the country, and as lands were assigned to these families, they began to let these lands on feudal tenures and thus acquired a military force. When the Emperor or Perumal became weak or unable to check the rising power of the royal families, the latter declared their independence and thus the whole of Kerala was marked with petty principalities within short distances. It is at this late period in the historical development of the Kerala constitution that the Namburis assumed the role of trustworthy advisers to the rajahs." If the tradition about the partition of Kerala by Cheraman Perumal is worth anything, it may be pressed into service to prove that in order to avoid incessant internal feuds among these chiefs, the Perumal only settled the boundaries of the several principalities. But before the rise of these little kingdoms, the Namburis must have had a national name of their own which they may, in their predilection for the more complimentary title of the legal advisers to the rajahs, be supposed to have renounced.

Though the word "Nambi" is applied in other Dravidian dialects even to Brahman priests, in Malabar, Nambi is a

caste very much inferior to Namburis and is the name that includes a large number of temple servants Nambis are priests who minister to the religious wants of the Sudras. In this capacity they are also known as Elayadu—the inferior. In addressing them, the word Nambissan or Nambichchan (for Nambi + achchan) is used out of respect. Nambatis or Nambitis, as a class, are very much inferior to Namburis. They have the right of repeating the Veda only once, that is, on the Upanayana day but cannot prosecute the study ever afterwards. They are consequently known as threefourth Brahmins. They can neither interdine nor intermarry with Namburis. By killing a tyrant King—Bhūta Pāndya, they incurred the sin of regicide and as they could not enter the council-hall of the Brahmans that assembled after the murder of the King to appoint a successor, they sat on the threshold (pati). When they were called out, they said—"We (are on the) thres-hold." Hence they were called Nambathi. This is the history of the word given by the *Keralolpatti*.

Nambiyar is a title of the aristocracy; it is also an honorary title conferred by certain kings; it is a designation of certain princes. It is doubtful whether it is derived from the same root as Nambi and Nambati. Nambiyattri, as explained above, was a name applied to Brahman generals. May we suppose Nambiyar as military officers serving under Nambiyattiris? As when the Brahmans gave up the profession of the sword the Nambiyars became the generals and barons at the heads of trained bands.

The Dravidian root 'Nambu' means to believe, trust, confide, but there is no derivative noun Nambu, meaning a confidential adviser. Though the words Namburi, Nambati, Nambi, Nambiyar, have a common part *Nambu*, these castes have nothing in common. It is very difficult to derive them from the root *Nambu* to confide. Nambi is not a caste name in Telugu, Tamil, Tulu, and Canarese, and it is the name of a profession, but in Malabar Nambi, besides being the

name of a distinct caste, has nothing to do with a Namburi.

III

In the sense of a Brahman in general, as well as of a Namburi in particular, the Cherumars of North Malabar make use of the terms Chovvar and Kōrāttu. The first of these means the bright ones a very proper designation to an Aryan compared with the dark masses of the aborigines. It may also mean the straight or righteous, and is certainly applicable to the Aryans on account of strong stalwart stature and of their moral excellence. The second Kōrāttu means the king or God of kings. In addressing a Nayar woman the Cherumas use the term 'Pennarattu' the ladyking or a feminine King. They call a Nayar 'Elankoyil, Junior King (or prince). These terms are confined to the dialect of Cherumas who never use the term Namburi. If the term Namburi were of Dravidian origin, it would form a part of the Cheruma dialect since the Cherumas make use of hybrid compound consisting of the Dravidian Kōn—King or God—, and the Sanskrit Rāttu—a king, ruler. It is too much to assume that they would coin such a compound in preference to a native word of their own.

While the terms Nayar, Tiayar, Vannan, Kanisan &c., are looked on as Sanskrit and traced to Sanskrit words, it is rather strange that the Namburis who are reckoned as Aryans, who are supposed to have originally spoken Sanskrit and Sanskritised Malayalam, should have no name derived from Sanskrit.

To denote the genus Brahman, native poets of Malabar never use Nambūri, but employ instead *andanar marayavar* if they do not like to avail themselves of Sanskrit terms. From these facts it will be evident that the words, Namburi and Brahman, are not convertible terms and that Namburi cannot be a word of Dravidian origin. The supposition that the second member of Namburi is 'Tiri' equivalent to Sanskrit *Sri* fails to account for the use of the term by the Namburis themselves in their mutual conversation

and address. As the word Sri is generally used before the word it qualifies, the designation Vasudevan Nambutiri will violate all idiomatic use of Malayalam. The word Nambutiri must be later than Namburi and may be a shortened form of Namburi + tiri; or Nambutiri may have been coined in analogy of Akkittiri, Somāttiri Bhatatiri (or Patteri). But of these words, the final member 'tiri' is not a Tadbhava of Sri, for it stands for the 'tri' of hotrī. These designations are respectively the modifications of Agnihōtri, Soma hotrī, and Bhatta-hotrī.

IV

There is another word Namburippādu * Dr. Gundert assigns to pādu the meaning of place, situation, rank etc. How can this meaning be applicable to a person? Namburippādu indicates a higher grade of Namburis who are celebrated for their rank-social position, and landed property. Though pādu in the sense of rank, situation etc, is applicable to posts, offices, it is gravely to be doubted whether it can apply to the holders of the office. Further 'Namburi' is not an office or institution. The other meanings of the word given by Dr. Gundert are not suited to the formation Namburippatu. In this connection, 'pādu' may be a Tadbhav of pāda or bhatta or bhāṭṭa. If this conjecture be right, their Nambu-diri-prādu will be equivalent to Namburi-sri-pā (=the honorable feet of Namburi), or Namburi sri-bhatta (=the reverend scholar of the Mīmamsā Philosophy). It is hardly necessary to refer to the honorific use of the pāda in Sanskrit:—Devapādāh, Swamipadaḥ (=your lordship, your majesty,) Gurupādāh (revered preceptor), Tāta-pādāh (our beloved father). In pada the dental while the d of pada is dental; and this identification may be looked upon as suspicious. Now as to the change of the dental d to the lingual d compare the Vedic pād-bīsa (Rig-Veda X. 97. 16) = the fetters of Yama. It is derived

* Namburippadu or Namburippadu

from pād a foot, and bīsa a tie and rendered pāda bandhana by Sāyana. This interpretation of pādu will also apply to Tirumul-padu the foot of (your) holy presence. As the term is applied also to Kshatriyas, the derivation of pādu from bhāṭṭa or bhāṭṭa cannot apply to Kshatriyas.

Bhāṭṭa represents the Mīmamsaka school of Kumarila-bhāṭṭa which was once in its ascendant in Kerala. There were formerly three Vedic Colleges—Bhattam, Prabhākaram and Vyakaranam. The first were the two schools of Mīmamsa Philosophy and the third one of Grammar, and the Namburis seem to have been originally divided into three bodies according as they belonged to one or the other. The acceptance of this etymology will make the prevalence of the term among the Kerala Brahmans as old as the eighth century A. D. Nambutiris, Embrantiris and Pottis are the three sub-divisions of the Brahmans of ancient Kerala; they belong to the same stock and resemble one another in many of their customs and manners. Whatever may be the differences existing among these classes at present, it cannot be disputed that they were all one people originally. From Udayamangalam near Mātāyi in the Chirakkal Taluk to Nilesvaram in the Kasaragod Taluk of South Canara the Kerala Brahmans are generally called Embrans or Embrantiris. For the most part, they are Yajur-vedis of the Taittiriyaśakha—Śakha of the Bodhāyana school and are treated as inferior to Namburis. Their home language is Malayalam. These are not to be confounded with the Canara Brahmans, generally called Tulu Embrantiris in Malabar. The latter term is applied to any Brahman coming from Canara and engaged as a priest in any temple. These Tulu Embrantiris include Chitpavans, Karhadas, Padyas who at home talk a form of the Marathi language, and Honiks whose language is Canarese, and Shirallis who speak Tulu. The traditional belief is that one of the Rajahs of Udayamangala, of the Atuttila palace, brought from Gokarnam, many Brahman families, settled them in his territory and with their aid had the

Hiranyagarbham ceremony performed. This ceremony which the Namburis had refused to perform for the Rajah as he was an Unuttiri, raised the status of the king and made him a pure Kshatriya. This is a tradition that I gathered from many Unuttiris. As those originally North Canara Brahmans are called Embrans, by analogy the term Embran was extended to all other Dravida Brahmans of Canara that had no scruples to mix freely with Namburis.

South of Udayamangalam Embrans are rarely found; we generally find the names Namburi, Nambutiris or Namburippadu applied to the Kerala Brahmans. In Travancore we find Pottis and Namburis while in Cochin we have Embrans and Namburis. These terms Pottis and Embrans have in these states also been applied to the recent settlers from Canara. Pottis of the most ancient standing such as those belonging to the two Sthanattil Pottis and Pattillattil Pottis, must have been originally Namburis. The word Potti is a pure Dravidian derivative from the root Pottuka to feed, to sustain and thus it means lord (in its literal sense). This word will enable us to trace out the origin of the word Namburi.

V

As Travancore was the last country visited by the Kerala Brahmans in their southward march necessitated either by the pressure of the inroads of new bands of Aryans or by the pleasure of seeking pastures new, and as Tamil which is always averse to borrow Sanskrit words and ever ready to translate Sanskrit terms, or coin new ones from its own resources, was the prevailing tongue in Travancore owing to the political and social contact with the neighbouring country of the Pandyas kings, Potti may reasonably be supposed to represent the Tamil equivalent of some Sanskrit word that was the common design of the Aryan settlers in Kerala. What can be this name?

The root *pottuka* is a derivative of the primitive root *poru* to bear which by reduplication becomes *pottu*. This

Dravidian root *pōru*, *pōttu* is closely allied to the Sanskrit root *bhri* to bear, to nourish, to support, to rule. Hence *bhri* may be assumed to have given birth to a word equivalent in meaning to Potti. According to the principles of Malayalam phonetics applicable to the Tadbhavas, the Sanskrit *ph*, *b*, and *bh* will all appear in Malayalam as *p*, which agreeably to the common convention of Tamil and Malayalam will be pronounced as *b* when it is not initial. The root *bhri* may be discovered in the last two syllables of *Nam x buri* and long *ū* of *būri* points to the Vedic word *bhūrmi*—a supporter, or protector. In the Rig-Veda (III.3.5.)—*Bhūrñim devāsa iha susriyam dadhuh* is found the word *bhūrni* which is explained by Sayana to mean a protector (*bhartharam*). This word *bhūrni* by dropping the penultimate *n* and losing the aspiration which is quite foreign to Malayalam will become *būri*—the latter part of *Nambūri*. As regards the first part *nam*, I simply quote the words of Caldwell :—“ A very interesting class of Dravidian words, the nature of which has generally been over-looked, has originated from the honorific use of the reflexive pronoun. This class of compounds especially abounds in Tamil, in which also *em* and *nam*, our and *um*, your, are optionally used in poetry, instead of *tam*, *ta*, with the same honorific signification” (p 292). Accordingly, the first *nam* of Namburi being used honorifically, the term Namburi means ‘our lord’. In addressing a Namburi, Nayars and other castes make use of the term *Tampurans*, which in rapid pronunciation becomes *Tambrāns*. One of the grades of Namburis is also known as *Tambrākkal*. Dr. Caldwell is of opinion that the first part of *Tamburan* is the reflexive pronoun *Tam* or *Tan* and the second is *piran*—first, from the Sanskrit preposition *pra* (Comp. Gr. p. 293).

Though it is true that according to the transformation of the conjunct consonants in Tamil Tadbhavas, *pra* will be represented by *pira*, we fail to see how represented by *pira*, we fail to see how a representative or empty word should

serve the purpose of coining a presentative word. As the preposition *pra* is never used even in Sanskrit itself as an independent word in the sense of a lord or the foremost lord, it is not likely that the word is derived from *pra*. It is not necessary to add that a preposition cannot have the power of forming a noun meaning a lord. It may be urged that *prati* a copy or a defender is originally a position and is very commonly used as a noun. But it is only an abbreviation for *pratikṛiti* or *prativadi* according as it means a copy or a defender. Max Muller has fully proved in his *Science of Thought* that names can be formed only from predicative roots, and not from demonstrative elements like *pra* &c. Dr. Gundert connects *pirān* with *purān* and derives both from the root *peru*, great. Though the change of *i* to *e* is consistent with the genius of Malayalam as well as of Tamil, the change of *i* to *u* is difficult to account for in the same dialect. According to Tamil phonology, the vowel *i* has greater facility of enunciation before *r* than the vowel *u* for which Malayalam has a greater liking. As these doublets *pirān* and *purān* are found in Malayalam, one may be supposed to have originated in Malabar while the other found its way into Malayalam from Tamil. The Malayalam *Tamburan* consists of (1) *Tam*, the pronoun *tān* used as an honorific adjunct, (2) *bur*, contracted form of *būri*, found in *Namburi*, and (3) *ān*, the Dravidian termination of the masculine gender. In rapid pronunciation which necessitates the slurring over of vowels, *tamburān* becomes further shortened into *tambrān* which, in Tamil, will be *tambiran*. Similarly *Empurān* will be *Embrān* which will again be changed into *Emburan* in Tamil. At the risk of offending Tamil Philologists in whose estimation Tamil is older than Sanskrit and Malayalam, I may venture to state that *Embrān* and *Tambrān* originated in Kerala and travelled to the Tamil country.

VI

Since Kerala is one of the countries celebrated for its ceremonial language, where in addressing a man of a higher

caste, one of an inferior caste is required to make use of certain terms which the social convention of the country has exclusively set apart for the particular caste, the Etymology of *Korattu*, *Tamburān*, *Embrān*, *Nambūri*, *Potti*, points to the fact that on their advance into Kerala the Aryan Brahmans gave themselves out as the protectors and the supporters of the people—*Bhurnayah*, and not as “confidential advisers of the people and of the Rajahs”. This is in perfect accord with the ancient tradition recorded in the *Keralolpatti* which says that for the protection of Kerala 36000 Brahmans took to the profession of arms.

The Aryan emigrants must have been a small minority, compared with the masses of the indigenous people of the country. Nothing but a policy of peace and conciliation would conduce to the existence and welfare of the invaders. The superiority of Aryans in intellectual endowments and moral qualities is an undisputed fact. Except the base statement that the first band of Aryans had to abandon Kerala on account of the dreadful Nayers, the *Keralolpatti* as well as local tradition is completely silent on the political changes consequent on the inroad of the foreigners into Kerala. This lends support to the Etymology of the word *Namburi* and to the guess that the Aryans had followed the policy of protection and not annihilation.

Since the word *Namburi* has been shown to be derived from the Vedic word *Bhurni* which enables us to account for the words *Embran* and *Tambran* and which is confirmed by the meanings of *Koratt* and *Potti*, it follows that the form of Sanskrit the Aryans spoke at the time of their arrival in Kerala was very much like the Vedic Sanskrit. In consequence of the Dravidian first personal pronouns *em* and *nam* being prefixed to the Sanskrit word, *Bhurni*, *Embran* and *Namburi* could not be readily recognised as Sanskrit words and therefore they failed to find their way into Sanskrit literature. This etymology satisfactorily disposes of the objections raised against the derivations of *Namburi* from *Nam x puri* and *Nambi x tiri*.

M. SESHAGIRI PRABU, IN THE M. Q. REVIEW.

BHĀMAHĀ

(Continued from page 371.)

A comparative study of the details available in the works of Dandin and Bhāmaha is sure to convince even a superficial reader of the fact that Dandin is decidedly later than Bhāmaha. Dandin says in the opening stanza that he writes his treatise by abridging previous Sastras and by obtaining their usages (Prayogas). But he fails to name any of his authorities or to acknowledge them in any other way. Throughout his treatment the general rule with him is to disapprove wherever possible the views and classifications of Bhāmaha and his Northern school and to maintain a contrary view. The following will make clear this fact. Bhāmaha defines Kavya as made of sabda and artha and includes under it akhyayikas and kathas; whereas Dandin defines it as made of words only (vaugmaya) and excludes akhyayikas and kathas from it. Again Bhāmaha says that a kavya while embodying the fruits of the four ends of human life, should pre-eminently expound that of artha or wordly prosperity. On the other hand Dandin satisfies himself by simply saying that it should be endowed with the fruits of the four Vargas. About the treatment of *nāyaka* we have already shown how Dandin improves upon what Bhāmaha says and tries to differ from him. For a treatment of *natika* Bhāmaha refers his readers to others on the characteristics of Drisya-kāvyas. Dandin does also the same in almost the same words but includes these among śrāvya-kāvyas ignoring as it were the distinction of kavyas into drisya and śrāvya. Bhāmaha states that self-praise has propriety

only when it is put in the mouth of a second person; whereas Dandin holds the contrary. In the opinion of Bhāmaha the Vaidarbhi and Gaudi *ritis* are only different names for one and the same kind of diction, but in Dandin they are two distinct *ritis*. In Bhāmaha's view Hetu, Sukshma, and Issa are not alankaras, and reasons are assigned for the statement; whereas in that of Dandin these are the best of alankaras. Referring to the vigorous style called Oja composed of compounds Bhāmaha says that this is common to all kinds of compositions though compound words should be avoided as much as possible by those who aim at sweetness and simplicity of style. Referring to the same Dandin says that it is the soul of prose but is admissible even in poetry only according to the Northerners. Bhāmaha after illustrating a few simple varieties of Yamaka says that Yamaka in all parts of the four padas is rather difficult and refers for a full treatment of them to Rama Sarma's Achyutattara. On the contrary, Dandin after elucidating the various kinds of Yamakas says that even in the path most difficult to tread the method of these has been shown by him.

From the above and various others of the kind scattered throughout the books two things are evident that Bhāmaha is an original and independent writer and that Dandin is characterised throughout by an attempt to repeat and corroborate or controvert (anuvad) Bhāmaha. This attempt is invariably indicated by the use of such expletives as *api*, *eva*, & *ha*. The remarks made by Dandin in some places appear irrelevant in a dignified scientific treatise and convey no meaning unless they are read side by side with Bhāmaha's remarks in the context. There are several other points which are worth while to consider in this connection. Wherever Bhāmaha

gives one or two varieties of an alankara Dandin is able to give more. Even insignificant modifications of general alankara ignored by Bhamaha and others as out of consideration are independent varieties of that alankara in Dandin. Putting all these together and viewing Dandin's undue taste for sabda alankara as a sign of his advanced age, Dandin may be inferred to have flourished at an age when the signs of alankara had undergone changes and become complicated owing to a larger variety of writers in the field and the undue development in them of the taste for artificial style of composition.

Dandin's treatise is, in our opinion, not only a response to the demands of his time but also an attempt to revive the science of alankara in the south. To this alone we could ascribe the partiality of Nripatunga, the southern Rashtrakuta king of the 9th century, to Dandin's work and the writing of such works like the Yamakaratnakara by Sri Vatsanka Misra of the 10th century. On the arguments based on the criterion of style we may even venture to draw some more inferences. The style of both is characterised by easy flow and simplicity, but with this difference. The style of Bhamaha carries a certain amount of force and fervour while that of Dandin is slack (sithila). Bearing this in mind if we compare the styles of the several illustrative stanzas cited by Dandin we shall find that some of them at least lack the sign of being the production of the same author. Some of them clearly appear to be citations from others taken for the purpose of illustration. But those of Bhāmaha point to a unit of source and mostly possess the fundamental characteristics of the author's composition and are clearly distinguishable from those of others. Where he quotes others he acknowledges them. At the opening he himself says that the 400 hundred stanzas are his own and are so many elephants

in rut. (III-57 & II-58) We can therefore clearly say with reference to Bhāmaha that he as the *Prāchināchārya* of the early writers of the Northern school of *alankāra* should have belonged to an age anterior to that of Dandin and his Southern school. We have only to say a few words about the other two persons who have been set up in antithesis to Bhāmaha.

Jinendrabuddhin of Kāsikāvivarana Panchika, not being entitled to the title of *nyāsahāra*, has nothing in common with Bhāmaha to require consideration here. But we ourselves gave a substitute in the person of Pūjyapada Jinendra Buddhi of the 5th century. On other considerations already put forth and in the absence of close acquaintance with his work on Nyāsa we have to leave him quiet for the present on the ground that Bhāmaha could not have been later than him. The only person remaining is the Bhāmaha who is the commentator on the Prākṛita Sūtras of Vararuchi. The commonness of our Bhāmaha with him consists in name only. On the ground that Subandhu who is presumed by some to be latter than Bānabhatta is the uncle of Vararuchi, the commentator of the Sūtras of this Vararuchi, was suggested to be later than Bānabhatta. While the question of the identity of the two Bhāmahas is itself a matter to be proved, the above conjecture has no basis to stand upon. However

गिरामलंकारविधिः स विस्तरः

स्वयं विनिश्चित्य धिया मयोदितः ।

अनेन वाग र्थविदामलंकृता

विभाति नारीव विदग्धमण्डला ॥ III—57. ॥

मदकुक्षिकपोलानां द्विरदानां चतुराती ।

यथा तद्वदसा धीयः साधीयश्च पयोजयेत् ॥ II—58. ॥

we shall mention here one of our reasons against such a conjecture, Vāmana in his *Alankārasūtra* quotes a stanza which is apparently taken from the *Sūtradhāra*'s words in a *Nāṭaka* by a Subandhu. Fortunately two Subandhus are not known to the students of Sanskrit literature. In this stanza Subandhu is pointed out by the epithet "Sudhīh" and is said to have lived under the distinguished patronage of a 'Chandraprakāso-Yuva, and the son of the king Chandragupta. This Chandragupta and his son Chandraprakāso-Yuva are to be ascertained. Subandhu himself gives a clue to this. In *Vāsavadatta* he deplores the passing away of the great king Vikramāditya. This Vikramāditya is identified by V. A. Smith with Chandragupta II of the Gupta kings and his son is named Kumār Gupta. The Chandragupta referred to by Subandhu is therefore the Sukapuruṣa Vikramāditya and his son Chandraprakāso-Yuva is Vikramāditya's son Kumār Gupta. According to Hindu tradition Subandhu should have lived in the 1st century B. C. Subandhu's relationship to Vararuchi could not therefore help us in any way for pulling down Bhāmaha to a date later than that of Dandin.

Under the fourth class of evidence called the *prati-pakṣa-sādhana* we will take Bhāmaha as constituting the chief subject of our discussion. The only instance cited against him is that of a full stanza occurring in Dandin. Bhāmaha is found to take only a portion for passing his criticism thereon. This instance is properly what ought to have been included under the last class and disposed of. But some of the orientalists have been pleased to take this out of setting, and hinge on it the posteriority of Bhāmaha in comparison with Dandin. They have apparently tried to work a strong case against him. But a close examination of it in its proper setting will bring the truth to light.

Enumerating the *Praheḷikas* Dandin says in the last chapter of his *Kāvyaḍarsa*, that 16 varieties of them have been described by the previous *āchāryas* and 14 others have also been read as the faulty or unchaste kinds of the class, and that he will set forth below, only the chaste ones and let go the faulty ones undefined. On the other hand Bhāmaha in illustrating the *Doshas* named *Neyārtha*, *Kṛtshta*, &c, cites his portion in illustration of *Avāchakadosha*. Thus it might be seen that the two authors made use of an expression in two different contexts,—one to illustrate a particular species of enigma, and the other to exemplify a particular kind of *Dosha* in style. For pointing out a *dosha* one is likely to select an expression of another involving that *dosha*. Bhāmaha should therefore have borrowed it from another that made use of it in his composition before Bhāmaha. Let us consider a little, the *Praheḷikas*,—more especially the one under which the stanza of Dandin occurs. Can an enigma of the *pūrvāchāryas* whose purpose allowed the use of an unchaste compound in it be exemplified by one's own coining of expressions? Even if this were allowable, will the newly coined words convey to the readers the accepted significance of the *Pūrvāchāryas* associated with the words of their enigma? These, along with the words of Dandin himself saying that he has set forth simply the illustrations of his predecessors, lead us to believe that Dandin also should have borrowed his *Praheḷika* from some other. It may be said that even if this were granted, it cannot in any way disprove the borrowing of Bhāmaha from Dandin. To this we may point out that to say so would involve two things—first the presumption that Bhāmaha did not know anything about the authors from whom Dandin borrowed, and next knowing that the words were not Dandin's own but formed part of an enigma wherein

certain *doshas* were licensed, Bhāmaha wantonly took these words to illustrate a *dosha* of legitimate style. Neither of these is possible. Each of them should have therefore borrowed it independently from another to suit his own purpose. Or it may even be possible that both of them borrowed the words from one and the same person. Even if it be the latter nothing could prevent them from choosing the words in their own way and using them for their own purposes. In spite of this, if it be still insisted upon that the full stanza of Dandin is favourable to Dandin's direct knowledge of the original and Bhāmaha's having borrowed a portion from Dandin, we have to say that Bhāmaha had better reason to borrow the first compound in the first half than the second one and that Bhāmaha could not have consciously chosen the words of a Prāhelika for a *dosha* of dignified composition. From our knowledge of Dandin, we have, on the contrary, every reason to believe that Dandin very likely borrowed an approved expression of another and built upon it his illustration for the Prāhelika which justified the *dosha* condemned by Bhāmaha by the use of the same expression. Bearing in mind the relation between Dandin and Bhāmaha in other matters we will not be far from truth if we maintained that Dandin purposely chose the expression declared faulty by Bhāmaha and built upon it his illustration for a Prāhelika to show that the expression declared faulty by Bhāmaha is not so in his opinion. In the absence of any knowledge of Dandin's Pūrvāchāryas as also those of Bhāmaha we have no right to say that one borrowed from the other. Apart from this Bhāmaha uses the compound—*Himāpahā mitradharairvyāptam-vyoma*—in the nominative case while Dandin uses the same in the objective case with a verb added on. This also lends colour to the supposition that both borrowed from a third

source and utilised for their several purposes.

We can quote other instances from Dandin himself which are favourable to his Pratipaksha, Bhāmaha, and show the possibility of Dandin having borrowed from Bhāmaha beyond question. A few stanzas below, Dandin enumerates the *Doshas*, wherein he uses a portion of the words used by Bhāmaha also. Bhāmaha in two full stanzas (IV-1 & 2) enumerates eleven *doshas*, of which the last one *Pratijnā-hetu-drishtānta-hina*, is given in the last half stanza. Out of these Dandin cites the first one and a half stanzas just as they are given by Bhāmaha. And in the last half he states that the above ten alone (*Eva*) are the *Doshas* to be avoided by the learned. He does not stop with this. In the next stanza he further says that the investigation whether *Pratijnā hetu drishtānta-hina* is a *Dosha* or not is rather a difficult one to judge and that by the lacking of it no result could arise. Reading thus in the light of the limiting word, *Eva*, used by Dandin so as to restrict the number of *Doshas* from being more than ten only, could there be any objection for our holding that Dandin unquestionably borrowed these words from Bhāmaha. This is further borne out by the fact of Dandin's apologetic remark immediately below on his omission of the eleventh *Dosha* enumerated by Bhāmaha.

Let us take another instance. In treating of the Alānkāras,—*Hetu*, *Sūkshma* and *Lesa*,—Bhāmaha remarks that these are not worth mentioning as possessing the characteristics of an Alānkāra, and points out that the

अपार्थं व्यर्थमेकार्थं संशयमपक्रमम् ।

शब्दहीनं यति श्रद्धं निश्चयं विसन्धि च ॥ IV—1 ॥

देशकालकलालोकन्यासविरोधि च ।

प्रतिकारहेतुदृष्टान्तहीनं दुष्टं च नेष्यते ॥ IV—2 ॥

mere collocation of words, such as, "The sun has set, the moon shines, and the birds fly to their roost," could convey nothing more than what is barely indicated by the words. As if in opposition to him Dandin says that these Alankaras are the best ornaments of language. Among the illustrations given by him for these he cites the same collocation of words pointed out by Bhāmaha and justifies them by remarking that even this (*Idamāpi*) is undoubtedly (*Eva*) acceptable as making known the nature of time. Herein also Dandin might be said to have explicitly borrowed from Bhāmaha and contraverted his views by the use of the expressions *Api* and *Eva*. The following may also be cited as an instance where the borrowing is not so very clear. Both Bhāmaha and Dandin cite the stanza (III-5) in illustration of *Pre-yolankara*. But a marked difference is visible in the way in which it is cited by each of them. Bhāmaha cites it as if it is one of well known meaning, whereas Dandin refers to it and comments thereon as if the meaning is not so well known as not to require an explanation. From what we know of Bhāmaha we cannot but hold that it is Bhāmaha's own, if it is not from Achyutottara to which Bhāmaha often refers, or an adoption from the Mahābhārata and borrowed from him by Dandin. On such an occasion Dandin, as is usual with him, should have taken a fling at Bhāmaha and launched his *Api* and *Eva*. But perhaps the sublime nature of the subject and the dignity of the hero should have caused even Dandin to forget himself.

(To be Continued)

A. ANANTACHARYA.

अथ या मम गोविन्द जाता त्वयि गृह्यते ।

कालेनैषा भवेत् पीतिस्तथैवागमनात् पुनः ॥ III—5. ॥

VEDANTA WORK.

Sri Swami Vivekananda's Mother.

A MEMORIAL SERVICE MEETING.

A Memorial Service meeting was held on Sunday the 6th of August 1911 at the Ramakrishna Mutt, Madras in honour of Swami Vivekananda's deceased mother. The proceedings commenced with the solemn recital of a portion of the Vedas. Then followed Sanskrit in Tamil and Sanskrit, with the usual accompaniments, Thambur, Violin and Mridang. Dr. M. C. Nanjunda Row then read a letter from the youngest brother of Swami Vivekananda touching the death of the venerable lady.

SISTER OMMAH,

Sister Ommah was then called upon to address the meeting on the subject which the late Sri Swami Vivekananda had greatly at heart and on the impressions which the Swami's mother had left on the minds of the people of Calcutta. Sister Ommah said that they had all assembled to do reverence to the memory of a grand woman, and a holy mother. She said 'holy mother' because only a Godly woman could have produced such a son as the late Swami Vivekananda. The Swami had the greatest love and reverence for his mother; because the noble qualities which the Swami had were already found in the mother in a less prominent manner. The Swami's works were held in such great reverence as the Bible was held by the Christians. His wishes were found in those works. He did not live long to carry out those wishes and it was now for the rest of the world to carry them out. A few noble souls had banded themselves together, with brave hearts and self sacrificing spirit and had given birth to an institution called Vivekananda Vaideeka Mission. The object of the Mission was to carry out the Swami's last wishes i.e. to form a College for the masses—the coolies, the

pariahs, the working people. It was the object of the Swami to, educate the masses, to make them feel that they had a land to live in; and to give them every opportunity to raise themselves up. If they wanted to pay their homage to the Swami's noble mother they could best serve that purpose by doing works similar to the one which the Veideeka Mission had in view. Their object should be to raise India and her sons from her present position. Not only her young men but also the girls should be educated; because the girls would be the future mothers of India's public men, statesmen, prophets, priests and kings. They should be given religious as well as secular education. It was by such women as the Swami's mother that great man had come into their midst. Young men and women should be trained in the College and sent to the West to teach the western people the Indian philosophy and the spiritual truths. The success of the mission greatly depended on the help, support and co-operation of the people of India. The headquarters of the mission was just next door to the Ramakrishna Mutt. The two missions were going to work together and not work against each other. The mission would lay the ground work for others to take it up and carry it to the finish. In conclusion she said "Awake! Arise! Stop not till the goal is reached!"

BROTHER RAMANANDA.

Sister Ommah's son, Ramananda read some extracts from Swami Vivekananda's works dealing with the necessity of a college for the education of the masses, with female education and so on.

DR. M. C. NANJUNDA ROW.

Dr. Nanjunda Row then addressed the meeting. He said that they were not assembled there for the purpose of passing any Resolution of condolence and sending the same to the surviving members of the family, but they rejoiced in the fact that the death of the revered lady did not mean separation

from her; because her presence amidst them all now would be more free than before. All great men owed their greatness to their mothers, rather than their father. It was true of Swami Vivekananda as it was true of all great Ones in the past. The germs of greatness which Swami showed had already been found in his mother. She was of a regular and studious habit and inculcated the same in all her sons. Even before her death she was studying Upanishad and Gita until she became unconscious. She possessed a wonderful memory and a sweet musical voice. They all knew of the Swami's wonderful memory also. He used to master three or four books in a day. He used to repeat most of the portions of those books after reading them once. The mother was a great reader of the Ramayana and the Mahabharata. She was a pious and austere lady. Her desire was to attain genuine spiritual perfection. She was endowed with a great sense of the liberty of one and all. She used to say that every body was free to work out his own Karma. She was of a very mild and loving disposition and yet she was a great disciplinarian. She impressed upon her sons and daughters the great lessons of truthfulness even unto death, chastity, self-respect, and respect for the feelings of others, humility and real *ahimsa*. She infused courage and forbearance into them. The speaker then illustrated the fact that the greatness of the son depended on the greatness of the mother by referring to Mary, mother of Jesus Christ and Jeja Bai, mother of the great Sivaji and to Dhruva's mother. In conclusion, he said that it was but proper that they should annually meet in memory of that great lady who had given birth to their greatest teacher and preacher.

The meeting terminated with Harathi and distribution of prasadam.

OM NAMO BHAGAVATE RAMAKRISHNAYA.

Under the auspices of the Vedanta Society, Trivandrum, a Memorial Meeting was held on the 13th of August, 1911 in connection with the Maha Samadhi of the venerable mother of Sri Vivekananda Swami.

The photos of Sri Bhagavan Ramakrishna and Swami Vivekananda were placed prominently with garlands on and incense was kept burning all throughout.

The President Dr. K Raman Tampi, B. A., M. B., Ch. B., D. T., M. H., Edin. I. M. Dublin; M. O. S., Asst. Surgeon, Trivandrum on rising up was heartily greeted with cheers. He said that they had assembled there that evening to express their deep sorrow at the passing away of one of the most remarkable and talented ladies of Modern India. Though all of them knew a great deal about Swami Vivekananda, yet they practically knew only very little about the mother of the great Sage. He hoped the lecturer of the day would enlighten the audience on that subject. And he then called upon the lecturer to deliver his speech.

Mr. S. Ramanoja Aiyengar, the lecturer then read the essay he had written. He first began with the question why, because one item of mortality had become extinct, they who lived so many miles away, had assembled to express their sorrow. They would not have assembled there that day had not Swami Vivekananda's venerable mother benefitted them much. Then he dealt very lucidly on the fact that fame is not a necessary requisite for greatness. Though a great man's parents do not blaze forth in the world, yet we see that all the germs of his future greatness are seen in them, especially in the mother. It was perhaps an undoubted fact that the Swami Vivekananda was a great genius who had done much for the world. But, we shall find on close examination, that most of the qualities which made him great

were inherited through his mother. Then the lecturer gave a brief account of the mother. Sri Bhuvaneswari Devi, was the only daughter of Nanda Lal Bose and Raghmani Devi. She married Viswanath Dutt, a famous Attorney of the High Court of Calcutta. She had only four daughters and so, she pined for a son, and she poured forth heartfelt prayers at the feet of Vireswara and in response to those prayers, a son was born—the future far famed Vivekananda. She was a very noble and pious woman. She was the ocean of love and mercy. She had a magnetic personality. Her voice was one of the sweetest. She had a tremendous memory so great that it is said she could repeat any song after hearing it only once. She was also a good scholar. Just before her death she was reading the Kathopanishad. Such a woman was the fit field to cultivate the divine ray of light—Sri Vivekananda. He was uncontrollable except by his mother. Even his father he would oppose when he thought himself to be in the right. But, his mother, he implicitly obeyed. The intensity of his love for his mother is proved by the following incident. When he returned from the west after attaining great name and fame, he met his mother. Immediately like a child, he placed his head on her lap and cried out like a baby 'Mother, Mother, feed me with thy own hands and make me grow'.

His mother fully deserved all this love. For, her whole life was merely a sacrifice for the glorification of her family. She it was who infused into Narendra the grand ideals, that tremendous love for truth and that inward spiritual activity which revolutionised the whole world for good.

After the lecture which was listened with rapt attention by the audience, the President rose up and first of all heartily thanked the lecturer for his eloquent and interesting paper. Then, he said he was very glad to participate in the deliberations of that day. He was also very glad to know that there was such a society devoted to the cause of religion in this materialistic age. The need of such a society here cannot be

gainsaid. He then spoke a few words about the workings of the Sri Ramakrishna Mission of which he had some personal knowledge. He drew a vivid picture of the plague relief, famine relief, Sevashrams, Orphanages, and other noble institutions of the Mission which silently were doing the greatest good to all people without any distinction of caste, creed or colour. He then spoke of the approaching visit of Swami Nirmalanandaji when he hoped to see a permanent centre of the Mission started here with a Sanyasin as its guide. Such a centre will be a powerful worker of good for the whole country.

After the usual vote of thanks and Aratrika, the meeting dispersed.

Jaya Ramakrishna, Vivekananda Jaya.

M. A. SANKAR

Secretary.

**Copy of the letter sent to the brother of Sri Swami
Vivekananda**

Dear Sir and Brother,

We beg to introduce ourselves to you as the members of the Vedanta Society, Trivandram.

That the whole world owes much to Sri Swami Vivekananda for the stemming of the advancing tide of materialism is an undoubted fact.

As he himself has often said, the power that made him accomplish this Herculean task, was mainly due to the influence of this blessed mother.

As such, it was with the deepest sorrow that we heard of the passing away of Sri Bhuvaneshwari Mataji and soon after, of her venerable mother Sri Raghmani Devi. Words cannot adequately express the extreme sorrow we feel at the sad news.

May the Almighty comfort you at the personal loss you have sustained, is our most fervent prayer at the feet of the Lord.

We beg to remain,

Yours in the Lord,

M. A. SANKAR,

Secretary.

NOTES AND THOUGHTS.

Professor Seshagiri Prabhu's learned article will be read with interest by all students of Indian History. His view about the origin of the word, Namburi is quite in agreement with character of the early Aryans and the methods of expansion which they followed. It is by such methods that Aryan culture spread without losing its power through contact with other cultures.

The most venerable mother of the great Swami Vivekananda passed away quietly in her home on Tuesday the 25th of July 1911 at about 5 P. M. She came down to Calcutta from Puri only a week before her last moments with a malarial fever, which unfortunately developed into 'Meningitis,' as they call it. Her death was quite unexpected, and almost all on a sudden; for she began to sink very rapidly only from 2 P. M. of the last day. Yet the procession to the ghat was big and Swami Premananda and Swami Sachidananda among others were present. Sister Nivedita and Mr. Frank came afterwards. The sister decorated her body with flowers. There was the Nam-kistan in the burning ghat.

The most venerable mother of the great Swamiji used to teach her children, above all things, the following:—(1) Be truthful even unto death. (2) Be chaste. (3) Be always dignified and respect the feelings of others. (4) Don't interfere with the liberty of others. (5) Be mild to the extreme, but be firm and remain unmoved and unchanged in times of necessity.

Her children are all and without exception indebted to her for the great impetus given by her to form a studious habit. For she and even her mother kept up a

regular studious habit even until their last days. They had wonderful memories with sweet musical voices.

The most venerable grand mother of the Swami, who had been lying ill since before her daughter returned from Puri, breathed her last on Thursday the 27th of July 1911 at about 5-30 P.M. in the river-side amidst Sankistap.

The Burma Government are making strong representations to the military authorities regarding the site for the enshrinement of Buddha's relics found in India at Mandalay Hill.

It is with deep regret that we announce the death of Sri Swami Ramakrishnananda at 1 p.m. on Monday the 21st of August 1911 at Calcutta.

A MOTHER'S INFLUENCE.—At a public meeting convened by the students of Calcutta held at the hall of the Ripon College, to pay tribute to the memory of the mother of the late Swami Vivekananda, Mr. Surendra Nath Banerjee said that genuine efforts should be made in the direction of female education in India. In Vivekananda and his mother, the Indian youths would find a type which could help us as an ideal in the making of national character.

THE selection of a lecturer for the Barrow-Haskell lectures in India has become more difficult now that the lecturer has to follow such brilliant men as Dr. Cuthbert Hall and Principal airburn. It is understood that Professor Henderson, of the University of Chicago and a Commissioner for the United States on the International Prison Commission will visit India in December 1912 and that the course of lectures will deal with phases of social service and applied Christianity.



Ramakrishnananda

THE BRAHMAVADIN

“एकं सद्विप्रां बहुधा वदन्ति”

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

Rig-veda. P. 164-46.

VOL. XVI.]

OCTOBER, 1911.

[No. 10.]

THE LATE SWAMI RAMAKRISHNANANDA.

Madras has in the death of Swami Ramakrishnananda sustained a severe loss. For nearly fourteen years, in spite of bad health, he worked steadily in Southern India generally and in Madras particularly to spread a correct knowledge of Vedanta and make it better understood. The popularity and influence of the Ramakrishna Mission in Southern India is largely due to his untiring labours and his exemplary life. In the classes that he held and in the lectures that he gave there was nothing of that mysticism,—the bane of some recent religious movements which seem more or less to traffick in mystic rituals and forms. This freedom from mysticism is one of the

strongest points of orthodox Hinduism. The temptation to lay stress on Tantric forms and their corruptions and on the grosser aspects of yogic practices is very great in the present age when they have a fascination for the materialistic West. We can pay no greater tribute to the memory of the late Swamiji whose blessings we ever sought than that he never countenanced such sickening perversions of Truth and Religion, which corrupt the state. Elsewhere will be found the proceedings of a meeting held in Madras. We subscribe to all that has been said about him there. We revered him when he was alive and his memory we cherish with profound respect and love.

VEDĀRTHASAṅGRAHA

(EPITOME OF VEDIC TEACHINGS).

