

THE BRĀHMAVĀDIN

“एकं सत् विप्र बहुधा वदन्ति”

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

—*Rig-veda*, I. 164-46.

VOL. XVII.] • JANUARY, 1912.

[No. 1.

VEDĀRTHASANGRAHA.

(EPITOME OF VEDIC TEACHINGS).

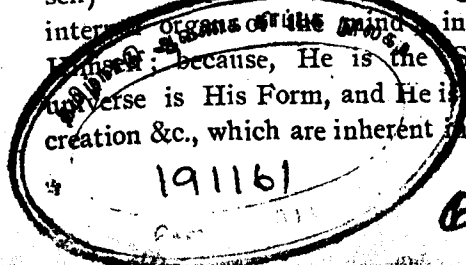
By *Bhagavān Rāmānuja*.

(Continued from page 605 of Vol. 16.)

All the *Purāṇas* other (than the *Vishṇu-Purāṇa*) which deal with other beings (than Vishṇu) have to be interpreted so as not to contradict that (*Purāṇa*); and their dealing with (such) other beings is made out from the respective manner of their commencement. That part (in them) which is wholly contradictory (of Vishṇu) has to be disregarded owing to its relating to what is of the quality of *darkness*. It may, however, be objected here that in this (*Vishṇu-Purāṇa*) also, equality among the three gods (Brahmā, Vishṇu, and Śiva) is made out from the passage:—“That Divine Lord Janārdana (Vishṇu) who is one only, obtains the names of Brahmā, Vishṇu and Śiva,” which are (respectively associated with) the cause of the creation,

preservation and destruction (of the world)." [V.P. 2. 66.]. But it is not right to say so. By means of the expression "Janārdana who is one only", the identity of Janārdana alone with the whole world consisting of Brahmā, Śiva, &c., is laid down, and it (viz. the same expression) explains that (identity) as already given (in the earlier portion) in the statement "He is the world". [V.P.I. 131.]. There is the passage:—"The Self-Lord Vishṇu as the creator (Brahmā) creates all things (out of) Himself and (Himself) protects what deserves to be protected and as destroyer absorbs Himself all things at the time of destruction". [V.P.I. 2. 6.]. Here after simultaneously pointing out Brahmā who exists as creator, and the thing created, the destroyer (of all things) and the things subject to destruction, the teaching of the identity of all things with Vishṇu is given; therefore there is seen no distinction between the things which are created and destroyed (on the one hand) and the creator and destroyer (thereof, on the other), in the matter of their forming the glory of Janārdana (Vishṇu). Through the synonymity existing between the words Janārdana and Vishṇu, it is stated in the expression 'of Brahmā, Vishṇu and Śiva' that out of His free will and for the sake of sport there is the inclusion of the Possessor of glories Himself among His glories.

To the same effect it is stated immediately afterwards as follows:—"The external material elements of the earth, water, and similarly, light (and heat), air, as well as ether; what is known as *purusha* (individual self) which possesses all the organs of sense and the internal organs of the mind—in fact this world is He Himself; because, He is the Self of all beings, the universe is His Form, and He is undecaying, therefore, creation &c., which are inherent in the external elements



3L
B. 21, MS 6
N. 12.

are subservient unto Himself; He is Himself created thing, and He is the creator; He Himself protects, 'eats' (destroys) and is protected. Vishṇu who has all things through the conditions of Brahmā &c., is the best, is the giver of boons and is fit to be chosen (as the goal)." [V. P. I. 2. 68.]. Here the doubt is raised to this effect: How can that identity with the world mixed with evil, which is pointed out by means of the grammatical equation (*the world is He Himself*) appropriately result to the *Brahman* who is free from all evil, who is free from modification and who is the inexhaustible mine of all auspicious qualities? And then he (Parāśara) himself explains it thus: 'Because He is the Self of all beings, has the universe for His form and is undecaying.' The proposition given (to be proved) is this: He Himself, that is, Vishṇu who is the Lord of all lords and who is the Supreme *Brahman* is Himself the world; and the proof of it is this: "Because He is the Self of all beings, has the universe for His form and is undecaying." This Being who is the Self of all, has the universe for His 'body'; this is the meaning of 'Because He is undecaying.' And he (Parāśara) says further on—"All that indeed is His body" [V.P. I. 22, 38]. What is said is this, that even in relation to this Vishṇu, who is also the undecaying Supreme *Brahman*, the possession of identity with the universe through having the universe for His body is nothing wrong. And the characteristics of the soul and the body have all been settled indeed. It has been already stated above that the voluntary incarnation of Vishṇu—who has the above mentioned (character) and is the Lord of all beings—among gods beginning with Brahmā, and also (among) animals and men, who are all included in the category of subject beings found existent within the world, is for the purpose of