By Bhagavān Rāmānuja.

(Continued from page 418).

This aforesaid Person who is the Supreme *Brahman* and the Highest Person is capable of being attained by one who has his heaps of sins, which have been accumulated through all his births, destroyed by means of the heaps of meritorious deeds unsurpassed in excellence; who, through self-surrender at the lotus-feet of the Supreme Person, has born in him an attitude of turning in devotion towards Him; who, after previously acquiring that knowledge of the reality of things which is learnt from the *śāstras* as supplemented by means of the teachings of good (and wise) spiritual preceptors, becomes associated with the qualities of the self such as the internal restraint (of the mind) the external restraint (of the organs of sense), the performance of religious austerities and penance, purity, forgiveness, straight-forwardness, the discrimination of the 'place' of fear and of fearlessness, mercy, harmlessness, all of which grow day by day (by practice); who observes with devotion the daily obligatory and the occasionally obligatory religious *karmas* which are suited to the various conditions (*Varna*) and stages (*āśrama*) of life and which have the 'character' of the worship of the Supreme Person; and (who observes

1 To be afraid of transgressing God's laws and to be fearless in the belief that He is the Protector constitute discrimination here.

also) the non-performance of the prohibited (*i.e.* negative, duties; who has surrendered his own self and all his belongings at the lotus-feet of the Supreme Person, who has his internal darkness destroyed by means of the grace of the supremely merciful Highest Person who is pleased with what are caused through the instrumentality of the devotion unto Him, namely, the incessant praise (of His glories), the (incessant) remembrance (of Him,) the (incessant) salutation in relation to Him, the incessant doing of works of effort², the repetition of His names, the communication of His glories to others, meditation, and worship and bowing down in salutation &c, (in relation to Him);—(by one who is such is the Highest Person capable of being attained solely through that loving devotion which has no aim other than itself, which is always inexpressibly dear,* which is the same as the continued meditation that has assumed the character of the clearest direct perception. To the same effect it has been stated by the grand teacher, the venerable Yāmuna, in the passage:—“By him whose mind is purified by means of both, He (*i.e.* God) is capable of being attained through the path of devotion which is exclusive and final”; the meaning is (that He is capable of being attained) by him whose internal organ of the mind is purified by means of both the path of knowledge and the path of *karma* (or religious works). To the same effect is the following scriptural passage given:—“He who knows both *vidyā* (knowledge) and *avidyā* (work) together, first destroys by means of (present) *avidyā* (or work), the effects of the past work

2. * Such as laying a pleasure garden in honour of God.

3. * By reason of the object of devotion, which is God, being inexpressibly dear to the devotee.

(or *karmā*) which is obstructive to the genesis of knowledge, and then attains the *Brahman*”. [Iś. Up. 11.]; here what is denoted by the word *avidyā* is that which is other than *vidyā* and which has been already mentioned to be the work connected with the castes and the *āśramas*; what is denoted by the word *vidyā* is the meditation which has assumed the character of loving devotion. Accordingly, this passage is given:—Having the knowledge (*vidyā*) of the *Brahman* as the object in view, he also relied upon the (scriptural) knowledge of works and performed numerous sacrifices in order that he might destroy the effects of past *karmā* by means of (present) *avidyā* (or work).” [V. P. VI. 6. 12.]. In the following and other passages:—“He who thus knows (*vidvan*) Him becomes immortal here. There is no other path for the attainment of final release”; “Those who know him (*viduh*) they become immortal”; “He who knows the *Brahman* (*Brahma-vid*) attains the Highest”; “He who knows (*veda*) the *Brahman* becomes the *Brahman* Himself”; by means of the word *vedana* (or knowledge here), meditation alone is imported (as the means of final release), because it has to import the same meaning as *nidhidhyāsitaṅgaḥ*, &c.⁴

The following (scriptural) passage further specifically characterises this very meditation:—“This self is not reached either by reflection, or by steady meditation (*medhā* or *nidhidhyāsana*), or by largely ‘hearing’ the scriptures. Whomsoever He chooses, by him alone is He reached. To him, this Self reveals His own form.”

4 These occur in the passage:—*Ātmā vā are śrotavyo māntavyo nidhidhyāsitaṅgaḥ*, which means “Verily, my dear one, the Self has to be seen, has to be heard, has to be reflected upon, has to be steadily meditated upon.”

[*Mund. Up.* III 2. 3.] He (*i.e.* God) is attained only by means of the continued meditation which has assumed the character of loving devotion; (and) is not (attained) merely by *vedana* (or knowledge) alone; because mere (knowledge) is denied by means of the expression 'not by steady meditation (*na me dhāyā*)' to be (the means of final release). What is said is this:—That person who is desirous of obtaining final release and is devoted to meditation, &c, which have the nature of the *Vedanā* (or knowledge) that is enjoined in the *vedāntā*, whenever that person has born in him that love which is related to that very continued meditation and is unsurpassed in excellence, at that very time, by that person is the Supreme Person attained. To this effect it is stated by the Divine Lord thus:—"That Highest person, O son of Prithā, is attainable by loving devotion of which the aim is nothing else than itself"; "O Arjuna, destroyer of foes, it is possible really to know, to see, and to enter into Me such as I am now, by means of loving devotion (*bhakti*) of which the aim is nothing else than itself"; "He who truly knows Me, that is, what and who I am, therewith enters into Me thereafter"; the meaning is that after that, Me he enters therewith: *i. e.*, with the help of that very *bhakti*. Loving devotion (or *bhakti*) also is a particular kind of knowledge itself which is inexpressibly dear, and has no other aim than itself, and produces the renunciation of all things other than itself; and hence that very person who is possessed of that (*bhakti*) becomes fit to be chosen by Him, that is, by the Supreme Self; therefore is it said "by him (*i.e.* by that devotee) is He (*i.e.* God) attained"; this is the meaning of the (above mentioned) scriptural passage. That which produces the particular kind of knowledge that has the nature of this kind of loving

devotion unto the Supreme Being is nothing other than the path of loving devotion (or *bhakti*) which is mentioned above, which is practised every day and which is helped on by *karma* (or religious work) that is associated with knowledge. To the same effect it is stated by the venerable Parāśara:—"The Highest Person Vishṇu is worshipped by that person who is subject to the regulations relating to the castes and the *āśramas*; nothing short of this causes pleasure to Him," [*V. P.* III 8. 9.]. The Supreme Person who is the Supreme *Brahman* who incarnated Himself on the earth with the object of uplifting the whole world has Himself taught this thing in the passage:—"How a person who is intent on doing his own (religious) works obtains success, listen to that. By worshipping through his own (religious) works that Person from whom proceeds the activity of beings and by whom all this (world) is pervaded, a man attains perfection"; He (*i. e.* the Lord) is surely capable of being attained only through the loving devotion (*bhakti*) which has been made ripe in the order already set forth above.

This (above mentioned) method has been revealed in groups of scriptural texts the meanings of which have been well accepted by Bodhāyana, Tāṇka, Dharmaśāstra, Guhadēva, Kapardin, *Bhāruchi* and other (such) unblameable and distinguished men, and have been very clearly made known in the commentaries of the ancient *veda* and *vedānta*. In consequence of this, the followers of the teachings of the *chārvāka*, of the *Sākya*, of Kaṇada, of Gautama, of the *jaina*, of Kapila and of Patanjali, ¹ who are all outside the pale of the *veda*

¹ The *Chārvākas* are the materialists of Hindu philosophy. Their sceptical doctrines were handed down

are set at naught, along with those persons who uphold the *veda* but who are short sighted. Even in relation to those persons who follow the *veda* and whose knowledge relates to what is contrary to the reality of things, their being identical with those persons who are outside the pale of the *veda* is stated by Manu himself in the following passage :—"Those *smṛitis* which are outside the pale of the *veda* and those views which (being nominally based on the *veda*) are (yet) erroneous all of them are fruitless after one has departed this life, for they are all known to be founded on the quality of 'darkness.' [Manu. 12. 95.] The meaning is that it is only those persons who possess the quality of 'goodness' which is unassociated with the qualities of passion and darkness and is the best (of qualities)—that have the sole liking for the *veda* and the true knowledge of the truth appertaining to the meaning of the *veda*. To the same effect the following passage is given in the *Mātsya (purāna)*:—"There are *kalpas* which are

to *Ghāṛvaka* and his followers by one *Vāchaspati*. They are regarded as atheists by the orthodox in matters of *vedic* faith. According to them non-intelligent matter is itself the cause of creation. The *Sakya* is the *Buddhist*. *Kanāda* is the promulgator of the atomic theory in regard to creation; *Gautama* is the school of logic. The *jain* is also an atheist and has no God; *Kapila* is the founder of the *Sāṃkhya* system and *Patanjali* of the *yoga* system; in both of which systems there is no postulation of God while there is the postulation of the individual self and of self-realisation.

1 A *kalpa* is a world-period or a period of time which is equal to 4,320,000,000 solar years. It is a day of the creating *Brahmā*. At the beginning of each *kalpa*, the creation of the world is said to begin and at the end of each *kalpa* happens the destruction of the world.

severally (called) mixed and *sattvika* (or those which are based on the quality of goodness) and also *rājasa* (or those which are based on the quality of passion, and similarly, *tamasa* (or those which are based on the quality of darkness). Some *kalpas* of (the four-faced creator) *Brahmā* are mixed, some are mostly associated with the quality of *sattva* (or goodness), some are mostly associated with the quality of *rajas* (or passion), some are mostly associated with the quality of *tamas* (or darkness): this division of the *kalpas* is first stated, then it is stated in the following passage that the description of the greatness of the real entities which are abundantly full of the qualities of *sattva*, *rajas* and *tamas*, is set out by *Brahmā* who is largely associated with qualities of *sattva* &c., in the *purānas* which have been promulgated (by him) in each particular *kalpa*:—"Whatever *purāna*, in whichever *kalpa* was, indeed formerly promulgated indeed by *Brahmā*, (in that *kalpa* and in that *purāna*) the greatness of its own particular entity (*i.e.* deity) is described as being of that nature (which is either of *sattva* or of *rajas* or of *tamas*)." [Matsya-purāṇa.]

(In the same *purāna*) it is also particularly stated (to the same effect) as in the following among other passages :—"The greatness of *Agni* (God of fire) and of *Śiva* is extolled in what are (known as the) *tamasa* (*kalpas* and *purānas*), and they say that the greatness of *Brahmā* (or the fourfaced creator) is over-whelming in what are (known as the) *rājasa* (*kalpas* and *purānas*). Again the greatness of *Hari* (*Vishṇu*) is abundant in what are known as the *sattvika* (*kalpas* and *purānas*); it is only during these (*kalpas*) that those persons who have well succeeded in the practice of *yoga* (*i.e.* supremely Divine knowledge) will attain the highest goal. In

what are (known as the) mixed (*kalpas* and *purāṇas*) (the greatness) of Sarasvatī (the goddess, of speech) and of the manes (is abundant)." [*Matsya purāṇa* 53. 74.].

What is said is this :—As (the four-faced creator, Brahmā is the first of the (created) individual selves, even in his case, the quality of *sattva* (goodness) is preponderant during some days, the quality of *rajas* (passion) during some days and the quality of *tamas* (darkness) during some days. To the same effect the following passage is given by the Divine Lord. "There is not that being, either on the earth or in heaven, or again, among the gods, which is free from association with these three qualities (of *sattva*, &c.,) that are born of *prakṛiti* (or material nature)" [*B. G.* 18. 40]. From the scriptural passage :—"He (i.e. the *Brahman*) first creates Brahmā and He then surely gives him the *vedas*,"—[*Svet. Up.* VI. 35.]—it is made out that (the four-faced creator) Brahmā is an (embodied) individual self both by reason of his being a created being and by reason of his being (in consequence) subject to the scriptural laws. When there is mutual conflict between the *purāṇas* which were promulgated by Brahmā both during the days when the quality of *sattva* was largely preponderant and also during other days, that *purāṇa* alone which has been promulgated during the days which are associated with the quality of *sattva* is true and that (*purāṇa*) which is contrary thereto is untrue; it is with the object of arriving at this determination in regard to the *purāṇas* that it is specially known that this (above mentioned division of *kalpas* and *purāṇas*) is taught by Brahmā when he was firmly possessed of the quality of *sattva*.

The products also of the qualities of *sattva*, &c., are mentioned by the Divine Lord Himself in the following

passages :—"Knowledge is produced out of the quality of *sattva*, and, greed, surely, out of the quality of *rajas*. Carelessness, and illusion, as well as ignorance itself, come into existence out of the quality of *tamas*" [*B. G.* XIV. 17.]. "That knowledge, O son of Prithā which knows activity, and cessation from activity positive duty and negative duty, fear and fearlessness, bondage and freedom (from it) is born out of the quality of *sattva*; that knowledge, O son of Prithā, by means of which one falsely knows religious duty and non-duty, positive duty and negative duty also, is born out of the quality of *rajas*; that knowledge, O son of Prithā, which being enveloped by darkness mistakes non-duty for duty and takes all things to be their opposites, is born out of the quality of darkness." [*B. G.* XVIII. 30.]. It is only after learning all the contents of the *purāṇas* from Brahmā that the authors of the *purāṇas* composed all the *purāṇas*. Accordingly, the following passage is given :—"I shall tell you how the lotus-born (Brahmā) the 'grandfather' (of the human race), being formerly questioned by Dakṣha and other such best of sages taught (them the *purāṇas*). [*V. P. I.* 2. 8.]. It may however, be asked what is the method to be (adopted) in regard to the Divine *vedic* sentences when they come into mutual conflict; (in reply to this) it has been already stated above that (such) conflict is avoided through the (right) determination of the purport (thereof).

(To be Continued)

ॐ मनो भगवते गुरुदेवाय ॥

WHAT IS A RELIGION ?

अविरुद्धमनुहेगं समभावं चराचरं ।

अहं मम परित्यज्य परो धर्मः स उच्यते ॥ १ ॥

महाभारत.

The above is a definition of धर्म (religion), given by Udhisthir (Dharmraj) himself. It describes the four cardinal points of morality contained in every religion.

1st. अविरुद्धं—

Entertain no enmity or grudge towards anybody in the world ; as the great Swami Vivekanand says:—

“ Say peace to all ; from me no danger be to aught that lives.”

2nd. अनुहेगं—

Have no disturbance, no fear, no anxiety or sorrow in the mind, on any account.

“ Majestic in the strength of silent power,

Serene he stands, nor changes not,
nor moves;

Patient and firm in sufferings darkest hour;

Time yields to him, death and doom he spurns.

James Allen.

3rd. समभावं चराचरं:—

Perceive the same Divinity pervading through all the creatures and things of this world ; as the Lord Shri Krishna says in his gita:—

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।

विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥ १ ॥

समं पश्यन् हि सर्वत्र समवस्थितं मीश्वरम् ।

न हि नस्यादात्मनाऽक्ष्मानं ततो याति परां गतिम् ॥ २ ॥

गीता

In short, look upon everything as God. What happiness it is to look upon everything as God ! says Swami Vivekanand.

4th. अहं मम परित्यज्य परो धर्मः स उच्यते

Give up me and mine—all self-seeking. This is the highest point of religion. Kill the self and then there will be He himself, the Lord. A man who hath done this is no more a man, he is changed into God. He is gone, and God hath taken his place.

Every true religion is based upon the above mentioned four points of morality ; so let all men unite together, without distinction of caste, colour, or creed and say we are all brethren, made of the same flesh and bones, and having the same spirit or divinity within ; only the ways of realizing that spirit—that Divinity are different.

ॐ शान्तिः शान्तिः शान्तिः

गुरुदेव—गुरुदेव—गुरुदेव.

SWAMI SWAYAMPRAKASHANAMD.

PHILOSOPHY OF THE BHAGAVADGITA.

(Continued from page 398.)

What we want here specially to be borne in mind is that the ever-permanent absolute, the immutable background of the phenomenal universe ever remains the same and in so far as man is real, that is, in so far as he is permanent, he is one with that principle and is ever free from death and destruction. In order to be ever conscious of this truth he must be in thought, work and deed acting up to the high ideal of one who realises his unity with that Eternal principle and is thus not mindful of his own interests, comforts and conveniences but is ever impelled by the inherent activity of universal compassion or universal love which manifests in him unobstructed now as he sees his own self in its Eternal majesty and glory which is the underlying principle of all beings, which does not need anything outside itself, feeling happy and blissful and which could be realised by all, if all could act according to the dictates of Dharma or the inspirations of one's highest self. Thus Bhagavan emphasises the fact that there is no such thing as death in reality, that is to say, you will never cease to be what you are in reality,—or that which in you is ever saying to itself, 'I am', in the midst of infinite variations both inside and outside would never cease to say to itself *I am*. The changes of the body need not deter you. You are aware of the fact that the body was once that of a boy, then that of a grown up man and then that of an old man. Thus the body has passed through all these changes without any change in your idea of self-existence or consciousness that—"You are." There

will be thus no cessation of this *I-ness*; if instead of this old body, which is undoubtedly a new one in comparison to the body that you had when you were a child, a new one were substituted it will bring no change in your inner consciousness of self identity. Just as the consciousness of self identity spreads continuous up to old age, so it extends into the next life and no wise man or one who can take dispassionate view of the affairs of the world or one who can keep himself unruffled amidst various dark misfortunes, should be deluded by the idea that what is known as death can never really bring about a cessation of the perception of self identity which alone lies at the basis of self-existence (sloka 13th chapter II). But there is one thing which can work as an obstruction in the path of one who realises the deathlessness of his inner self, and that is the fear that though one's real principle of life be changeless and deathless still if he tries to face the difficult situations of the world and to lead a life of purity and holiness, of self-devotion to duty or Dharma, he would have to undergo great hardships, privations, sufferings and misfortunes. But Bhagwan again reminds us that these ordinary pains and pleasures do not really touch our inner being. Their contact or influence does not go deeper than the body of our senses. Hence they are *matrāsparsha* (मात्रास्पर्श) for this character of them will appear to us clearly if we reflect upon their nature deeply, however strongly we may be affected by physical pain. As soon as we get asleep, their perception vanishes, thus showing that if they had really penetrated into the inner nature of our being, we should have carried them inside and even in the state of deep sleep could not have been free from them on any account. Moreover they are coming into being and going out of being.

and thus always showing their transitoriness, so there is no use in troubling ourselves about these pains and pleasures. We have to realise the fact that they are outsiders only touching the superficial coating of our beings and if we stand firm not minding them we shall be able to maintain our equanimity in the midst of great physical sufferings and misfortunes, when we have taken upon ourselves the task of liberating ourselves from the bondage of death and change and to attain the state of perfect freedom from all limitations whatsoever, to be one with the universal life, the universal soul or the absolute. So the Lord enjoins Arjuna to be ready to bear up the pains of opposites or the pleasures and pains of the world by the strength of a strong resolution with him and not to mind them when they stand in the way of the attainment of the highest object of immortality and liberation and this is to be done by repeatedly thinking and meditating upon the transitoriness of the external suffering and misfortunes (15th sloka, chapter. II).

The reason why we cannot face the misfortunes of the world boldly is that it appears to us that our own existence is threatened and the misfortune may reduce us to nothingness. But we forget that if we do really exist, nothing can make us cease to exist. Existence and non-existence, being and non-being are quite contrary conceptions. Existence or being from its own nature can never be non being or non-existence, for to suppose that existence can become non-existence is to suppose that what becomes non-existence was never really in existence, but it might have appeared to us existence for if existence was really in it that is to say, if it was existing in itself, apart from any relative existence that might have been imposed upon it, that is if it has had existence absolute and unconditioned, there could not be imagined

anything to deprive it of that existence which was its own nature and thus bound to be eternally with it. So what we see before us when we see a thing going out of existence is not the real existence of thing becoming non-existent but the appearance of it which it had superimposed upon it in relation to its surroundings, going out of appearance in accordance with certain laws that obtained in the sphere of relative appearances. But we have always to distinguish the appearance of a thing from what *it really is*. The appearance depends on its being on some thing which causes it to appear in some particular form or shape and to change into some other, but as soon as that other is gone or its surroundings are changed, it must cease to be what it appeared to be before. A father cannot be a father without children in respect of whom his fatherhood exists. But the destruction of fatherhood in the absence of children does not mean the destruction of the man himself. He has his real being which got super-imposed upon it the character of a father when it came into relation with the children. So the various attributes or qualities that we see in the objects all around us appear to us as attributes only in relation to their surrounding phenomena. If we do away with the surrounding sphere and with the senses that impose upon the objects their particular attributes, the appearances of the object must go out of existence because they did depend upon the senses and surrounding phenomena for their appearing in their various attributes. But this taking away of their apparent form does not deprive them of their real being or their being in themselves over which the relativity of appearance was superimposed. This *being-in-itself* of the entire universe which is beyond the world of relativity must ever exist, for its existence is ever in itself and does not depend

upon anything outside itself, for its maintainance and support and thus it can never be taken away or destroyed. The philosophy of *absolute being* Lord Shri Krishna enunciates in the 16th sloka of the 2nd chapter by saying that non-existence or non-being can never have being or existence and existence or being can never become non-being. These two *being* and *non-being* stand as poles as under those who see the reality have fathomed the nature of both. It might be urged here that some thinkers of the type of Hegel and others think that reality does not lie in mere being or non-being but it contains both as moments of its constitution and the real is neither being nor non-being but it is that which is both being and non-being, the one that is the being ever going into non-being and again coming back to itself. Thus it is that they explain the existence of the universe which is neither being nor non-being but has both as moments in its own life. But the question is as to what is meant by being and non-being as conceived by those thinkers. The very proposition that being goes into non-being makes it clear that being is non-absolute being or be-ness which Hegel according to his own view evolves later on. But being in relativity or being as opposed to non-being, this being then cannot have existence of its own, its existence must depend on its ever going into or connecting itself or merging into non-being and coming again to itself. But this is dependent existence, conditioned existence and not the real existence which is the subject matter of our discussion. We are not in quest of an existence which however wide and general it may be yet exists only because of some other, that would be relative existence. Hegel does not go beyond relative existence. His Notion even which contains both being and non-being as moments in it cannot be absolute for it

depends upon its moments or elements, the being and non-being which are in relativity for its being, so it has no being of itself. It cannot be urged that we cannot go beyond relative existence, for though we cannot hold within our mental grasp the absolute existence, as our being capable of doing so would irresistibly point to that existence being not absolute but relative. But at the same time the relative existence points irresistibly to the absolute existence as the basis of all relations, for it is irresistibly indicated that the relations or relative existences cannot exist of themselves and they cannot be supposed to be baseless as some have thought them to be. So the existence in relation points strongly and conclusively to the existence in itself as the basis or *adhisthan* of the entire world of relations.

MANGAI, CHARAN B. L.

(To be continued)

Professor Eucken on Religion and Life.

Professor Rudolf Eucken, of Jena, who is paying his first visit to England, delivered the Essex Hall Lecture on 7th June at the invitation of the British and Foreign Unitarian Association.

Professor Eucken's main concepts in religious philosophy are those of the meaning of man's nature as a Whole; the superiority of the Spiritual Life over nature, history, and culture; and the possibility of man's becoming the possessor of a new grade of reality—a reality which is above Time. These points are touched on in his lecture which he delivered in German. The following is a summary:—

(1) Religion cannot be based upon any single activity of the human mind. No religion can originate from the mere understanding of man. Neither is feeling nor will alone capable of engendering a religion. Religion originates in a Whole or Totality of man's nature, and this source is deeper than any form of human activity. Our problem is to show how life can rise above merely human existence, and how the activity of a power, higher than the natural and intellectual, is present within human life.

THE SPIRITUAL LIFE.

(2) When the deeper nature of man is surveyed there cannot be a doubt concerning the presence of such a life superior to the world and to the conclusions of the intellect. We term this the Spiritual Life. Such a Life issues from a Whole in man's nature. This Spiritual Life shows an impetus towards religion. Man is not able to discover his characteristic nature without the presence of the content of this Spiritual Life, and unless he is gripped by this content. It is this which constitutes the very essence of religion. But it must not be forgotten that such a total-life is not a fact of

the mere individual, but signifies a spiritual power which must further the whole of human existence and which gives a reconsolidation to life within a new province of reality. The result of this is the possession of a new kind of world and of life. Such a new life lies beyond the domains of nature and intellect.

Man is related to Nature; he is in such a large measure dependent on physical things, and finds that a great deal of his life consists in the reciprocal relations between himself and the external world. The same is true in regard to the life of culture. Here we are a step further than in the life of nature. Logical conclusions are now formed and the meaning of things has been transferred from the external to mental constructions. Unless had, even happened, no science could originate. We thus find, even in the domain of culture, a superiority of the mind that knows over the things that are known. But, as we shall see, we are still here within the domain of relations. The domains of nature and of culture are two lower stages of reality. We have to pass to something beyond these. This "beyond" is at the same time a "here and now." It is not a "beyond" in space or in some other world; but it does mean a "beyond" in the sense that the life of Nature and the conclusions of the intellect are relegated to a secondary place. This third stage is not a mere "More" of the things of nature and culture, but is the drawing of a new stage of reality as well as the presence of a new kind of world.

TRUTH AND PRAGMATISM.

The problem of truth must avoid two dangers. We find the danger of intellectualism and dogmatism on the one hand, and the danger of Pragmatism on the other hand. Intellectualism threatens to reduce everything to forms of thought, and when it appears within the domain of religion as dogmatism it threatens to place the clothing of religion above

the substance of religion. A grave danger to religion has arisen from the side of Pragmatism as it has been propounded in our day by the late Professor William James and his followers. Pragmatism turns the whole of spiritual activity into a mere means for the earthly welfare of man. It draws the Spiritual down to the level of man, instead of raising man to the level of the Spiritual. The deeper meaning of truth is not to be found within either of these two realms. Truth is not a mere form; neither is it, on the other hand, the result of the activities of the mere individual. Truth must mean an independent spiritual world which comes to expression within the realms of Knowledge, Beauty and Moral Goodness.

UNIVERSAL RELIGION

(3) When the contents and relations of the Spiritual Life are experienced it is seen that they cannot possibly be the production of man as a natural being. They are the production of man. They do not proceed from anything external but they are the production of man in the deepest potentiality of his being. They are something which is within him and above him. They are within him as a demand of his nature; they are above him in the form of over-individual values, forms, and standards. The inward and the outward come to a focus at a new kind of level within the nature of man. The truth of this may be observed in the realms of Art. In Art the observer with his own possession comes into intimate contact with the object, and finds a reciprocal possession in the object. The two possession coalesce; something of the man and something of the object have become united, and this constitutes an over-individual truth. It is always something of this kind which lifts man beyond his natural egoism. We are never able to fight egoism, and the "small self-through mere words and phrases they will be fought against successful only through the presence and development of a spiritual content. Thus the new grade of reality is not the work of "man" as mere man, but is the work of the Spiritual Life in man. We

term such a religion—independent as it is of the bare activity of the individual—Universal Religion.

CHARACTERISTIC RELIGION.

(4) But although such a Universal Religion prepares the ground, human nature needs more than the acknowledgment of this truth of religion. Thus, we pass to what we term Characteristic Religion. The acknowledgment of religion does not make man the complete possessor of religion. Notwithstanding his acknowledgment of religion, man steps into difficulty entanglements. The new life which dawns within him meets with the greatest resistance from the external world as well as from man's own nature. It has now become a struggle for the content and intrinsic value of the Spiritual Life. A new depth of life is now revealed to man beyond the range of conflict. The Spiritual Life rises to the conception of the divine. It is in the development of this relation to the Divine that the essence of Characteristic Religion lies. This union of the Divine and the human constitutes the fundamental truth of religion. Man has now passed from the realm of knowledge to the realm of love. But Characteristic Religion must live in friendly relation with Universal Religion, i.e. it must constantly try to understand in an ever fuller manner the meaning of its own basis.

FORMS AND FRUITS.

(5) Religion is judged by the fruits it produces. We find such fruits in the "historical" religions. But religions cannot become a world-power without the development of a world of ideas, and without the presence of a *cultus*. Through such forms the new life is presented to man in a tangible form. But it must never be forgotten that dogmas and rites have value only in so far as they are expressions of a Spiritual Life of which they are no more than a clothing. The clothing must change. A criticism has to be exercised on the forms of religion in the very interest of the substance of religion.

itself. Such a criticism is of no value when the substance of religion is absent. It is of great value when it proceeds from a desire to make clearer the very nucleus of religion.

(6) Such is the situation of the present. We discover radical transformations within all the provinces of life, and religion cannot possibly withdraw itself from these. We have to exercise an open and reverent criticism of the traditional forms, and the nucleus of religion will be able to develop all the more on account of this. In this spirit, freedom will not lead to negation, but to an increase of depth. But this will happen only when we bring to full effect the new life that develops within religion. This will protect us against all harrassing doubt, and will give us a secure foothold in the storms of the present. It is life and its creativeness that guarantee the truth of life.

A vote of thanks was accorded to Dr. Eucken, on the motion of the President, the Rev. Charles Hargrove, seconded by Principal Forsyth, of Hackney College. Letters of regret for absence were received from the Dean of St. Paul's, the Headmaster of Charterhouse, and others.

BHĀMAHĀ

(Concluded from page 454).

We could point out other instances wherein Dandin may be seen to show his antagonism to Bhāmahā even in places where there is no remark by Bhāmahā to elicit a counter remark from Dandin. Bhāmaha simply mentions *Utprekshavayava* as an *Alankara*. As a set off to this Dandin ignores this as an *Alankara* and takes care to include it under *Rupaka*. So also the *Alankara Yathasankhya* is mentioned as such by Bhāmaha; but Dandin makes mention of this not as an *Alankara* but as an example of the absence of the *Dosha* called *Vyutkrama*. We could cite any number of instances wherein all two or three words are common to both the authors, but in Dandin they are always qualified by a fling at Bhāmaha. We do not want to overburden this paper with the result of our comparative study of the works of both the authors. What we have already said we have been forced to. We shall refer to only one or two other points which are of a slightly different nature, but yet, in our opinion, are capable of supporting Dandin's *Pratipaksha*.

The three languages *Sanskrita*, *Prakrita* and *Apabhramsa* were pointed out as having been mentioned by Bhāmaha for the body of a *Kāvya*. Dandin also refers to the same but adds a fourth called *Misra* which according to him is a combination of *Sanskrita* and *Prakrita*. Along with *Prakrita* he also mentions *Sauraseni*, *Paisachi* and such other later languages. The classification based on languages pertains only to what are known as *Śravya Kavyas*. While this is so Dandin has no business to bring

in the language of a Drisya Kavya like Nataka wherein more than one person is heard to speak. A Sravya Kavya is the composition of a single person ; and wherein all the characters without any difference are made to speak in the language of the author. Bhāmaha does not bring in the language of a Drisya Kavya in treating about that of Sravya Kavya. He refers his readers to the Rupakaprakaraṇa for a definition of the characteristics of a Nataka and includes Akhayika and Kathas under Sravya Kavyas. But Dandin since he confounds between Drisya and Sravya does not include the two under Kavya. This undoubtedly speaks of his later date. And his mention by name of the Maharashtra Mahakavya of Setubandha indicates that he is later than Pravarasena the author of Setubandha ; on the contrary Bhāmaha's non-reference to it shows that he is earlier than Pravarasena. Also in Dandin a studied show of opposition to Bhāmaha even where it is uncalled for, is visible throughout. Bhāmaha strongly condemns the doctrines of Bhuddhism. Though this is also to the approval of Dandin, he goes out of his way and seeks a corner to show his approval of Buddha. Again wherever Bhamaha combines Siva and Vishnu, Dandin with a vengeance combines all the three Murties.

An argument may be suggested by the orientalists, which, though we should overlook as that of lesser minds, it is better to consider a little. From the comparative study of Bhāmaha and Dandin indulged in by us till now, one may be tempted to say that both these are contemporary writers of the 6th century that criticised each other as leaders of two rival schools. This suggestion will be absurd on the face of it when we consider the Southern origin of Dandin and Kashmiri origin of Bhāmaha. Even if it were to be insisted upon in spite of the evidences to the contrary, the unceasing criticism of Bhāmaha's

views by Dandin is alone sufficient to leave the priority to Bhāmaha's work. Even such theorists will only help us to eliminate Dandin from the field of controversy and leave us free to form our own judgments with the help of the other material at our disposal.

Hitherto we paid attention to the internal evidences to be found in Dandin. We shall turn now to others outside in regard to the date of Dandin. We said that Mr. Patak places Dandin at the end of the 6th century on the evidence of one of his Prahelikas which covertly alludes Kanchi ruled over by the Pundraka kings. This in our opinion is as flimsy and vague as those urged by Weber and Bühler for fixing the date of Dandin.

We have, in the first place, some doubt about the date ascribed by him to Nripatunga or Amoghavarsha I. He admits that Nripatunga in his Kavirajamarga is found to extract largely from Dandin. We shall also point out another. Nripatunga mentions by name Dhvani and treats it as an Alankara. Students of the history of Alankara know that Dhvani under that name was recognised as an Alankara till we come to the time of Anandavardhana. The Kashmirian Anandavardhana is accepted to have flourished at the close of the 9th century. If this is admissible Nripatunga the Southern Rashtrakuta king who is said to have lived in the first half of the 9th century could not have known this theory of Anandavardhana and found it worth incorporating into his Kanarese work an Alankara. Besides Nripatunga is acknowledgedly a Jain ; and the Jains are known to cherish a special partiality for their own traditions. Dandin though he seems to be a Hindu appears to follow the Jain tradition in Alankara as evidenced by his largely being referred to by Jain authors. All these lead us to suspect both the date ascribed to Nripatunga by the oriental-

ists, and the interval assumed to have lapsed between him and Dandin.

Another point is that the *Prabelika* in Dandin which refers to Kanchi under the reign of the Paundraka kings cannot be taken to be a valid evidence for determining the date of Dandin who makes use of it in his work. We already gave our reasons for suspecting that it is a quotation from some other author. We shall investigate it a little further in detail. *Prabelikas* are known to import hidden and conventional meanings. An author is not at liberty to invent his own puzzle or convention for illustrating the accepted ones of others. A convention or puzzle should be an old and recognised one, if it were to be understood by the general run of readers of the book. Yasodhara the reputed commentator on Vatsyayana's *Kamasutras* mentions in his commentary some of these, but for the unravelling of them he refers his readers to Kautilya and the rules laid down in his *Arthashastra*. Such being the history of *Prabelikas*, a *Prabelika* cited in illustration by an author can never be relied upon as the author's own production unless the author himself says that he has composed it in accordance with the recognised rules and conventions familiar to his time. Not only this even if it were known that a *Prabelika* is an author's own composition an allusion in it cannot be a certain evidence to base his date on. Complete silence of Dandin on the names of authors and works made use of by him leaves him a more difficult subject to deal with than *Bhāmaha*. When the dates of both these authors are almost shrouded in mystery the only way to determine the anteriority or posteriority of either is by means of inferences of the kind drawn by us.

From what have been said about it may be safely said that all the four kinds of evidences available on either

side are decidedly in favour of *Bhāmaha* being placed much earlier than the third or fourth century A.D. The first class of evidences tend to show that he should have been earlier than Anandavardhana, Udbhata, Dandin Vamana and Bhatti and all other earliest writers of *Kavyas* known to us. Those of the second class further show that he is earlier even than the 5th and 4th centuries, earlier than the times of Puṣyapada, Aryabhata Pravarasena and Kālidasa and Sankaracharya. They have also helped us to limit his time on the darker side of time. We have been able to infer that his time should have been subsequent to Panini and Buddha that he should have been in close proximity to the time of the *Mahabhashyakara*, should have approximated the time of Guṇadhya, the author of *Brihat Katha*, and should have lived at a time when the memory of the thrilling incidents of Nanda's court were green in the minds in the people. The nature of the authors referred to of his book and the reverence with which he has been referred to as the *Prachina Bhāmaha* have also tended to show that he should have lived either at the beginning or in the middle of great literary interregnum about the time of Buddha which had to be followed by attempts to revive in the reign of Chandragupta I, and Asoka or the actual revival in the times of Vikramaditya or Chandragupta II, and his successors. The third class of evidences have similarly helped us to dispel all doubts as to *Bhāmaha* being later than Dandin who has been unnecessarily hoisted up against *Bhāmaha* by some unthinking Orientalists, as also the author of *Kasikavivarana* Panchika and another *Bhāmaha*, the commentator on the *Prakrita Sutras* of Vararuchi. The 4th class of evidences, though by themselves not of much importance, have forced us to sift.

well the various references in Bhāmaha which are likely to stir up hasty persons to rush into all sorts of vagaries built upon unreliable and weak foundations. They have also called for a comparative study of Bhāmaha with similar writers in the field and a critical examination of his teachings. It is immaterial to us whether Bhāmaha or Dandin is the earlier of the two. What we wish is that the evidences available for fixing the date of Bhamaha should be examined with an unprejudiced mind, without any preconceived notion of his time and predetermined end to serve. A friend of mine compared the modern Archaeologists and Orientalists to a priest and a lady in a story. Through a telescope which was directed to the largest creator in the moon the priest was able to see only the spiral of a church, while the lady saw only two lovers kissing each other. My only wish is that we should not see like this.

A few words in regard to the criterion according to which we have chosen our dates are we think quite necessary. The western Orientalists do not seem to make any mistakes as regards the dates which are counted in inscriptions by Salivahana Saka ; but with regard to those computed according to other Sakas they seem to feel some difficulty. For instance, let us take the Vikrama Saka. While all the Indian traditions point the beginning of the Saka to the reign of Vikramaditya the Great, western scholars find it difficult to assign 1st century B. C. to him. The same discrepancy is visible also in the case of most of our authors and kings of the prechristian era. Our astronomers have prescribed a way for calculating the times of wellknown historic personages commencing from the beginning of the Kaliyuga. The dates obtainable accordingly always remain almost in excess of the

christian era computation by about 400 years. V. A. Smith himself, has complained of the inability of European scholars to understand the exact significance of the different Sakas of the Hindus and the meaning of some of their traditions. Could the tradition which alludes to the conquest of Vikramaditya by Salivahana have any other meaning but that of the supercession of the former's era by that of the latter ? If this is not the significance, the Hindus who believe in this tradition could not blow hot and cold by believing at the same time in the separate and pre-existent era of Vikramaditya. The principle on which these eras are calculated is one and the same. It is therefore impossible that a few eras calculated on this principle should be correct, whilst others should be wrong. The mistake therefore lies not with the Hindus but with these Europeans who have tried to read them in terms of the Christian era. The beginning of the Christian era itself is known to be clouded in mystery : some think that it was computed from the time of the birth of Christ, some from the time of his ascension, while others hold that it was begun about 400 years after when there was a metaphorical birth of Christ in the Council of Nice. The difference in computation felt by the European scholars has not only affected the Indian Sakas but also the Chinese and other Asiatic eras. The attempted identification of Salivahana with Satavahana and such other orientalistis juggleries are the *Deu Machini* invented by scholars to get over such discrepancies. I have followed our own traditions wherever possible and ascribed that date to Bhamaha which I thought reasonable from a comparative study of the materials at our disposal.

IN THE HOLY PRESENCE OF DEATH.—I.

RESURRECTION.

[By K. S. S. A.]

I recorded in these pages the "reflections of a dying man." It behoves me now to describe, as well as one may, how I felt in the actual presence of Death, when this mortal coil has been laid by. But before I do so, I must make myself sure I am understood of the people—all of whom are dreadfully afraid of Death, though living in its very midst. First of all let us have a clear understanding and a common platform to stand upon as regards "Man" and "Death."

Man is a thinking being and a religious animal. Thought comes to him naturally as the light of heaven comes to the earth to gladden all those who live in it. And yet as there are animals who shrink from the light of day and delight in the darkness of night, so there are souls on earth, encased in human bodies, who shrink from *thought*, finding it so "*irksome* to think" and delighting to live by rote. These, though they are in human shapes, have surrendered their birthright as men for a mess of pottage to feed their stomachs with. These may live and die: but their life is like that of the moths which suddenly spring into life and as suddenly rush to certain death when they see the light of a lamp. They are not conscious of either birth or death: they are unconsciously hurried on through a series of births and deaths, themselves remaining blissfully ignorant of both and making the most of a brief but uncertain span of life, which they enjoy as best as they can. Such as these I warn off the track. To them I have nothing to say. But to *thinking man* who is drawn by the magnetic power of the ascended soul or Self, birth and death are the most serious mysteries, and life a problem which they cannot solve without understanding these mysteries. They feel

themselves "bound back" to the sources from whence they started—and this attraction, "the binding back of their soul," they feel faintly and hazily or with full force, according to their development on earth, all through the mystic past and the hidden future. They long to pierce through the mists of the past, or to rend the veils of the future; but alas! their strength of vision is not equal to the task! Yet in clear though rare moments of self-surrender they catch visions of the past or the lights and shadows of the future, which their clouded mind interrupting, they see dimly as through a dark glass. These are only too conscious of birth, and they have a vague though fearful longing to know death,—to meet it face to face, see what it is, or how it looks. Poets and philosophers have described death in varying colours—one as the great reaper with the scythe in hand, the other as the Holy Messenger who comes to summon the wayworn soul to Rest and Recuperation.

Well, it is no fancy picture that I am going to draw, of Death. I am a Brahmin and have been ceremoniously "initiated" when I was yet a boy of seven or eight, into the mysteries of life and death. I remember well, how my father used to chastise me for not mumbling the *mantras* which mystically speak of life and death, thrice a day, regularly every morning, noon and evening. I was greatly bored. I knew the *mantras*, of course, by heart: but of its mystical meaning I knew nothing, and it was the greatest burden of life for my young heart to be thus compelled to utter the mysterious but to me meaningless *mantras* everyday and every time before my meals. When the school session came, I had a welcome relief from the tedious watchfulness of my father, for, the preparation of my school lessons and regular attendance at school was enough excuse for hastily skipping through the inevitable *Sandhya vandanam*. But when the summer recess or the end of the school year came, I had to pay dearly for my light-hearted skipping through the daily prayers. I forgot the *mantras* here and there, an unpardon-

able sin in a Brahmin boy, and had again to be coached up, with many unpleasant cuts and harsh words, to make the *mantras* leave an indelible impression on my mind. But the *mantras* made no such impression on my mind at the time as the cuts and kicks and harsh words did through my body.

I was born in a village and was educated there, until I entered on my teens: and it was the most shameful and abominable thing for a Brahmin not to know his daily prayers correctly by heart. My father tried to save me from this disgrace, and he did succeed in his own way. I took pretty good care to remember the words by constant repetition and he was more than satisfied. But to speak the truth: I did it more to save myself from the inevitable chastisement which followed my omission to repeat them correctly whenever asked, than to save myself or get my soul absolved from the sins committed by the senses by day or night. For my young and innocent heart thought of no sin and committed none which weighed on the soul as a dead weight. Thus have I been praying to *Suriya* and *Varuna* and prostrating myself to *Yama*, reciting all his names which are fourteen in number.

This early training has stood me now in good stead when I really had to face Death. I have learned, by the hard knocks and hits of life, to look upon Death as a welcome relief. But Death comes not to those who seek it as a relief from the petty trials and tribulations of earthly life. The lord of Death has his own account, which he keeps most accurately, and he waits until the time for the last call arrives, and then he executes his task of severing the soul from the meshes of body and leading it on or dragging it through to his own Seat of Judgment. He is *Dharmarajah*—the keeper of the Eternal Law within the limits of time, and he brings on the end to all that has a beginning. His names indicate his functions. He is (1) *Yama* (the controller), (2) *Dharmaraja* (the keeper and sustainer of Dharma), (3) *Mrityu* (Death), (4) *Antaka* (the end of all created things), (5) *Vaivasvata* (the

Son of *Surya*, the Sun), (6) *Kāla* (Time), (7) *Sarva-huta-kshaya* (the destroyer of all elemental bodies), (8) *Audumbara* (abiding in the *Athi* tree), (9) *Dadima* (the support of the visible worlds), (10) *Nīla* (the Blue coloured), (11) *Parameshti* (abiding in the supreme regions), (12) *Vrikodara* (the insatiate in eating or consuming), (13) *Chitra* (wonderfully great), (14) *Chitragnpta* (covered with wonderful powers). This have I been calling his names and prostrating at his feet ever since I was a boy: but never before did I get a chance of seeing him in all his various aspects as I did now.

THE LIFE AND POLEMICS OF SANKARACHARYA

(Continued from page 431).

Again there is this passage: 'He whose head the Vedas describe is the celestial region, whose navel is the sky alone, whose eyes are the sun, the moon, etc., whose ears are the directions and the displaying of whose speech are the Vedas etc., and being desirous of Moksha and must certainly look to Him for protection.'

"What this text means is just this: The head or the topmost part of the body of that Highest Lord is the celestial region or the land of the gods and the idea is that the Vedas describe the celestial region alone as the head of the Highest Lord. The land of the gods, however,

is some region beyond the one occupied by the clouds and extends up to the inner hollow of the Brahmanāda. His navel is the sky, that is, the ethereal region, and so the Vedas describe. This expression 'the Vedas describe' is understood from the context. The Sun and the Moon are His two eyes, and because of "etc" in the text the idea is that the fire also is a third eye. The directions are His ears, that is to say, the organs of hearing, and the displaying of His speech are the Vedas that is to say, from His very utterance came this array of the Vedas, and as this is an etc "in the text, it means that even Itihāṣas ('ancient anecdotes'), Purāṇas ('ancient histories'), and the like also had their origin there alone. The idea is that such a PARAMĀTMAN, I desirous of Moksha, should certainly look to for pro-

tection. Because there the word "certainly" is used it becomes an accomplished fact that those who seek moksha do get it if they only seek His protection. Those who count on the support of such a Lord who confers Moksha on those who seek refuge under Him, and who is, as it were, the wild fire to the forest of births and deaths and who secure for themselves a strong devotion through wearing His symbols on the body and following a line of conduct suited to His worship entitle themselves to an ever lasting life in the abode of ŚIVA.

"Again, in the Atharvaśikhā the fact that the world is caused by ŚIVA himself is established thus in the section of meditating upon the cause of the Universe:

• 'That ENTITY which, however, is the cause (of the Universe), which is full of every kind of supernatural powers, which presides over everything, and which is called ŚAMBHU (17) and is found in the midst of ether should be meditated upon.'

"In the same Atharvaśikhas, when a question is asked by the gods as "who art thou?", That PARAMEŚVera to whom it was addressed answered.

'I am one who existed before, am existing now too and shall exist also in time to come. There is no other whosoever that is beyond My own self.

"Because the Lord has said in the above that there is no other whosoever that is beyond My own self, that is to say, 'one different from Myself there exists not,' the fact that He HIMSELF is the MOST high of all is quite manifest. Even the terms, SAT, ĀTMA, BRAHMAN, etc., found in general use are denoting of His own self,

(17) ŚIVA; another name.

for they all signify something which forms the material cause of the Universe. There is this text :

'Before this, the only entity known as VĀSUDEVA existed neither Brahma (18) nor even ŚAṆKARA.

"The meaning of this is just this. The word 'this' has reference to this world, and 'before' means at a time previous to the creation. VĀSA is so called because in him the Universe *vasati* does exist, and the Lord who has also the quality of being VĀSA is known as VĀSUDEVA. This change of the vowel sound of *a* into *u* is peculiar to the Vedic literature. He alone is the Highest Lord, for it is only He who has got the power to dissolve the entire Universe. Only that one Entity existed, that is to say, before the world came to exist, it is only that one Entity, He, that existed, and neither BRAHMĀ that is, that God with four faces nor even SANKARĀ, that is to say, VISHṆU. ŚAṆKARA is so called because the derivation is *Sām* (or) *Sukham* happy, *jivanam* mode of living *Karoti* he confers upon individuals, the idea conveyed being that he is one who holds the function of extending protection to all living beings. As the world itself is nowhere at the time of the final dissolution, it is perfectly obvious as a logical consequence that he too who protected the world has no existence either: For, both the world as well as the Protector of it came to exist at the will of the Highest Lord, and this fact becomes plain when we consider that out of the consonant sound *m* the vowel sound *n* came to exist, and from the vowel sound *u* the vowel sound *a* (19)

(18) The short sightedness of the objector makes them think that these terms mean the creator, the preserver, and the destroyer.

(19) Contained in the syllable *om* (*a + u + m*).

"In forming a conception of the nature of NARA-SIMHA from such texts as follows,

"The body up to the navel consists of BRAHMAN, up to the neck of VISHṆU, up to the head of ĪśĀNA (20) also known as RUḌRA (20) and thereafter it is SĪVA all round.' It is the Highest Reality pertaining to SĪVA that is generally understood: For it is well known that, among the eleven RUḌRAS, all of whom are the very embodiment of as many rays of the Highest Lord (21), there is one entity known as SAṆKARA ('SĪVA'), and that is VISHṆU and also there is current a work known as Gūṇa wherein is found the saying of SRĪ KRISHNA himself:

'Of the RUḌRAS I am ŚAṆKARA' (22) "Here are the words of the Highest Lord himself in, Rudrayāmala (23) in the work called Siva-Rahasya.

"I am one known by that single syllable *OM*, the MAKER of, all, higher than the highest thing conceivable ŚĪVA, SAṬ, ĀṬMAN, BRAHMAN even VISHṆU, the original cause of all the worlds, the oldest entity, one who existed before, the First, the Superior, and the Best, and I alone am the Matchless. That ŚAKṬĪ (24) causing the dissolution of the whole world takes her shape at My own will, and O sinless person, she had been absorbed

(20) Meaning Śiva in the ordinary language.

(21) In such cases the original has PARAMESVARA, PARAMESHA, or some such thing and means the HIGHEST ŚIVA or the Highest Lord. The objectors seem to prefer the former meaning.

(22) Gīṭa X, 23.

(23) RUḌRA-Yāmala the section on RUḌRA. ŚĪVA Rahasya means the revelation as regards the deity ŚĪVA.

(24) Literally, force.

Rb m 211, 1896

165293

within My own self and created again at the time of creation. She brought into existence the Highest Tattva (25) wherefrom the sprout of the three qualities spring up; she caused to exist that egotism and the multitude of the three qualities (26) out of that Original Entity; she brought into existence the eleven RUDRAS, that are unchangeable and are the three qualities personified; and she carefully arranged that of them the one possessing Rajasa quality should be the creator, those possessing Sāttvika quality the protectors and those possessing Tāmasa quality the deities presiding over the final dissolution. Those possessing these three qualities are in order born of the vowel sound *a*,
The eleven Rudras the vowel sound *u*, and the consonant sound *m*, of those, the most important ones are three known as BRAHMA, VISHṆU, and RUDRA and the rest are all serving of their will. Thus there are the eleven RUDRAS and all the gods, the worlds, and the moving and the non-moving beings are the manifestations of their own selves. Only they are known by different names according to the function that each has to discharge, and all of them at the time of the final dissolution of the world are absorbed in the very splendour of BRAHMAN,—of a red colour and of Rājasa quality.

Again that BRAHMAN who held everything in himself was again formerly absorbed in the black splendour of NĀRĀYANA alone, and, indeed, that NĀRĀYANA himself was further absorbed in the white splendour of RUDRA. Moreover, that RUDRA too was
The order in which final dissolution takes place.

(25) Reality. The only Entity that can be said to exist.

(26) Sāttva; Rajas, and Tamas.

taken in by PRAKRIT (27) abounding in the white splendour. Their PRAKRIT which manifests itself as white splendour, and which is My own will, so to speak, was absorbed within My own self. Thus endless am I and One that cannot be traced even by all the teachings of the Vedas. No one can understand My Māyā which brings about birth, existence, and death. Therefore those that are devoted worshippers of RUDRA, those

The RUDRA worship, etc. that as a habit meditatively repeat RUDRA-Sukta, those that concentrated, repeat to themselves the five syllabled Mantra of RUDRA, those who decorate their persons with RUDRĀKSHAS (28), those whose whole person is decked with white ashes and those who are occupied with always contemplating upon RUDRA,—those best of mankind who are all these and who when all the world is to come to an end, worship ISVARA (29), who is the RUDRA spoken of, who cannot be exactly traced, and whose manifestation is obvious enough, to them the final beatitude is quite at hand. Having spoken in this wise and said to DURVĀSAS the best of Muni, thus "therefore, do always have your body besmeared with white ashes and wear Rudrāksha beads. Do worship always the Great Lord ISVARA being full of devotion," that SADĀSIVA did indeed disappear on the spot. Even that sage of the highest type became devoted to every detail of that line of conduct.

Thus is this account on the line of righteous conduct based on the sole existence of ŚIVA is unobjectionable for as much as it was observed by such people as Dūrvāśas

(27) Another name of ŚAKTI. It is important to notice this Śaivit Philosophy.

(28) Literally, the eye of RUDRA.

(29) These terms are to be regarded as referring to ŚIVA in this part of borrowing the objection.

and the like who had understood his real manifestation. Again there is thus in the Atharvasikhas.

"Then, indeed that Purusha known as NĀRĀYANA willed that He should create living beings. Prāna (30) comes to exist from NĀRĀYANA and so the mind, all the senses, ether, air, light, water and the earth supporting the entire Universe. BRAHMAN is born of NĀRĀYANA, the lord of the beings is produced of NĀRĀYANA and the RUDRAS the VASUS and even all the Vedas take their origin in NĀRĀYANA alone. All these things flourish owing to NĀRĀYANA alone, and perish owing to NĀRĀYANA. Again, that Purusha, indeed, is NARAYANA, BRAHMAN is NĀRĀYANA. SIVA also is NĀRĀYANA, INDRA also is NĀRĀYANA the conception of above also is NĀRĀYANA, the conception of below also is NĀRĀYANA, either also is NĀRĀYANA and the conception of in and out also is NĀRĀYANA. All this Universe and all that is born and also that which will be born are from NĀRĀYANA alone. If there is anything untingeable, a thing that is absolute, a thing not verbally delineated, and a thing pure and entitled to be called Lord, it is that One entity NĀRĀYANA, and no second self.

Reference to
NĀRĀYANA

(To be Continued)

S. N. NARAHARAYYA B. A.

(30) Life for the quality of animation.

VEDANTA WORK.

SWAMI RAMAKRISHNANANDA.

A MEMORIAL MEETING IN MADRAS.

A Memorial Meeting was held on the 4th September in Pachaiyappa's Hall, by the friends and admirers of the late Swami Ramakrishnananda, to take steps to perpetuate his memory, and to advance the object for which he had dedicated his life. The Meeting was well attended, those present including the Hon'ble Mr. Justice Sundara Iyer, (in the Chair) the Hon'ble Mr. P. S. Sivasawmy Iyer, the Hon'ble Dewan Bahadur L. A. Govindaraghava Iyer, the Hon'ble Mr. T. V. Seshagiri Iyer, Mr. C. V. Kumarasawmy Sastriar, Mr. V. C. Seshachariar, Professor M. Rangachariar, Mr. K. Srinivasa Iyengar, Mr. C. P. Ramasawmy Iyer, Mr. G. A. Natesan, Mr. V. Masilamani Pillay and Mr. A. Kondiah Chettiar.

THE CHAIRMAN'S SPEECH.

The Hon'ble Mr. Justice SUNDARA IYER in opening the proceedings, said that they were assembled to express their profound sorrow and their sense of the loss they had sustained by the death of the revered Swami Ramakrishnananda, who was one of the most distinguished and useful members of the Ramakrishna Mission. The Mission, as they were aware, was unique in its character, in its aims and the scope of its work. Its ascetics were not like other ascetics, who were recluses seeking repose and retirement, becoming practically a loss to all except the few who had the good fortune of becoming closely associated with them. On the other hand, the Sanyasis of the Ramakrishna Mission, seeking nothing for themselves, consecrated themselves to the service of humanity in all directions, secular, moral, religious and spiritual.

Ramakrishna Paramahansa's aim was to seek unity in multiplicity, to promote harmony and peace and universal happiness. He was not afraid of other religionists, of other cultures and civilizations. He became successively the disciple of several professors of different religions, though he had faith in the might of his own religion. He was not afraid of seeking fresh light wherever it might be found. Proud of the achievements of his own religion, he had been ready to absorb the best of everything that might be found in other religions. His disciples had boldly ventured into other lands to preach the greatness of the Vedanta. Swami Vivekananda used to say, when he went to the West, that the time had come for the interchange of ideas between the East and the West.

They knew that in different parts of the world claims were set up on behalf of the white people to perpetual pre-eminence and predominance over all those who were not whites. These, the late Swami attempted to demolish, and said that there was necessity for showing to the Western people that the East had always a great deal to teach the West. Not only had the Swami felt the need for preaching the Vedanta in other countries, but also to preach it to the people of this country and to make his own people see that the West ought not to be divorced from the East, that all religions were true, that all nations had lessons to teach other nations. The followers of the Ramakrishna Mission did not scorn Western culture. While acknowledging that the West had a great deal to teach, they had not hesitated to proclaim the greatness of India's own teachings in the field of religion and philosophy. By their actions the disciples of Ramakrishna Paramahansa showed that they belonged to the world, and were not of any particular country. There was an apprehension growing amongst many, even of the most enlightened in this country, that they had too much of Western culture. Some had even begun to suspect the result of Western culture and were afraid that they were getting denationalised. The creed of the Rama-

krishna Mission ought to show to all that that apprehension was entirely unfounded. Let them have faith in the greatness of their own teachings, but let them not hesitate to seek the best enlightenment that was to be found in other countries. Let them not go back upon the Western culture that they had been obtaining for over half a century now. Whatever the movement they were engaged in, whether it be the founding of a Hindu University or promoting the spiritual and religious advancement of the community, there was great need to bear in mind the warning that he repeated.

Of those who had devoted themselves to preach the universality of all culture and philosophy, Swami Ramakrishnananda, whose loss they mourned, had been one of the best. He had known him pretty intimately. All night and day he had devoted himself for public work. He had been holding classes for young men in the various parts of the town and several institutions had their origin in his good works. He had written several books of great usefulness. He was one of those who tried to improve things to the end of their time, while broadening their own culture. It was always a matter of surprise to him how a single man could do the amount of work that the late Swami had been doing single-handed. He had consecrated his life to the public and a good man like that never could be said to have died. He was still with them and his spirit would continue to be an inspiration to them.

MESSAGES OF SYMPATHY.

Mr. C. RAMANUJA CHARIAR next read a number of messages of sympathy received from various parts of the country, from leading gentlemen, among whom was the Hon'ble Mr. V. Krishnaswamy Iyer, who paid a glowing tribute to the memory of the late Swami and his noble and enduring work.

THE HON'BLE MR. P. S. SIVASWAMY IYER.

The Hon'ble Mr. P. S. SIVASWAMY IYER moved the first Resolution, which ran as follows :—

"That the Hindu community of Madras in this meeting assembled to place on record the deep sense of loss sustained by them in consequence of the demise of Sri Swami Ramakrishnananda, and also their high and respectful admiration of his pure, noble and absolutely unselfish life, spent in labouring incessantly and unostentatiously for the moral and spiritual welfare of the people of South India."

In so doing, he said that the Resolution drew their attention to all those beautiful traits in the life of the late Swami which had endeared him to them all during his lifetime, and had won for him their admiration and reverence. He had been working in their midst for nearly fifteen years, and during all that time he had been labouring amongst all sorts and conditions of men, students, older people, and had tried to implant into them the seeds of spiritual and moral culture. He had sacrificed his time and energy to the cause to which he had devoted himself. He had been inspired by nothing but unalloyed zeal for the good of his country. Perhaps there had been greater men than he intellectually; but in moral stature the late Swami had not yielded to any of the numerous Missionaries who had been sent by the Ramakrishna Mission out into the world. The late Swami had been absolutely free from all forms of selfishness. He had cast his lot, not among the fashionable world of New York, London, or other Western places, but in the benighted city of Madras, for he had felt it as a sacred call to work in the midst of his countrymen. He had laboured without any attempt to win any sort of public recognition. The various religious classes he had been holding in Madras before ample testimony to the good influences which he had been exercising on them all. A life like the late Swami's must be regarded as one of the finest products of the movement which derived its impetus from the life and teachings of Ramakrishna Paramahansa. The Missionary spirit had never been quite dead amongst them. In the most ancient times Bhuddhist monks had gone forth into the world, to Ceylon, Burma,

China and Japan, into all parts, spreading the truths of that great religion. The great Vaishnava saints in the north and south had gone about spreading their faith. In recent times one could not help feeling that the era of Missionary spirit had perhaps come to a close. The appearance, however, of great preachers amongst them served to show that the Missionary spirit was not dead. So long as the Missionary spirit was alive amongst them, so long as the desire to sacrifice one's self for the good of his countrymen existed in the land, he did not think they need despair of their religious, spiritual or moral elevation. The Ramakrishna Mission sent forth Missionaries to the various parts of India. Their activity was not confined merely to religious preaching; in far off places like Hardwar, Brindaban, Calcutta and numerous other centres the Mission had started movements of various charitable kinds. They found their missionaries in charge of hospitals, relieving the sick and suffering, without distinction of class or creed. The place occupied by the late Swami in their midst was not easy to fill, but he hoped that the influence which had been shed by the life and teachings of Ramakrishna Paramahansa would continue to inspire other men to go forth with the same zeal, the same enthusiasm and cheerfulness, to work for the good of their country.

OTHER SPEAKERS.

The Hon'ble Mr. T. V. Seshagiri Aiyar seconded the Resolution and said that he had the privilege of knowing the Swami intimately, and that he had been in himself an object lesson to those who came into contact with him. The great characteristic of Swami Ramakrishna was his absolute selflessness and his love for his fellow men. He had been kindness personified. So far as he knew, he had not given expression to a single unkind word. He had been sweet and serene and reminded one of the great sages of this land, who blessed even their detractors. He loved his country for what it had been in the past and for his potentialities in the

future. The Swami was a Brahmin; they all knew it was no recommendation to be a Brahmin in these days, nothing being counted in a Brahmin's favour—and had never advocated his class interests. The late Swami's sympathies were cosmopolitan. To Madras he had given the best portion of his life. It was impossible to adequately commemorate his memory, but it was in every one's power to follow in his footsteps, to practise some little self-sacrifice, to be kind and considerate to their fellow men and to have a broad-minded patriotism.

Mr. C. V. Kumarasawmy Sastriar supported the Resolution, and said that the life of the Swami was a life of self-sacrifice, a life of renunciation, which, however, in his case, was identical with service.

Mr. G. A. Natesan, also paid a tribute to the memory of the great Swami, and gave instances of the numerous good works that the Swami had done in Madras, the most important of which was the Ramakrishna Students' Home.

The Resolution was put to the Meeting and carried amidst solemn silence, the audience rising to their feet.

A MEMORIAL.

Professor M. RAO CHARIAR moved the second Resolution, as follows:—

"That suitable steps be taken to preserve the memory of his exemplary religious life fresh and green among us, and also to advance the object for which he dedicated his life.

He delivered an eloquent speech and concluded by saying that the life of the Swami was a life of service and sacrifice.

Mr. K. SRINIVASA IYENGAR, in seconding the proposition, said that they could scarcely do better than by making it possible for that good work which the Swami had been doing to continue for ever.

Mr. C. P. RAMASWAMY IYER supported the Resolution, and referred to the numerous good works which the members of the Ramakrishna Mission had taken upon themselves for succouring the helpless in the land, irrespective of caste, creed

or colour. What nobler work, he said, could be found for others than to follow and help in the good cause to which Swami Ramakrishnananda had devoted himself.

The Resolution was put to the meeting and carried, after being further supported by Mr. A. Kondiah Chettiar.

On the motion of Mr. V. MASILAMANI PILLAY, who commended it to the acceptance of the audience in an eloquent speech, the following Resolution was adopted.

That a Committee, consisting of the Hon'ble Mr. Justice Sundara Iyer, the Hon'ble Mr. T. V. Seshagiri Iyer, Dr. M. C. Nanjunda Rao, Mr. K. Srinivasa Iyengar, Rao Bahadur Professor M. Rangachariar, Messrs. G. A. Natesan, S. Gopalasawmy Iyengar, V. C. Seshachariar, G. Vencatranga Rao, A. S. Balasubramani Iyer, S. Viraraghavachariar, C. Ramasawmy Iyengar, A. Kondiah Chettiar and V. Masilamani Pillay with Mr. C. P. Ramasawmy Iyer and C. Ramanujachariar as Secretaries, and with power to add to their number, be formed to carry out the objects of the Meeting and to determine what form this Memorial is to take.

On the motion of Mr. V. C. SETHA CHARIAR, it was resolved that a copy of the above Resolutions be communicated to the President of the Ramakrishna Mission in Calcutta.

The proceedings terminated with a vote of thanks to the Chairman.

NOTES AND THOUGHTS.

OFFICIALS AND SOCIAL REFORM.

The last budget speech of the Under Secretary of State for India is marked by a largeness of view and an elevation of sentiment which have lifted it above all politics in the narrow sense of that term. Speaking about the new spirit in India Mr. Montague said.

The New Spirit.

"India is changing as fast, if not faster than the West, and our views must keep pace. Peace, unity, and Occidental education have produced a new spirit, and it is our duty to guide that movement aright so far as possible. When the political organization of a great Empire undergoes change, it must not be regarded as the inspiration of a philosophic Secretary of State, but must originate from within, not from without, and the Statutes, Orders in Council, etc., by which uncertain growing public demands are led into the channels of altered policy, do not advance or retard the country. They are manifestations of the development of the country and only help forward a backward movement with success, which is dependent on the wisdom of those in whom control is vested.

The Future.

Regarding the future Mr. Montague said that political agitation must not outstrip development in other directions. Western institutions cannot be imported ready-made. They must be obtained by western social development. The Indian educated section with democratic learnings is a tiny factor and it can only remove

this inevitable rejoinder to its demands by years of patient work. The time is not ripe for farther modification of the system of government. I say to India "Work out your political destiny as far as you may under the existing Constitution and improve its machinery if you will. But for the movement, attend to the more urgent problems in which, without you, Government can do nothing. Indians must turn their attention to organizing an industrial population which can reap the agricultural and industrial wealth of the country and attain to a higher level of education and living."

His suggestion as to the need for the revision of our social institutions to suit the conditions of "modern social progress"—particularly as regards caste is a bit academical and reveals an absence of intimate acquaintance with actual conditions of Hindu life. We welcome it however as it has been prompted by the best of motives. It is recognised by all of us that something in this direction must be done if we wish to take our place in the nations of the world. But what that something should be and how it should be done are matters which can be settled only by the communities concerned. Even the appearance of pressure from outside or dictation from those in authority should be avoided. The right certainly, is ours to adjust our differences and regulate our households and we admit the similar right of other communities to a perfect freedom to make their own social and moral codes so long as their action does not injure others. The good that would result from this method might be slow in coming, but it will be enduring. The Hindu Social structure has been based on this principle of social freedom and it would be the purest folly to attempt a reconstruction of society which outrages the sentiments and feelings that have gathered round it.

in the past instead of giving them a direction favourable to our brethren. Nor is it practicable. All that our foreign friends can with a fair measure of success do is to remedy purely political and economic evils and introduce such improvements as will tend to diminish communal separatism. Let them not attempt by such measures as "permissive legislation" to introduce social reforms which go against all popular sentiment and which would create more harm than any good and which to judge from the past are doomed to fail nor by differential treatment in political matters encourage the separatist tendencies which are already so strong such a policy would unfailingly react on society to the detriment of progress and would hardly be a condition favourable to modern social progress." We are fully aware how certain disabilities are operating to keep us back in the race of progress. But we would not have "worse remedies" for our social diseases.

Vedanta Philosophy

DEFENDED BY ELLA WHEELER WILCOX.

The following lines by Ella Wheeler Wilcox will be interesting. With reference to the recent will contest case of Mrs. Ole Bull.

"The sensational statements made in the Will contest case of Mrs. Ole Bull regarding the teachings of Vedanta are most misleading and unjust to that great philosophy. It was my privilege to be a pupil of Swami Vivekananda during his tour in New York.

This I regard as the greatest intellectual and spiritual opportunity of my life. Neither in the lectures of Vivekananda his books or the Vedanta philosophy are to be found any of "wied" "uncanny" or unwholesome teachings related by the witnesses as a part of Mrs. Bull's "lessons." The breathing

exercises, inhaling, retention of the breath and exhaling, using a word which means God or a part of Vedanta teaching.

The very first physical act of a new born child is to breathe a long breath. After a few years children, especially in our Western world, cease to breathe deep breaths because they wear restricting garments, and live indoors, and sit and stand with indrawn chest. In the Orient the morning devotions are begun with breathing exercises. Therefore, tuberculosis and catarrhal troubles are the least prevalent of all maladies in India. Vivekananda repeatedly warned his pupils against excesses in these exercises. Properly practised, they produce physical, mental and spiritual strength. Overdone they produce disaster. Precisely as the right use of the X and violet rays cure disease, and the wrong use kill, or as a tonic may stimulate digestion, and too much tonic may induce indigestion.

In all religions, sciences, arts and professions there are too many teachers ill prepared for their work.

Vivekananda was a master. He urged the most careful preparation and years of study and self-development before his pupils attempted to be teachers. Despite his warnings many of them rushed into the field to impart information which they had not yet received.

The Vedanta philosophy teaches the full development of body, mind and soul, and methods of concentration, and the realization that "all life is one." Christ studied this philosophy in the Orient, and it was a part of "Vedanta" when He said, "I and my father are one."

There are many foolish women who study Vedanta and think they must cease to be human—who strive to be disembodied spirits—while still in the earth form.

But properly understood, this religion teaches each human being to make the "best of life" in the position to which he or she is called. The best wife, husband, parent

friend and citizen and to perform every duty cheerfully and perfectly, and to be happy in this life while conscious that it is only one plan of many—one room in the Father's mansion.

If Mrs. Bull feared demons and rubbed her furniture with oil to drive away uncanny influence, she did not learn these things from Vedanta philosophy. For that teaches, above all things, that each soul makes its own destiny, and contains all divine powers within itself, and that through realization of the "one life" we may all become like Christ, the "One with Father."

Absolute fearlessness, absolute unselfishness, absolute kindness to all living things must result from a proper understanding of the real Vedanta philosophy. It is profound in the ocean depths; all other religions, all other philosophies, all the sciences, are contained in it; and, while it has its codes and rules for those who wish to become adepts and masters, it has also its simple, wholesome and helpful line of training for the man and woman who want to make happy homes and successful toilers. It teaches selfreliance, self-conquest and self-development and these must be the "foundation" of immortality.

THE

BRAHMAVADIN

“एकं सत् विप्रा बहुधा वदन्ति”

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

—*Rig-veda*. I. 164-46.

VOL. XVI.]

NOVEMBER, 1911.

[No. 11.]

RITA—MORAL ORDER.

This word in Sanskrit Literature is of hoary antiquity, and has like other such words undergone many changes in its meaning. Originally it denoted knowledge of the cosmic order; for the early *vedic* religion as depicted in the *Rigveda*, was only the “appreciation of the brighter aspects of nature” which were partly personified as gods, although those aspects were partly brought under the influence of intimations of the supernatural. This thought of the cosmic order was irresistible in the face of the regularly recurring series of natural phenomena, and this very regular recurrence was believed to be *Rita*, the cosmic order, to such an extent that the very word *Rita* came to be the epithet of any object in nature subject to fixed laws, as for instance, of the sun, of the moon, of plants, of waters, of the dawn, &c. But the most forceful visible object being the sun, it was largely used to denote him, as in the following passage in the *Satapatha-Brahmana*: *Brahma vā Rīam Brahma*.

hi Mitro Brahma Ritam Brahma evāyuh. It is also evident from this passage that the sun is also worshipped as a 'friend' (Mitra). In vedic and subsequent literature, the sun at the zenith point is called *Vishnu*, in as much as the sun pervades the quarters of the world; and in the following passage in the *Mahābhārata*: *Bhagavān vāsudevascha kirtyatetra sanātanaḥ | Sahi satyam Ritam chava pavitram punyam evacha; Sāsvatam Brahma paramam dhruvam jyotis sanātanam ||*, the word *Rita* means *Vishnu*. It also denotes the god *Rudra* who as the god of fire in *Vedic* religion was known to be the sun in one of his aspects, as, for instance in the *Rudra-upasthāna*, namely, *Ritam ityasya Kālāgni Rudra Rishiḥ amuṣṭub Chhandah Rudrō devata Rudropasthāne vini-yogah*. Thus it will be seen that the sun, the most striking luminary of the heavens, was worshipped in varied manifestations of power, and each manifestation was given a different name, that is to say, was personified. This very personification led the early Aryans to offer prayers unto each 'person' and seek for redress of evils as well as for the grant of blessings. The following hymn of the *Rig Veda* will partly bear this out: "O sun, drive away from us all our ills, &c. by means of thy darkness-over-powering light". The different names given to the same deity by reason of the different experiences brought about by it led to a plurality of it, in inseparable association with its unity, and the bright anthropomorphic gods as being related always to the one sungod of the early *Vedic* period continued to give satisfaction to the heart of the early Aryan for a long time indeed.

It has been already stated above that the desire to seek and profit by the blessings of nature-gods with the one sungod at the background of them all was appreciably

influenced by intimations of the supernatural world. The word *Rita*, as may be made out from many hymns, especially that addressed to Varuna, had also the sense of the moral order, as in the following excerpt from the *Rig Veda*: *Suto mitrāya Varuṇīya pitaye charū Ritāya pitayē*. And as moral order implies truthful conduct and as truthful conduct is often concomitant with self-sacrifice, the word *Rita* came to denote sacrifice itself, as in this excerpt from the *Rig Veda*: "*Ritachchhid hi satyam*". This was perhaps during the period of the *Brahmanas*, when a multiplicity of gods and a multiplicity of human needs necessitated the elaboration of the *Vedic* ritual which developed into sacramentalism and sacerdotalism under the banner of sacrifice. The *Vedic* gods Agni Soma and Vishnu were called *Ritasya garbhah* (offspring of divine truth or of sacrifice) and thus had touch with the heart of man, and it being overweighted with varied worship rebelled against excessive ceremonialism and yearned to enjoy the company of that God who alone of all gods was capable of giving entire satisfaction to it. Before looking upon all other gods as aspects of this god, the Aryan mind, it is said, had to pass through various stages. Professor Max Muller has tried to show in his own way that the first stage was taken when all the *Vedic* gods were classified as Adityas, Vasus and Maruts, etc., that is to say, were represented as *Viśve-devās* (or All-gods); that the second stage was reached when two gods like Agni and Soma for instance were addressed together by reason of the identity of their attributes and functions; and that the next stage was taken when 'individual gods were alternately regarded as the highest', and that then the subtle *Brahman* of the *Upaishads* was reached as the highest of all gods. This evolution of the conception of

the Brahman may not find acceptance with all. However, the word *Rita* came to signify the *Brahman* also as the *Brahman* was the one unchangeable entity penetrating through the whole creation; and the unchangeable being the true, *Rita* denotes truth as well: *Ritam ekāksharam Brahma* (Rig Veda); *Sakshyam Vadet Ritam* (Manu).

There was no passage from many gods to one god; man's heart yearned after it from the earliest times; in spite of Professor Max Muller's view, it seems certain that the Rig veda itself clearly shows that a Supreme God was never absent from the mind of the early Aryan; that that God was but partially expressed in the hymns addressed to Varuna among others; that the elaborate ritualism of the *Brāhmaṇa* period only hid him from view for a while as is shown in the well known hymn in the tenth *Maṇḍala* of the Rigveda, the first nine verses of which end with the refrain: *Kasmai devāya havishā vidhema* (who is the god to whom we have to offer our sacrificial oblations)? that the Aryans, after they had migrated to the south of their Arctic homes owing to those homes having become uninhabitable through glaciation, never failed to recollect their beautiful Arctic Sun who was to them the visible representation of all that was best and greatest; that the dim recollection of the shadow of this Sun gathered force in time and sprang forth outwards as a great being who is the synthesis of all gods even during the Vedic period as evidenced by the vedic passage: "That which exists is one; sages call it variously: they call Him Indra, Mitra, &c. [*Indram mitram Varuṇam Agnim ahuḥ atho divyaḥ sa suparno garutmaṇ*]" (*Ekam sat viprā bahudhā vadanti*).

Now we have already seen that *Rita* meant the ordered sequence of natural phenomena, especially those

connected with the sun; and the thought of this cosmic order always associated itself with the idea of a moral order as exemplified by the *Varuna* hymn. Truth that is to say uniformity was the characteristic of both moral and natural laws. From what has been stated above monotheism was never absent from the mind of the Vedic sage, the elaboration of the vedic ritual dimmed the idea of the only Supreme God simultaneously with the dissociation of the early Aryan from the Arctic Sun. But the moral discipline of the heart was never worn out; and all moral disciplines at all times went by the name of *Rita*; and the supreme Inspirer of all righteous conduct, as of life was the Sun (*Rita*) under the names of Savitṛi and Siva and Vishnu.

The *Taittiriya-Upanishad* says: "the *Brahman* became *Rita* and *Satya*"; a mere abstract being can never become that; it is a personal entity in the fullest sense of the term. The great teacher of the Ancient Indian Forest Universities begins his teachings to his disciples with *Rita* in this passage: *Ritam cha svādhyāya pravāhaṇecha*.

Thus the basis for all morality among Indo-Aryans has been a Supreme Personal God from the earliest times; and all the corrupt practices now found associated with Hinduism is of a later growth due to the absorption of very varying races and creeds into the bosom of Hinduism which has thus acquired a comprehensiveness not possible for other religions. Some zealous apostles of other religions mistake Hinduism for Polytheism, its universality for pantheism, its logical abstractions for really existing metaphysical entities, and thus advance a plausible argument that there is no sanction for morality among the Hindus. We hope that they will in time find out that the Hindus alone of all nations on earth have the

right conceptions of man and god and of their relations to each other and that in consequence they alone are fit to be the spiritual leaders of the world.

The word *Rita*, from its denoting a fixed or settled order in nature and the divine law, the divine truth and the virtuous life in religion, also denotes the fruits of *Karma* which also follow a fixed order; as in the Upanishadic passage "*Ritam pibantau sukritasya loka* (The two who are God and soul 'enjoy' the fruits of actions)". The laws of *Karma*, which form a chain of cause and effect and which explain the inequalities in the world, are not beyond the power of man to subdue. He has been endowed with sufficient intelligence; and his *Karmas* cannot sway him to and fro so as to prevent him from making his *free choice* of what is good. Some critics are of opinion that the laws of *karma* are inexorable and give no free scope to the individual to use his intelligence so as to overcome them. These critics fail to understand wherein according to the Hindu scriptures freedom consists and how the laws of *karma* are set at naught, and how the saving grace of the Lord operates against those laws and in full harmony with the wise actions of the individual and how the individual works with the highest aspirations in sight of an ever loving Personal God who stands to that individual in every kind of relation.

In later Sanskrit literature, besides meaning the straightforward, right way, *Rita* is truth personified as an object of worship, and so regarded as a child of Dharma (or Virtue). It also meant gleaning, which was the *lawful* and right means of getting a livelihood for the Brahmins as opposed to the cultivation of the ground. Even to day the Brahmin conceives his morning meal to be truth enveloped in *Rita* (the sacred law

of morality) and his evening meal to be *Rita* (the sacred moral law) enveloped in truth.

Thus, then, to be the eternal guardians of truth, to observe punctually the sacred law, to regularly perform sacrifice with love unto the Supreme God and invoke His blessings, to be ever in sight of Him, to believe in His Supreme mercy and grace and to lay the axe at the root of all troubles due to *karmas* with His help, to bear moral responsibility for actions, to pray to God for forgiveness of sins, to claim to be the first born of Divine truth and sacrifice (*prathamajā Ritasya*) and to be the seat of faith (*Rita*) and so on;—all this and much more is *Rita* for the Hindu.

VEDĀRTHASAṅGRAHA

(EPITOME OF VEDIC TEACHINGS).

By Bhagavān Rāmānuja.

(Continued from page 473).

Furthermore, the following *seems* to be contradictory (of the foregoing):—"When the cessation of 'sounds' takes place, ¹ one should well fix in the Supreme Self the vital breath and the (internal organ of the) mind with all the senses, and should then meditate on the Lord, and should, similarly, meditate on all this (universe); Brahmā (the four-faced creator), Viṣṇu, Rudra, Indra, all these are born; The Cause is not (born) ...but the Cause (alone) is fit to be meditated upon; Śambhu, who is abundantly possessed of all sovereignty, who is the Lord of all things, should be meditated upon in the midst of spatial ether." [Atharvasikha. II]; "There is nothing else which is higher than Him; there is nothing else which is smaller, or nothing (else) which is greater than Him; like a tree, He alone stands firm in the Highest Heaven; by that Person the whole of this (world) is pervaded; that which is higher (than all) has no form and no disease; those who know this become immortal, while others go to misery alone. The Divine Lord has all faces, all heads and all necks, has residence in the interior of all beings and is all pervading; therefore

1. The last stage of the practice of mental concentration is reached when all physical external and internal activity of the sense organs cease and the individual self is about to stand face to face with the Supreme Self.

He, Śiva, is found everywhere". [Svet. Up. III. 18.]; "When it is all *darkness*, then there is no day nor night, no existence nor non-existence; Śiva alone exists in 'solation. That is the indestructible one, that is the most sought after of all the Inspirer's belongings and from That proceeds the ancient intelligence; and so on". [S'wet. Up. IV 35.].

It has also been propounded above that the Supreme Brahman is Nārāyaṇa; and it may be asked how there can be non-contradiction of the above (passages) with that (view). This is very insignificant. From the following:—"Together with all their limbs, ² the Vedas, which have been amplified and supported by means of the arguments derived out of the speeches uttered by the best of those who know the Vedas, speak of Hari (Viṣṇu) as the cause of the creation, &c., in relation to the world"; "(The Brahman is that) from whom the creation, &c., of this (world) proceed." [Ved. Sūt. I. 1. 2]; "He from whom all these beings are indeed born, by whom when born they are all preserved, to whom they go when they perish, do thou desire to know that well; that is the Brahman". [Taitt. Up. III. 1.];—the cause of the creation, &c., in relation to the world is made out to be the Brahman; and that (cause) has to be known only in the contexts relating to the creation and destruction of the world. In the following passage: "Existence (Sat) alone, my dear child, this was in the beginning, one only, without

2. In the same way in which the *upanishads* are looked upon as the 'head' of the *vedas*, the science of *Śikṣā* or phonetics, grammar, metrics, *nirukta* which deals with the etymology and proper meaning of *Vedic* words, astronomy, and *Kalpa* or the code of liturgy, form the six limbs of the *Vedas*.

a second" [*Chhând. up.* VI. 2.1.], through association with the attribute of being the material cause of the world, with the attribute of being the instrumental cause of the world, with the attribute of being the internal controller of the world, and with other (such attributes) the Supreme Cause of the world is propounded by means of the word *Sat*. This very same subject-matter is taught in another recension of the *Veda* by means of the word *Brahman* in the following passage: "The *Brahman* alone, this was, one only, in the beginning" [*Brih. Up.* III. 4. 10.]. From this it is made out that what is denoted by the word *Sat* is the *Brahman*. This very same subject-matter is given in another recension of the *Veda* in the passage: "The Self *Ātman* alone, this was, one only, in the beginning; nothing else existed" [*Ait. Up.* I. 4.]. Thus it is made out that the (Supreme) Self alone is denoted by the words *Sat* and *Brahman*. Similarly, in another recension of the *Veda*, through the passage beginning with: "Nārāyaṇa alone indeed was; the four-faced Brahma was not, Śiva was not; these two, namely, the earth and heaven, were not". [*Mah. Up.* II.], it is definitely determined that Nārāyaṇa alone is denoted by means of the words *Sat*, *Brahman*, *Ātman*, &c., which denote the Supreme Cause. In the following passages: "The poets know Him to be within the ocean of heart....." [*M. Nār.* VI. 1. 3]; "None grasps Him above, none horizontally, none in the centre; none rules over Him; great indeed is His fame; His real form does not stand before sight; none sees Him with his eye; He is grasped by the wise with the heart and the mind; those who know this, they become immortal." [*M. Nār. Up.* VI. 1. 2.], it is declared that He is the highest of all beings; and in the statement—"none rules over Him," negation is made to the effect that there is found nothing higher

than Him; then the passage which begins with: "the eight passages from 'Born out of the waters', 'from 'Hiraṇyagarbha' (Brahmā) was,'" [*M. Nār.* VI. 1. 3.], makes it known that it has to possess oneness of meaning with that (passage mentioned above). And this, which is the context relating to the Great Person, points out Nārāyaṇa alone by means of the passage—"The Goddess of Modesty and the Goddess Lakshmi are Your two wives" [*M. Nār.* VI. 1. 4.].