severally befitting them to approach Him. This same (subject-matter) has been very clearly explained as follows in the sixth part (of the *Vishnu-purāṇa*) in the context relating to (God as) the home of all auspiciousness:— That owing to Brahman and others being in association with the three *bhāvanās*¹, they are subject to the influence of *Karma* (or results of actions); and also that the incarnation, among gods and others voluntarily and with His own form, of the Divine Lord Vāsudeva who is the Supreme *Brahman* is for the good of the whole world. Even in His incarnations in the form of gods and others, He has no body made up of *prakṛti* (material nature); this is so established in the *Mahābhārata* in the passage: “The body of this Supreme Self does

1 *Bhāvanās* mean here the innate tendencies for indulging in wrong conceptions regarding the ultimate nature of things. In Indian psychology, a *bhāvanā* is spoken of as a *samskāra*, i. e. as an innate impression, or, innate tendency. Memory (*smṛiti*) and *bhāvanā* (conception) are both classed as *samskāras*, and curiously enough elasticity (*sthitisthāpaka*) also is spoken of as a *samskāra*; the idea being that, just as the elasticity of bodies is no more than a tendency impressed upon the particles of those bodies, so also, memory and conception are innate tendencies impressed upon the mind-substance. The three *bhāvanās* or wrong conceptions referred to above are:—(1) The conception that we merely do the work, (2) the conception that we wholly become the *Brahman* and (3) the conception that, on the other hand, we do the work and also become the *Brahman*. It seems to be held here that, in religion it is as wrong to rely solely upon the performance of prescribed duties, as to believe in the possibility of our attaining identity in essence with the Supreme Self; because the perfection of the individual indeed constitutes the true goal of every true religion.

gradually come into the union with those finger-directions is restricted in various knowledge of those meanings; [Taitt. Ar.]! It is no other relation (than) others who are subject to the influence of *Karma* (or fruits of actions) although they may not like it, to avoid the births which consist of entering into those bodies of gods and others that are particular configurations due to the union of external elements and that consist of modifications of the *prakṛti* (material nature) suited to their respective *Karmas* (or fruits of actions). On the other hand, this Lord of all beings who wills the truth, who is the Divine Lord, although He does not take such an inauspicious birth as the above, is, voluntarily and with His own auspicious form which is unsurpassed in excellence, born among the gods and others for the good of the world. Although this Person aforesaid does not take any inauspicious birth yet His manifold origin, that is, various kinds of births, due to His possession of an infinity of auspicious qualities, the wise, that is, those who are the foremost of those that have intellect, know; this is the meaning.

Under the aphorism—“There is a higher being than Him (i. e. than the *Brahman*) because there are (in the context) teachings (that that *Brahman*) is a ‘bridge’, has a limitation in size, has a correlation and a distinction in regard to that Higher Being” [Ved. Sūt. III. 2. 30.], after raising the doubt that another being than this aforesaid one who is the instrumental and material cause of the world and who is the Supreme *Brahman* and the Supreme Person who is established by means of the following and other aphorisms possesses supremacy:—“(That is the *Brahman*) from whom the creation, &c., of the world proceed” [Ved. Sūt. I. 1. 2.]; “He is also the material cause,

because there is ing them to approach Him. This same the examples ill¹ has been very clearly explained as follows the *Sūtrakāra* part (of the *Vishnu-purāṇa*) in the context ing aphorisms (2¹) the home of all auspiciousness; is) however, Because of and others being in associating regarding His possession of feet¹ are subjects in size) is for the purpose of meditating on Him "This limitation in size results from a particular spatial limitation; as it results in the case of light", "Because it (viz. the similarity with the bridge) also is appropriate (to Him)", "Because there is similarly, in the context, the negation of another (being who is higher than the *Brahman*)". [*Ved. Sūt.* III. 2. 31 to 36.]. In the *śāstra* also which is attributed to Manu the following passages occur:—"The Dispeller of darkness came to view; He was desirous of creating various kinds of creatures; in the beginning He created the *waters* only; and into them He sent down his semen virile; and in that semen virile, the fourfaced *Brahmā* was born". [*Manu*, I. 6. to 9.]. Here owing to the teaching that *Brahmā* has birth, his being an individual self is made out, and it is also, similarly, made out from the indication of the (respective) names of the creator who is the Supreme Person and of *Brahmā* who was created by Him, as given in the following passages:—"They (i. e. the waters) are at first His abode; therefore He is called *Nārāyaṇa*". [*V.P.I.* 4. 6.]; "That person who is created by Him is called *Brahmā* in the world". [*Manu*, II.]. Similarly in the *Vishnu-Purāṇa* it is definitely determined that *Brahmā* and others possess the character of individual selves, because through association with the three *bhāvanās* they are impure, and are hence declared to be unfit to be the abode of auspiciousness.