This subject-matter has been extensively dealt with in the passage relating to Nārāyaṇa [*M. Nār.* VI. 11.]. Beginning with the expression "The Lord who has a thousand faces" and (ending with) "He is Brahmā, He is Śiva, He is Indra, He is the *akshara* (or Indestructible one) He is the Highest of the free", it (viz, the context) applies all the expressions which are used in all the recensions of the *veda* to denote the Supreme Entity, namely, *akshara* (Indestructible) *Śiva*, *S'ambhu*, *Para-Brahman* (Supreme *Brahman*), *Parāṇjyotis* (Supreme Light) *Paratattva* (Supreme Truth), *Parāyaṇa* (Supreme Refuge) *Paramātmān* (Supreme Self), &c., to denote Nārāyaṇa alone, through association with the respective attributes (they denote); then in relation to all things other than Him, it is established that they have Him for their support, that they are controlled by Him, that they are subordinate to Him and that they have Him for their Self; and then in relation to Brahmā and Śiva also, it is established that they constitute His glories by reason of both of them being of the same nature as Indra and others. Moreover, the above passage aims at establishing the Supreme Entity alone, and in it, nothing else is laid down. The worship and meditation relating to the *Brahman* who is established in this passage and who is existent as the Highest

of all beings, is laid down in other passages like "He who knows the *Brahman* attains the Highest". [*Taitt. Up.* II. I. I.]

Therefore the passage beginning with: "... (one should well fix in the Supreme Self) . . the vital breath and the (internal organ of the) mind with all the senses", which says that the whole of the totality of (material) modifications like the vital breath, &c., should be absorbed into the Supreme Self, who is the cause of all things, and that then one should meditate upon that same Supreme Self who is the Lord of all, lays down the meditation relating only to Nārāyaṇa who is the Supreme *Brahman*. In the (scriptural) statements "He is the Lord" [*M. Nār.* VI. II.], and "none rules over Him" [*M. Nār.* VI. I. 9.], the lordship of all beings is declared only in relation to Him. For this very reason, in the (scriptural) statements "Śambhu who is abundantly possessed of all sovereignty, who is the Lord of all things, should be meditated upon in the midst of the spatial ether" [*Atharva-Sikha* II.], the meditation of Nārāyaṇa alone, who is the Supreme Cause and is denoted by the word *Śambhu*, is enjoined; because the (portion of the) passage (under reference here) which begins with "And who is the object of meditation?" and (ends with) "The cause alone is the object of meditation", relates to the capability of the Cause alone to be the object of meditation, after previously postulating the incapability of the effect to be the object of meditation. It is in regard to that Nārāyaṇa alone that the attribute of being the Supreme Cause and the attribute of being denoted by the word *Śambhu* are all taught in that *anuvāka*¹ (passage) itself which relates to Nārāyaṇa alone, and is devoted to the establishment of the Supreme Cause;

1. *M. Nār. Up.*

therefore, the assumption of any other meaning contradictory thereof does not fit in with the passage which contains the injunction relating to the Cause alone as the object of meditation.

What has also been stated above to the effect that in the scriptural statement "That which is higher (than all else) (*Tato yaduttaratarāma*) (has no form)", the greater supremacy of something else than the Person is taught—that (objection) also is answered in the passage: "There is nothing else which is higher than Him; there is nothing else which is smaller or greater than Him". 'Else than Him', that is, different from Him, there is nothing which is the highest. The meaning is, that in any manner whatsoever, whatever is distinct from the Person does not possess the highest supremacy. To be *smaller* (than all else) is to be subtle; to be *greater* (than all else) is to be the Lord of all; owing to His being all-pervading and owing also to His being the Lord of all, none else than Him possesses the attribute of being smaller and the attribute of being greater (than Him): this is the meaning. In the passage—"There is nothing which is smaller, nothing which is greater than Him", the attribute of being greater (than all else,) is negated in relation to anything whatsoever other than the Person; therefore it is not proper for anything other than Him to be the Highest.

(It may be asked): what then is the meaning of (the whole of) this passage? In the beginning of this context, in the passage—"He who knows Him thus transcends death; there is no other path for the attainment of final release" [*Śvet. Up.* VI.], the propositions are started to the effect that the knowledge of the Person is the cause of immortality and that whatever is different from that (knowledge) is the evil path"; then

by means of the passage ending with "There is nothing else (*aparam*) which is higher than Him... ..by Him, is all this (world) pervaded". [*Śwet. Up.* III.], to be the Highest of all things is declared in relation to the Person. Because the Entity of the Person alone is higher than (all else), "therefore that Entity of the Person which is higher (than all)", that itself 'has no name, has no disease.' And in the passage—"Those who know this become immortal, while others go to misery alone" [*Śwet. Up.* III. 18.], the proposition first started to the effect that the knowledge of the Person is the cause of immortality and that which is other than that (knowledge) is the evil path, is concluded as being proved. Otherwise (*i.e.* if the passage under reference here be interpreted otherwise than as above, then) it will be contradicted by means of the two propositions stated in the beginning (of the context here).

That it is the Person alone in association with the quality of purity who is capable of being denoted by the word *Śiva* is surely made out from the passage: "He is eternal, auspicious (*śiva* or pure) and undecaying" [*M. Nār.* VI 11.], and it (the context here) mentions immediately afterwards that it is the Person alone who is denoted by the word *Śiva*, as in the passage: "The Person is indeed the great Lord; He (*eshah*)¹ is the creator of beings" [*Śwet. Up.* III.].

In accordance with the arguments set forth above, all (the passages) including the passage: "There was no existence, nor non-existence; *Śiva* alone was in isolation" [*Śwet. Up.* IV. 3], have to be interpreted.

1. This word refers to the Person denoted by the word *Śiva* in the context.

Again, in relation to the Person who is devoid of any possibility of having an equal or superior, in this *anuvāka* (passage), namely, which says "He is smaller than the smallest" [*M. Nār.* VI. 1. 9.], in as much as the mystic syllable *om** which, owing to its forming the beginning and the end of the *Veda* constitutes the 'seed' of the *Veda*, is denoted by the letter *a* which is the first principle (of the *Veda*), the great Lordship is predicated, (of Him) and then, owing to His existing in the 'etherial space' in the small lotus (of the heart), the capability to be the object of worship is declared (in relation to Him). The meaning is this. The mystic syllable *om* is declared to be the primary principle of the whole collection of the *Veda*; and the letter *a* is the primary principle of the mystic syllable *om*; the modification of the mystic syllable *om* is the *Veda*, and it is concealed in the mystic syllable *om* which is its own primary principle; the mystic syllable *om* also is the modification of the letter *a* and it is concealed in the letter *a* which is its own primary principle; He who is associated with that, is denoted by that letter *a* which is the primary principle of the mystic syllable *om*, He alone is the great Lord; thus He who is denoted by the letter *a* which is the primary principle of the whole of the totality of words and who is *Nārāyaṇa*, who is the primary principle of the whole of the totality of things (denoted by those words) is the great Lord; this is the meaning. To the same effect is given the following passage by the Divine Lord: "I am the source as well as the destruction of the whole world, O Dhanañjaya; there is nothing else higher than Me." [*B. G.* VII. 6.]; "Of letters I am the letter *a*" [*B. G.* X. 33.]. From the scriptural passages "The letter *a* denotes

* *a, u, m*, are the three letters constituting *Om*.

532

The Brahmanvadin

the *Brahman*" and "The letter *a* is indeed the whole of speech", it is quite clear that the whole of words has the letter *a* for its primary principle, and the whole of the things (denoted by those words) has the *Brahman* for its primary principle. Therefore it is a settled conclusion that, in much as it is established that the *Brahman* possesses the character of being denoted by the letter *a*, Nārāyaṇa alone, who is denoted by the letter *a*, is the great Lord.

By means of this *anuvāka* (passage) which relates to Nārāyaṇa and which is devoted to the establishment of the exclusively particular Supreme Entity, as in the sentence "The Lord has a thousand heads" [*M. Nār. VI. II.*], the character of being the Highest of all things is extensively dealt with in relation to Himself. The Supreme Entity is surely established by means of this (*anuvāka*) which is not at all concerned with other entities. In the case of passages which relate to other entities, whatever thing is denoted by any word whatsoever,⁵ is understood to be that same (Supreme Entity), and thus has it been determined by the author of the (*Vedānta*) aphorisms under the aphorism: "And the teaching (in the context) is, as in the case of Vāmadeva, in accordance with the view found in the scripture." [*Ved. Sūt. I. 31.*]. This very same Supreme *Brahman* is denoted here and there by the words *Brahmā*, *Śiva*, &c., and therefore there is no room for *Brahmā* and *Śiva* to be the Highest; because in this *anuvāka* which relates to none else (than Nārāyaṇa) it is declared that, owing to both of them being equal

to Indra and others they, possess the character of being His glories; in the same way in which, for the reason that here and there the Supreme *Brahman* is denoted by the words *Ākāśa* and *Prāṇa*, the eternal element of ether (*ākāśa*), and the vital air (*prāṇa*), &c., do not possess the character of being the Supreme Entity.

(To be Continued.)

5. Because all words include the Supreme Self Himself within their import.

TWO INDIAN JOURNALISTS.

Indian journalism has suffered two severe losses during this year. Babu Shishir Kumar Ghose of the "Amrita Bazar Patrika" and Rai Bahadur Norendra Nath Sen of the "Indian Mirror" who died within a few months of each other represented two distinct types of journalists. Both were true patriots. In India to be a patriot and journalist means a very great responsibility and even personal risk; for, faithful and strong representations of Indian opinion on political subjects might be interpreted as proceeding from a want of appreciation of the work of foreign rulers whose task is by no means an enviable one. A feeling like that entertained by the rulers renders the criticism of the actions of Government by even the best journalists of little value in one respect. To make criticism effective, to be true to the interests of the millions whose cries are distant and feeble, to retain the confidence of educated Indians whose support is the only measure of the journalists' task being well done, and to be read and heard by officers of Government in a friendly manner,—this is the aim of an Indian journalist. Judged by this standard both Mr. N. N. Sen and Mr. Shishir Ghose must be pronounced to be grand successes. Both began their journalistic careers in the sixties and lived to see their journals in the full confidence alike of the people and the Government.

Shishir Babu rose from the middle classes and he addressed himself to the task of improving the administration of the country, bringing to the notice of the

executive the many defects in it. In the performance of this task he used all the weapons which he could draw from an armoury furnished with stories, tales, anecdotes, parables and sayings from history and religion; and he used them effectively like a master and in a manner at once original and telling. Whoever happened to be handled by this master in the columns of the "Patrika" for his trespasses and faults could only fret and fume but not retort. Shishir Babu fought bravely and courageously to secure to his fellow country men a beneficent administration agreeable to their sentiments and aspirations; but no personal honor did he seek, no gain, no favour or reward,—for he had his eyes firm fixed on that which is beyond this world. Too spiritual to be bound by the attractions of this material world,—he retired from it and gave to Bengal a reformed Vaishnavism which is now the religion of a very large class of Bengal's population.

Babu Norendra Nath Sen was cast in a different mould. He seemed to be of the race of prophets who spoke gravely and seriously, of the sins of man and the evil that would befall him if he heeded not the warnings which God has given in such forms as earthquakes, famines, plague and pestilence. His gentleness, his earnestness, his large sympathies commanded the respect of one and all; and his seriousness was infectious. It might be that his simplicity betrayed him into error of judgment sometimes but even there they conveyed to us lessons of deep import, for his heart was sound and his outlook was large. Every progressive movement in Bengal received his support and blessings. A lofty patriotism, elevated ideals of social rights and duties, a love and sympathy which transcended the artificial barriers of caste and

creed, a high standard of journalism maintained throughout his long career, and an exercise of charity in his judgment of men and measures,—it was for these qualities that both the Government and the people trusted him. His last act, the accepting of a subsidy from Government viewed in the light of an attempt to courageously and loyally support Government at a time when its actions were being easily misinterpreted, misunderstood and misrepresented, was a noble and patriotic act whatever other people might say about it. To be of service and help in re-establishing the Government on the good will of the people, to work for the maintenance of peace and order in the land is the grandest service one can render to one's country. Much as we might disapprove of the policy of subventions and aids to journals we cannot find it in us to talk lightly of or to condemn as "immoral" an act,—the last act of a noble career,—which must be judged from a higher stand point.

The relations between the executive of Government and the people must ever be harmonious and peaceful. The tendency of modern states is to decrease the personal element in the government of a country. Since human action is based on feelings and feelings are strongest only where there is a manifestation of personality, and since the machinery of Government tends to become more and more impersonal the consequences of a blunder by the executive of Government or of a misunderstanding of the purposes and policy of governmental measures become disastrous owing to the absence of the restraining influence of personal loyalty. Instances might be given of this from European politics. It is therefore very essential that every attempt to rightly interpret the actions of the executive, to impress on the people that the Government still continues to deserve our loyalty

and support inspite of certain strong measures, should be welcomed. In this respect journalists must be considered as benefactors. Babu Shishir Kumar Ghose and Mr. Norendra Nath Sen were two of our benefactors who have consecrated their lives to the progress of the land of their birth.

AMARNATH.

THE IDEAL MOTHER.

This world is nothing but a mimic show,
Where the immortal in destruction sheathed,
Wantons in the endless sport of time and space
Causation, that in mazy motion roll.
The fluxing time prepares the destiny
Of every soul, beneath the polar sky.
And all the living creatures bloom and fade
Like the fungus of a summer day.
The progeny on this terrestrial orb,
Springs forth naked from the mother's womb,
Returns back naked to the grave again,
In full obedience to the nature's law.

Oh ! within a single moment's breath,
The icy hand of gloomy death unseen
Into irrevocable slumber sound,
In silence did the Holy Mother lull.
A true embodiment indeed he was
Of Adya Sakti, with maternal grace
And martial mien, and stood before the world,
As the ideal mother of the spiritual East.
Pregnant with noble thoughts and lofty themes
And deep devotion that to heaven aspires,
The Holy Mother lived a saintess life
Like cloistered nun, on Gangas sacred shore.

As the wondrous Maiden of all Christian art,
Fostered with care within her holy shade,
The great prophetic Child of Nazareth ;
Or as that Maya Queen brought forth with ease,
The Child august of Kapilavastu ;

This venerable mother in her arms
Nurtured, the Prophet of Awakened Ind ;
And like the Queen Madalasa of yore,
Sang the Vedic lore to please the child,
"Thou art the pure, thou art the perfect one."

Blooming with awe inspiring dignity,
With steadfast will by tender heart controlled,
The noble mother taught her children dear
With oft repeated redes, to manhood build
—The pattern edifice of character—
And preached the gospel of heroic strength.

Gold and power in thralldom wait on all,
Who scatter o'er the poor their shining ore;
Where senses wild in lustful games indulge,
There anguish, pain and woe like commerce thrive,
And anxious cares like endless reel unroll:
Falsehood with bold hand tries to sway supreme,
And sinks the higher virtues of the self,
When sin like sable wings of dreary night,
Spreads fast around the luminous soul within.

Satya and *Dharma* are the basic truths,
And primal source of knowledge deep that flows
Like limpid water on a crystal glass:
Renunciation is the final means,
The surest stepping stone of every soul,
That after freedom from the bonds aspires:
And *Bhakti* leads the soul to realm of light,
Where radiant wisdom like the solar rays
Dispel the dimming mist of ignorance,
And sheds the healing balm of peace of divine.
When man the bonds of earthly life transcends,
Death forms a bridge to cross this sea of life.

With eager heart to glorify the land,
 Such high and noble lessons did she teach
 To children from their infancy, which caused
 A splendid flower on the human tree
 To blossom as Swami Vivekanand,
 That shed its fragrance all around the world,
 And the ideal of perfection held aloft,
 To augment well the human excellence.

May our sacred land, our sacred Ind
 Produce, great mothers of this type sublime
 To rear their children into God like ways.
 Adieu ! majestic mother, heaven enjoy,
 Pouring forth on our pure devoted heart,
 The sweet scent of thy sacred memory.
 May peace attend on thee at every pace.

VIGNANA BIKSHU.

"We are such stuff

As dreams are made on and our little life
 Is rounded with a sleep"

—Shakespeare.

THE PHILOSOPHY OF THE BHAGAVADGITA.

Now the question is what this basis can be? It must be, this much is sure, perfectly independent, unconditioned and absolute. The entire world of appearances with its root, whatever name we may give it the *notion* of Hegel or the Maya of the Vedantins or the Prakriti of the Sankhyas, must have as its basis the absolute and unconditioned existence. One thing is also necessary. This absolute existence cannot be in the region of notself, for the notself or the objective world cannot be independent of the self or the subjective world. It can only be in the region of the self, and we can only attain to it, if we reach the self which is ever conscious of itself without the support of anything outside it, and so is the Absolute and Infinite. This absolute self may appear to need the relation of the notself for its own self consciousness, but if it only posits the notself as a supposed counterpart to its realisation of its own consciousness, that mere positing or asserting the notself cannot give to the notself any real existence and cannot deprive this absolute self of actual existence in itself. The absolute self cannot but be in itself, and this being in itself of it, cannot but for its own self throw out the suggestion or hint of the notself; and this suggestion or hint of the notself which it throws out becomes the maya—माया—or the root of all future suggestions of the thought activity that emerges out of the Self-realising consciousness of the Absolute, and which, call it Prakriti, maya or notion by its own movement spreads out the entire panorama of the universe. But that which really exists in this

vast panorama as the foundation of all, as having spread this all and as pervading this all, is that Absolute Self, which is ever beyond destruction and beyond all change, and so it has been described to be in the 17th sloka of this chapter (II). Its various bodies or coverings that arise on account of the activity of Prakriti or maya or the notself suggestion, are, from their very nature of having come out of the mere objective suggestion of the absolute, without any foundation false and ever changing, their root, the suggestion of the notself, being nonsubstantial non existing and unreal.

So realising this, one has to be above all fear of destruction of what is already destructible from its very nature. The entire universe being made up of relative appearances which are devoid of real being and which depend only for their appearances on *others*, having no being of their own, it is foolish to expect it to be real and permanent. Its being is only apparent and relative. It derives its support from the groundless suggestion of the absolute self and so it is bound to give way and in due course to appear in its true colour of non-existence and non-being ; or rather the world of objects must be appearing to come into being and go out of being. That which is inherent in the nature of a thing cannot be prevented from showing itself by any means whatsoever. Wisdom requires that we must realise from before the possibilities of existence and non-existence. We must realise from before what really exists and what does not exist and wherein consists the existence of what seems to exist. We must regard the appearances, the dehas or bodies as not existing, as dead corpses from before, so that we may not make ourselves miserable by sorrowing when their false nature manifests itself and they vanish and cease to be. That which is only *apparent is never in*

being and we ought to have wisdom enough not to be deluded in regarding them as having being. The faintest idea that there is any existence in the universe of phenomena has the effect of upsetting us when confronted with the woes and miseries of the world.

We are preparing ourselves for the great struggle of mastering and conquering the various passions, and weaknesses of our nature and attaining to absolute existence which is our real self.

This struggle requires equipoise of mind, firmness of disposition and perfect peace within us, which is, unattainable if we allow ourselves to remain in the illusion that the world of appearances exists; for this world of appearances would ever be telling us most eloquently that *it is not* and so our life would be made up of numerous disappointments, harassments, troubles and woes, and make us unfit to overcome our weaknesses and attain perfection. So our duty is to stand firm in the field of battle with a strong determination to achieve victory and to vanquish the enemies of lust, anger, avarice and various passions and desires, and then the great enemy of ignorance which hides from us, our own real glorious self, the absolute the unconditioned self which reigns supreme, enjoying the bliss of its own *Swaraj*. This kingdom of our absolute Self has been usurped as it were by ignorance or blindness. Dhritrashtra, the great usurper, blind king, and his hundreds of offsprings the various passions and desires of human nature, and the soul is enjoined to fit itself by looking upon this world of shows as unreal and non-existence and to fight out the battle, for which like Arjuna, it has stood up by receiving instructions in respect of spiritual warfare through Sri Krishna the Divine reason or Budhi (as shruti says बुद्धिः सारथिर्नास्ति. So the 18th sloka says that

these various bodies of the eternal absolute self which is indestructible immeasurable and infinite, are, from their very nature destructible or *outworn* literally coming to an end. That being so, you are not to bestow the least care or anxiety of yours upon them but rise up and fight.

MANGAL CHARAN B. L.

(To be continued)

IN THE HOLY PRESENCE OF DEATH

II.

RESURRECTION.

It is a well-known mystical fact that one can reach the regions of Death and return unharmed by the successful practice of *Laya-yōga*. The understanding of Life and its very enjoyment is incomplete without a conscious knowledge of what Death is. For in Life is Death and in Death is Life (eternal). Life and Death are the obverse and reverse of a single whole,—a unity with diversity of aspects. Often before have I experienced the joy of casting off this mortal coil by the sheer force of willpower; but never before had I that consciousness of bodily life, which the administering of a mercurial compound produced with racking pains which called to mind the great and awful experience of crucifixion. The glorious side of it I have often experienced before; but the physical experience was lacking to complete the picture of the Great Experience on the Cross, symbolical, it may be, to the merely intellectual, but most painfully and awfully true to the spiritually devout, who realise in themselves the truth of the maxim that "there is no cure for the body apart from the Soul." *

The Cross is the great Symbol of Death. "It commemorates the extreme of defeat and ignominy and pain, and in doing so reminds us of that doctrine which, threatened by the passing heresies peculiar to each successive age, has been handed down from generation to generation of saints and heroes, the doctrine that success in this world is not the test of life; and only when men despise it are they most divine and free from the slavery of material things. It is easy enough

* Professor Palmer.

to give a general assent to the doctrine, but most difficult to make conduct and judgment conform to it in any particular case. For the worldly success which the saints and heroes despise is not the vulgar success of wealth and power. They have a purpose and standard which makes them indifferent to the mere judgment of the world; they have a constancy which is not shaken even when they are condemned by the appointed Judges of the people." * The teaching of the experience on the Cross is the great teaching of *Yama*, the Lord of Death, the first born among men and the first to die consciously that he may lead others on through the great chasm which separates one birth or span of life from another.

The merely intellectual man says :—"That the crucifixion is symbolical is, indeed, profoundly true; but the lapse of ages has not made the symbolism obsolete even for those who are not Christians."† No! It is a great mistake, which the professing Christians entertain, that the principle of vicarious sacrifice which the experience on the cross of Jesus Christ is made to symbolise, is peculiar to their own religion. It is a spiritual experience common to all; and no one race or religion can appropriate it solely to oneself. If Christ ascended after the crucifixion *Nachiketas* went to seek the Lord of Death, ascending up to the Regions of Death by concentrating on the Internal Fire of consciousness, just to keep unsullied the word of his angry father, who said that he made a gift of him, his son, to Death.

If the Judgment of Pilate was harsh and unreasonable, the angry decision of *Nachiketas*' father is no less. But in both cases, they accepted the decision because that offered a fresh opportunity for living the enlarged life. And every opportunity thus embraced to live the expanded life is done with the *pure motive* to show the path to struggling humanity. Any mixed motive of selfish glory is sure to rebound on the

* The "London Times."

† The Times (London)

author and prevent him from ascending up to the highest peak of conscious life. "O Lord they know not what they do!" shows the spirit of compassion for the ignorance of the world; for the expression is true not merely as to the wanton cruelty of the soldiers to the holy man impaled on the Cross, but to the equally wanton and cruel judgment of the "the worldly wise" of which Pilate up to this day remains as the standing monument, of wrong-doing. The moral is evident "The Cross, once a symbol of shame and now a symbol of Glory, proves how easy it is for the world to reverse its judgment after the event, how difficult is right judgment at the moment." *

This statement involves a great Principle of Life, Man, selfish man, ever aims at learning at others' expense. The innocent and unselfish among them soon fall an easy prey to their experiment. They succumb to it physically, but their innocence, unselfishness, their charity and compassion for the frailties of their brother man lifts them up above themselves and thus becoming conscious of selflessness, they but remember the selfish action of others (prompted by Ignorance, of course, and all it begets) and pray and intercede for them at the supreme moment of their life (which is the conscious obliteration of the relation between life and body and the realisation of their oneness); they pray to God who has been so merciful to them as to temper the wind for the shorn lamb, "Oh, God, they know not what they do!"

Such the lesson which the Lord of Death, who first experienced Death, teaches to all who approach him with unsullied motive, like *Nachiketas* in that beautiful legend of the Upanishads, or Jesus Christ in the equally beautiful but awe-inspiring and tragic legend of the New Testament.

In the Holy Presence of Death, man bereft of all his earthly dross (for the Lord of Death is "*Sarva-bhuta-kshaya*") realises to oneness of Life, as never before he could

* The London Times.

have realised it! And when that presence is attained by the heroism of the saint in accepting the mistaken Judgment of the World as but an opportunity offered to him by the Lord God to live the expanded life he seeks, to live, the incident becomes an *achievement* for the world—for the world remembers the heroic sacrifice and is moved by it as it never can be by mere teaching and preaching in such matters. It is true in more senses than one that "The Kingdom of God suffereth violence and the violent take it by force," while the mildly heroic merely knock at the door and *seek entrance*. The rustic sage of Narayanavanam in his pathetic voice equal to that of Jesus of Nazareth on the Cross said: They all come to me, he said, seeking petty reliefs and selfish gains, but there is none who will claim the wisdom of ages, the supreme right of man, by laying his hand at the root of birth and seeking release by right of claim.

Such the world has been and such it will remain to the end of the Chapter. But the soul outgrown will ever seek its right of release, and the saint and sage will never hanker after such souls even as they are hankering after the Guru that will grant them release! Such is the lesson I learnt in the presence of Holy Death which again is the true meaning of the doctrine of Resurrection.

C. V. SWAMINATHAIYAR, K.S.S.A.

THE LIFE AND POLEMICS OF ŚĀṆKARĀCHĀRYA.

(Continued from page 504)

"Thus runs the Upanishad, and the meaning of the whole is just this: NARA is BRAHMAN, the First Soul, in as much as He had come to exist before the creation ever began, and it is a well known thing that all this creation is by Him made. RUDRA is an entity possessing chiefly of Rājasa quality, and He and some others, that is to say, NARA and others as well as VIṢṆU, RUDRA, INDRA, and others, are the beings occupying the fourteen worlds. A multitude of them is *Nāra*, and He whose *Ayana* ('abode') is that very *Nāra* that is to say, He, who, bring ĀTMAN, intimately pervades all, is PARAMEŚVARA (32). According to the Sūtra (33) which says that 'n occurring after r and sh is replaced by ṇ when they occur as component syllables of one and the same word' (34), if n is replaced by ṇ, then the form of the word *Nārāyaṇa* is obtained. All the Gods are the component parts of His own Self, and this is said on the strength of the authoritative passage: 'obeisance to the RUDRAS,—those and who occupy the terrestrial globe, those who occupy the ethereal region, and those who

(32) 'The Highest Lord'; The Śaivitis' conception is *Parama* Highest, *Īśvara* ŚIVA, *Īvara* and *Śiva* bring synonyms in the ordinary language.

(33) Aphoristic rule.

(34) PĀṆINI VIII, IV, 1.

occupy the celestial world obeisance to those RUPRAS whose food is the air, rain, and Rishabha (35)? ten RUPRAS are towards the east, ten towards the south, ten towards the west, ten towards the north, and ten towards the upper region, and obeisance to them; May they be gracious to us. With reference to PARAMESVARA whose manifestation is past all the qualities as is seen from the text: "Obeisance to Him who is also Most Superior and also Most Inferior" (35), the fact that He is the Most Superior is plain from the very meaning inasmuch as that He is the cause of all things coming to existence. The quality of being most inferior is contained in RUPRA, who is the creature of Prakṛi and is distinct from the consonant sound *m*; and as the vowel sounds of *u* and *a* are produced of it (36), it is obvious that that quality is contained in the Highest Lord. Also there is this text of the Śruti supporting the same fact.

"He is One from whom those namely, BRAHMAN, VISHṆU and RUPRA are born."

Also it is but proper that the creator should be known as superior and the creature as inferior.

"That NĀRĀYAṆA willed, that is to say, conceived a sort of desire? What was that desire?"

The creation
as understood by
the Śaivitis.

—'Let me produce some creatures. From Him proceeded ether, air, light, water, and earth supporting the entire universe. If it is asked of what sort is the earth, the answer is that it is one supporting the entire universe as is understood from the very meaning of the epithet. Then from NĀRĀYAṆA is produced life, mind, senses of

(35) RUPRA Adhyāya. Anuvaka VI, Yaj I.

(36) *Vide* not. 20.

all sorts. If it is asked how, a slightly altered text is found in the Taittiriya Upanishad: 'From this ĀTMAN was produced' ether, from ether air, from air fire, from fire water, from water earth, from earth the vegetable kingdom, from the vegetable kingdom the food, and from the food the Purusha and so on' (37). Thus as there can be no creation of life etc. until there is a creation of elements, and also as life possesses the attributes of air, it can only be fitting that the creation of life and other things can only be a later occurrence than the creation of the elements or, again, as the order of creation is pointed out to be thus.

'The entity called Mahat ('Great') was produced of Prakṛi, egoism of that Mahat, of egoism the five Tanmātras (38)..., it looks that it is fitting that the origin of the elements (39) is from egoism itself: For that egoism is characterised by the three well known qualities, and even the elements are exactly of that nature. Thus it is but right to hold that the origin of the five elements, living beings, birds, mind, and the like essential things proceed from RUPRA, who has the quality in him, for the effect corresponds to the cause and comes to exist through a suitable agent as, for instance, a pot from a potter.

"Some hold that the origin of the elements and the rest is from the ĀTMAN who, as one who intimately pervades every object, occupies the lotus-like hearts of RUPRA, VISHṆU, BRAHMAN, and others. It is said ;

(37) II, I,

(38) The primary elements known as sound, touch appearance, taste, and smell.

(39) Elements here means the *pañcha bhūtas*.

"He who knows BRAHMAN known by the attributes of Reality, Knowledge, and Eternity, and situated in the intellectual centre of that highest ethereal region (40), enjoys all desirable happiness along with the All-knowing BRAHMAN" (41).

"It has been referred to that 'from ether (was produced) air'. The term 'this' is used in that connection, and that signifies the Highest Lord Himself, who though he has no trace of any quality in Him, nevertheless, habitually resorts to occupy the centre of intellect in the living beings, and through the ĀTMAN in that condition originate the elements. After the elements came to exist, BRAHMAN for a long while considered that he should effect the creation, and taking out his own splendour centred within himself, and created a thing now known in the form of the sun. His own mind became the Moon; the vital force of the body ANGĀRAKA ('Mars'); the very power constituting speech BUḌHA ('Venus'); the quality constituting of knowledge and happiness GURU ('Jupitar') the quality constituting the seminal power ŚUKRA ('Venus'); and the propensity to feel miserable ŚANI ('Saturn'). Even the orbs of the sun and the rest shine only on account of PARAMĒŚVARA: For says the text of Śruti.

'No Sun shines there, no Moon or the star, nor these lightning flashes, and need it be said this fire too? He

(40) For a thorough knowledge of this highly commutational language, one may refer to the Bhāshya on the subject. *Guha* is the word used and that is rendered as the 'centre of intellect'. That is described as being found in the ethereal region even in the body.

(41). Taiṭṭirīya Upa. II, I.

himself shining all follow Him to shine, and through His Light all these glitters.'

"Therefore, the meaning is just this: BRAHMAN is born of NĀRĀYAṆA, and of NĀRĀYAṆA alone is born PRAJĀPATI, one whose function is the habitual protection of living beings, that is to say, VISHṢU who attends to the maintenance of the world. The other nine RUDRAS, the VASUS, all the Vedas, and, in fact, all this are produced of NĀRĀYAṆA alone inasmuch as He alone is the cause of the entire world, flourish entirely on His own account, and at the time of the final dissolution of the world disappear in his own Self. The fact of His manifesting in the form of the whole world is established by the text: 'Then, indeed, that entity NĀRĀYAṆA etc.' He is Nishkalaṅka ('one without anything adhering to him'), Niranjana ('one to whom nothing sticks'), Nirvikalpa ('one without an alternation'), Nirakhyāta ('one about whom there is no declaration'), pure, and resplendent. Such an entity is that One NĀRĀYAṆA, and that is the description of PARAMĀTMAN who is quite distinct from the world. Kalaṅka ('adherence') is that known as one's being bound by his good or bad actions, and as He has no such thing in Him He is called Nishkalaṅka. Añjana ('sticking') is the ignorance, and He is Nirāñjana for as much as He has not got that. He is Nirvikalpa (42) as no doubt exists whether this is ĀTMAN or some other one is ĀTMAN. What is called Ākshyāta ('declaration') is to say something about the appearance, quality, function, or the like, and He is Nirakhyāta because of

(42) The derivation of these terms becomes easy enough when it is known that the prefix *nir-* means *not* throughout.

the absence of that. Pure is He because he abounds in the spotless white splendour, for it is so said:

'That is BRAHMAN which is white';

'Ka ('water') is BRAHMAN, kha ('space') is BRAHMAN, and the ethereal body is BRAHMAN';

"That which is inconceivable, is undeterminable, and has an illimitable manifestation; is likewise no fluid, is eternal, and is something having no smell; and is without a beginning, without an end, past the conception of greatness, and is unchangeable,—having resorted to such, one is left out from the jaws of death'; and the like Vedic texts. Resplendent is He because He has a splendour found nowhere else. He is one because the text of Veda says,

'Brahma is an only Entity without a second', (43) and

'Here there is nothing which is devise (44) Also there are these:

'ĀTMAN alone existed before all this' (45) and also,

'There was only one RUDRA and no second entity' (46)

'That NĀRĀYAṆA is an entity without a second' and alone He exists as splendid as ever, for, at the time of the final dissolution of the world, there is no second being claiming even as much as existence. BRAHMAN is the sole being that exists, resplendent and free'.

"So runs a Vedic text and besides in the Mahopanishad, there is the following:

(43). Chhāṇḍogya Upa. VI, ii, 1.

(44) Brihadāraṇyaka Upa. IV, iv, 19.

(45) Aitareya Upa I. 1.

(46) Aṭharvaśirkas V.

'Indeed, there existed only one entity NĀRĀYAṆA, and no BRAHMAN, no ĪSĀNĀ, no fire and moon, no these two the sky and the earth, etc. "The meaning of this is just this: There existed only one entity known as NĀRĀYAṆA when there exists no created being whatever, that indeed is Pralaya ('final destruction'), and while that lasts there can be no existence of either BRAHMAN or VIŚHṆU. This being denoted by the term ĪSĀNĀ (47) is VIŚHṆU. When it is an accomplished fact that these two alone do not exist is there anything to question the non-existence of fire and moon? It is also obvious that these two things, the sky and the earth. Similarly,

'Then, no not-being existed, nor a being, no dust, no firmament, nothing which (is other than that) (48). What, where, and of what Śermon was the enveloping element, and was there the impassable and deep water? (49).

'No death existed, no deathlessness then, and none who knew the night or day'. (50). These and other texts of the Rīgveda establish that the final destruction of the world and other occurrences originate in ĪSVARA alone. The meaning of the passage is just this. Not beings are the two elements ether and air which cannot

(47) The derivation of course is from the root *is* to master. The conception is that he is the master of all living beings while they exist, that is, he is then protector.

(48) The original has *Vyomāpara yat*. The present interpretation that follows takes it as *vyoma* firmament, *apara* other than that, and adds that though *apara* is masculine and *yat* neuter, they agree because such a use is allowed in the vedic literature.

(49) Rīgveda VIII, VII, 17, 1.

(50) Ibid VIII, VII, 17, 2.

be rendered visible (51). The idea is that such and other things, that is to say, things of that sort did not exist their at the time of the final dissolution of the world. Beings (52) are fire, water, and earth, and even such and other things did not exist. No terrestrial region caused by the dust particles existed, no alloyes of that fine shape that constitute the ethereal region, and no other component elements that respectively cause fire, water and air did exist. The original has some irregularity with regard to gender, and that, however, is a vedic usage. Where did the enveloping elements, that, is elements, that encircle other things, that is to say, such things as the conception of great, egoism, and the like exist, and whose knowledge of that Supreme Entity did

The translation given above is so done as to suit the interpretation that follows. But the correct translation seems to be something like: "then no not-being existed nor a being (either), no dust, no firmament, nor any region upwards. What and where was the enveloping element and the welfare of what being did they conduct to? was there the impassable and deep water;" "No death existed, no deathlessness, none who knew of night or day."—

VIPYĀRAṆYA, however, points out that the word is not *apara* here but *para* a word of the Vedic literature. These texts describe the state of Pralaya or the final dissolution of the world, lend a reader can interest itself with the Bhashya of VIPYĀRAṆYA describing things in an elaborate way. Nor is it to be understood that the present interpretation that follows has the approval of ANANDAGIRI, and he only gives it as coming from opponents.

(51) The original has *asat*, a no, *sat*, existing object, that is an object existing in such a way as it should be to be visible.

(52) The original has *sat*.

they hinder? where were the seven worlds and in fact the Brahmāṇḍa (53) itself? The idea is, that on the other hand they did not exist. Was there the water that dallies on that oval sphere, is impassable, that is, is so as to render entrance into it impossible, and is deep, that is to say, has entered in masses into the region that is low? the idea is that even that there was not. Death that carries off the lives of living beings that inhabit all the worlds there was not. Then at that time when there was no Death—it may be known that between death and deathlessness there is such a divergence as between light and darkness—though it is a welcoming matter that in the absence of a hostile party there should be a friendly one, yet says the text that there existed 'no Deathlessness', that is to say, that even such a thing as Deathlessness there was not. If it is asked how that is, the non-existence of that Deathlessness too is a matter of fact affair, when it is an admitted fact that nothing but ISVARA was existing. Where the objects causing day and night do not exist, it is obvious to that what they give rise to cannot exist.

(53) It consists of fourteen world. Explanation that follows shows that it is an oval sphere that floats in a huge mass of water.

S. N. NARAHARAYYA.

(To be Continued.)

HINDUISM IN WORLD-PROGRESS.

What is the great lesson that Hinduism, in its basal theory and divested of all accidental accretions, has to teach to the world? What shall be its part in the evolution of the world religion to the ultimate synthesis of human thoughts and aspirations, which has been one yearning of all noble souls? What is the gem it is destined to contribute in the process of the churning of humanity which is going on and which shall bring out its richest treasures, even as the Goddess Lakshmi was the highest product of the churning of the ocean by the gods? The answer does not seem to me to be difficult. It is just what the greatest thinkers of the West have missed in their own civilization, and what the chaste muse of Mathew Arnold means in the following lines:—

Before man parted for this earthly strand
While yet upon the verge of heaven he stood,
God put a heap of letters in his hand.
And bade him make with them what word he could.
And man has turned them many times; and Greece
Rome, England, France :—yes, nor in vain essay'd,
Why after way, changes that never cease,
The letters have combined, something was made.
But, ah an inextinguishable sense,
Haunts him that he has not made what he should;
That he has still, though old, to recommence,
Since he has not yet found the word God would,
And empire after empire, at their height.
Of sway, have felt this brooding sense come on,
Have felt their huge frames not constructed right
And droop'd and slowly died upon their throne.

The civilizations above referred to have had their chances, but have been found wanting by their own thoughtful and aspiring man, and have either died out or are threatened with decay. But Hinduism which has outlived the storms and floods of centuries like the weather beaten oak, bids fair once more to rejuvenate itself and world-religions by a live process of reconstruction. If the potency of a civilization is to be judged by its power to organise societies, to smooth strife, and weld together the conflicting parts of humanity, modern Western civilization, with all its resources of science, has not so far proved a success, for it carries within itself the germs of strife and of consequent decay. Brother is armed against brother, and each is ever ready to catch another's throat. Its social characteristic has been the poignant sorrow and desperation of the merciless struggle for existence, against which virtue, honour, and labor often fight in vain. And what can be the best corrective to such a state of things? A leaven of spirituality from the East. The Westerner, with his faith in machanical resources, is trying to remedy the evil by seeking to command the largest number of votes in the Parliament; but the mass of prejudice and selfishness that have always arrayed themselves against the right has to be dissolved, before the assent of the enlightened will in the form of vote can be secured. Otherwise there is always the clash of votes against votes, woman severs herself from man, with whom she is bound in the flesh, and cuts the ancient bond in twain in the scrimmage after votes. The fact is that in the West the only true means of uniting heart has not yet been discovered and made use of.

Love and sympathy, which alone can unite hearts, cannot thrive where men live in greater or less estrangement from the Universal.

Every school-boy knows that the first step in working out a mathematical sum is to present the different numbers of a group in terms of a common whole or denominator, *i. e.*, in plain words, to seek to bring them into some sort of relation with one another by referring to a larger thing, which comprises them all. But so long as individual items are taken by themselves and not studied with reference to a larger thing which comprehends them, no living sense of relationship can be developed and no progress made towards their permanent unification or organization. The intuition of love and sympathy has its root deeper in the intuition or consciousness of a common origin. And so long as this latter intuition does not supply the motive power, but reliance is placed only on temporary or accidental, external circumstances all attempts at the successful organization of human society are bound to be abortive.

Here comes in the strength of Hinduism. With the Hindu, unspoiled by Western Materialism, the conception of the Universal is not merely not a nebulous hypothesis, but it dominates all his life and conduct. Every principal event of his life is not a mere accident, but is treated as a sacrament whereby renews and ratifies his obligations to the Universal. He actually looks upon himself as an instrument to do a higher will to fulfil a higher purpose. He gets himself educated or acquires knowledge, not for gain of any sort, but only to serve the cause of Truth and hold aloft the torch of enlightenment as others have done before him. That is the true Brahman. He marries and begets children, not for the cultivation of domestic and social virtues as the chief aim—essential as they are for the higher evolution of life,—but in order to keep going the stream of creation. Every act of this is thus an act of self-dedication to God

and the purpose of His Universe. All that he does, he does to corporate existence in obedience to a Higher Will. His doctrine is the very antithesis of the gospel of Individualism, which is the motive spring of Western civilization, the basic principle of all its progressive ideas.

It can be readily seen that with such habitual abeyance of the Ego, such spontaneous recognition of our affinity with the Universal, how easy becomes the work of knitting heart to heart, of drawing all men together, and of constructing all men together, and of constructing a Society in which each unit shall form part of a harmonious whole. With a faint and feeble sense of the existence of the Author of the Universe, with religion deemed either as an encumbrance or a matter of worldly expediency or convenience, if not a superstition, the much-wished-for social and moral synthesis can never be accomplished. Love can flow from one source alone. It is only by realising and loving a Universal Soul that man can really love his fellow men just as through knowing and loving his parents, he learns to love his brother and sisters. Until, therefore, men and women make religion, an integral part of their lives there be all and end all of existence, dominating every little portion of it in action speech and thought—until they live as the Hindu ideal of living has once been—and until they feel their kinship, and not only with fellow-men, but even with the brute and inanimate creation—the true social harmony will ever remain a dream. It has been reserved for Hinduism, we believe, to find “that word, that order which God meant should be!”

The scattered forces of Hinduism are being relied together and yoked afresh to the service of the Hindu race as well as of humanity at large. The soul of Hinduism has to be clothed anew to suit the times. The objection has been raised that upheaval of Hinduism and its world-

wide preaching means the finding back of people to the mysticism of the past ages which will unfit them for the rough struggle of the material world. It is stated that too much religion has proved the ruin of the Hindus. I for one do not understand the objection that religion should not be the absorbing pre-occupation of man. Such doubts arise only from a misconception of religion in general and of the Hindu religion in particular. The Hindu religion is not limited by any circumscribed sphere of thought or activity, but includes the sum total of man's duties in relation to his fellow-men and the created Universe. Every individual, every unit in Creation, is engaged in performing its appointed task and the proper performance of the task, in accordance with the laws of Nature, is its dharma (righteous duty). In the discharge of that duty consists its religion to this worship. A steadfast devotion to his dharma is the practice of religion and this alone is sufficient to elevate man to awaken all his energies subdue his lower self, to curb his egoism, and led him to the light of Knowledge and Self-realization. It is to him the means of self-culture as well as of the service of his God State, and fellow-men.

The Hindu preachers should seek to bring home to every one the sublimity, the uplifting character of the ideals of the religion. "Act well your part, there all the honor lies"—may be said to be the sum and substance of the teaching of Krishna in the "Bhagavat Geeta." Aye, the merit lies in the manner of doing your task—the duty of your station or position in life—not in the nature of the work itself. This is the idealism of the Hindus, and a most practical idealism it is. It invests the meanest labor with such a dignity as no other country knows of. It teaches man to judge things by the spirit and not by

the matter, and so to live in the spirit and not in matter. The Westerners and Westernized Hindus should learn to be true to this idealism and spirituality of religion, and their material affairs will begin to improve correspondingly. The reawakened spirit will fashion and guide the matter according to its means. For it is the spirit that determines the higher activities. It is the spirit that does, it is the spirit that endures. It is the spirit that sets us to enterprise to philanthropic work, to patriotic duties to the service of humanity. It is the spirit that safeguards the interests of the body; so that the body may live and act an instrument for its work. Let people, therefore, be placed in intimate touch with the ideals and aspirations summed up in the word Hinduism, so that they may once more secure the motive energy which they have so long sought in other quarter in vain.

People, as a rule, seldom think of the part which religion has played in the evolution of man. History knows that a spiritual revival, more or less deep, has preceded the development of all other activities. In the words of eminent Christian divine, it was a new religion from the East which flushed with fresh vigor, the collapsing veins of the Roman Empire, raised the Teutons from a race of lazy barbarians into leaders in the world's intellectual advance, transformed the cruel and ferocious Vikings into the chivalrous and noble Norman Knights, lifted the Slavonians from ploygamy, degradation, and serfdom. According to the same authority, it was this religion that gave all which is noblest and most distinctive to the names of France, England, Italy, and Spain. A revival of religion means renowned self-knowledge and self-confidence.

Modern Europeans and Americans, with their highly developed intellectual and reasoning powers, and their

disciples in India and the East, refuse to take spirituality in the form in which it satisfied men, when the bulk of the people had not yet fully learnt to observe, to reason, to decide, and to reject. It must be spirituality in a more scientific shape that can now appeal to them. It is a spirituality which can address its message to the mind, intellect, and heart simultaneously, which embraces all the activities and aspiration of man, that is now necessary to make an impression upon a critical and sceptical world. The spirituality that was revealed in the Vedas, most picturesquely presented in the Puranas (scriptural histories) and so ably reasoned out in the Darshanas, can alone now save an intellectual world steeped in scientific materialism. The observation and experiments made in the physical world have to be explained, amplified and illumined by those made in the domain of spirituality. That spirit is the creative energy, and matter a mere product, has to be urged with cogency of reasoning that will carry conviction to obstinate and perverse scepticism. And above all, a life made every way efficient and mighty by living in the spirit has to be held up as an object lesson to convince those, whose only channel of knowledge is the sense-organs.

Undeniably the Hindu is an idealist by nature. Even at the present day, however, high his education and wordly position, his head bows down involuntarily before a holy man, showing thereby that the latter is his ideal, and not his Western modelled countryman making his pile to get himself the latest luxury and comfort, and strutting about in the pomp and pride of material possessions.

AMRITA LAL ROY.

ETERNAL ME.

The cup of nectar brimful now ! The sea*.
Of joy does overflow ! I order ye !

Roll on ye Suns ! ye Orbs ! and stars ! roll on !
Ye moats so small in dazzling Light of Lights !

Twinkle on ! In me the Sun of Suns roll on !
O Orbs and Globes ! nay rings and waves that glow

In me the spheres and surging oceans wide
Do sleep, vibrate, do rise and fall roll on.

On spindle turn and turn again, O planets all !
Expose to me your hearts, your parts and sides.

Now dancing bark in me the Light of Life.
Do Suns and Stars or Earths and Seas revolve ?

Is not this all the shadows of my dream ?
I stand, I move, I turn, I come, I leave

No rest nor motion there, nor mine nor thine,
No words can e'er eternal me describe.

* These lines came from the pen of Swami Rara Tirath M. A., when he was in America.

Vedanta Work.

We published below a letter we have received from Sister Avabamia regarding her proposed tour in India. We have never thought that our friends outside India had any wish to collect money in India on behalf of institutions and societies in countries far richer than India. Nor do we encourage the idea of Indian institutions depending on outside financial support to do any uplifting work. But we may without hesitation say that our countrymen have not fallen so low as to fail in the duties they owe to guests,—whoever they may be.

To

THE EDITOR BRAHMAVADIN.

Revered Sir :

Owing to much discouragement coming to us both from India and elsewhere regarding our tour in India, I wish to state that our coming, will not be to any costs of anyone as we come prepared to stand our own expenses every way for the time we shall be in India; and I further wish to state that all Lectures to be given will be given absolutely free, no collections or donations will be asked, but left to those whom are in sympathy with our work. It is not very likely that we who have endured so many inconveniences to let the world know (as far as we have been) the terrible sufferings in which the Indian people are to day, that we should go to that country to be supported, or to ask alms.

I will gladly serve by Lectures those whom ask my services, if each centre or society, make the preparations for it, and let me know of time and place beforehand.

Our stay in each place must be short, as we are called to other countries to introduce Vedanta, and if we are not notified that our lectures are wanted, *when*, and *where*, we will just remain for the needed information we are coming for and pass right through.

This statement is made to remove all misunderstanding, that we should come to India for mercenary purposes whatever. Our errand to India is an errand of mercy, and not for gain.

We will be glad to lecture before any society or body of people who wish our service free of cost bearing upon any question of our work.

Place notify us before hand, and address: to P.O. Singapore after October 16th. We sail that day, from Sydney for Singapore.

I am yours for the freedom of the race,

Sister Avabamia.

Editor, Star of the East.

The Fourth Annual Report

OF THE

RAMAKRISHNA MISSION SEVASHRAMA,
BRINDABAN.

THE record of the work of the Sevashrama for the year 1910 gives unmistakable evidence of the wide prevalence of disease and suffering amongst the sadhus and poor pilgrims, who frequent this sacred place of Hindu pilgrimage. The rapid increase in the number of patients from 301 to 13,991 within the brief period of four years can leave no room for doubt that the Sevashrama has

been trying to remove a sore and urgent need and that it has not come into being too early. Altogether 13,991 people were relieved during the year, of which 137 received treatment in the Indoor Hospital, 11 diseased persons were helped with medicine and diet in their own quarters and 13,843 attend the outdoor dispensary. The works of relief were carried on in a purely unsectarian spirit, and Hindus from the highest to the lowest castes as well as Mahomedans and people of other religions were also served with equal care and attention; and the total number of people helped, were from distant corners of India from Sylhet to Sindh and from Nepal to Rameswar.

1. OUTDOOR DISPENSARY RELIEF.

The number of out-door patients who came for relief was 13,843. Of these the largest number belonged to Mathura and its neighbourhood. Of the diseased people who came in for treatment, over 35 per cent. were Brahmans. The total number of Mahomedans who sought relief was 599.

2. INDOOR-HOSPITAL RELIEF.

The total number of patients treated in the Indoor-Hospital was 137. As there was no separate arrangement for the treatment of persons suffering from infectious diseases and as the number of beds in the hospital was limited to ten, large number of patients could not be admitted, to the great regret of the workers. Of those treated in the Hospital, 106 were discharged cured, 19 died, 4 left treatment, 7 remained under treatment at the end of the year and 1 was sent to the Mathura Government Hospital.

NOTES AND THOUGHTS.

The current year has been a year of mourning to us. The almost sudden death of Sister Nivedita reminds us of the great souls that during the last few months have passed away from us. These sad events following so quickly one after another impress on us the hard truth that death is the great outstanding fact in human affairs; and it is from Death that man has to seek comfort, inspiration and joy. For while all that we seek as happiness or as joy is fleeting and leaves no permanent impression on us, Death and Sorrow cut deep marks which endure for ages. The philosophic Yudisthir observed that the most wonderful act in human life was that while death was an event of daily and hourly occurrence man always forgot it, and imagined that he would live for ever. Is it then as a disillusionment that the best of us, those, to whom we look up for guidance, are taken away so suddenly and so cruelly?

Sister Nivedita believed she had a mission in life. Her aims and methods her sex did not permit her working as a member of the Ramakrishna Mission. But her Master belonged to it and derived his inspiration from Sri Ramakrishna. She therefore instituted a separate Order—the order of Ramakrishna-Vivekanda—of which she was the first member and, to our knowledge, the only member. Taking up thus an independent and strong position, she continued her work after her Guru passed away. A powerful intellect and a large heart and the inspiration of a great Master,—with these she worked, and, of course, her achievements were great and many sided. Among the great

women who have helped to make the India of to day. Sister Nivedita would always be given a very high place, and among the disciples and adherents of the Ramakrishna Mission who have successfully interpreted the Religious thought and life of India her name stands first. A high-souled woman who dedicated herself to the uplifting of her Indian sisters and to a true interpretation of their life,—her death is a great loss. *Requiescat in pace.*

The Ramkrishna Society.—A special meeting of the members of the Ramkrishna Society was held on Saturday the 28th October at 7-30 P. M. at No 24-I, Bancoaram Ukoor Lane to express sorrow at the death of Sister Nivedita.

Calcutta just now has a notable visitor in the person of Countess Aurelia Bethlen of Austria, who is an earnest believer in the Bahai faith, and the object of whose visit to this city is to explain in a series of lectures the fundamental principles of Bahaism to the public. Bahaism is a religion renewed and unified by Abdul Baha of Egypt, son of Bahauulla. At the recent Universal Races Congress in London, an interesting letter on the Bahai movement was read from H. E. Abdul Baha of Persia. It is claimed that there are, in rough calculation, about 30 millions of believers in Bahaism all over the world, including two millions in Persia alone. The message which the head of the Bahai movement delivered to the Congress was "to be upright in reality and not in appearance, to be fathers to the orphans, to bring treasures of wealth to the poor, and to protect the weak and the miserable." Countess Bethlen should have large and attentive audiences in Calcutta.

Religious Leaders and Secular Education—On the 21st of August the foundation-stone was laid of a high-school at Srirangam, the small town, near Trichnopoly, in which stands the celebrated temple. The chairman of the proceedings remarked that the gift of a generous subscription by His Holiness Jaganath Garu of Srirengeri marked an epoch in the history of secular education. It is truly a matter for congratulation that a great religious leader like this should have recognised the need of secular education and should have thought that money may be piously given to its cause.—*Students' own Magazine.*

THE INTERPRETATION OF EVOLUTION.

Professor W. R. Sorley. Knightbridge, Professor of Moral Philosophy, communicated a paper on "The Interpretation of Evolution" to a meeting of the British Academy.

Professor Sorley said that the influence of Darwin's "Origin of Species" was not restricted to biology; it extended to all the human sciences, and modified the philosophical attitude. Through it emerged "the philosophy of evolution" as (in Huxley's words) "claimant to the throne of the world of thought." If evolution was to be set on "the throne of the world of thought" inorganic evolution and organic evolution must be brought into line. The two processes had as common characteristics, (1) continuity (2) advance through antagonism, (3) alternating periods of stability and instability. But there was a *prima facie* distinction between the operative causes—between the mechanical sources in inorganic evolution and the vital processes postulated by organic evolution. The mechanical interpretation of evolution attempted to break down that distinction and to account

for vital process in terms of physico-chemical process. But the difficulties in the way of that method of interpretation had not diminished during the last 50 years. The origin of life remained an unsolved problem; careful experiments and the advance of microscopical science had shown that apigenesis did not take place in the causes in which it was formerly thought that it did occur, or might occur. Physiologists were, on the whole, less satisfied than they were in Darwin's lifetime with the adequacy of the physico-chemical explanation of the characteristic activities of the living body. The theory of natural selection gave an impetus to the mechanical interpretation; but natural selection required non-mechanical factors on which to act; and the rejection of the view that "acquired characters" could be inherited, had made the mechanical explanation of heredity almost unthinkable. If these points were admitted the explanation given by mechanical causation was seen to be incomplete; external factors had to be supplemented by the internal principle of life. In virtue of this principle the organism developed and preserved a certain structure and reproduced its like. Perhaps the same principle also influenced the direction of evolution in interaction with environing conditions. Vital activity was therefore teleological, although the end which the organism realized was not present to it in the form of idea. A vitalistic interpretation of evolution, however, was inadequate, because it left inorganic evolution out of account, and because it had no theory of the adaptation of external to internal factors. The conception of unconscious purpose was also full of difficulty. If a unified interpretation of the whole course of evolution could be attained, and if it was granted that mechanism was inadequate it would be only by means of the conception

of conscious purpose. The difficulties of that interpretation consisted chiefly in the conflict of ends and the imperfection of adaptations. No detailed solution of these difficulties could be offered. To some extent they arose from an assumption which must be guarded against; the purpose shown in evolution did not realize itself after the fashion of human design, which worked mainly in an external and mechanical manner. In principle what was involved in the interpretation was an inversion of Spencer's postulate that "we must interpret the more developed by the less developed."

SLEEP.

At the national Museum for Natural History in Paris Mr. Legendre lately delivered an extremely interesting lecture on 'The Physiology of Sleep' which summarizes the latest researches on the subject. He admitted at the outset that it was impossible to give any exact definition of sleep which was to be distinguished from narcosis hypnotism, and lethargy, and devoted himself chiefly to investigating the cause of sleep, of which many explanations have been suggested. He showed by fairly conclusive arguments that this could be neither brain-pallor, nor intoxication carbonic acid nor the presence of narcotic substances in the blood theories which have had in their turn greater or less success; and finally avowed his preference for the view of Prof. Clapared (of Geneva) that sleep is not the result of fatigue, but an inherited instinct designed to protect the organism against the ill effects of fatigue. He pointed out, however, that an injection of the cerebrospinal (cephalorachidian) fluid from an animal suffering from insomnia would produce the

the same malady in one otherwise healthy ; and that experiments were now being made to determine the toxic substance present in the fluid in question. Some of these experiments seem to show that the effect of sleep is limited to the brain and nerves, Mr. Legendre's whole lecture is extremely interesting, and is reported in full in "the Revue Scientifique" of June 17th.

Contributors.

Our readers will be interested to learn that the assistance of some of the best and well known writers on religious and philosophical subjects have been procured, whose names will be announced later on and their contributions will appear in the Brahmavadin from the next number or the issue for December.

Further we intend increasing the pages from Dec. number with illustrations and additional sections. These in detail will be duly notified in a subsequent issue.

We trust our readers will appreciate these improvements as regards the magazine.

THE BRAHMAVADIN

“एकं सत् विप्र बहुधा वदति”

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

VOL. XVI.] DECEMBER 11, 1911. [No. 12

CONTENTS.

THE CORONATION OF KING GEORGE V	...	...	...	575
THE INDIAN CONCEPTION OF KING AND CORONATION,	...	...	...	580
VEDARTHASANGRAHA <i>An Epitome of the Vedic Teachings.</i>	...	...	...	
(Translation)	...	...	...	595
SATYA-RELIGIOUS ORDER	...	...	...	606
THE TEN AVATĀRAS	...	...	...	
by P. T. Srinivasa Iyengar M. A. L. T.	...	...	...	614
THE SOUL OF CHARACTER	...	...	...	
by A. Panchapakesa Iyer M. A. L. T.	...	...	...	619
CHERISHING A SUPPLIANT	...	...	...	
by A. Varadachariar B. A. L. T.	...	...	...	626
VEDIC LEARNING	...	...	...	
by M. B. Varada Iyengar B. A. B. L.	...	...	...	633
THE FUNDAMENTAL BELIEFS OF BRAHMANISM, BUDDHISM	...	...	...	
AND CHRISTIANITY, <i>From the diary of</i>	...	...	...	
S. T. Krishnamacharya	...	...	...	638
THE STRUGGLE OF LIFE	...	...	...	
by A. G. Swamin	...	...	...	641
SRI KSHETRA PANDARPOOR	...	...	...	
by T. P. Kodanda Rama Iyer B. A. B. L.	...	...	...	644
DISCRIMINATIVE REFLECTION	...	...	...	
by N. S. Ramaswami Iyer	...	...	...	647
VEDANTA WORK.	...	...	...	656
NOTES AND THOUGHTS.	...	...	...	676

THE BRAHMAVADIN PRESS, 14, BAKER ST., MADRAS.

AGENTS—

Vedanta Society, 135, West, 80th Street, New York, U.S.A.
Messrs. Luzac & Co., 46, Great Russell Street, London, W.C.
SUBSCRIPTION PER ANNUM } India Rs. 4, United Kingdom, 8 Sh.
—including postage— } .. United States 2 Dols.

THE BRAHMAVADIN BOUND VOLUMES.

Especially the valuable earlier vols. are 'out of print and few more sets of the complete vols. are available at the following prices. A library of 16 vols. uniformly bound in cloth and gold on religion philosophy and allied subjects giving authoritative and useful information on the subjects.

Volumes 1, 2 and 3
Rs. 6 each.

Volumes 4, 5, 6, 7, 8, 9,
10, 11, 12, & 13
Rs. 5 each.

Volumes 14, 15 & 16
Rs. 4-8-0 each.

Write to :—

The Brahmavadin Press
14, Baker Street Madras.

Lectures Literary & Religious

by Swami Saradananda

CONTENTS.

1. Indian Epics.
2. Poetry & Drama of ancient times.
3. Ethical Ideas of the Hindus.
4. Sympathy of Religions.
5. Poetry of the Vedas.

Price. As. 8.

Philosophy of Theism

by the Hon. Mr. Justice
M. G. Ranade M. A. C. I. E.
Price. As. 6.

Write for a copy of

NEW DESCRIPTIVE CATALOUGE OF BOOKS

On religion-philosophy and allied subjects, and it will be posted to you this month when it will be ready.

The Brahmavadin Press
14, Baker Street Madras.

THE BRAHMAVADIN

“ एकं सत् विप्रा बहुधा वदन्ति ”

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

—Rig-veda, I. 164-46.

VOL. XVI.]

DECEMBER, 1911.

[No. 12

THE CORONATION OF KING GEORGE, V.

नमो नमस्तेऽस्तु सहस्रकृत्वः ।

पुनश्च भूयोपि नमो नमस्ते ॥

(I prostrate before thee, I make obeisance to Thee a thousand times; again and again I bow before thee).

The coming coronation at Delhi of His Majesty George V King of Great Britain and Ireland and the Dominions overseas, as Emperor of India, will be an event of great significance. For more than two hundred years India has not seen the coronation of a *real* Ruler at its ancient capital of Delhi. The coming of His Majesty in all the glory of an Empire which encircles the globe, to this historic land to be crowned and proclaimed as its Badishaw and Chakravarti marks an epoch in the history of England and India, and it might even be said of Europe and Asia. It is the visible outcome of a feeling that it is not enough for our rulers from the West in governing an Eastern country like India to rest with perfecting the machinery.

of administration, with providing all the safe-guards required for her safety from outside foes and for prosperity in the land, or with introducing even the arts and industries and civilization of modern Europe. These things are good in their way. But they are not all. Such must have been their view when British statesmen decided to advise the King to agree to this unprecedented plan of being crowned in an Asiatic country. This view would mean the acceptance by them of the ideal of that fuller and ampler life which the Indian heart strives to realise.

The Indian in common with other Asiatic races worships the sovereign. Worship is the right word to describe the attitude of the Indian towards the sovereign. No one should disregard the king by taking him for a man for he is really a high divinity in human form, says the Mahabharata. All kingly qualities, all attributes of sovereignty, all that is majestic, sacred and divine in the idea of sovereignty we superimpose on a human form and the man-king is lifted up and transfigured and becomes an object of worship. The Hindu mind sees nothing low or earthly in a sovereign. With such a conception of the relation between a sovereign and the people, the Indian has long been expecting to see a sovereign personality to whom he could give his heart's devotion. The Imperial Akbar presented himself before the people on certain state occasions every year. But no English sovereign hitherto made himself visible to the millions of his subjects in India in the robes of Royalty. The feeling of the people as regards the British rule might be described as a rule by a mysterious and unseen power which they could not worship. It must be presumed that the English people have only now come to understand the Indian sentiment in this

matter and the coming of King George V is a sign of the recognition of this sentiment.

Such a recognition of Indian sentiment and Indian feeling is born of sympathy,—a note which His Majesty as Prince of Wales struck on his return to England after his last Indian tour. The emphasis which the future sovereign then laid on this quality must have no doubt helped the reconsideration of the whole problem of Indian Administration and to the change of attitude of Englishmen towards India and Indians. The social, political and moral value of this changed attitude is what we esteem most and not the material advantages in our favour which have followed from it. This mental attitude can ordinarily be understood from the concessions which have been made and are still being made in response to political agitation. But a truer view, can be formed by those who are not disturbed by political passions or the racial prejudices which gather force when political questions agitate the public mind.

The feeling of social superiority and inferiority is not new to us, Indians, who have a caste system with extensive ramifications and divisions. The Englishmen of a few years ago thought us to be politically an inferior race, for being essentially political in thought and feeling they naturally judged men by their own political standards. This conviction of theirs that Indians belonged to an inferior race found its expression in an administrative system which gave little or no power to Indians. Holding such convictions they naturally opposed all changes which did not guarantee steady and peaceful administration or which seemed to them to contain seeds of trouble of some sort or other. International trade and modern industrialism have so brought together

all the countries of the world, that even the distant prospect of political or other disturbance in a single country unsettles the world's equilibrium. Besides, the growth of democracy and the power of the people is so largely dependent on perfect peace and tranquillity reigning throughout the world that even a slight political disturbance menaces the peace of the world and causes quite a flutter in European countries and their money markets. And so Englishmen who looked at Indian questions from their own political and commercial standpoint and who therefore believed Indians to be of an inferior order felt that they were justified in their opposition to what seemed to them hasty political reforms. This was the political situation a few years ago.

To-day the position in India is quite different. Though the centre of power is still in the dominant European element, that power is exercised with the co-operation, on more or less equal terms, of capable Indians who have been admitted to responsible posts and into the Councils of State. This limitation, as it were, of the exercise of supreme governing powers, imposed by themselves, indicates a change of mental attitude of Englishmen which we attribute to the policy of sympathy recommended to the attention of British statesmen by His Majesty in 1907. And it is this Royal sympathy and regard for the aspirations and sentiments of his Indian subjects that has further shown itself in his Royal resolve to accept at Delhi in full state, the declarations of loyalty to the Imperial Throne by Princes, and Zamindars, Scientists and Scholars, leaders of religions, temples and Churches, and the representatives of the people. From this day the Emperor is a Reality and a living Presence, loyalty to whom is our duty and Dharma and to whom we can offer our worship of

the king in Godhead. Without this worship and outpourings of our hearts we shall not and cannot rise to the full stature of our manhood, nor realise the perfect life of the Aryan ideal. And to His Majesty and his representative we shall no longer be the dark subjects of India, but His Imperial Majesty's own subjects whose ancestors gave up their lives for the establishment of the British Indian Empire and who are prepared to sacrifice their lives in turn for maintaining and supporting the honour of the Imperial throne. Every Indian be he a Hindu, a Moslem or a Christian feels at heart and declares each in his own language :—

अहं त्वकामस्त्वङ्गकस्त्वं स्वामी ह्यनपाश्रयः ।

• नान्यथा ह्यावयोरर्थो राजसेवकयारिब ॥

I am thy devoted servant cherishing no desire ; Thou art my Master having no deceitful motive. Unlike other worldly masters and servants, our mutual relationship or attitude is quite different. (We have no such low purpose in view).

THE INDIAN CONCEPTION OF KING AND CORONATION

The highest political ideas originated in the East. The grandest institutions sublimating the social polity have been the work of oriental statesman. The Indo-aryans were the first people in whom the organised human consciousness unfolded itself, in religion and philosophy, in art and politics. As in Religion so in politics, India served as a model for the rest of the world—for Egypt, for Greece. Who were the alien shepherd kings, who conquered and ruled Egypt for five hundred years? Have they any connection with the Yādavas who drifted towards the West? How to explain the dual monarchy of Sparta, the ideal of Greek political philosophers? Did the first Achean league form a branch of a larger Asiatic league? These are interesting questions for the Student of history to study.

Bhagadatha, the king of Yavanas (perhaps Greeks) is described as a Yadava chief, belonging to the league of the Vrishnis. It is an undoubted fact that only those Greek cities, that had a direct communication with continental Asia were the first to develop a civilisation. The student of comparative polity will have to turn to the Vedic Singers for the earliest ascertainable data. What do we find there? Not a race in its infantia, not the vaporings of a primitive people struggling for light; but a race full of strength, full of the gladness of liberty, highly developed, wisely organised, with a polity carefully attuned to the general law of human well-being.

In the earliest Vedic polity we find political functions definitely divided among three constituted organs,—the

king, a council of elders, and an assembly of free citizens. These three served as mutual checks on one another.

The assembly of freeman was not a 'martial muster' as among the Germans *Vrātyas*, as they would be classed in Vedic times but an assembly of people in the more modern sense. The *Vaiśyas* and other non-fighting classes were represented in it. This assembly formed the economic basis of the nation, the main pillar of the national structure, the thigh of the *Virāṭa puruṣa* as described in the Vedas. It was consulted on all important occasions, especially in the nomination of a king. Dasaratha consulted the people before the nomination of Rāma to the throne. He asked the representatives of the people, whether out of free-will or out of respect for him they accepted Rama. And the answer was, that it was their firm conviction that Rāma would make a better king than Dasaratha himself. The council of elders was composed mostly of Brahmins; the spiritual and intellectual energy of the race, born of the face of the divine *puruṣa*. Unlike the Roman council it was not merely an organ for promulgating the intentions of the king to the people. It protected the king from the passions of autocracy and the people from tyranny. They were the advisers of the king and law givers of the nation and looked to the moral progress of all. Many ruling is not good, let there be one ruler, said the Greek singers; but the Indian Sastras unanimously condemn one-man rule. The priest is the adviser of the king. He is the president, the inspirer of the army, the medium for securing the good-will of the oligarchy and the people (Ath. Ved. III-19). "The oppressor of the Brahman can win no friend to do his will," says the Veda. The King was only an executive deity, the *Bahu* (shoulder)

of the *Virāt* or the national person. He was the embodiment of the physical and moral power of the nation, its first Captain in war, and the dispenser of justice (*Dandaniti*) in times of peace. The central power was created by the fiat of the collective will, headed by the Brahmin. The ruler was always elected by the people and not by the board of magistrates as in Athens. The electors were called in the Vedas *varunas*. The Vedas know of no other form of kingship. Village assemblies, *Samaj*, district assemblies *Samiti* and other bigger congregations assembled and discussed the merits and demerits of the rival candidates to the throne. Sometimes persons carried charm with them to make their opinions prevail at the meeting. The opinion of the majority, *Bhuishtha* was taken. The closing mantra of the Rigveda is the president's speech exhorting the audience to show unity of purpose "Let your minds be of one accord, united be the thoughts of all, that all may happily agree." If the king failed to be the embodiment of Dharma he was dethroned and another was set up in his place. Generally the sovereign was from the Rājanya caste and oftener he was elected from a single family. But under extraordinary conditions he was chosen even from the forest tribes. "In cities and villages, in palaces, and market places, everywhere there is the one cry of Rāma Rāma, Rāma. The king is only by the people's will and what right have I to the throne. Therefore O brother! return and accept the sovereign power which is thine" says Bharata in the Rāmāyana. The first concern of a king is the popular will; the benediction after the election of a king says "may you agree with the assembly, electors, men, woman, kinsmen and the Gods. (Ath. III-4). Again in (III. 8 & 72) the king prays for the fidelity of the people and kinsmen;

and even carries charms to make their vows, purposes, and hopes to follow his thoughts and wishes.

No doubt an oligarchy composed of the Brahmin and Rājanya castes wielded considerable power. In the *Rāshtrabhrī* or kingdom supporting libations the king calls in the whole aid of nature to enrich the priests and Kshatriyas. His election must be accepted by artisans, kings, king-makers, masters of the horse and troop-leaders (polimarch) (Ath. Veda III. 5).

What then is the origin of governmental authority? How arose the original formation of political societies? Why should men forming the members of an organised community show obedience to a single man? This was the question which the noblest, wisest and the best of emperors put to the greatest saint, warrior, and statesman of India. Dharma asked Bhishma, how arose the word Rājan? Why should one man with all the human attributes, govern the rest of the world, teeming with brave, energetic, intelligent and high born men of good behaviour.

Two rival theories are propounded by the modern writers on the subject—the patriarchal theory and the theory of free consent. Human progress is best achieved by corporate life. The combination of men takes place from several causes. The imperative necessity of common love and common hate, similarity of language and customs, unity of sentiment and a desire to secure a more perfect order in the internal relation of aggregating units, all these facilitate the growth of unity. Especially in country states or confederated imperialism, which was the peculiar feature of ancient orient, the development and realisation of a unity of thoughts and ideal was the greatest integrating force. In the Krita yuga, says Sri Krishna, Yuvanaswin by the remission of taxes, Bhagiratha by the kind

treatment of his subjects, Kartivirya by the energy of his asceticism, the lord Bharata by his strength and valor, and Marutta by his prosperity—these five became Emperors. Whether the origin of monarchy is “by the extension of single families into larger bodies of kindred accompanied by a recognition of superiority in individuals or families representing the original parent, or by a voluntary aggregation of the heads of natural families” is a matter of conjecture. The spirit of both theories is the same. But why should the expression of it be bound by a single form. The one does not exclude the other. The fictitious extension of the authority of the *patria potestas* has also an element of voluntary consent in it. The healthy type of authority, of mingled love and justice represented by the *paterfamilias*, must have its use in securing the stability and strength of any social structure. Under different conditions, different forms of crystallisation might have taken place.

The matriarchal theory is often opposed to the patriarchal. We do not quite see the force of this contention. In Malabar the mother is the head of the *Tarvad* or extended family; she is also the ruler *de-jure*. Succession is in the line of daughters and not sons. Amongst the Mongols, the first king might have been the patriarch and the whole nation might form a single family. The Panchayajnas are the foundation of social stability in the East. Of these Yajnas the worship of the departed manes is the most important in a family group. The natural head of the family offers the viaticum to the dead fathers. In China the King alone has the right to offer this worship to the dead ancestors of the whole nation. Still the patriarchal theory cannot hold good in all cases. Amongst the Aryans voluntary coalescence seems to have been the only form of aggregation.

The Aryan Kingship might resemble *patria potestas* in some respects but it differs in essentials from it. If the *paterfamilias* became the chief, then the Indian Rajanyas must all be Brahmins. For, the original fathers or *Gotra Kartas*, were the Rishis who were Brahmins. Every Indian traces his descent from one or the other of these Patriarchs. But Indian history has a different tale to tell. The Brahmins were never Kings. Though King-makers, though kingdoms were within their easy grasp they were content with their *Yajna* and *Tapas*, their intellectual and spiritual avocations. There is again a great diversity in the growth of the highly individualistic Indo-Aryan, and the communistic Greeco-Roman. A study of the internal structure of the two societies will reveal many striking points of differences; the former developing more the idea of free consent and the latter the patriarchal form. The family is no doubt the social unit. These units expand into larger and larger bodies, the *Gentes* &c. of the Roman polity. These tribes combine and form the kingdom, says the *Aitreya Brahmana*. In the land of the Aryas the expansion is by the multiplication of these units. *Manu* advises the division of a family into several families, as there will be several persons to offer *pinda* to the dead. In Rome such a division was condemned. The Indian aggregation is the fraternity of highly developed families. The Roman *Gentes* is only a fusion of imperfectly developed houses into a larger whole. Imperial Rome is the city of Rome expanded, while imperial India is a confederation of kings, more individualised than the German federation and conceived on a broader basis than even that of America. In such a race the fictitious expansion of single family is not possible. The King is manager and not Patriarch. The head of a Roman

household is a despotic ruler, the only person that has a jural existence; he cannot will away his property outside of his sons; he is held responsible for any damage done by his son; the Roman father inherits the family, the whole rights and duties of a *patria potestas*. The Indian father on the other hand is not an absolute Monarch; even his leadership is subject to election in the family; often agnates are chosen. The son who is a major must be treated as a friend. Others besides an Indian *Pita* have a legal existence; his position is that of a guardian and is responsible for the damage done by his wards to the extent of their share in the common property. He can will away his personal earnings and he does not inherit the family. No doubt the *whole* is built on the same plan as that of a unit. Of course the best state is that which approaches a perfect family entity. The Indian Jurisprudence tries to preserve and perfect the individuality of units and the Roman crushes it.

It may also be pointed out that in Semitic history when the tribes are at war with one another their gods also share in the feud. The God of the conquered tribe is merged in the God of the conqueror and so lost its separate being. And political life also shared this character.

That which exists is one; and the sages call it variously, Indra, Mitra, Varuṇa, Agni etc. In this idea live potentially all the great efforts of the Vedic Aryans in religion, law, politics, arts and industries. This is the constructive principle animating the Indian Aryan in his expansion and progress.

Indian Sastras are unanimous in this, that the primitive political society was created by the collective will of the aggregating entities. Ruler and ruled is only a social arrangement, the free work of a conscious rational will. It is no wonder that in Indian Jurispru-

dence the king is not the source of Law. 'Desiring bliss, at first' light, finding Rishis, began *Yajna* and *Tapas*. Thence energy was born and kingship. (Ath. Ved. XIX, 41). To secure the full development of the edifice of society, to augment the strength and stability of the whole, to protect it from foreign foes, a king was selected; this is the view of the Aitareya Brahmana. When creatures through fear dispersed in all directions, the Lord created a king for the protection of the whole. The king is an incarnation of the law formed out of Brahman's glory. (Manu-VII-3 and 14). Again in the Santi Parva Bhishma says;—At first there was no sovereignty, no king, no chastisement and no chastiser. All men used to protect one another righteously. After a time the task became painful and error began to assail the hearts of men. Desire and greed, lust and wrath entered them; the distinction between virtue and vice was lost and ungodliness reigned supreme. To set right this social chaos Brahma wrote his work on political science. It treated of Dharma, Artha, Kama, of the laws of conservation, growth, and destruction of society etc. To practically carry out the scheme of life propounded by the Grandsire, the united prayers of Gods and Rishis reached the throne of mercy—Vishnu. "Indicate O God, that one among mortals who deserves to have superiority over the rest". The divine and Puissant Nārāyaṇa, created out of his energy a son named Virajas. Virajas begot Krittimat; Krittimat had a son named Karddama. All these kings renounced the sovereignty of the earth and practised austerities. Karddama had a son named Ananga who ruled righteously. Ananga's son Ativela yielded to earth-lustre and passions. His son Vena, full of greed and malice was unrighteous in conduct. The Rishis, (as the representatives of the people)

slew him with kusa blades. They churned his body ; out of his thighs arose the Nishadas and Mlechchas. Out of his shoulders was born Prithu. Gods and Rishis, administered the oath to this new ruler. "I swear that in thought, word and deed, always maintain the religion of the Vedas; that I would fearlessly maintain the duties laid down in the vedas, with the aid of Dandaniti or the science of chastisement; and that I would never act with caprice". Prithu then chose his ministers and counsellors. Vishnu, the Gods, Rishis and all the world assembled to crown him as the king. Vishnu entered into him. Because Prithu gratified all the people, he was called *Rajan*.

From all these descriptions of the first beginnings of political society two things are clear. The king is the product of the collective will of the people and not the original parent. He was always elected. Of course metaphorically the king was called the father of his people. The king must dissolve his self in the larger self of the people and secure their happiness. This is the primary condition of Kingship. As long as the earth was not socially heavy, when there was plenty to eat, there was no necessity for a chieftan. But with the growth of population, the struggle for existence became keen and the big devoured the small. To protect the weak and righteous King Dandaniti became necessary to maintain the social equilibrium. According to Manu the king is the unifying *Principle*; the *Sutraman* as the Brahmanas call him. A ruler is selected to uphold the internal cohesion of the body social. A Sovereign is an expressive symbol and effective bond of national unity. The end of corporations is to evolve the higher forms of life, to produce out of a given amount of animality the maximum amount of spirituality. The whole society is built on a social contract and is divided according to its functions,

according to its capacity to convert the latent power in man into useful energy. God is the soul of society ; and every member of His body is compelled to act in his own proper function, by the combined action of the rest.

There is no idea of divine right of kings, except what arises from divine duty. We have only duties in this world. Life is a worship in every one of its manifold forms. *Tapas* is the worship of a Brahmin ; protection is the worship of a Kshatriya ; production and distribution of wealth is the worship of a Vaisya ; and service is the worship of a sudra, says Manu. If the king is Divine, the Brahmin is a spiritual divinity, the Vaisya is an economic divinity and the Sudra is the divinity of labor. The whole body politic is divine and hence every limb of it. The king is the *Samashti* or the integrated one and the people are the *Vyashti* or the differentiated many. The basic unity of national life *Viraj* manifests herself in both ways. The Samhitas picture the worship of the assembly *Sadas* as an incarnation of the deity. Yudhisthira literally worships the assembled people before the *Rajasuya Yaga*. Majesty dwells in the king as well as in the people.

A short summary of the *Rajasuyayāga* or the Coronation ceremony will give the history of monarchy, its origin, its powers and limitation.

CORONATION.

Coronation ceremony is pre-eminently an Asiatic ritual, Indian in its form and majesty. It is only in a highly imaginative race, thrilled by the spectacle of a universe filled with *Brahman* that such grandeur can grow. Wherever there is a manifestation of power, think ye that I am there" said the Lord in the Gita. Democracy with its pas-

sion for individuality, aristocracy with its culture and energy of conservation and theocracy with its freedom and serene grandeur, all these are co-ordinated to express the high purpose and divine nature of political life. The Vedic conception, of coronation expresses in all its beauty, the sacredness of duty, the ethical purpose of a social contract, and the organic nature of the body politic inspiring the moral equality of the coherent parts.