gradually comes follows:—The The mination the use of those words the totality of with those finger-directions is rest which consists of knowledge of those meanings as it be explained solely in another relation (than those actions; because, it is not the power (of words) to denote meanings which are other than practical realisations in life; and as practical realisations in life are based on the previous knowledge of actions, the meanings of words consist solely of actions; (therefore) verbal testimony is no authoritative means of knowledge in relation to things which are of themselves already naturally established (apart from actions).

To this (objection) the following reply is given:—Is this a royal commandment, that it is obligatory to understand the power of words to denote meanings only as relating to the practical realisations arising out of the

1 The *Veda* consists, according to the opinion of the *Mīmāṃsakas*, of three parts, viz. *Mantras*, *Vidhis* and *Arthavādas*. *Māntros* are sacred hymns and prayers, & c. *Vidhis* are injunctions, i. e. rules laying down the performance of particular rites. *Arthavādas* are explanatory remarks on the meaning of *Mantras* and the purpose of rites, and consist of *Nindā* or censure i. e. controversial remarks; *Samsār* i. e. eulogium or recommendation; *Purākalpa* or the account of sacrificial rites in former times; *Prākṛiti* i. e. the achievement or the feat of another. This last comprises the stories about certain performances of renowned *Srotṛiyas* or sacrificial priests, about gifts presented by kings to Brahmanas, &c. Under the head of *Purākalpa* come the numerous stories of the fight between the *Devas* and the *Asuras*, as also the legends concerning the sacrifices performed by the gods. Thus *Arthavādas* include all the explanatory and eulogistic allegories, fables.

speech of the them to approach Him. This same It is extremely been very clearly explained as follows the power of denot the *Vishnu-purāṇa*) in the context already natural the home of all auspiciousness.

And it comes and others being in associating. A certain person, who is sent are subjects in sign, through the motion of the hand, (with the direction): 'Inform Devadatta that the stick is lying in the inner apartment', proceeds to give the information (to Devadatta) and makes use of the sentence: 'The stick is lying in the inner apartment'. Another person, who stands by the side like a dumb man without understanding (the meaning of) that motion of the hand and who has not known the meaning (of that sentence) before, comes to know that with the object of giving rise to the knowledge of that (motion of the hand) the sentence 'The stick is lying in the inner apartment' is made use of, and thus understands that such and such a word gives rise to the knowledge of such and such a meaning: what is there impossible here? Similarly, a child is mostly taught gradually this and that like *father mother* &c., through the use of words accompanied with pointing out with the finger: 'This is the father', 'this is the mother', 'this is the maternal uncle', 'this is a man', 'this is an animal', 'this is the moon', and 'this is a serpent', and it (viz. the child) then sees that by means of those very words there is originated in itself the knowledge of those

I When A says to B in the presence of C, "Bring me a cow" and B brings the cow, C is said to know the thing cow as the meaning of that word only when it is brought. A incites B to action and in association with the act of bringing is the meaning of the word cow made out by C.

The best gradually comes to the definite elimination that the use of those words in association with those finger-directions is restricted to give rise to knowledge of those meanings (or things); because there is no other relation (than that of what denotes and the things denoted between a word and its meaning); and because also there is (at that time) no knowledge of any person who has fixed the convention (that this word means *this* thing); and it (viz. the child) being again taught by those elders who first utter words (whose meanings have to be known by it) that such and such a word has such and such a meaning, understands the meanings of all words and itself also makes use of the whole of the totality of sentences. In this very manner it (viz. the child) knows that words have themselves the power of denoting their own meanings, and that all particular collections (of words) have the power of (giving rise to the knowledge of particular associations of things) as they are, and therefore the restrictive rule that the knowledge of the meanings of words originates only in actions has no foundation to stand upon. Hence, in as much as it is thus made out that revelation (or word) has the power of giving rise to the knowledge of things which are already naturally established (as the meanings of words) all the *Vedānta* passages undoubtedly give rise to the knowledge of the *Brahman* who is the cause of the whole world, who is the inexhaustible mine of all auspicious qualities and who possesses the characteristics already stated above.