There are three *yajnas*, connected with the political life of the people—the *Râjasuya*, *Sautrâmani* and *Aswamedha*. *Râjasuya* describes the crowning of an elected king. Aryan Kingship does not exclude a republic. The *Aitreya Brâhmaṇa* recognises five kinds of states, viz. *Râjya*, *Sâmrâjya*, *Swarâjya*, *Bhojya* and *Vairajya*. *Rajya* is a small state, like the city states of Greece, with a juridical existence; *Sâmrâjya* is a unitary imperial state; *Swarajya*, is a theocratical or federated state with some great *Idea* holding together the, co-operating units; *Bhojya* is an economic state; *Vairajya* or (without a king) is a republic in which a competent citizen is anointed and crowned. *Râjasuya* is the proclamation of the elevation of Prince to chieftanship in the political hegemony. That king who by force or by some dominating virtue secures the homage of his contemporaries generally performs this *Yaga*. *Râma* never performed it; because there was no one to contest his title to *Chakravartiship* (Emperor). But in the surging, roaring, pushing life of the *Mahâbhârata*, intensely vibrating with the energy of good and evil, the struggle for leadership was very keen and many kings had to perform it.

When a king is drunk with power, or other worldliness he is apt to forfeit the confidence of his subjects. *Sautrâmani* is a *Prayaschitta* or a purificatory *Yaga* to regain the lost confidence. The king is made to realise

that he is only the *Sutraman* or the unifying principle, like the scarlet thread through' a garland of pearls. By liberality, piety and such other acts he gains the good will of the people. *Aswamedha* is performed to secure the perpetuation of the royal line.

Râjasuya or the birth of *Kshâtra* is divided into three stages—*Abhisheka*, *Punarabhisheka* and *Mâhâbhisheka* or the Soma day, enthronement and crowning. Of these the *Mahâbhisheka* is the final and the most important. It was performed on Indra by Prajapati. We will give a short summary of it from the *Aitreya Brahmana*.

The Gods headed by Prajapati said, (pointing to Indra) "This one is among the gods, the most vigorous, most strong, most valiant, most perfect, who carries best out any work. Let us instal him." They all consented to perform *Mahâbhisheka* on Indra. They brought him a throne-seat. Indra ascended it addressing it thus :—"May the Vasus ascend thee, may the Rudras, Aditya, Visvedevas, Sadhyas and Aptyas, Marutas and Angirasas, ascend thee; after them I ascend". After Indra had seated himself on the throne, the gods at the suggestion of Visvedevas, proclaimed his glory in all directions, accepted his authority and bestowed on him their powers. They give him the titles of the protector of Religion (*Dharma*), the protector of learning (*Brâhma*) the devourer of hostile foes, and the master of whole creation. After the royal dignity was thus proclaimed the wise Prajapati performed the great inauguration ceremony. The faithful Varuna sat down in his premises for independence, distinction and fulfilment of highest desires. Prajapati sprinkled him with holy water. The gods who are the regents of the world, *Dikpalakas* inaugurated him in their respective regions. The Vasus in the east as *Samraj*; Rudras in the south as *Bhoja*; the

Adityas in the west as *Swaraja*; the Visvedevas in the north as *Viraj*; the Sadhyas in the centre as *Raj*; and the Angirasas in the upper regions for the fulfilment of the highest desires.

Human institutions are faint imitations of their archetypes in heaven. Indra is the type of power and kingly authority; Prajapati of culture and ministerial power; Varuna of the moral law and elective principle; Visvedevas of the power of the people; Rudras of economic strength; Adityas of freedom. That the social machine may work smoothly to achieve its ends, the collective will of the gods created the ruler. Varuna alone sits while all the rest stand. For, Varuna is the law whom even the king must obey. Prajapati, the ideal of Brahminhood, is only the voice of this aggregate will. Therefore, the Brahmana says, *Kshatra* headed by *Brahma* is prosperity. The title to chieftianship is never wisdom but strength and its cognate virtues.

A king is elected. He makes the first ablution and becomes eligible for the *yaga*. He prays to the gods, especially to Aditya, the god of independence, for a place of worship. Verily ruling is a *yajna* and the ministers are the *purohitas* or priests that help the king in its performance. According to the Yajus samhita the king is then presented to the people. "So and so, the son of so and so, of such and such a *gotra* is to be your sovereign" says the priest. The people accept him; and it is ratified by the king-makers, troop-leaders etc. says the Ath. Samhita. Some great work of public benefaction is then announced. After this *Ishti*, another showing his willingness to obey the Brahmins is often declared. But the latter is not obligatory. The person to be inaugurated now becomes a Brahmin and performs the necessary

rituals. He is made to drink from cups, symbolical of strength, power, splendour and long life; from the cups of race-history and literature, arts and industries, agriculture and afforestation, in short he is made to realise the whole race-culture in himself. And lastly he drinks the cup of spiritual life and light. This closes the Soma day or the period of invigoration.

He performs the *punarabhisheka* and becomes a *kshatriya* again. A throne-seat made of *Udumbara* wood is placed, with two legs within the *Vedi* (altar symbolical of earth) and two outside of it. This symbolises his happiness in this world and in the next. A tiger skin (royal power) is spread over the throne. Before ascending the king prays over it. "May Agni ascend it; may Brihaspati, Indra, Mitra and Varuna, and Visvedevas ascend, after them I ascend". The King is only a representative of the gods, on earth. Men and gods combine to build the harmony of life; they are but notes in the music of the universe. The *purohita* sprinkles him with the liquid prepared for the purpose; the representatives of the people do the same. He now descends from the throne, proclaiming his descent with the words, "I stand in the heavens, and on the earth, I stand in the air exhaled and inhaled; I stand on day and night; I stand on food and drink; I stand on *Brahma* and *Kshatra*, and these three worlds." Finally he stands firmly through the universal soul, *Sarvātma*, which connect all things, and thence has a firm footing in the universe. In an humble attitude he says "Adoration to *Brahma*. I present gifts for the attainment of victory, *Abhijiti*, *Vijiti* and *Samjiti*". The *Ahavaniya* fire is worshipped for strength, valor and alertness; he prays that he may be worthy of the trust placed in him by the Gods. The Atharva Samhita says, "I trust this man to all of you,

all gods who dwell on earth, or in the heavens in air within the plants, the beasts, the waters".

Now begins Indra's great inauguration ceremony. Before ascending the throne and being crowned the priest as the representative of the people reads the declaration of oath. "Whatever pious works thou mightest have done, during the time which may elapse from the day of thy birth to the day of thy death, all these together with thy position, thy good deeds, thy life, thy children, I would wrest from thee, shouldst thou do me any harm". The king says "Thou mayest wrest from me &c".

The king having participated in all the qualities of universal sovereignty closes the *yaga* with large presents to the priests.

This is the kernel of the *Mahabhisheka* ceremony. To selflessly minister to the happiness of the ruled is the only security for the permanence of kingly power in this world and freedom in the next. Such a king alone is the hand of God; a true *Rajan*.

VEDĀRTHASANGRAHA.

(EPITOME OF VEDIC TEACHINGS).

By Bhagavān Rāminija.

(Continued from page 533).

Then again the following doubt has been raised (by some):—In this passage, namely, "Now there is in this *City* of the *Brahman* (i. e. the body) the small lotus-like house (i. e. the heart); inside of it there is the 'little' ether *daharākāśa*; what exists within that, that has to be sought after, that, indeed, has to be specially desired to be known". [*Chhānd. Up.* VIII. I. I.], the material cause of the world is first denoted by the word *ākāśa*, and then the attribute of being fit to be sought after is predicated in relation to some particular entity existing within that (*ākāśa*). It is declared in the scriptures that this *ākāśa* possesses the attribute of being the revealer of the names and forms (of things); in the *Purusha-Sūkta* hymn, the attribute of being the cause of names and forms is seen revealed as belonging to the *Purusha* (or Person): for these reasons, the *Purusha* (or Person) is synonymous with (what is denoted by) *ākāśa* and hence another than Him is, owing to (that other's) being the object fit to be sought after, made out to be the object of meditation and worship (given in the passage, under reference here).

This objection proceeds from those who have not studied (the *Veda* and who have not 'seen' (the works of) those that know the scriptures; because the *Vedic* scripture itself has in that (very passage under reference here) given the answer to this (objection); and the

Vākyakāra (Ṭaṇka) also (has given the answer thereto). The objection raised is given thus: "Inside of it there is the 'little' ether (*daharākāśa*); that something which is found to exist within this ('ether'), that has to be sought after, that, indeed, has to be specially desired to be known". [*Chhānd. Up.* VIII. I. 2.]; to this, it is stated in reply as follows:—by means of the passage beginning with: "As great indeed as is this element of spatial ether, so great is this 'ether' within the heart" [*Chhānd. Up.* VIII. I. 3.], it is established that this Supreme Person who is denoted by the word *ākāśa* has greatness unsurpassed in excellence, and that, owing to His being the cause of the whole world, He is the support of the whole world; then in the passage "All desirable qualities (*Kāmas*) are contained in Him" [*Chhānd. Up.* VIII. I. 3.], the collection of eight (auspicious) qualities' beginning with the quality of being free from sin and ending with the quality of willing the truth is postulated (in regard to Him) by the expression *satyakāma* (truly desirable qualities) with the object of establishing the obligation that there is to know the collection of the eight qualities of the Supreme Person, as there is in the case of the Supreme Person, the statement is given to the effect that "Whatever exists within that, that has to be sought after." Thus the whole (of the above objection) has been answered by the scripture itself.

What is, said is this: To this objection, namely "what is that something that is found to exist in this (heart), that has to be sought after," the answer is that there are found to exist in association with That the attribute of being the creator of the whole world,

1. See *Chhānd. Up.* VIII. 7, 1, "

the attribute of being the support (thereof), the attributes of being the controller, the attribute of being the principal, as well as all the auspicious qualities like that of being free from sin. To the same effect is given the following passage attributed to the *Vākyakāra* (Ṭaṇka) "In the (scriptural) statement 'whatever exists within that' there is the mention of *kāma* (auspicious qualities)". *Kāmas* are those which are desirable; the meaning is that they are the auspicious qualities like that of being free from sin. What is said is this: *what* (exists), that is, the Supreme *Brahman* who is denoted by this word *daharākāśa*, and to whom the creation preservation and destruction of the whole universe is all (mere) play; and within him *what* exists, that is, the collection of the eight qualities beginning with that of being free from sin, which (collection) is contained within Him, and which is unsurpassed in excellence, *that* (that is, that Supreme *Brahman* and that collection) even both of them have to be sought after, have to be specially desired to be known. Accordingly, the following passage is given. "Now those depart from here after knowing the (Supreme) Self and also all these truly existing *Kāmas* (or auspicious qualities of Him), to them there is free movement in all the worlds". [*Chhānd. Up.* VIII. I. 6.].

Then again in the passage devoted to the establishment of the cause alone as the object of meditation and worship [see *Attarvasikha*. III.], whatever mention among the produced effects is made of Vishnu, who is the Supreme Entity propounded in the passages exclusively relating to Him, that has to be understood to relate to His voluntary incarnation out of mere sportiveness, for the benefit of the world, inasmuch as He thereby brings about the completion of the

number of the real entities¹ which form the effects produced by Himself. For instance, the incarnation of Upendra² out of mere sportiveness belongs only to the Supreme (*Brahman*) Vishnu Himself when He wants to bring about thereby the completion of the series of gods; for instance again the voluntary incarnation in the person of Daśaratha's son (Rama) belongs to the Supreme *Brahman* Vishnu Himself who wants to bring about thereby the completion of the line of the kings born in the Solar dynasty; and for instance again the voluntary incarnation (as Krishna) in the house of Vasudeva for the purpose of lightening the burden (of created beings) on earth belongs to the Divine Lord (Vishṇu) who thereby wants to complete the series of the (Kings of the) lunar dynasty.

It has been already stated above that in the contexts relating to the creation and destruction (of the world) Nārāyaṇa (or Vishṇu) alone is established to be the Supreme cause (of the world).

Then again, according to the (*Upanishad* known as) *Atharvaśiras*, that Supreme Lordship (of all) which has been largely manifested by God Rudra, that as stated (therein) in the passage: "He entered into one internal

1. This series consists of the three gods Brahmā, Vishnu and Śiva. The inclusion of Vishnu in this series does not mean that Vishṇu has a nature similar to that of the other two gods who are created by him, but is meant to complete that series namely the trinity.

2. Upendra is the name of Vishṇu as the younger brother of Indra in His or Dwarf incarnation. The Lord Vishṇu gives a higher status to others among whom he incarnates by making them look upon themselves as being raised to his rank.

region after another internal region" is clear from the scripture itself to be due to the entry of the Supreme Self (Himself) into those regions. The meaning of such things as these has been well explained by the *Sūtrakāra* himself under the aphorism—"And the teaching (in the context) is, as in the case of Vāmadeva, in accordance with the view found in the scripture". [*Ved. Sūt.* I. I. 31.]. To the same effect has it been stated by Prahlāda also in the passage beginning with: "As the Infinite Being is all-pervading, He Himself is existent as myself; all things proceed from me, I am all things, all things are in me who am eternal." [*V. P. I.* 19. 85.]. Here (in this passage) the reason (for Prahlāda's statement) is given by the expression "as the Infinite Being is all pervading": what is stated is, that, owing to His being the Self of all intelligent and non-intelligent things which form His body, the all-pervading Being is the Supreme Self; hence it has been already stated above that all words denote the Supreme Self Himself who has all things for His body. Therefore the word *I* denotes the Supreme Self Himself who owns his (*i. e.* Prahlāda's) own self as His mode. For this reason, this worship, namely, (of God) under the conception of the ego is explained by the *Vākyakāra* (Ṭaṅka) in the passage beginning with: "The Lord is to be comprehended as nothing other than the self, since every thing is assumed to exist in Him;" the expression 'since everything' is assumed to exist in Him' is given (here), because both in the condition of effect and in the condition of cause, the Supreme Self Himself owns all the intelligent and non-intelligent things in their subtle, as well as in their gross states. (The very same thing is) also (stated) by the *Sūtrakāra* thus:—"But they (*viz.* the Jābālas worship (the Lord) as the self, and they (*viz.* the

scriptural texts) make us comprehend (it as such).” [*Ved. Sūt. IV. 1. 3.*] In the *Mahābhārata* also, in the (course of the) dialogue between Brahmā and Rudra, Brahmā speaks to Rudra thus:—“He (Vishnu) is my and your Internal Self, as well as (the Self of) all others who are called embodied beings.” [*M. Bh. Moksha-dharma. 179. 4.*]. The meaning is, that the Supreme Lord Nārāyaṇa is existent as the Internal Self of Rudra, of Brahmā and of all other embodied beings. To the same effect is given the following passage in that (very work, viz. the *Mahābhārata*) itself: “Vishnu is the Self of Rudra who is possessed of immeasurable splendour; therefore this Rudra endured the contact with the bow-string”. [*M. Bh. VIII. 35. 50.*]. In the same (work) itself the following passage (also) occurs: “These two (Brahmā and Rudra) who are the best of gods are known to have been born out of (Vishnu’s) favour and anger (respectively) and having been shown (by Him) their paths (of duty) they (respectively) cause the creation and destruction (of the world)” [*M. Bh. moksha-dharma. 169. 18.*]; the meaning (of this) is that Brahmā and Rudra, whose paths of duty are shown to them by Nārāyaṇa who is existent as their Internal Self, do the duties relating to the creation and destruction (of the world).

Those, however, who maintain the distinction between (Vishnu as) the material cause and (Rudra as) the instrumental cause (of the world), are certainly outside the pale of the *Veda*; because there is contradiction (of their view) with the following and other aphorisms composed by a knower of the *Veda*: “(The *Brahman* is that) from whom (proceed) the creation, &c., of this (universe)”. [*Ved. Sūt. I. 1. 2.*]; “The material cause also (is the *Brahman*), because (otherwise) there will be contradiction with the propositions

and the example illustrative (thereof as given in the context)”. [*Ved. Sūt. I. 4. 23.*]; and because also there is contradiction (of their view) with the following among other groups of scriptural passages:—“Existence alone, my dear child, this was in the beginning, one only, without a second” [*Chhānd. Up. VI. 2. 1.*]; “The *Brahman* is (that) wood, the *Brahman* is that tree, out of which heaven and earth were fashioned. The *Brahman*, supporting all the world, presided over them all” [*Taitt. Br. II. 8. 7. 77 & 78*]; “All the *nimeshas* were born out of the Person of lightning”. [*M. Nār. VI. 1. 8.*]; “None rules over Him; great indeed is His fame” [*M. Nār. VI. 1. 9.*]; “There is nothing here that is many and varied” [*Bṛh. Up. VI. 4. 19.*]; “He is the controller of all and the ruler of all” [*Bṛh. Up. VI. 4. 22.*]; “The Person (*Purusha*) alone is all this, whatever is past and whatever is in future”. [*Taitt. Purusha-Sūkta; 8.*]; “Indeed He is the Lord of immortality” [*Taitt. Purusha-Sūkta. 9.*]; “There is no other path for the attainment of final release” [*Taitt. Purusha-Sūkta. 12.*].

In the *Itihāsas* and the *Purāṇas* also, in the contexts relating to the creation and destruction (of the world) it is made out that this (*Brahman*=Vishnu=Person) is the Supreme Entity. Thus in the *Mahābhārata*,¹ he (*i. e.* Brahmā) was asked the question: “From whence was this whole world of movables and immovables created and to whom does it go at the time of dissolution? tell me that, O grandfather”. [*M. Bh. moksha-dharma. 181. 1.*]; in the reply (thereto) which begins with the passage: “Nārāyaṇa has the (manifest) world for His body, is the Infinite Self, and is eternal” [*M. Bh. moksha-*

1. This is an *Itihāsa*.

dharmā. 181. 12.], the following passage: "The Rishis (sages and seers), the Fathers (*manes*), gods, the great external elements (of fire, &c.) their properties (including those of the animal vegetable and mineral kingdoms), (in short) the whole of this movable and immovable world is born out of Nārāyaṇa" [*M. Bh. Anuśāsana*. 229].

The *Vaiṣṇava Purāṇa* also has been accepted without dissent by all great and distinguished men of the east, of the north, of the south and of the west, in regard to this, namely, that it is alone sufficient so far as the determination of all duties and of all real entities is concerned. From the aphorism: "(That is the *Brahman*) from whom the creation, &c., of this (universe) proceed". [*Ved. Sūt.* I. 1. 2.] it is made out that the *Brahman* is the cause of the creation, &c., of the world. (The above *Purāṇa*) which begins with the question: "what is the cause of the world?"; (also) with the answer thereto in) the passage beginning with: "It (viz. the world) is born out of Viṣṇu" [*V. P. I.* 1. 31.] is promulgated as being devoted to the establishment of a particular essential nature of the *Brahman*; (and so it has been accepted on all hands. Accordingly, in that very (*Purāṇa*) the following passages occur: "The *prakṛiti* (i. e. nature) which has been spoken of by me as possessing a manifest and an immanifest nature and the *puruṣa* (i. e. the self) are, both of them, absorbed into the Highest Self. And the Highest Self is the support of all, and is the Highest Lord. He is celebrated under the name of Viṣṇu in the *Vedas* and in the *Vedānta*." [*V. P.* VI. 4. 39 & 40.]. The meaning is that in all the *Vedas* and the *Vedānta*, He alone is denoted by all the words as being the Supreme Cause. Just as in all revealed scriptures the section relating to Nārāyaṇa has been proclaimed with

the object of establishing merely a particular essential aspect of the *Brahman*; so also is this *Vaiṣṇava-Purāṇa* (proclaimed with the same object). Beginning with the question: "what is the Supreme *Brahman*"?—which is introduced as the subject matter in the following passages: "Again, I wish to hear from you, O thou, the knower of religion and duty, how this world came into existence, and what will become of it again, O thou, glorious one, what does the world, consist of? O thou, revered one, whence (came) all this movable and immovable creation; how and where was it hidden and into what will it be absorbed?" [*V. P.* I. 4. & 5], it (viz. the aforesaid *Purāṇa*) has been promulgated solely with the object of determining a particular essential aspect of the Supreme *Brahman*, as in the following passages (thereof):—"The world came into existence from the will of Viṣṇu, and it is altogether existent therein. He is the cause of the preservation and destruction of this world, and the world is Himself" [*V. P. I.* 1. 31.]; "The Supreme Self is high among those that are high and is the highest; and is firmly established in the self (of all beings) and is devoid of the defining attributes of form, colour, &c. He is free from waste, destruction, modification, growth and birth and is capable of being spoken of absolutely as that which always is. Because He abides everywhere and all things abide in Him, therefore He is called Vāsudeva by the learned. That *Brahman* is the highest, is eternal, unborn, indestructible, imperishable and is always of one nature, and is pure through the absence of evil. That alone is all this and is possessed of a manifest and an unmanifest nature. Moreover, It exists in the form of *Puruṣa* (or Person) as well as in the form of Time". [*V. P. I.* 2. 10 to 14.]; "O sage! He (viz. the Lord) transcends the

prakṛiti ¹ (which forms the natural and material foundation) of all beings, (transcends) all its modifications ² all the blemishes arising out of its qualities. ³ He, who is the Self of all, has passed beyond all evils, ⁴ and by Him is pervaded all that is within the inside of the universe. He is of that nature which is characterised by all the auspicious qualities; He has, by a small part of His own powers, held up the whole creation; He assumes at His will any desirable and worthy form, and He has accomplished the good of the whole world. He is the one collection of splendour, strength, sovereignty, great powers of knowledge, excellent heroism, and other such qualities. He is high among the highest, and in Him who is the Lord of the higher and the lower, are never found the afflictions and all other such undesirable things. He is the Lord in the individual form and also in the form of the totality; He has an unmanifest nature and also a manifest nature. He is the Lord of all, the Seer of

1. This is the *Avyaktā* which is that state of primordial nature that immediately precedes the evolution of the various constituent elements of the universe.

2. These 'modifications' are the constituent principles of the universe such as the *mahat* or the 'great principle', the *Ahankara* or the principle of egoity, the organs of perception, the organs of activity, the mind, the gross elements and the subtle elements.

3. These are (1) *Sattva*, the quality of goodness (2) *Rajas*, the quality of passion; (3) *Tamas*, the quality of darkness.

4. These 'Veils' are: (1) *Karma* or ignorance, (2) *Vāsanā* or 'innate impressions' &c,

all, the Knower of all. He possesses all powers, and is known as the Highest Lord. That, by means of which that *Brahmān* who is devoid of all evil, pure, high, devoid of all blemishes and is of one form, is either seen or attained—that is called knowledge and all else (is called) ignorance". [P. V. 5, 82 to 87.]

(To be continued)

SATYA—RELIGIOUS ORDER.

It is well-known that the *Vedic* or *Vedāntic* religion which has been systematised on an elaborate scale is no thing if not theistic; and like all other religious systems it begins with the existence of God, and this God is pre-eminently an eternally living personal ethical God capable of being known through the scriptures revealed by Himself, and the word *Satya* in Sanskrit is perhaps the best that expresses Him.

Satya primarily means truth or existence in a transcendental sense; and so it affirms the existence of a God who is real. Thus this postulation of God as a really existing *i. e.* living entity necessarily involves a supernatural view of the world. The visible world rests on the invisible and supernatural world and is the manifestation of it. As the scripture puts it: "His (*i. e.* God's) three immortal feet are in the highest heaven; one foot of Him is all these beings [*padasya visvābhūtāni, tripādasyā-mritam divi*]. To admit such a God is to admit that He is the supernatural basis of the universe. Says the *Taittiriya-upanishad*: "The *Brahman* (or God) is truth (or existence) knowledge and infinity" (*Satyam gnānam anantam Brahma*); "He from whom all these beings are born, by whom when born they are preserved, to whom they go when they perish; do thou desire to know Him well; He is the *Brahman* (God): *yato va imāni bhūtāni jāyante yenajātāni jīvanti yatprayantya bhisamvisanti tad vijijñāsasva tad Brahma ti*). The *Taittiriya-Brahmaṇa* thus characterises the absoluteness of God: "The *Brahman* (God) is the wood, the *Brahman* is the tree, out of which

heaven and earth were fashioned out." The *S'vetāsvatara-upanishad* gives the following characterisation in the same context: "There is none smaller and none greater than Him" (*vasmān nāṇiyo najyāyostu kaschit*); "The Eternal among the eternal, the Intelligent among the intelligent, who, though one, fulfils the desires of the many" (*Nityonityānan chetanāchetanānām ekobahūnām vidadhātī kāmān*); "He is the Supreme cause of the world" (*sakāraṇam*), &c. God's natural attributes viz, omniscience, omnipotence, omnipresence, &c., are given in these passages, viz, "He who understands all and who knows all"; "His Supreme power is revealed indeed as natural manifold and as consisting of and knowledge, strength and action". (*Yassarvajnassarvavit; parasya saktirviṣṭhaiva Śrūyate Swābhairiki Jñānābalahriyā cha*); "The *Brahman* is *Vipascit* (omniscient)" (*saha brahmaṇā vipāschitā*); "He is infinitely exalted over the world" [*yasmat param nāparamasti kinchit*]; yet all things" [*yasmat param nāparamasti kinchit*]; yet all things" He sees unseen, hears unheard" [*Adrihṭo drisṭhā asrutah srutā*]. "He having created the world, entered into it and became the unchangeable individual self (*sat*) and also the changeable matter (*tyat*)" (*tat srishṭvā tadevā nuprāviṣat sachcha tyachchā bhavat*) "He of His own accord causes the doing of work which is good and also causes the doing of work which is not good" (*esha eva sadhu karma kārayati; asādhu karma kārayati*). This means that He lays down His plans in eternity and carries them out. The word *sat* from which *Satya* is derived is synonymously used in the Scriptures with *ātman* and *Brahman*. He is *ātman* because He is in all things as their Self, and yet He is the *Brahman i. e.* He transcends them all. "Bliss indeed is He" (*raso vai sah*); "The *Brahman* is bliss" (*anando Brahma*) "He is *Prajāpati* the Father of all creatures and moves

within them" He is the first-born of Sacrifice." More than all, He is *sat*, that is good or righteous. He is devoid of evil qualities like sorrow (*Viśoka*) and is full of all auspicious qualities (*satya-kāma*). Righteousness includes truthfulness and justice; His auspicious qualities include love in the first place and love means self-sacrificing beneficence and mercy and compassion. God as an ethical personality is absolutely good (*sat*); He is eternally perfect (*satya śuddha*) and is fit to be imitated by all [*mama vartmānuvartante manusyaḥ Pārtha sarvaśaḥ*]; His own free will holds the universe together, as stated in the passages: "Through fear of Him the wind blows; &c"; "By the command of this *akshara* (Indestructible one) O Gārgi, the sun and moon stand supported" [*etassya aksharasya prāsane gārgi sūryāchandramasau vidhritau tiṣṭhataḥ*]; He gives the *Sāstras* (commandments) regulating conduct as stated in the passage: "He first creates the four-faced Brahmā and gives him the *vedic* scriptures (which contain those commandments); "He is the father, the mother, the home, the refuge, the friend" (*pitā mātā nivāsaḥ śaraṇam suhrit*); He is the internal controller of all (*antaryāmin*) who though seated in all things is yet not known to them (*Ya āimani tiṣṭhan yam ātmānaveda; yaḥ prithivyām tiṣṭhan yam prithivi naveda &c*).

As soon as the individual self becomes conscious of the existence of a perfect Divine being such as is described above, it finds no rest until it finds Him; because the impulse to seek Him is implanted in it by God Himself who is its Inspirer (*Prerayitri*), and when it finds Him it unconditionally surrenders itself unto Him. [*satyam param dhīmahi*]. If God is a necessity for man, He is so for the whole of his religious, moral and national needs, because man is by constitution rational and

moral (*chētana* and *karta*). From this necessity of his constitution it follows that there are deep spiritual laws which predetermine the character of God and impel man to make a ceaseless search after Him and attain Him as the goal; which attainment is called *sat sampatti* or the company of the *sat* (*i. e.* of God). Now the individual soul is personal; it is the self-conscious thing 'I' (*aham artha*); and for the satisfaction of its religious need, it requires a personal God. It does not in the least matter for the individual soul in what way it arrives at the idea of the Divine—whether from what Schliermacher calls the "feeling of absolute dependence", or from external experiences of nature or from internal conscience—the individual soul will never rest with that idea of the Divine which is a mere figment of the intellect; it always personalises that idea. As a correlative of its I it always seeks a Thou, as the teaching given to Śvetaketu amply explains: "That is existence, that is the Self, that thou art, O Śvetaketu" (*tat satyam sa ātma tat tvam asi Sveta keto*). Again, the individual soul being a *chetana* (or thinking principle), its characteristic attribute is knowledge, and this knowledge is *vibhu* (infinite) after the soul attains salvation; but it is potentially infinite in the condition of bondage here, and that is so is seen day after day in the increased capacity to know God. This increased capacity is best seen in passing from lower truths to higher truths as exemplified from the changes in the images chosen to represent God. It is well known that nature-worship, consisting of the worship of the sun, &c, was fixed upon by the early Indo-Aryans, since they thought God was manifested as the one existence *Sat* or *Brahman* in those great objects of nature; then, not being satisfied with these objects, they made artificial images, huge monoliths, small beautifully

carved images, to satisfy their ever changing ideas of God so as to keep pace with the progress of their thought. There arose Pantheons, which were republics or monarchies of gods. Then came philosophical theories of the cosmos with their uncreated principles as the ultimate principle of all existence, as for instance the world-substance of Spinoza, the impersonal Reason of Hegel, &c. It has been already stated above that God is born of self-sacrifice and is bliss and is the father of all creatures through infinite love. One of the relations in which God stands to man is as a *Jneya* or knowable object. As the individual soul is *Jna* (knower) he wants an object to know. If He is Spencer's unknowable, then there is no God. But the scripture says He is knowable in that He reveals Himself to His devotees: "Whomsoever He chooses, to him He reveals His own true Form" (*tas-yaisha ātmā vivṛiṇṇute tanūm svām*). He also reveals Himself through His incarnations (*tadātmānam sriṇāmyaham*).

All the above receives considerable support from the *Bhāgavata-Purāna* (X. 2, 25) also. God is *satya-para*, different from what are ordinarily known as *satya* or existences, which are gods and men, &c. Why? Because He is *Satya-vrata*, that is to say, He is true to His word. And How is He true to His word? By reason of the *prakṛiti* (material nature), the *purusha* (individual soul) and Time forming His body, or subordinate instruments. The idea is this, that, in as much as He is the Supreme Self of the whole world, He controls it entirely, and there is therefore nothing in it which can resist His will. Because he is true to his word, therefore He is *satya-yoni*, the cause, of the really existing world which is made of intelligent souls and non-intelligent matter. Before creating the world God performed *tapas*; in

other words, He put forth an extraordinary effort of thinking and willing to the effect: 'I desire to create the worlds', and true to this He created among others the world in which we live. He is *satye nihitam*, He presides over the unchangeable (*satya*) Highest Heaven. He is the truth of truths (*satyasya satya*); the truths are the real existences known as individual souls, which now and then undergo contraction and expansion in regard to their knowledge. The meaning is, that the *Brahman*, who is established by means of the method of difference, is both in essence and qualities the Highest existence, and there is no individual self or any thing else which is higher than Him. The Supreme *Brahman* never undergoes any modification of His knowledge just as the individual soul does. He is distinct from all else, also because the sun and moon are His 'eyes' (*Ritasatya netram*), He controls both of them and regulates in time the good and bad conduct of men; and He is ever *satyātmaka*, free from modification.

The reality of God being thus explained, the reality of the world physical and moral is explained in the next passage thus:—The body represented as a tree has a supernatural basis the Supreme *Brahman*; two fruits known as pain and pleasure are produced out of that tree; the three qualities of *sattva*, goodness, *Rajas*, passion and *tamas*, darkness are the roots of that tree; the tree contains four kinds of taste which are the well known four objects of human pursuit, namely, *dharma*, (duty), *artha* (wealth), *kāma* (love) and *moksha* (salvation); that tree has five roots upside down, namely, the five rudimentary elements of sound, sight, touch, taste and smell; it has six infirmities which are sorrow & ignorance, old age and death, hunger and thirst; it has

seven vestures: the marrow of the flesh, flesh, blood, fat, the marrow of the bones, the bones, semen virile; it has eight branches: two hands, two feet, the head, neck, chest and abdomen; it has nine openings: the two eyes, the two ears, the two nostrils, the mouth and the two lower organs of evacuation; and it has ten leaves in the form of vital airs; two birds, the Supreme Self and the Individual Self, sit upon it; such is the body, the tree of life which has continuity of a kind. God is the only cause of this really existing world (*sat*); He is its saviour; for the salvation of mankind He incarnates Himself often and often. &c.

The above extracts will sufficiently show that *Vedic* or *Vedāntic* religion can fairly claim to be a synthesis of all forms of religion. Western Pantheism affirms that God is absolutely immanent in the world; Natural religion—Deism—speaks of God's absolute transcendence over the world. But *vedāntism* declares that God is *Paramātman*, the immanent principle, and *Param Brahman*, the transcendent principle. Polytheism inculcates on its bright side the principle of unity in variety (*Ekam Sat Viprā Bahudha Vadanti*). That is to say, that though God is one He yet has an infinite number of manifestations; and this truth *vedāntism* incorporates into the idea of God as the internal controller and life-giver of all things. Even *Jainism* (agnosticism) which says that God's absoluteness and infinity are beyond all comprehension has a place in the *vedāntic* system according to which God is not reached by 'hearing', thinking and steady meditation (*nāyamātma pravachanena labhyo namedhayā nabahunāsrutena*). Positivists (*Chārvakas*) worship 'Humanity' as God; but *Vedāntism* takes note of this when it speaks of God's favours to mankind at the time of His incarnations among them; and the worship

and meditation of God is enjoined in the Vedantic aphorism: "The Jābālas worship the Lord as the self, &c". God being a self-revealing Being is in communion with man; there is every hope of His coming to aid those of His creatures who absolutely place their trust in Him. This is conditional optimism. But there is no hope for those who being immersed in worldly pleasures take no thought of Him, and this is conditional pessimism. Man is the correlative of God, and both are *chetana* (intelligent); man's mind is infinite and gets an apprehension of the Infinite when the quality of *sattva* or goodness is predominant.

We have thus briefly indicated the *vedāntic* world-view and we hope to be able to continue the same sometime hereafter.

THE TEN AVATĀRAS

The avatāras of Vishnu are popularly believed to be ten, though the ten are not enumerated alike. The earliest enumeration of the *ten* avatāras I have been able to discover is that by Periyālvār in the 99th stanza of the 4th of his Tirumoli, where he names the ten avatāras as the Fish, the Tortoise, the Boar, the Lion, the Dwarf, the three Rāmas, Krishna and Kalki. This is the usual enumeration among the Śrivaishnavas of Southern India; but the Madhvas as well as all people of North India make out the ninth incarnation to be that of Buddha; they plead that the Krishna-incarnation is a perfect incarnation and so ought to be excluded from the ten avatāras, which are all imperfect manifestations of Vishnu. This argument is against the statement of the *Vishnu Purāṇam*, which says that a white hair and a black hair from Nārāyaṇa's beard were born in this world of men as Balarāma and Krishna respectively.

The earliest reference to the ten avatāras in Sanskrit Literature, whose date, we can be sure of is found in Jayadeva's *gita govindam* where the ninth avatāra is Buddha. The *Kalki purāṇam*, which though not a very early work is certainly anterior to the *gita govindam* describes the ten avatāras in a similar style. The *Matya Purāṇam* (xlvi. 247-264) speaks of ten avatāras, but makes out the list as follow's—the Boar, the Man-lion and the Dwarf as the three divine (divja) and Dattātreya, Mādhāba, Parasurama, Rāma, Vyāsa, Buddha (the son of Devaki) and Kalki as the seven human ones. Besides these a preliminary manifestation of Vishnu as Dharma

is mentioned. I have not found any other list of ten Avatāras in early Sanskrit works.

The Bhāgavata (I-iii) speaks of the 22 incarnations of Vishnu and they are (1) a Brahmana, (2) Boar, (3) Narada (4) Nara and Nārāyaṇa (5) Kapila, (6) Dattātreya, (7) Jajna, (8) Rishaba, son of Merudevi, (9) Prithu, (10) Fish, (11) Tortoise (12) Dhanvantari, (13) Mohini, (14) Man-lion, (15) Dwarf, (16) Parasurāma, (17) Vyāsa, (18) Naradeva, (19) Rāma, (20) Krishna, (21) Buddha, (22) Kalki. It will be noticed that the twenty two includes the usual ten, though not in the order in which they are usually enumerated and as the list extends to twenty-two, both Krishna and Buddha can find a place in it. The *Vishnu Purāṇam* does not give a list of the Avatāras but from various references throughout the books, the following lists may be made out, a set of four for the four yugas, Kapila, Chakravarti, Vyāsa and Kalki, and five out of the usual ten, the Boar, the Man-lion, Parasurāma, Balarāma, Krishna and Buddha; this last being an illusory form emitted from Vishnu's body. The Mahābharatam, which is an encyclopedia of all legends prevalent in India in the 3rd century B.C. and the ages previous mentions only the Dwarf, the Boar, the Man-lion, the Horse-head, and necessarily Krishna. The details of the story of each avatāra vary from book to book but I do not propose to enter into that subject here.

Going now to the Brāhmanas we find therein the roots of the legends of the Tortoise, the Boar, and the fish incarnations, *Śat-Brāh.* (vii-4, 3, 5) says that Prajāpati, in the form of a Tortoise created offspring, and (xiv. 1, 2, 11) says Emūsha, a Boar raised the earth up. The Taittiriya Āraṇyaka also speaks of a black Boar with a hundred arms raising the Earth; The story of the Fish-

incarnation is also found in the Śatapata Brāhmaṇa (1, 8, 1, 1) where it is said a Fish was saved by Manu and the Fish saved Manu in return during a great deluge. It is to be remarked that none of these are avatāras of Viṣṇu. The first is an Avatāra of Prajāpati and the other two of one in particular. In the time of the Brāhmaṇas, the idea of the God in charge of the maintenance of the universe coming frequent to the manifested world for helping it on had not been formed.

The famous mantra, 'idam Viṣṇur Vichakrame tredhā niddohē padam, samūdhram asya Pāṃsurē', Viṣṇu strode over this (earth); (he) planted (his) step in three places; (it) was enveloped in his dust, is usually believed to refer to the Dwarf-incarnation or at least to be the root of the legend. These three steps of Viṣṇu are referred to in other Rigs but besides this there is nothing in the Rig-Vedic conception of Viṣṇu from which the idea of any other Avatāra can be extracted. The identification of Viṣṇu with yajna is also frequently referred to in both the earlier and later Vedic literature, but the Avatāra as yajña is not sufficiently important to be dealt with here.

These facts point to the conclusion that the idea of Viṣṇu appearing in the world of men as an Avatāra was evolved later than the Vedic age. Viṣṇu's descent into our world is but an aspect of his functions as the Second Person of the Hindu Trinity. The conception of the Trimurti was definitely reached by the Hindus about the 3rd century B. C. when the Rāmāyaṇa and the Mahābhārata had reached their modern form. Then Viṣṇu who in the Vedic age was the highest and the last (uttama) of the many gods to whom offerings were made in the yajna, because, the Second Person of the Trinity, charged with the special function of the created world.

The Trimurti was also held to be a differentiation of the One Supreme God, and the Vaiṣṇavas held this Second Person to be identical with the Supreme whom they called Nārāyaṇa or Vāsudeva. The former name is more common in the Puranic literature and the latter in the Āgamas. Nārāyaṇa lives normally in the Ocean of Milk, which thinking Hindus take to represent proto-matter and does not ordinarily interfere with the laws of nature or the history of the world. He cannot be approached as an object of perception, wordly or spiritual. Even Brahmā approaches the shores of the sea of milk and seated there seeks Nārāyaṇa in the cave of his heart and by dint of meditation. • He sees not as an objective image but imaged in his own heart. A Being that can be seen even by the first of the Trimurti cannot perform an Avatāra, a descent into this world, without upsetting it. It is therefore understood by an Avatāra a descent of a ray of Him for a special purpose, which the usual course of nature cannot bring about.

The Theosophists believe that behind the story of the Avatāras was concealed by the ancients, their views of the evolution of man from aquarian ancestors. They think that the ancients taught the theory of Evolution by parable because their contemporaries were unfit to receive naked scientific truth. But we find that the theory of Avatāras—much more so the theory of the Ten Avatāras does not belong to the ancients but was worked out in comparatively recent times. The Avatāra- tales have also grown gradually, after a series of variations. They became fixed on account of the popularity of the *Bhāgavata Purāṇam* and the doctrine of Bhakti taught therein, which spread in modern India on account of the exertions of Rāmānuja and his successors.

But of all the Avatāras, that of Krishna appeals to the Hindu most; and of the deeds of Krishna, those of the boy Krishna never fail to win the heart of the average Hindu. This is because, after all, man can only grasp the human side even of a god's characters. The Perfect God, who is all white without a shadow to relieve the monotone is beyond human intellect and cannot gain sympathetic apprehension for humanity. Hence the Hindu's imagination loves to sport with Krishna and his head on the banks of the Jamna; in this heart he hears the soft music that stilled the beasts of Brindāvana and he then strives to reach the place of peace, whence he may look on the play of passion that constitutes life, as something outside himself, with which his real self has nothing to do.

P. T. SRINIVASA IYENGAR, M. A., L. T.

THE SOUL OF CHARACTER

I may take it for granted that there is a consensus of opinion that no individual can claim immunity from imperfections and as nations are composed of individuals, no nation, however advanced it may be, can confidently say that it is perfect in every respect. There are grades, indeed in the developments of nations and individuals; but these grades only show differences in the imperfections; no human being has claimed immunity from imperfections until now, or to put it more correctly, has been pronounced by competent judges to have reached perfection. A similar view has to be expressed in regard to nations also. While this is the similarity between individuals and nations, there is one important difference which should not be passed over. Individual advancement sometimes exceeds the average reached by a nation as a whole and often it is found that even in a savage community individuals can be picked out, who in humanity, godliness and morality, can be looked up to as object lessons to the most intellectual and learned men of even the most advanced nations. The existence of moral codes all over the world and the maintenance of law courts for the settlement of disputes bear eloquent testimony to man's imperfect nature. From an examination of the past history of humanity, it may be put down as an axiomatic truth, that human perfection is an ideal not to be reached within a thinkable future.

It generally happens that the testimony of a large number of people is not infallible as an evidence of the moral purity of an individual. A similar view holds good in regard to the moral elevation of a nation also. It may

have come within the experience of many that while the popular voice is unanimous in its verdict of an individual's character, while the popular applause would magnify him into a being far beyond the reach of the men of his age and country, the hero of the thousand voices is probably passing within himself through a course of self-torture and repentance in remembrance of a thousand follies and sins such as make him think very small of himself in his moments of self-examination. Similarly a nation that is able to show a glorious record of high moral elevation and refinement and that appears to shine brilliant in a halo of glory is found on a nearer approach to possess a large number of human weaknesses which failed to be noticed when viewed from at a distance. Even the great ones of the world are men who have been too conscious of their weakness and too often depressed with a harrowing sense of humiliation caused by a knowledge of their short-comings. They have often complained to God why He should not spare a small fraction of His infinite mercy to raise them up from the hopeless mire of sin and sorrow. This may be put down for self-humiliation, if not for self-condemnation. This is not really the case. While many of the average specimens of humanity are often lost in the happy day-dream of self-glorification, the chosen ones of God see their failings as well as they perceive a concrete object before them in the broad day-light and cry out in loud wailing tones before the Perfection of Goodness for their purification and elevation.

Self-examination therefore seems to make all the difference between a really great man and the average man of the world whose inspiring motives are money and fame. Men become saints, sages and martyrs by

cultivating the habit of self-examination, whereas the large majority of the human kind have neither the time nor the inclination for it. While the former are refining themselves and are being elevated, the latter are adding to their sins and are being dragged down by the accumulating weight of selfishness and sin. Being in the midst of a society where each individual knows nothing else but his self and the ways to advance selfish ends by means, whether fair or foul, and having to live in a world full of sensual fascinations, even the sage and the saint find it difficult to close their minds against the ever-surging waves of sinful attractions. They find themselves too weak to resist the temptation; human flesh is not strong enough to resist it; they therefore accuse themselves, condemn themselves and pray to a higher power to lend them a helping hand and hence the avowal of their blemishes in univocal language and their sorrows and wailings. What a contrast between such men and the man of the world who are worshippers of mammon and of the senses! The saint and the sage struggle against evil thoughts but the man of the world actually acts evil and is very often unconscious of it.

All complicated institutions of the world, educational and governmental, the one for enlightenment and the other for purposes of administration are concerned not with the sage or the saint, men of transcendental greatness but their purpose is to ameliorate the condition of the average men of the world and of men below the average. The handful of great men who have reached the advanced stages of human evolution are the accepted children of God with whom human institutions have nothing to do, their further advancement and spiritual welfare being in the hands of Him to whom they have entirely surrendered themselves. They are the men who in the fullness of

time, are to become the law-givers of the world, they are not beings to be affected by human laws.

We have seen already that a perfected man free from any the least imaginable stain or dross is an ideal looming in the distant future. The greatest ones of the world have advanced to that ideal or have nearly reached that ideal. They have become the best and the sweetest flowers and fruits of humanity. By studying the means and ways adopted by them those who are in lesser position may frame guiding lessons for their future progress. It is only in this way that real advancement becomes possible to individuals. No scholastic system with its innumerable subtleties and exact definitions, no lengthy treatises on the systems of moral or social laws, no platform-lecturing on theories concerning morality or religion has done even a tenth as much as a single living example of goodness and greatness has done for the elevation of man. For the purpose of this article it will therefore be profitable to study what has made the really great men the great men that they are, what motive power impelled them forward, what failings they had and how they overcame them and how they avoided the common failings which are found in the generality of men. Before doing that which we shall reserve to the latter part in the treatment of this subject we shall see how good many of the world's, institutions, ancient and modern, misdirected their efforts and energies and therefore failed to realise the results that those institutions were intended to produce. And if we do this we shall be sure of the ground we intend to tread on; we shall be able to avoid the rocks and shoals and sand banks that have wrecked thousands and millions of those that have gone before us.

The attempt to reach perfection by human intelligence alone is aptly illustrated by the Babelonian tower

attempted to be raised so as to connect heaven and the earth. The confusion of tongues by which the purpose intended to be accomplished was frustrated shows the impotency of human skill to overcome even difficulties of a minor nature in the course of a work which man's intelligence unhelpt has chalked out. In all the institutions that have failed if it was not the confusion of tongues, it was some weakness or difficulty akin to that that set at naught the persistent efforts of the races or the individuals concerned to achieve success.

The history of ancient civilisations present a brilliant record of glorious achievements in the earlier stages of their growth but in their later stages exhibit a harrowing tale of disintegration and ruin. The existing monuments of the ancient Egyptian civilization speak in eloquent language of a powerful and highly intellectual race whose culture served as models to other races that then existed or were yet to be born in realms unknown. The existing records present histories of kings who yielded to no monarch of modern history in wisdom, goodness or greatness. The catacombs of Egypt in which can be seen even at this distant date the very persons of the monarchs who held sway thousands of years ago and the information that can be gathered from the writings on the pyramids and from the literary works of ancient Greece bespeak a surpassing development on the part of the ancient Egyptians in art, and general culture. But now what do we see of the glory of this ancient civilization? Nothing is left of it but its mummies, its catacombs, its pyramids and its hieroglyphics. What should have been the cause of the decay?

Taking a leap from Egypt to Greece we find in the country a highly gifted race whose culture and refinement surpassed any that the world ever saw, except that they

be matched only by the culture and refinement of ancient India. Ancient Sparta developed a race of men who were fine specimens of humanity. The achievements of the warriors of ancient Greece were and are found to be fit themes for a thousand tales and songs. With all the boasted advancement of modern civilization and modern learning, ancient Greek models in art and literature are yet studied with admiration by modern men of refinement and culture. No man of modern culture can speak but with admiration of the schools of Plato and Aristotle. From what has been it may be stated almost to a certainty that ancient Greek institutions will continue to be explored, studied and imitated by untold generations to come. 'How is it that such a glorious civilization had its fall and all the splendid institutions have become things of the past? May the fall be due to the disunion among the different tribes of Greece by reason of their clashing interests? This is ordinarily put down by historians as the cause of their fall. The cause lies deeper than the mere historian can reach.

The sister land of Italy, though inferior only to her elder sister—Greece, in point of culture and refinement, surpassed her in political institutions and military glory. The poets, the philosophers, the orators and the artists of Rome would have brought renown and glory to any land. But Rome was born with a political instinct and a capacity for political organization. From the early days of the Roman Republic to the Halcan days of the Roman Empire it is one proud and wonderful story of scientific and well-organised organic growth which exhibited in itself all signs of permanency. In her days of youthful vigour Rome not only became the mistress of her elder sister but spread her wings far and wide over the whole world. Large portions of Europe and Asia came under

her sway and received the benefit of Roman institutions and Roman culture. Even the distant India came under the wave of Roman influence which has left indelible marks on the literature of India. Except in the spirit of modern political institution and the indirect influence she exerts through her literature, ancient Rome is practically dead to the world. Might it be that she crashed under stupendous weight of her growth? or might it be that the blending of races de-Romanised the Romans and dragged them down from the high moral and political standard to which they had raised themselves by the work of centuries? The one or the other is the cause assigned by modern Historians. But the cause lies elsewhere beyond the limits of the mere Historian's region.

A. PANCHAPACASA IYER, M. A., L. T.

(To be continued)

CHERISHING A SUPPLIANT.

[शरणागतरक्षा]

बेलाधनंजयरथादिषु वाचिकैः स्वै-

राधोषितामखिलजन्तुशरण्यतां ते ।

जानन्दशाननशतादधिकगमसोऽपि

पश्यामि दत्तमभयं स्वकृते त्वया मे ॥

"On the sea-shore, from the chariot of Arjuna and in other places, thou hast, aloft and in thy own words, proclaimed thyself protector of all the creatures that seek thy grace. Knowing this, I hold that, on thy behalf, thou hast vouchsafed to me thy protection, a hundredfold more sinful though I be than the ten-headed Ravana.' So does Sri Vedānta Desika, one of the greatest Vaishnavite Acharyas of Southern India, appeal for Lord Narayana's mercy and claim His protection from the afflictions of Samsāra. The reference is to the words¹ in which Lord Sri Krishna did, on the battle field of Kurukshetra, sum up his teachings to Arjuna,— words which form the quintessence of the nectar-like *Bhagavad-Gita*, and which were intended not only to serve as a soothing balm to the distressed mind of his direct disciple but also to proclaim in general, His readiness to forgive and protect all creatures that take refuge with Him. How much more consolation and assurance do we not, frail mortals, find in the utterance of Sri Rama who, on the occasion of his discussing with the monkey chiefs the question of admitting Vibeeashana, the great refugee into their fold, did, from the sea-shore, declare in

unmistakable terms,² "Of all the created beings, whosoever seeks my protection once, praying 'I am Thine and implore Thy grace', to him I promise safety; This is my firm vow." Amongst other arguments in favour of admitting Vibeeashana, he refers to an incident of by gone ages, (narrated also in Mahabharata Santiparva) in which, a pigeon is said to have shown hospitality, even at the sacrifice of his own life, to a fowler who sought his protection, and who was his enemy in as much as he had seized his wife (She-pigeon). No doubt, illustrations of this high virtue viz. protecting the refugee, abound in our Holy Scriptures. Yet, it is in the fitness of things that Rama should have chosen to refer to this. It brings out more clearly than other incidents, wherein lies the true value and excellence of this virtue which is enjoined on us by our Scriptures. An irrational bird, not conversant with Dharma and devoid of the power of judgment readily sacrificed his life to feed with his own flesh a guest that sought his roof,—not an ordinary guest, but one who had seized his wife and was therefore his worst foe! 'If such a creature should have realised the value of this Dharma, and cherished a suppliant foe, how can I', says Rama, 'refuse to protect Vibeeashana that prays for my help—I, born of the noble line of Ikshvaku kings, endowed with reason and conversant with Dharma Sastras? I have already extended my protection to him, be he Vibeeashana or my enemy Ravana himself.' This declaration of His readiness to extend His grace to all is the life-boat as it were with which we, living in the midst of afflictions and trials, competitions and struggle for existence in this work-a-day world, can cross the ocean of Samsāra and hope for salvation by sending forth fervent prayers to the Supreme Lord and throwing ourselves on His unbounded mercy and forgiveness towards his erring children. 'More things are wrought by prayer than this

¹ सकृदेव प्रपन्नस्य स्वासीति च याचते ।

अभये सर्वभूतेभ्यो दद्यान्मेतद्भूतं मम ॥

² सर्वभर्मान्परित्यज्य मामेकं शरणं ब्रज ।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

world dreams of," says Tennyson. Even so, sincere prayer and devotion are sure to lift us nearer and nearer to His golden feet and free us from the shackles of the cycle of births and deaths. The story of the illustrious dove that had the honour of being ranked by Sri Rama Himself, as the foremost amongst Sharanagatarakshakas, is given below, from which the reader may realise for himself the sublimity of self-sacrifice, sympathy for the sufferings of others, chastity, the influence of good actions and other virtues portrayed therein.

Ages ago, there lived a fowler in a dense forest, who led a most sinful life. Alike in form and in deed, he looked like Death himself incarnate. Friends, he had none; he was cast off by his relations and kinsmen on account of his wicked habits as all those should be, that delight in taking the lives of creatures. But nothing daunted, he persisted in his evil ways. Net in hand, he would roam about in the forest, catch and kill the birds and sell them. Thus a long time passed on without his realising the wickedness of his life, nay, he felt such a life most enjoyable. Once, when he was wandering in the forest, there arose a gloom all round, whirlwinds and tempests swept through, uprooting huge trees; the sky was overcast with clouds, thunders pealed and lightnings flashed forth. Torrents of rain fell and lo, in a moment all earth was one broad sheet of water! Unable to see his way, he wheeled round and round in the heart of the forest; overpowered he was by cold and fear, but found no resting place. "How can I get home, wading through the expanse of water, that obscures my path?" So saying and feeling sorely distressed at heart, he moved on, when he found a she-pigeon lying on the ground, shivering with cold and unable to fly with her wings wetted. Oh, the villainous heart! Himself over-whelmed with affliction, the wretch of a fowler did even then intend injury to others and, picking up the pigeon, shut her up in his cage! Proceeding, he beheld before him a huge

tree, looking like a cloud with its dark, dense foliage, a tree that afforded shade and shelter and fruits to myriads of birds and that seemed as if created, like the virtuous, for benevolent acts. And in a moment all became tranquil, the sky cleared and, thickly dotted with shining stars, shone even as a lake smiling with blossoming lilies. He looked about, noted the time and, knowing his home to be a great way off, resolved to stay under the tree that night. "Ye deities that abide in the tree, I implore your protection," so saying with folded hands, the fowler with his limbs benumbed with cold lay down on the leaves, resting the head on a stone and fell asleep.

On a branch of this tree, a pigeon had long been dwelling with kith and kin. His wife who had, early morning on that day, set out in quest of prey, did not return till after night fall and the husband feeling greatly uneasy over it, began to wail. What a terrible weather! Strong winds, rain, thunder and lightning, and biting cold! yet she has not returned home. May it be that she is safe! Children and grandchildren, relations and servants there are in the house; yet, with out my wife, it looks desolate like a wide void. And what is a house without the housewife? Nothing less terrible than a forest. Should she not return, I would sacrifice my life. Oh, the type of a chaste wife that she was! How she ministered to my comforts in all manner of ways. She would feel joyful in my happiness and miserable, in my distress. She would sleep after I slept and awake before I was up. Bathe or eat she would not before I had done. My anger she would appease and sorrows, she would dispel.

Lovely, virtuous and ever devoted to her husband, she was dearer to me than my very life! Blessed indeed is he that has such a wife. And wife is the best helpmate ordained by God, in weal and woe and the practice of virtue alike. Deprived of such a wife one may as well betake oneself to the forest and, unto him wilderness or house is the same. So bemoaned the pigeon and his wife, was all

the while hearing him from within the fowler cage. At finding her husband speak her praise, she felt extremely happy and thought herself to be a really blessed creature; for, she alone can be called a housewife, with whom the husband is pleased, and the wife that displeases him is burnt to ashes like a blossoming creeper in a forest conflagration. So thinking within herself, the she-pigeon looked up and addressed her spouse thus, 'Wishing well of you as I do, I should like to tell you something, by doing which you would achieve immense merit, and glory. Here below lies the fowler, almost dead with cold and hunger. He is come to your abode, seeking protection. Save him from death and take for yourself the glory of being the protector for your refugee. Oppressed with cold and hunger, he is in need of warmth and food. Pray, realise the value of Dharma, renounce all love of self and body and show all hospitable attention to your guest. You will, by so doing, attain to worlds of bliss; otherwise, a great sin will alight on you. Have no more anxiety about me. And for wife, you will have another that will procure you the means of sustenance.' These words, that were consistent with virtue and reason alike, the husband heard, felt overjoyed, and, resolving to show the fowler the rites of hospitality, spoke to him thus, 'Welcome to thee, holy sir. Please to tell me how best I may serve thee. Enough of thy anxiety. Thou mayest feel easy at heart as if in thy own house. Thou art my guest and refugee. And no one should deny hospitality to a guest, an enemy though he be, even as a tree does not withdraw its shade from the person that fells it. Hospitable reception of a guest is one of the five daily sacrificial acts enjoined on a householder. So, please tell me without reserve what thou needest now and I shall do it.' Hearing this, the killer of birds replied that he wanted relief from the benumbing cold. Thereupon, the pigeon gathered some dried leaves into a heap and, fetching a charcoal cinder from a smithy close by, threw it on the leaves and kindled a huge fire. The fowler warmed

his stiffened limbs and somewhat recovering his lost vigour, spoke to the pigeon, 'I am relieved of the distressing effects, of the biting chill. The pangs of hunger are unbearable. May I have something to eat?', to which, the pigeon replied, 'Alas' my deeds in previous births have cast me into the body of a bird! I find no food of any kind, with which you may appease your hunger. We live upon whatever is daily procured and are not in the habit of hoarding for the morrow.' So saying, the pigeon censured himself with his inability to feed the guest, felt sad and dispirited and fell to thinking as to how best he might acquit himself nobly in such a situation. A little while after, his face lighted up with a joyous smile and he said: 'Please tarry a little, sir and I shall satisfy your desire'. With these words, he increased the fire by throwing in more dried leaves and, with unbounded joy, prayed to the fowler 'Oft have I heard of the high meritoriousness of Athithipooja. It is only now that my life in this world is to bear fruit. Please accept what I give' Even as he said so, he came round the fire thrice and threw himself into the flame with all gladness. At this the fowler was taken aback; the knowledge of his wickedness suddenly dawned upon him with all its force till now pent up and he censured himself like anything, 'what a folly have I committed! None on earth can be so heinous a sinner as I am. Beneficence to others, I did not even dream of. My sole concern has been to feed myself fat upon the flesh of birds etc. The innocent bird to put an end to himself for my sake! Supreme benevolence, unique self-sacrifice! Whither shall I go and at whose feet shall I prostrate myself, so that the heap of sin I have gathered all these years might be washed away? How invaluable a lesson has the bird taught me! I shall, from this day forward, lead an austere life, starving my body by fasting and other observances, and endure heat and cold, hunger and thirst? So indulging in self-reproaches, he released the she-pigeon from the cage, threw down his net and other implements of cruelty and resolved upon observing the vow of 'Mahaprasthana' (wander.

ing away from home through the world till death). Thus set free, the she-pigeon, unable to bear the separation of her dead husband, wailed piteously and, like a true *Iativrata* that she was, jumped into the blazing fire. And lo! she was transformed into a celestial nymph. And beholding, to her great joy, her husband clad in divine garments and adored by many a high-souled being, she soon joined him and the happy pair ascended to heaven in a celestial car, surrounded by bliss and glory.

The fowler felt not a little astonished at finding the couple ascend in the aerial car, and, resolving all the more strongly to adhere to his vow and suldue pride and passion, penetrated into the interior of the forest. On his way he encountered many difficulties; Thorns and branches pricked and tore his body, hunger and thirst sorely oppressed him. Yet he pushed on until he came in sight of a huge conflagration. Overjoyed was he that his deliverance from evil was near at hand and, with a feeling of relief, leapt into it even as a calf would run to its mother. Burned to ashes and washed of his sins, he attained Siddhi and, like Indra surrounded by the denizens of Heaven, lived in the midst of great glory and heavenly bliss.

A. VARADACHARIAR B.A., L.T.

VEDIC LEARNING.

Vedic learning is becoming rarer now-a-days. All orthodox Hindus of the old School satisfy themselves with learning the Vedas by rote, with the result that the treasures which only a real knowledge of our sacred books can reveal entirely are denied to us and every one of us has to blink, the reciter as well as the hearer, not knowing what a particular passage actually means. For aught we know, it may be abuse or blessing or it may be auspicious or otherwise. This false method of learning threatens, if it should continue, the extinction of the literature itself. This danger does not appear to be fully realised by either the orthodox or the Modern Hindu. In illustration of this for to-days discussion I take an oft quoted passage from the Krishna Yajurveda.

श्रीहरीः ओम्

“सतमानं भवति सतायुः पुरुषश्चतेन्द्रिय
आयुष्येवेन्द्रियेप्रसितिहति” ॥

This is a passage that occurs in the 45th mantra of the 11th anuvāka of the 3rd Prapataka of the 2nd kanda of the Krishna Yajurveda. The very same passage occurs earlier in one place and later on in several places, with or without the word. “सतमानम्” This passage has a peculiar significance to the lay as well as to the orthodox reader and hearer. Every Brahmin who poses as having learnt the Krishna Yajurveda repeats this passage as indicated of a blessing to the person to whom it is addressed. Hence it behoves every one of us, orthodox or lay, learners or hearers, to know where and in what

connection or connections this passage occurs and what its actual import is. To the orthodox repeater the passage comes perhaps from hoary tradition as indicative of a blessing and so no student of the vedas pays any attention, or finds time to learn their meanings long as may be the time taken to learn by rote even one of the Vedas. The vedas as every body knows, are composed in a peculiar language, quaint old Sanskrit and even an ordinary student of Sanskrit well-versed in ordinary grammar and rhetoric, finds it difficult to understand them. Such being the case that tradition should play such an important part is no wonder. To the majority of the English knowing public of the present days and to those who are otherwise conversant with ordinary worldly affairs, Brahmin or non-Brahmin, a blessing from a Brahmin whether couched in old 'quaint Sanskrit as a vedic mantra, or in simple Sanskrit prose or in the vernacular, any of these has no meaning and much less efficacy for him. To the orthodox learner and hearer it is all full of meaning and efficacy. Under such peculiar circumstances it becomes all important to know what the actual meaning of the mantra is.

The mantra is used in connection with what is called "kundaleshti", a Sacrifice intended for the preliminary sanctification of the gold kundala i. e. (a round or oval gold ear ring) worn by orthodox people after the performance of certain sacrifices such as agnistoma, jyotishtoma prescribed in the vedas. The word शतमानम् means शतगुणाप्रमाणम्=equal to the weight of 100 Gunja, a red seed called in Tamil "Kunda mani". Also the learned commentator says that the mention of the word "Gunja" indicates the form or shape of the kundala that the sacrificer has to use, "गुणाफलाकार कणवेष्टः". The same learned commentator says that the sacrificer who wishes

to live a hundred years may or shall use as much weight of gold, the standard for the kundala or unity being Gunja, as the number of years he has yet to complete the one hundred years of life indicated in this mantra. The kundala is enjoined to be made of gold of the above weight and then placed in a wooden Vessel containing melted ghee or clarified butter, and the offerings are offered to the sacred fire with this Ghee. The kundala is then heated or exposed to heat in a Darvi or Sruva a special vessel, usually improvised of a leaf and is then brought and placed on the right side of the sacrificial fire. Having done this, the master of the sacrifice is looked at. The sacrificer then drinks the droppings of Ghee from the kundala, or drinks the ghee that sticks to the kundala. Because the word 'शत', hundred, occurs in the passage in connection with the weight of the kundala, it is (inferred) that the sacrificing master has a hundred years of life. The learned commentator says that since the weight of the kundala is determined by the balance of years of life that one has to attain to make up the hundred, it is intended for ones own prosperity as the next passage indicates. शतवर्ष इशवार्यः पुरुषः आयुषि इन्द्रिये च प्रतिष्ठितो भवति ॥ Life is also established or makes itself visible in the senses. As already stated to the passage occurs in various other places in the mantra portion and the same meaning has been given to it.

Again, this very same passage occurs in the Brahmanas also. How the idea of human life and establishing or exhibiting itself in or through the senses is further explained therein. The word mana=मान is better explained here. It is equivalent to 1/20th part of a pana. = पण. Here, the passage occurs in connection with the weight of gold that has to be placed in the skin of a deer used as a shoe or receptacle

for the right foot of the sacrificer who is descending from the yupaṣṭambha. The master of the sacrifice is passing through the formality of an ascent to Heaven by ascending the यूपस्तम्भ (yupaṣṭambha). The commentator says that the longevity of a man is one hundred years. The same learned commentator also says that out of the ten sensory organs like the eye etc, each organ having ten arteries with different functions the idea conveyed in शतेन्द्रिय is fulfilled.

It is clear from these passages that the idea conveyed in these mantras is though not exactly couched in the shape of a blessing, inferentially intended to be a blessing, as in both cases viz. in the mantra and Brāhmaṇa portions, the master of the sacrifice utters the passage for his own benefit and prosperity. The place or places where the passages occur have no bearing upon this blessing aspect of the question.

M. B. VARADA AIYENGAR B.A., B.L.

THE FUNDAMENTAL BELIEFS

Of

Brahmanism, Buddhism and Christianity.

1. Moksha Shastra or the science of emancipation or salvation is divided into three kinds, viz, Karma Yoga, Gnana Yoga and Bhakti Yoga. This three-fold division is found in Buddhistic works; and especially referred to by Buddha Gosha in his *visuddhi marga*. It is not unknown to the New Testament writers, for we read in the *Corinthians* Vol I, chapter XII Vs. 8. "To some is given by the spirit the word of wisdom, to another the word of knowledge by the same spirit, to another Faith by the same spirit."

2. To all these systems, the observance of the moral and ceremonial laws are necessary. These ten laws are by the Brahmins called the *Dasa Dharma*, the Buddhists call them the *Dasa Sila* and the Christians call them the *Ten Commandments*.

3. According to Brahmanism the cause of *samsara* or misery or sin is Avidya or Ignorance. The Buddhists believe the same doctrine. In Christianity we find a similar notion. We read in the *Ephesians* that we are alienated from God through Ignorance or vanity of our minds.

4. To dispel ignorance the Brahmins, Buddhists and Christians agree that we must renounce selfishness and the love of worldly objects.

5. The cause of Misery according to the Brahmins and Buddhists is Avidya, which according to the yoga philosophy is the taking of what is non-eternal, impure and painful to be eternal, pure and pleasurable. It is

the taking of the carnal things for spiritual or the loving of objects instead of the Spirit. In the New Testament there is a direct allusion to this yoga doctrine. We read in the *Colossians*, chapter II, "Why, as though living in the world, are ye subject to the Ordinances? Touch not, taste not and handle not, which all are to perish with the using after the commandment and doctrines of men, which things have indeed a show of wisdom in humility and neglecting the body." In the *Romans* we read that the cause of sin is *Phronema Sarkas* or love of the flesh. We are told that carnal mind is in enmity against God and cannot please God. *Phronema Sarkas* is in Sanskrit *Sarirabhimcna*.

6. The universality of the law of causation which plays a very important part in Brahminical and Buddhist writings is not opposed to the doctrine of Christianity.

7. The word which Sanskrit and Pali writers use to express rebirth by Karma is *Punarjanma*. As the writers of the New Testament use the word *Paliggenia* (or regeneration) which is a derivative of *Punarjanma*, we may easily presume that they meant and believed in regeneration or rebirth by karma.

8. Brahminism and Buddhism are opposed to blind faith or simple beliefs in dogmas. In the New Testament we read, "Prove all things and hold fast that which is good."

9. The Bhakti Yoga plays a very important part in the writings of Brahmins and Buddhists. In the New Testament 'Pistos'-Faith—which is a derivative of the Sanskrit word, Bhakti plays also the same important part.

10. The Yoga is defined to be the suppression or stopping of the constant changes of the mental state,

The phrase used by the New Testament writers to express the blissful state is that the Soul will find rest. Christ says, "take up my yoke, and you will find rest." It is simply a translation of the second sutra of the Yoga Philosophy.

11. The doctrines referred to in the Sermon on the Mount are all beautifully summed up in the yoga Philosophy; according to it the best way to obtain spiritual enlightenment is:—

1. To love happiness
2. To pity the miserable
3. To take pleasure in the practice of virtue.
4. To disregard vice.

12. The truths of Buddhism and Christianity are all found in the Sanskrit sacred writings. The following two couplets express beautifully the special doctrines copied by Buddhism and Christianity.

1. To abstain from sin, and to be constantly virtuous, to lead a good life and to be excellent in one's conduct is the surest way to obtain emancipation.
2. Let no one do another that which he will not like to be done to himself. This is a short definition of virtue, of duty which every one is bound to practise, though he may not practise other things.

13. India was not an unknown land to the early Christians. There was some sort of commerce between India and Palestine. According to Eusebius and other early Christian Church historians there were Christian Churches in India founded by St Bartholemew and St. Thomas at Calamine.

The word Calamine may be derived either from Cholanane or Kairomane or Triplicane near Madras. The Syrian Christians of India call their saint Marthoma. The Gospel of St Matthew is said to have been taken

from India to Alexandria by Pantainus and translated into Greek. The word Christ may be derived from either of the Sanskrit words *Chrishna* or *Sreshtha*. In the New Testaments *Christos* is translated "easy" in the phrase "My yoke is easy." As every one knows there is a good deal of resemblance between the lives of *Chrishna* and Christ.

14. In the New Testament the word gospel does not always mean the life of Christ. When used by Christ himself, the word gospel must mean something other than his own life. The Greek word which is translated "gospel" is "*maggelion*" and literally means "a good message". It exactly corresponds to the Sanskrit word "*agama*". The word in the Yoga Philosophy to express "universal" is *Sarvanabhumna* or that which belongs to all countries or kingdoms. Therefore the gospel of the kingdom which Christ preached is the universal moral laws. Again the phrase, "Gospel of the kingdom", exactly corresponds to the Sanskrit phrase "*Raja Vidya*," used in the Bhagavat Gita. Again the Greek word which is translated "angels" is "*aggelos*". This word exactly corresponds to the Sanskrit *Sma.-Agalos* or *Sugatos* or *Thathagalos* or Mahatmas or those that bring good news. It is thus clear that while Buddha preached the Four Noble Truths or *Chatur Vyuhās*, Christ preached the Gospel of the kingdom, or the universal moral laws or *yamas*.

From the diary of
S. T. KRISHNAMACHARYA.

THE STRUGGLE OF LIFE.

This expression has two significant terms—Struggle and Life. What is Life? The most terse definition of it would be in terms of negation *viz.*, what is not death. But what is death? Death in its ultimate analysis would be the condition of cessation from existence. Whether an event like this happens, nature, all about, can be called in as evidence to prove. That evidence furnishes the fact that what exists at any point of time and of space, does never cease to exist. What apparently seems to share what we are accustomed to call death, is simply a transformation, a change of mode or form. If there were death from the beginning of creation, that should have accumulated to an extent that we should by now see nothing but death in all its horror strewn all over; but this is not the case. Hence nature's evidence brings home the unalterable fact that there is no death that might be conceived as an annihilation of an existent substance. Therefore it stands to reason that there is life, life thrilling and pulsating at every point of time and space. Death is not cessation of life; on the other hand ever-living life is a disproof of death.

What then is struggle? It means a friction between two objects from a physical standpoint or from the moral standpoint, two living or sentient objects working in opposition to each other. Struggle of life, would thus mean a force evolved out of a living organism in opposition to or to counteract another similar force. What then does this duality in its broadest generalisation consist? It is the self and the not-self or the subjective and the objective, universes struggling together for some purpose. The objective or the non-self cons-

titutes the environment against which the self, life, or the subjective self, is in intimate contact and repeated impact,—the contacts and impacts eventuating in what in ordinary parlance we are accustomed to call : struggle.

One of these two things must happen in the struggle. Either the environment must suppress life or life overpower the environment, but before we can surmise as to which will finally win victory, we must premise that what is called the environment or the objective is an entity endowed with different qualities from those which must pertain to the subjective entity. The subjective among other things possesses what we know as *will* whereas no such self-initiative *will* may be predicated of the objective. Yet these two principles are known to be empirically in intimate union and by this union is put forth an energy which goes by the name of struggle. An analogy to this is this. During sleep the will has entirely ceased to be conscious of its environment. But this does not mean that body has suppressed the will, inasmuch as in the waking state, the will is seen to re-appear and assert itself. The law of conservation holds as science tells us, for all energy. So the energy called the struggle of life is ever transformed and never ceases. The ultimate result of this must be the complete subjection of the objective to the *will* of the subjective. As we know in experience that a man possessed, as is said, of an iron will, dominates his physical counterpart much more than a feeble willed individual. We might suppose the will thus to gain in strength in the course of the struggle of life, until it stands supremely sovereign,—the least obstructed by its companion, the non-will.

The Struggle may be said to cease, when the will works in entire harmony with eternal laws, to whatever regions of nature those laws may pertain. The eternal

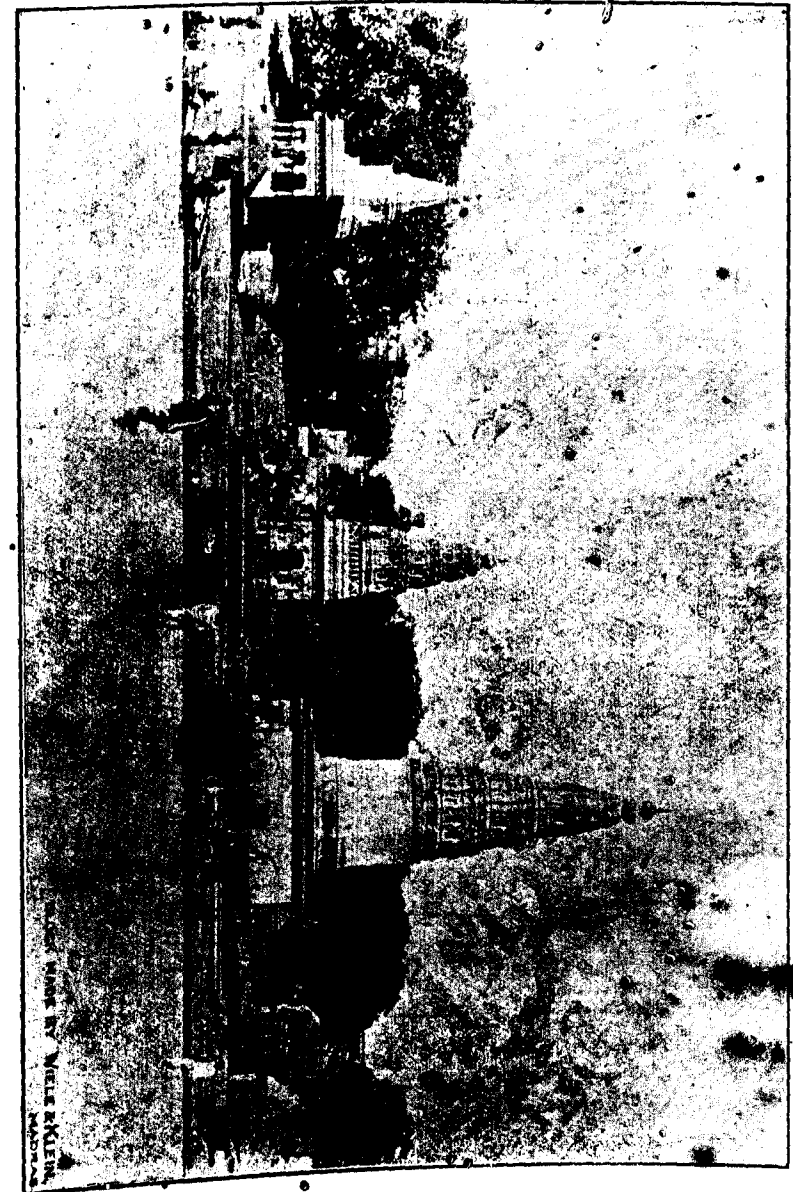
laws are impressed upon nature by an Intelligent Paramount Will, named God. To work in harmony with the laws of nature means working in entire conformity with divine mandates. These laws are those of the physical, the mental and the moral planes, realized by humanity by experience,—the fruit of struggle. The man who has succeeded in establishing such complete harmony has won complete victory in the struggle of life and in that complete victory finds the meaning and purpose of our experiences imported by the phrase, *Struggle of life*. The end of struggle is peace, the purpose of life is ultimate bliss. If pain is the means to peace, that is the justification or vindication of pain. If it is a law, viz., the dictum "end justifies the means", and if no peace can become an experience as such, without its opposite in contrast, then the meaning of pain, which is the experience in struggle, is evident; and I doubt if any conception of happiness is possible without an opposite contrast, by whatever name the latter may be denoted. Those who have become completely harmonized with nature ought to find in the struggle itself happiness and harmony is discoverable in the apparent discord. Struggle when construed as, and consummating in, service becomes the ideal of *moksha* or liberation, and that service is life spiritual, and everlasting also it is as long as no self stands entry into it again.

A. G. SVAMIN.

SRI KSHETRA PANDHARPUR

Sri Kshetra Pandharpur, a city in the Southern Mahratta country about 120 miles south east of Poona is one of the holiest shrines of India. It is situated on the banks of the Bhima one of the principal tributaries of the Krishna. The Bhima is at this place called the Chandra Bhaga. This city is the modern centre of *Nama Sankirtanam*, and all persons who believe that the only path to salvation in this age of Kali is the utterance of the name of the Lord consider it their duty to undertake a pilgrimage to this holy place once at least in their life. The presiding deity is Sri Krishna, who in the form in which he manifested himself here is known as *Vitthala* (popularly *Vitthoba*). Many derivations of the word are given of this name *Vitthala*. But I believe it means "the God who has taken his stand on the *Vit* (Sanskrit *Ishlika*) a brick" The God is also called *Panduranga*, the white coloured, from the fact that he came to Pandarpur accompanied by a large number of shepherd boys and cows, and was covered by the dust raised by their feet and in consequence his natural dark blue hue was changed to white. There are two principal festivals in the year, one in connection with the *Ashada Suddha Ekadesi* falling in the month of June or July, and the other in connection with the *Kartika Suddha Ekadesi* falling in the month of October or November. Pilgrims from all parts of India flock to these festivals, and in the days when no Railways existed (it is said) there used to assemble no less than nine lacs of pilgrims. Even in these days of disbelief, about two lacs of people visit Pandarpur on the occasion of these festivals. Many of them are under a vow to visit the place at least once

PANDHARPOOR AND THE RIVER BHEEMA.



a year, and some once every month. These regular pilgrims are called *Varaharis*. Unlike the case in Southern India, there is no kind of pomp or show on the occasion of these festivals. Three things are considered essential:—

(1) Bathing in the Chandra Bhaga, (2) *Dharsan* of the Lord *Vitthal*, and (3) Proclaiming the glory and the name of the Lord and listening to the same; and the pilgrims care for nothing else. They throng to the bathing ghat and the temple and pour out their innermost souls in singing the names and glories of the Lord. At all times and at all places you hear the names of the Lord and his Bhaktas proclaimed by large crowds. In fact throughout the year the same thing takes place in this city, although on ordinary days the number of pilgrims is not so great.

The presiding saint of the place is one Pundarika, to bless whom Lord Vitthala manifested himself. Shortly told his story is this. A brahmin of a good family and large wealth, he was, while young, of disolute habits. Finding it impossible to endure ill-treatment at his hands, his parents deserted their home secretly for Benares. He and his wife started after them, and caught hold of them, and went along with them to Benares. He made them carry all the baggage, while he and his wife rode in horses. Very near the end of their journey, the party lost their way in the forest, and stayed for a night in the hermitage of a Rishi named Kukkuta. Kukkuta though living quite close to Benares had never gone to Benares and did not care for the virtue to be acquired by bathing in the Ganges. His whole time was taken up by attending to the wants of his aged parents whom he considered his God. Coming in contact with this great saint, Pundarika felt ashamed at his unnatural conduct and became his disciple. Pundarika

thenceforward resolved to worship his parents. Without finishing the pilgrimage to Benares, he returned to his native place, Pandharpur, and devoted himself entirely to the service of his aged parents. Sri Krishna was much pleased. He came from Vaikunta with all his shepherd boys to see this great devotee. Pundarika was then busy attending to his father, who was then bathing. Pundarika told Sri Krishna to wait, and in order that His feet may not be wetted Pundarika threw towards Sri Krishna a brick and told him to stand thereon. Sri Krishna waited for hours outside Pundarika's house standing on the brick, his hands tucked to his waist, and gazed in wonder and admiration of Pundarika's filial love, which led to utter disregard of God himself. After Pundarika's father had taken meals and gone to sleep, Pundarika came out and embraced the Lord, and prayed that He may stand there for ever to embrace and bless those that may come to His feet in this sinful world; and the Lord stands on the brick in that city even to day, to bless the outcaste the sinful and the ignorant. There have been innumerable devotees of this shrine, the foremost of them being Nivriti Nath, Gnan Dev, Sopand Dev, Mukta Bai, Nam Dev, Jana Bai, Ekanath, and Tuka Ram.

T. P. KOTHANDARAMA AIYER B.A., B.L.

॥ श्रीगुरुभ्योनमः ॥

DISCRIMINATIVE REFLECTION.

1. “अविद्यायां बहुधा वर्तमाना वयं कृतार्था इत्यभिमन्यन्ति बालाः ॥” मुंडक. उप. 1. 2. 9.

“They are children, enveloped by Nescience in various ways, who think ‘We are blessed (have achieved) the object of life.’”

2. “यो वा एतदक्षरं गार्ग्यविदित्वास्माहोकाग्रंति स कृपणः ॥” बृ. उप. III. 8, 10.

“Whoever, not realising this indistructible, O Gargi, departs from this world, he is, indeed, pitiable.”

2. कोऽहं कथमिदं जाते को वा कर्तास्य विद्यते ॥ उपादाने किमस्तीहियेवंरूपा विचारणा ॥”

अपरोक्षानुभूति of Sri Sankaracharya.

“Who am I? How did this (universe) come into existence? Who is its creator? And what is its material cause? Reflection of this nature is *Discrimination*.”

The essential nature of the difference that separates man from lower beings is still an unsettled problem in comparative psychology and sociology. Some think that man's superiority over animals consists in the fact that one is capable of reflection while the other is not. Others credit animals with the possession of the power of reasoning and deny the exclusive privilege of man to possess it. At any rate, it is certain, that the power of reflection possessed by animals is inferior, in quantity and quality, to that of

648

The Brahnavadin

man. Animals are, generally, slaves of nature, incapable of the free use of Reflection. They are तामसिक 'steeped in inertia of spirit,' to use the well known handy word. On the other hand, 'Nature is for man, not man for Nature,' proclaimed the sage Kapila in 1000 B.C., at the latest. Man differs from man in the possession of this power of reasoning as well as in the capacity to use it, considered both qualitatively and quantitatively.

2. But, in fact, many a man exhibits not even the slightest marks of distinction from animals and, not infrequently, acts really like an animal. We are as much slaves to nature as animals, so far as our ordinary mode of existence goes at least. We eat, drink, move about in society and are ever busily engaged in the gratification of our senses, passions and desires. The ordinary man, immersed in worldliness, ignorance, and the happiness of the senses which is evidently ignoble, impermanent and unsatisfying to the reflective man, rarely shows a line of activity meant to bring about any high aims of life. Such Tāmasic persons are, indeed, animals. They learn little from past experiences, do not attain the state of Self-consciousness, but tread their narrow path of life, a prey to all external and internal influences. They pass their short span of life, careless of their future existence, thoughtless of one's origin and end, and the deep hidden significance of life, altogether insensible of the dangers of the situation in which they find themselves cast. This type of man is termed the Tāmasic in Hindu Philosophy and Religion. The Indian Philosopher denies the application of the name 'man' to them.

3. There is another class however, who may be called the second class of human beings. These are above the level of animals and have realised their unhappy situation in life but have not been able to place themselves on the Right path of happiness. They restlessly and violently manifest energy, like a child moving its limbs

in all directions, to become free and to somehow get rid of ignorance. They manifest all sorts of activity, unfortunately, in the wrong direction all the time, and seek to have the desired rest, but find none. These are the राजसिक minds exhibiting great activity and energetic spirit, but energy spent in vain. They have not found the proper means of deliverance but they cannot live a life of ignorance, unhappiness, and bondage. Restlessness, ceaseless activity, and an extensive but improper use of reasoning characterise this second type of mind.

4. The observing person can distinguish a 3rd type of mind. Those who possess this kind of mind are the मिश्रसत्त्वा or सुसुख 'the seekers after salvation'. They have found by experience and reasoning based upon one's own and other's experience, that no kind of knowledge or course of activity which is not the product of suprahuman perception or experience, to limit the use of the word human, is at all satisfactory. Having tried, in actual personal experience or the realm of free reasoning, all possible ways of arriving at Truth, the सुसुख, in his extremely miserable plight of mind, becomes a child, realises man's littleness and bondage that cannot be torn asunder except through the grace of the Merciful Lord in the form of a human being, and seeks refuge in such a superhuman गुरु the dispeller of ignorance'. It must be noted, that all the prophets, that the world has ever produced, primarily have appealed to this 3rd class of noble minds. They are intensely active in mind, only their active energy is collected, not scattered as in the case of the 2nd class. These are also called the देवाः or देवप्रकृति संभवा : 'born of divine nature' in the Bhagavadgita and the scriptures of the Hindu.

5. The first two quotations given at the commencement of my essay apply to all the three types. The observation in the first quotation, however, is directed against the first and second class persons. The second one applies to each of the three types.

6. There is yet another class of persons, the best of men or superhuman beings, if you wish to call them. These are the blessed few, the great prophets of the world, who have attained salvation in this very life and roam about the world as जीवन्मुक्ता: 'the Livingfree', giving light and happiness to the hearts of the third class of persons. They need no religion or further knowledge. They are in the truly absolute sphere. Religion, morality, and knowledge, are all means and not the ultimate ends in themselves. A verse of Sankara is not out of place here.

“अविज्ञाते परंतस्ये शास्त्रधीतिस्तु निष्फला ॥

विज्ञातेऽपि परंतस्ये शास्त्रधीतिस्तु निष्फला ॥”

“If the Supreme truth be not realised (in this life) the study of science (scriptures are meant here) is fruitless. If the Supreme Truth is realised, too the study of science is fruitless”. How significant is the thought. Sankara is here speaking about the aim of learning and knowledge. Again, note what Sankara remarks about the high proficiency in book-learned skill and mere intellectual development of the second type of persons.

वार्गवैखरी शब्दसरी शास्त्रव्याख्यानकाशलं वैदुष्यं विदुषां तद्वत् भुक्तये नतु मुक्तये ” “The grandeur of dignified speech, the elegant flow of words, the skill in expounding sciences (scriptures) and likewise the knowledge possessed by the scriptures also learned, serve for material glory and earthly happiness, but, not for freedom”. Here, Sankara intends to convey the idea that intellectual development of every kind and spiritual growth, are not invariable concomitants. Swamy Vivekananda, who needs not 'great' to be prefixed to his name, truly observes, in the course of one of his lectures 'A person may be a giant in intellect, but a child in Religion'. The authors of the quotations given at the beginning are such prophets of the fourth class. They are otherwise known as the शुद्धसत्त्वः, 'the pure-minded', or ब्रह्मनिष्ठाः, 'grounded in God absolute? Compare वेदांतविज्ञानमुनिश्रितार्थः सन्न्यासयोगाद्यतयः

शुद्धसत्त्वश्च etc.” Of also, the saying of Jesus “Blessed are the pure in heart, for they shall see God”. Their experience of eternal rest or perfect Freedom and inutterable bliss is only a matter of pure inference to us in the low valleys of ignorance. Our estimate of their mode of life and state of mind, is only relative, since it is impossible to get beyond our actual individual experience of life in any case of valuation. How significant, impressive and true is the thought of the quotations! A right understanding of their significance cannot fail to make us realise the respective places we occupy in the scale of spiritual development

7. Yoga-philosophy classifies men into five types मूढ 1 'dull', 2 क्षिप्त scattered' 3. विक्षिप्त 'partly scattered' and partly concentrated 4 एकाग्र 'one-pointed' and 5 निरोध 'controlled and fixed'. These names are given in terms of mental energy. The yogins hold, naturally, that the first three types of mind are unfit for योग 'meditation'. The correspondence of this classification of types of mind with the Vedantic one that I have till now described, is as follows. The 1st type of Patanjali agrees with the 1st class of Vedantic; the 2nd, with the 2nd class; the 3rd and 4th, with the 3rd; and the 5th with the 4th. The 4th stage of yogic mind is the developed mind of the सुमुमुक्षु as that of Arjuna when he was about to receive the Gita.

8. There is hardly any use in trying to infuse spiritual principles into the 1st and 2nd type of minds. For, they are happy in their ignorance and if any one tries to disturb their sleep, they get provoked, upset, even in the performance of the ordinary duties of life, feel unhappy and do their best to seek revenge upon the disquieters of their peace. Not merely this, they fall, immediately into profound sleep, secure against further intrusion, by their usual obstinacy. To quote on this point, some authority, look at this stanza from the Gita III. 26. 'न बुद्धियेदं जनयेदज्ञानं कर्मसं- गिनां ॥ जोषयेत्सर्वकर्मार्थं विद्वान्मुक्तः समाचरन् ॥” “Let no wise

man unsettle the mind of ignorant people attached to action; but acting it in harmony with Me, let him render all action attractive." This is MRS., Annie Beasant's translation of the Verse. The thought of Sri Krishna is more lofty and wider in range, including all types of mind that are obstinately firm in their wrong convictions than is necessary for the application to our case. It is true, we do not know that we are wrong in such circumstances. But yet, how can we hold that our view alone is the correct one, when the actual experience of some others is to the contrary? Note the maxim 'where ignorance is Bliss, it is folly to be wise'; and the well-known line of the poet Bhartrihari 'न तु प्रतिनिविष्टमूर्खजनश्चिन्तयामासयेत् ।' 'None can please the mind of an obstinate fool.' In the opening lines of every treatise of Sankara we find, he is explicitly addressing the 3rd type of mind.

9. As regards the 2nd class, be they however proficient in whatever art or line of culture, their knowledge is not true knowledge, and their greatness, a shame upon the judgment of humanity itself. They expect to find happiness in the course of action they have chosen, of their own accord, to go by. They feel no need for seats in the kingdom of God nor are any reserved for them, there. They are sure that their line of activity is, at least, one of the many ways to attain salvation. They are better than the preceding class inasmuch as they are more active and experience a higher kind of life. The spiritual fathers of India call these two types of mind, the unreflective or Indiscriminate. They even go a step further, and, from their lofty platform, declare that the word 'man' is a mis-application in their case or wish to distinguish themselves as the super-human beings. The first class is the highest, perhaps, in its denotation. They are rightly designated, by the Hindu Philosophers, the प्राकृतजनः 'The Naturals'.

10. My chief concern is with the 3rd class of Truth-Seekers. These individuals vary, according to their respective

stages of spiritual evolution. The difference is one of degree, not of kind. Think, for instance, of the Bhagavadgita and Arjuna, who was the primary recipient of the immortal song and the foremost of this type of persons. All of us follow his footsteps. We have not, all, developed our spiritual character yet, to attain to his state of mind. Again, the very fact that, men of recognised spiritual and intellectual eminence, known to possess considerable breadth of sympathy for the ignorant mass, expound the same textual line of scriptures, in manifold and widely divergent ways, amply goes to prove that the expositors, evidently differ, in the degree of development of their respective spiritual experience.

11. Early or late in life, the glories of creation, the wonderful mechanism of organic beings, the mysterious nature of the internal and external experience of man, fill the observing mind of the 3rd class with wonder. This wonder is a powerful impetus to wholesome reflection. Some exhibit less, and some, greater quantity of this wonder. Some turn sceptics, others go mad. Wonder is, truly, the root of real knowledge or philosophy. It is the beginning as well as the end of our existence. Compare the experience of a realised sage, recorded in the Taittiriya Upanishad III. 10. 5. 'एतत्सामगायन्नास्ते हा ३ बुहा ३ बु हा ३ बु' "He (the Mukta) sits singing this song 'how strange, wonderful, marvellous, unspeakable, indeed (is my experience "etc). It is not every kind of wonder that leads to salvation.

12. I shall now proceed to describe the nature of wholesome reflection which is the sure guide to the realisation of the Supreme truth. The good mind ought to be intent on the nature of the description given, clear and brief, in the 3rd opening quotation from Sankara. We (3rd class) feel 'somehow bound' and are dissatisfied with our present mode of unhappy and narrow existence. Let us make clear to ourselves, then, at the outset, the problems that such reflection involves. No sane and reflective person can feel content with mystic answers to these

all-important problems. Direct is the highest and only proper criterion of truth and satisfaction. One's pain or pleasure is only an inference to another. An universal feeling of dissatisfaction with the present order of things or rather one's state of mind, and the experience of some want and imperfection in ourselves, are self evident to every one who comes within the pale of this class. Is this imperfection and bondage of every one of us a property or essential inseparable element in the nature of man or an accident? If the former view be the truth, then, there is no hope of salvation or perfection to any one, either below or above. And our aspirations are all erroneous and unreal. Experience contradicts this inference. Hence, we may be sure, that this imperfection and bondage of man cannot be an essential element in the constitution of human nature. What is acquired or accidental can always be got rid of, and is not lasting. Compare, on these points, some authoritative sayings. Goudapada, for instance, says in one of his Upanished Karika's 'प्रकृतेरन्यथाभावं न काश्चित्तुर्महति' 'No one can alter the essential nature of anything'. Sankara, in his Vivekachudamani says 'वृणमोचनकर्तारः पितुः संति सुतादयः ॥ बंधमोचनकर्ता तु स्वस्मादन्यो न कश्चन ॥' 'Sons etc, can discharge the debts incurred by a father? But no one can get rid of one's bondage, (of life and death) save oneself? Also 'मस्तकन्यरतमारादेस्तापमन्यैर्निवार्यये ॥ वधादिकृतदुःखं तु मित्रास्वेन । न केनचित् ॥' 'The pain of a load etc. placed on one's head is removed by others. But the unhappiness due to hunger, thirst etc., can be removed by none but oneself'.

Every seeker after salvation should constantly reflect by putting before himself the great problems of life, and attempt to solve them himself, without prejudice and in a true Philosophic spirit. I shall try in another essay to deduce from our experience, by constant reflection in the manner described above what the problems of life are, how they are connected, and whether by ourselves

we are able to solve the mystery of life. A person is better in proportion to the richness of the ideas he has and the use he makes of the small store of human knowledge and reasoning to attempt a solution of the problems raised. The Hindu mind discards theoretical Philosophy no less than a mystic answer or an unphilosophic Religion. The Hindu is in one sense an out and out sceptic. He is not satisfied till the limit is reached in his thought. He tests any knowledge or religion by individual practical experience.

In conclusion let me recapitulate the problems we have to solve. What is the meaning of life. Who am I? Is the external world eternally real or not? What is the ideal of man? What is the origin and end of the existence of the individual and the universe of which he is a part? What is the ultimate cause of bondage? What is the true nature of bondage? Are there in reality many selves or is one self functioning differently in different bodies? What is the absolute nature of truth? What are the sources of right knowledge? And finally which of our experiences is real and essentially true? I here leave my readers to reflect calmly on these problems, and propose to meet again, if possible, to talk upon one of these root riddles of life, for the reason stated in the opening quotations of this essay. Especially remember the saying of Jesus 'What does it, avail a man to gain the whole world and lose his own soul'.

N. S. RAMASWAMY IYER,

Vedanta Work

THE SANKARA MUTT, BANGALORE.

The Indian Sanskrit Institute founded by His Holiness the Jagad Guru of Sringeri is located in a magnificent structure built entirely of stone and in the Chalukyan style of architecture. The Institute is situated in what is known as the Sankarpur Extension. It has a fine quadrangle in front which is approached by a flight of steps and is 10 feet above the level of the road. The site on which the Institute stands is 26 acres in extent. On the northern side of the quadrangle is a pretty shrine also in the Chalukyan style—built of granite—dedicated to Sri Adi Sankara. The front hall whose dimensions are 100 by 50 feet, has a corridor on the four sides. The western portion of the corridor on the first floor is 50 feet by 25 feet in size and is intended for a Library. Behind the central hall are three sets of open courts with rooms on the four sides with passages from one court to the other. The Institute buildings and the shrine have been built from the collections made by His Holiness during the recent tour. The site and the buildings are estimated to cost about Rs. 2 lakhs. In the Institute compound quarters have been built for scholars engaged in advanced studies and also for the professors with up-to-date sanitary and drainage arrangements. Eight scholars and one professor are living in these quarters with their families. Two more houses have since been built with money gifted to the Institute and will soon be occupied.

We learn from our sacred books that the Almighty and the Omniscient Lord, with a view to secure the

well-being and happiness of the animate and inanimate world which He brought into existence at the beginning of creation produced Marichi and other Prajapatis on the one hand, and Sanaka and other Kumars on the other, and taught them respectively the two paths of Dharma described in the Vedas, the Pravritti Marga and Nivritti Marga, the path of action and the path of knowledge—the one leading to temporal and ephemeral prosperity and the other to spiritual and eternal bliss. As time went on, these two paths of Dharma, which were being trodden for ages, came gradually to be neglected as men became more and more engrossed in their temporal concerns and thought less and less of their spiritual welfare, so that the real sense of the Vedas was lost and unrighteousness prevailed all over the land. The Lord has said: "Whenever, Oh Bharata, righteousness is on the decline and unrighteousness assumes predominance, I come forth Myself to protect the good, to punish the wicked and to establish the Dharma on a strong basis. Thus do I appear from age to age." In accordance with this, His gracious promise, the unborn and eternal Lord incarnated Himself as Sir Krishna in the House of Vasudeva and re-established Dharma on earth. Out of pure compassion He then proclaimed to mankind the knowledge of the two paths of Pravritti and Nivritti in his divine Song, the Bhagavad Gita, in the shape of the eighteen wonderful discourses addressed to Arjuna.

As the age of Kali advanced, virtue once more began to wane and vice in all its hideous forms began to spread all over the land entailing untold miseries upon man. It was at such a time that the divine Sir Sankara Bhagavad-padacharya made his appearance on the earth. While still quite a lad of nine years he entered the holy order of *Sanyasis* and by means of his profound learning,

self-abnegation and remarkable spiritual force, he secured the help and co-operation of almost all the Rulers of the land in overcoming the myriad obstacles that came in the way of his establishing the Dharma and in warding off the manifold dangers that threatened his very person. He vanquished in public discussions all those that pursued unrighteous faiths and won them over to the paths of righteousness. It was in this way that he established the religion of the Vedic Dharma once again in this land. And with the object of making adequate provision against similar lapses from the paths of Pravritti and Nivritti in the succeeding ages and facilitating the work of setting men on the right track whenever the need for it arose, and, with a view to obviating, as it were, the necessity and trouble of frequent incarnations by the Lord, he founded, in the North, East, South and West of India, four monastic institutions, four mighty seats of learning, each under one of his four leading disciples, Padmapada, Hastamalaka, Throtaka and Suresvara, enjoining on them the sacred duty of upholding the Dharma. So says history.

Subsequently several great teachers like Sri Ramanujacharya and Sri Madhvacharya incarnated on the earth and in their turn rendered equally valuable service to the noble cause of the propagation of the Vedic Dharma. Despite all such strenuous efforts and long enduring organizations to preserve and perpetuate the ancient Arya Dharma the continued inroads of the formidable enemy, Kali, resulted in the capture of every one of our redoubts of virtue. And, some seven hundred years ago, while our country was threatened with a terrible calamity, there appeared on the scene Sri Vidyanaraya Swami, one of the apostolic successors of Sri Sankara Bhagavadpada-charya in the monastic seat at Sringeri. Though he was as brilliant in learning and as remarkable in piety,

renunciation and spiritual power as the great Sankara himself, yet he felt that the times were such as required the help of the ruling sovereigns of the land to enable him to resuscitate the withering Arya Dharma. For this purpose he called forth, it is said, a shower of gold by his Yogic powers and built on the spot where the shower fell, the historic city of Vijayanagar and established in it the Royal House of Bukka. The Swami had conferred on himself, for the purpose of maintaining Dharma, the Royal insignia of the Palanquin, the *Kirita*, the *Chhatra* and the *Chamara* which, though interdicted to ordinary *Sanyasis*, he had to assume, as without them he saw that the rescue of our people from the clutches of Kali was impossible. He further received from King Bukka Jaghirs and lands to enable him to maintain the new institutions. After thus making an organised effort for re-establishing the Vedic Dharma on a sure and substantial foundation he gave to the world a series of the most authoritative works from his own pen, on the Vedic Dharma leading to prosperity in this world as well as to bliss eternal in the world to come. Nor was this all: he set himself to adjudicate upon all questions relating to Varna and Asrama, and, where-ever he found a falling off from the paths of virtue, he had the delinquents punished by the King; and, wherever he saw unswerving adherence to Dharma, he had the righteous rewarded. Such is the account we find in the existing records of the glorious work of this illustrious representative of Srimad Adi Sankara.

The Acharyas that followed Sri Vidyanaraya have kept up the tradition of that illustrious Guru in the way of assuming the emblems of Royalty and making periodical visits. It was not the Emperors of Vijayanagar alone that extended to us their helping hand. During the days of the Lingayat rulers of Kaladi or

Bednore and of the Mahomedan Sultaas of the South as well as of the Hindu Sovereigns of Maharashtra, the Gurus of the Sringeri Mutt have, as the records of the Mutt amply bear out, received the most marked courtesy and unfailing support in their work of up-holding the Dharma. The fullest measure of protection to their person and property was uniformly extended to them in all troublous times. On one occasion, it is said, some of the Sringeri Swamis had occasion to go to Nasik (Panchavati). There they were not only received by the Peshwas with exceptional marks of honour, but were actively helped by them to build and organise extensive Mutts. Two successive Acharyas were induced to make Nasik their residence. But, when their long absence from the State of Mysore came to the knowledge of Tippu Sultan, he made repeated requests to the then Guru Sri Sachidananda Bharati Swamy to return to Sringeri, and the illustrious Guru accordingly returned to Sringeri Mutt. To this day are to be seen at Nasik the two *Samadhis* of the Gurus that had settled there temporarily. The incident in regard to Tippu Sultan above referred to is quite enough to show you with what amount of consideration, kindness and generosity even the Mahomedan Rulers were treating the Sringeri Gurus.

Coming back to our own day, we have had to make two or three tours all over the country during the past twenty years. And our personal observation and experience in the various parts of the country have led us to think that Dharma could not have fallen lower amongst the people than it has done now and that as a consequence our people have been subjected to dire ills and misfortunes. It further became clear to us that, if these troubles were to be removed, they could be removed only by the re-establishment of the Dharmas which, as

you know, can be done only by the spread of spiritual knowledge.

Before undertaking such an important and difficult task, we felt it our duty to invoke the blessings of our great Guru Sri Sankara Bhagavadpadacharya at Kaladi where the Lord incarnated as Sri Sankara. We offered our worship and prayed for his blessings in the temple we had erected to his memory. Fortified by the conviction that the work we have undertaken has his blessings, we started on our mission without delay. Considering that Bangalore is the Capital of a Hindu State ruled by His Highness Sri Krishnaraja Wodeyar, a most benevolent ruler and a liberal patron not only of learning but of Dharma as well, and knowing that it is also the place where there is a great need for spiritual enlightenment, we resolved to start work in this centre and erected the spacious building in which we have assembled to-day. We propose to establish here a College under the name of "The Indian College of Advanced Sanskrit Learning" with a maximum of fifty scholars who have already had a general grounding in Logic or Grammar. The advanced courses will, for the present, be confined to the following four branches of Sanskrit learning, *viz.*, (1) Advaita Vedanta (2) Purva Mimamsa (3, Veda Bhashya and (4) Dharma Sastra.

It is our intention that the professors and scholars of the College should be properly accommodated with healthy surroundings and so paid as to enable them to devote their whole attention to the higher learning. Facilities also will be provided for them to attend to their religious rites and practices as laid down in the Sastras for the various Varnas and Asramas. We have it in our mind that these scholars, when well-qualified in the four branches of philosophy mentioned above, should

be sent to various parts of India to dispel the darkness of ignorance by spreading the light of spiritual knowledge amongst the people.

There is no doubt that a very large sum of money will be required to make this great enterprise a success. But instead of waiting for the necessary funds to be collected before a beginning was made, we have preferred to start the Institution, though for the present on a small scale and meet the charges from a portion of the income from the estate endowed to the Mutt by former kings. The application of a portion of the income from the Mutt estates to purposes of spiritual instruction will, we believe, be only in consonance with the objects with which the rulers bestowed the lands on the Mutt. When people see the good work being done by this Institution, there will be, we are sure, no difficulty in collecting the funds necessary for the bigger scheme. The work will, therefore, be soon begun on a small scale with some four students to study the Vedānta Philosophy, under a preceptor. The other three branches will be opened in the near future. Though it is necessary to encourage the study of the various Vedāṅgas also, this work will have to wait until the necessary funds have been collected. We feel sure that, if, with the blessings of our Holy Guru and the support of our noble Maharaja, this undertaking should prove a success, the Dharmas will have been restored and the people uplifted from their present low condition.

When we established the image of Sri Sankara in a small shrine built here about four years ago, Mr. V. P. Madhava Rao C. I. E., the then Dewan of the Mysore State, offered to build five houses near the shrine to be given in charity to deserving Brahmains. Now, when this gentleman came to know that our object was not only to

build a temple over the shrine of Sri Sankara, but also to establish a College for Sanskrit learning, he thought he should not lose the opportunity of participating to however small an extent, in this great scheme for doing good to the country, and he has not only placed the five houses but two more since built, at our entire disposal. We are thus in a position to begin work at once. It is decided to start the Vedāntic Branch of the College immediately, by accommodating the students in the houses presented by Mr. V. P. Madhava Rao.

What was till now only an idea in our mind has to-day been to some extent realized and has been publicly announced. There was, however, a feeling that, on this auspicious occasion, there would be something wanting in that our disciples of Southern India, who have contributed the largest portion of the money spent on the erection of these buildings may not be able to be present at the opening ceremony, but the presence here of some of their leading representatives from the Districts of Salem and Coimbatore has removed all misgivings on that score, and their presence here is a source of great satisfaction to us.

On 3rd May, 1911, being the anniversary of Sri Adi Sankara's birthday, 3 students of Vedānta and 4 of Purva Mimamsa with Professor Subrahmanya Sastryar were formally installed in the Agraharam houses presented by Mr. V. P. Madhava Rao, C.I.E. and in the presence of a large assembly consisting of the representatives of the several sections of the Hindu community they entered upon a course of studies in accordance with the scheme sketched by His Holiness the Jagad Guru.

On behalf of the Sringeri Mutt Brahmāsri Krishna Sastryar, Palace Dharma Adhikari, was present.

At the conclusion of the proceedings Sir P.N. Krishna Murti, K.C.I.E., expressed the gratitude of the Hindu

community for the inestimable service which the Jagad Guru had rendered to the Hindu Society as a whole in establishing an Institute for the advancement of higher Sanskrit learning in such an important centre as Bangalore. The Jagad Guru quite in keeping with the traditions of his Mutt and as a further proof of his own personal solicitude for the spiritual well-being of Hindus of all sects had at great personal inconvenience and trouble undertaken a prolonged tour in South India and with the bulk of the collections made built this splendid and imposing structure and from the income of his Jaghir, had made arrangements for maintaining the students engaged in advanced Sanskrit studies. An institution like this is calculated to do immense good in keeping alive the true spirit of Hinduism and in promoting the well-being of the Hindu races both in regard to their welfare in this existence and the life to come.

RAMAKRISHNA MISSION AND SERVICE OF MAN.

Blessed are we that we are given the privilege of working for Him, not of helping Him. Cut out this word "help" from your mind.....You worship. When you give a morsel of food to the dog, you worship the dog as God. God is in that dog.....He is all in all. You are allowed to worship Him. Stand in that reverent attitude to the whole universe.....This is the proper attitude of work. This is the secret taught by Karma Yoga.

Feel that the receiver is the higher one. You serve the other because you are lower than he, not because he is low and you are high. Give as the rose gives perfume, because it is its own nature, utterly unconscious of giving.

Feel for the miserable and look up for help—it *shall come*.

Never vaunt of your gifts to the poor or expect their gratitude, but rather be grateful to them for giving you the occasion of practising charity on them.

Do you feel that millions and millions of the descendants of gods and sages have become next door neighbours to brutes? Do you feel that millions are starving to-day and millions have been starving for ages? Does it make you restless? Does it make you sleepless? Has it gone into your blood? Coursing through your veins, becoming constant with your heart-beats? Has it made you almost mad? That is the first step.

SWAMI VIVEKANANDA.

A FEW FACTS AND FIGURES.

Home of Service, Benares, Established, 1900.

Work done			
Indoor	Outdoor	relief	Total
1900	58	234	272
1910	327	5853	6280
During the period 1900-1910 the total number relieved is			
1442	20452		21894
Sevashrama, Kankhal, Hardwar, Estd. 1901			
Work done			
1901	164	890	1054
1910	113	9437	9550
During the period } 833; 46721; 47554.			
1901-1910			

These figures show how these two institutions have managed to extend the scope of their usefulness. Members of the Ramakrishna order have consecrated themselves for such work. Their work will reach a larger number provided financial support is forthcoming. These two institutions are situated in two most sacred places in India, Benares and Hardwar, where poverty, distress and disease in all their forms and stages prevail among the pilgrims and visitors there.

The Ramakrishna Mission* was (established in 1897 and incorporated in 1909 under Act XXI of 1860.)

Its objects, stated briefly, are :—

(1) To impart and promote a real knowledge of Hinduism or the Religion of the Vedas by means of preachers trained in the Ramakrishna Math at Belur, near Howrah (Calcutta):

* Vide Memorandum of the Association for fuller details.

(2) TO LOOK UPON ALL MEN, WOMEN AND CHILDREN, IRRESPECTIVE OF SEX, COLOUR, CREED, OR CASTE, AS VERITABLE MANIFESTATION OF THE LORD, AND WORSHIP THEM AS SUCH BY TRYING TO REMOVE ALL THEIR NEEDS AND SUFFERINGS—PHYSICAL, MORAL, INTELLECTUAL, AND SPIRITUAL BY RAISING FUNDS FROM THE PUBLIC AT LARGE, IN AND OUT OF THIS COUNTRY.

Works started already :—

I. Home of Service or Shevasrams or Hospitals and Charitable Dispensaries: (a) The Ramakrishna Home of Service at Benares established in 1900. (b) The Ramakrishna Shevasram at Kankhal (near Hardwar) established 1901. (c) The Ramakrishna Shevasram at Brindaban, established in 1907.

II. The Ramakrishna Orphanage—At Mahula near Berhampur, Dt. Murshidabad, established in 1898.

III. Famine, Flood and Fire Relief Funds :—

(a) Famine-relief Works—

- (1) First Famine-work done in 1896-7 in Murshidabad Dt.
- (2) Second " " 1899-1900 at Kishengarh in Rajputana.
- (3) Third " " 1906-7 in Tipperah, Sylhet, Noakhali Dt. and Diamond Harbour Sub-Division.
- (4) Fourth " " 1908 in Puri and Murshidabad Dist.

(b) Flood-relief Works—

- (1) First Fire-work done in 1899 in Bhoga (Bhagalpur Dt.)
- (2) Second " " 1909 in Ghatal Sup-Division and part of Hooghly Dt.

(c) Fire relief Works—

- (1) First Fire-work done in 1910 at Bhubaneswar (Puri Dt.)

IV. General Fund for relieving all other distresses:—

Sanitary works during plague times, twice in Calcutta during 1899 and 1900, and twice at Bhagalpur in 1904 and 1905.

Contribution towards any one of the above works and funds will be thankfully received and acknowledged, and used exclusively for that purpose alone.

Arrangements for raising special wards in the Shevasrams or hospitals to perpetuate the memories of deceased friends and relatives are made on application.

Membership of the Mission on payment of an admission-fee of Rs. 5 and an annual subscription of Rs. 5. For details, apply, enclosing a half-anna postage stamp, for the rules and Regulations of the Ramakrishna Mission, or for the General Report to be shortly published.

SWAMI BRAHMANANDA

President, Ramakrishna Mission,
The Math Belur, P. O., Dist. Howrah.

AN APPEAL.

By the Grace of Providence, the Ramakrishna Home of Service has now completed its tenth year of existence. It is not possible to contemplate the difficulties and dangers that surrounded it, when it first saw the light of day, without being convinced that the institution has a mission to fulfil, and that there is a necessity in the social life of this city which repairs it to live and grow. The origin of the Home is one of those ordinary occurrences to insignificant for notice, but which is pregnant with momentous issues. It was not from any realisation of the need of an

organised attempt to relieve cases of suffering and destitution that led to the foundation of the Home of Service. It was a mere chance that led a sympathetic young man to meet in his way a cast away and apparently dying old woman in one of the streets of the city, and, in the timely succour which was given to her, originated the work of relief, which silently begun ten years ago, has grown from year to year, and now embraces in its operations social problems, the solution of which has been the despair of statesmen and philanthropists. Those who have nursed and nurtured it in the anxious days of its infancy would feel a thrill of pride and pleasure to find it entering its boyhood under the auspices of the benign rulers of the land, and with the kind support of men of light and leading in this ancient city.

The experiences which have been gained in the process of dealing with the different forms of distress during the last ten years have brought clearly to the minds of the workers of the Home the magnitude of the suffering which remains unrelieved. It will be seen from all previous reports that every year the workers of the Home picked up from the streets a number of unfortunate people who were suffering either from starvation or disease. These painful sights of misery reveal the last stages in a series of increasing poverty and destitution amongst a class of people whose number might be counted by thousands in Benares. Old decrepit men and women, who have exhausted what little property they had, and being reduced to the last straits, pass their days on the uncertain charity of kind neighbours, make up the majority of these sufferers. Many housekeepers, out of pity, allow them to remain in the room, free of rent, which they have long occupied. But, when they

fall a prey to disease, they either readily succumb to it, untreated and uncared for, or are cast away in the streets and ghats to die a worse death than that of criminals. The same dire fate awaits many poor pilgrims and other newcomers who, when disease overtakes them, for want of means, are unable to take up lodgings or call in medical help. Humanity and civilisation alike demand that social conscience should be roused to prevent such tragedies to be enacted any more. These homeless and helpless people, who are either bent down with age, or are invalid add disased, require a place where to lay their heads, and a handful of food to keep them alive. The necessity of a **Refuge** for the old and invalid destitutes found in Benares is apparent.

It gives us great pleasure to announce that a generous offer of a hundred rupees per month, for the maintenance of the refuge, has been made by a sympathiser to whom the Home will ever remain grateful. We are also deeply indebted to our noble-minded Vice-President, Badu Motichand Saheb who has kindly offered to devote for the purposes of the Home two *bighas* of land at mere nominal rent. The contiguity of this land to that of the Home enhances the value of the generous gift, and would help the Home in raising on it the much-needed quarters for the workers and the resident Medical Officer as well as the proposed buildings for the refugees. The acquirement of the tenant-right of the above land is estimated to cost Rs. 4,000. This sum, together with that required for the construction of the buildings, would amount to Rs. 85,000.

We have again to remind the benevolent public the extreme inconvenience which the Home experiences for the want of proper quarters for the workers and the

resident Medical Officer. Their constant attendance in the service of the patients require that they should have some resting place close by. Our earnest appeal for such an urgent necessity will not, we fervently hope, go unheeded and unanswered.

In the name of the homeless destitutes of Benares, we appeal to all kind hearts to help us to raise for them a shelter wherein they might pass the last days of their dreary lives with some consolation. We confidently hope that the generous public would respond to our appeal as they have always done before, and that, through their sympathetic co-operation, the starving and the diseased would no more be allowed to die in the streets of the Holy City of India. We appeal to all, of whatever creed or nationality, to extend a helping hand to remove the cries of the suffering poor, for in the service of humanity, lies the truest religion and the highest morality.

BRAHMANANDA,

President,

RAMAKRISHNA MISSION.

THE RAMAKRISHNA HOME OF SERVICE

The tenth anniversary meeting of the Ramakrishna Home of service, Benares was held on Saturday, the 28th October 1911, under the presidency of the Honourable H. V. Lovell Esq: the commissioner of the Division. Amongst the large audience present were all the leading members. At the request of the president Babu Jnanendra Nath Bose read the report of the works of the Home on account of the absence of the Secretary owing to ill-health. Mr. Arundale in seconding the adoption of the report gave a short but very interesting speech, in the course of which he observed that the most prominent feature of the Home was that here sufferers found shelter and every possible care and help irrespective of religion, creed, caste or colour, that it was really a national institution where all Indians should meet and extend their help, that it was here that we had in miniature India as a whole and what India ought to be. He next remarked that this Home did much to make for peace and happiness and that there was no better way showing our loyalty to His Gracious Majesty than by extending the work of this Home and the like. Lastly he thanked the workers and encouraged them in their noble undertaking. Prince Akbar Bakht then rose and supported the movement.

Next Babu Kali Prosanna Chatterjee delivered in Hindi a short but stirring speech. He commenced by saying that here in Benares he had occasionally come across young students lying quite helpless in public places; being driven out and refused help owing to their illness by their heartless *gurus*. He observed that had not such an institution been started when these poor, helpless, young men found shelter hundreds would have died on streets. He said that the workers of the home regularly went out in search of helpless persons to bring them into the home, that during the last

Solar Eclipse *mela* he found these workers actually engaged in such a noble work. He remarked that the best way to serve God was to do service to suffering humanity, and that what was actually being done every day by the workers; and also that Viswanath in His Virat manifestation was actually being worshipped in the Home. He concluded by saying that such benevolent works as this one favorite to our Gracious Majesty and were much liked also by His Majesty's late father who contributed large sums towards such works.

Then Babu Bihari Lal Sarkar observed that he cherished highest respect for the workers of the Home for their self denying and disinterested labour and that their noble example should be followed by others. He remarked that a large number of respectable ladies repaired to this place to pass their last days in the sacred city. But when their regular help was discontinued by their own-men they generally preferred death to asking for help from the public. In such cases regular aid was offered by the Home. Then giving his respects to Lord Ramkrishna Deva, who, he said, was pre-eminently a great man, he took his seat.

After this Raja Munshi Madho Lal observed that the workers of the Home had done wonders. He heartily congratulated them for their noble work.

The President next rose amidst cheers and observed as follows:—

First of all he expressed his appreciation of the public spiritedness of the late Babu Kali Das Mittra as well as for the great interest shown by him for this institution. He also expressed great satisfaction on account of the presence of Raja Munshi Madho Lal. In the course of his short but very valuable speech he observed that from the very start the prominent feature of the institution had been the absolute lack of ostentation, that whenever he happened to pass by the side of the House he found to his great pleasure

and satisfaction that the work was going on very smoothly there and that the workers doing their work excellently. He continued that he knew of good work done in the family and in the class but here he found an instance of social duty being performed in a very wider sense. That the workers did not in the very beginning, come up to Government for help but they slowly and silently made progress which naturally attracted the attention and sympathy alike of Government and Municipality. He again observed that the one thing particularly noticeable with reference to the Home as the lack of ostentation and self-help. He said that such an institution should not only have support from the public in general but also from Government officials, that such a Home should be everywhere, in all the big cities of India, and that it should be in Benares all the more because of its innumerable pilgrims.

Then referring to the comparative statement of the Report he said that the number of in-door patients yearly relieved had increased during the last ten years from 38 to 327 and that the total number of in-door and out-door patients had increased from 272 to 6280 and observed that nothing need be said in this respect as the figures spoke for themselves.

Then he commended the idea of Mr. Arundale that some thing might be done in this year of the Durbar to make a pecuniary settlement of the institution. He recalled his own speech at a meeting in the "Town Hall" held to settle preliminaries with regard to local celebrations on the Durbar day that in all schemes the entertainment of the poor should be a prominent feature. He again commended the idea to the careful consideration of all.

Next he thanked the donors generally and specially Babu Moti Chand for his great liberality and for the interest taken by him for the Home. Then he thanked the young workers for helping their poor aged and helpless countrymen. He

said that he heard of good as well as bad reports of workers of other organised bodies but so far as the workers of the Home was concerned he had heard of nothing but unqualified praise.

Lastly, he showed his willingness to extend help to the Home and remarked that even when he would leave Benares, he would never forget this Home of service and mentioning the name of Sister Nivedita in connection with her good work.

He took his chair. The meeting then dispersed with a vote of thanks to the chair.

NOTES AND THOUGHTS.

Dr. Ananda K. Coomarasawmy in his little book on the Message of the East says "Let us not love art because it will bring prosperity; rather because it is a high function of our being, a door for thoughts to pass from the unseen to the seen, the source of those high dreams and the embodiment of that enduring vision which is the Indian nation; not less, but more strong and more beautiful than ever before, and the gracious giver of beauty to all the nations of the earth."

Let our love towards the sovereign who rules over us be strengthened and ennobled by the fact that such love is part of our being and that without it our life's work is not fulfilled.

It is not for gain that we love him and obey his mandates, but for honour. The discourse on love by Rishi Yagnavalkya must have made it clear that the only basis of a moral life is that it is the fullest manifestation of our own true self. Do we need, then, a higher motive, for loyalty to the Throne? Politics ceases to have a meaning to us, if it is not associated with a symbol and personality which stands for moral order and progress. That is the religion of the Hindu.

It may be that some uncultivated minds with crude notions of European Politics give expression to senti-

ments of a dubious character. But even there, strip them of all that is not Hindu or Indian, we shall find hearts that respond in the true way to the highest calls of duty.

We have received the first number of the Mahamandal Magazine,—the organ of the Bharat Dharma Mahamandal. The Mahamandal is an All-Indian organization which was started in 1902 "for the purpose of improving the social, religious, spiritual and educational condition of the Hindu community as well as for keeping control over the existing Religious Institutions throughout the country and maintaining the *Varnashrama Dharma* in accordance with the spirit of perfect concord and harmony inculcated in the Shastras." It will be seen that this institution is an expression of the new spirit in India, of the national consciousness which has grown out of the British Rule in India. This newly awakened national consciousness in the first heat of its activity expressed itself as a revolt against tradition. A deeper knowledge of the conditions prevailing in other countries has, however, turned the activities inward. Even progress might sometimes be purchased dearly, if tradition and the discipline of a life regulated by tradition are neglected. The growing feeling that India occupies a distinct place in the family of nations with a history and message of its own, makes it our duty to so regulate our national life that the message it has for the world may be delivered in an effective and unmistakable language. To do this successfully the continuity of our national life and traditions must be preserved. Two aims are required to be kept in view, progress and continuity of progress. In order that India may hold its place in the community of

civilised nations, that it may progress along with other nations, that it may steadily and continuously advance and finally that it may succeed in giving its message to the rest of the world, organization is necessary. With a clear aim, and properly and fully equipped we should organise all the forces at our command so that the whole of India will speak with one voice, "एकम् सन विप्राबहुदावदन्ति". We view the working of the Mahamandal in this light and expect that the magazine will contain a record of its successful work month by month. India is a big country and physical and social conditions require that we should not be in haste but *advance we must*. This is an imperative necessity. Let us therefore even while we feel that we are being carried along the stream make every attempt to control our movement so that nothing shall drive us sideways or backwards.

* * * *

The Proposed Hindu and Moslem Universities.

The rapid progress which the movements for the establishment of these universities are making and the support which the Government of India are prepared to give to both are really encouraging, and, it is hoped, will stimulate greater activity until they become accomplished facts. The conditions which are required to be fulfilled before the Government of India would recommend the grant of charters indicate a distinct departure from the educational policy of previous governments. The attitude of Government is not one of hostility towards these movements. If this fact be borne in mind the conditions to the grant of charters must strike anybody as reasonable. Adequate financial basis must be provided if the status of a chartered institution is