(To be continued)

vadin

proach Him. This same
early explained as follows
context

A REQUEST FOR TOLERATION

Much paper and breath is being wasted to declare to the world what the most practical religion is, and if we examine carefully the sayings of such enthusiasts we will invariably find that whereas they pretend to be the exponents of a universal religion they advocate a form of religion which has been either their heredit or is best to their "free-thinking." It is not infrequent that this love of one's own religion often turns into bigotry or even fanaticism, and thus as, as a natural consequence, judgment gets dull there arise jealousy, hatred, or even an idea of persecution, the very opposite of the teachings of any religion worth the name. It is very hard either to condemn or justify such a tendency, and it seems that want of toleration is the outcome of feeling that one is bound to protect the true religion, the Dharma, and even the sages noted for tranquillity and universal love have enjoined that even those to whom warfare is of no concern shall grasp the sword when the Dharma is molested. Only this goes to show, other things apart, the natural tendency of one to be religious and to hold that tenets and observances of any sort other than his, are heterodox. It has often been noticed that love immoderate marks the beginning of torture, and if a fanatic ruler uses sword to proselyte, it is but to be construed as misguided mercy to his fellowmen, who, he thinks would otherwise go to hell.

Thus is the love of what is one's own, and the more sacred it is the more extensive is that love also. But can there be anything that can be common to all?

A Request for Toleration

ii

The only best way seems to be toleration and to hold that through all paths of faith the bodied beings return to be identified with the Supreme Being. That is what was taught not only in India but also by such prophets as Mohamad for instance, though their ideas of salvation were not quite identical. Mohamadans believe in every prophet and the learned among them say that it is their sacred duty to respect even him who insults, or does something worse to them under the belief that itself is his established Dharma. The idea of forgiving one's own enemies is perhaps the best Christianity has ever known, and considering the pristine purity of that religion, it cannot be wrong to suppose that Christ preached it only to those who had either no religion or had a religion which had sunk into license. But the lapse of time has wrought its own changes, and what was once noble toleration is now replaced by bigoted rancour. Things are nowhere worse than in India where everything, original and sacred, is being pointed out by interested missionaries as but imitation and title, and the purpose of the present narrative is an attempt to show that certain things in vogue here require a good deal of investigation before being understood.

In the first place, we can take the image worship. It is sheer nonsense, says a missionary, and so even his Indian mimic. Our Codes describe the nature of Dharma and prescribe the manner in which one ought to observe it. Even that is self-adjustant, and certain things or events that either remind or rouse the sense of a particular Dharma are the "safety valves" of the machinery. Godhood was observed and accepted by the general run in particular shapes and living beings, and ever since their names were identified with the divinity itself. The

presence of those shapes either as images or pictures excite one's devotion and self-forgetfulness. That is all that is expected of such things, and if they of a foreign land become devoted through belief, through reading, or through listening into a sermon, these people here might as well acquire devotion in the presence of certain such things. A missionary cannot believe in it; why, the presence of an image cannot excite devotion in him. It is not the case with him alone, and need it be said that it is even so with many of us when the very purpose of images is to create notions of Godhead in the ignorant? Again, when he worships it, what is it that is in his mind? Does he say "You, image of stone there, I worship you"? Just as one observing his image in a mirror forgets the presence of the mirror itself, so a worshipper forgets the material object before him, and feels that he is worshipping the High Lord himself. He may feel that the entire divinity is focussed into that particular size and shape and, nevertheless, all that is present in his mind is God head. To teach this to a beginner, there is *Prāṇapratishthapāna*, or the act of invoking the presence of the Supreme Soul in an image or a picture, and *Udvāsana*, or the act of bidding farewell to it. What then is unnatural here and why should it be attacked with all severity?

Next with regard to fire worship. Let it be understood that it is not a live-coal or timber that is understood by "fire" here. The animal kingdom requires certain comforts such as rain, heat, wind etc, and such as regulate them all are lesser gods,—lesser, because such do not form the Complete Whole and gods, because they are not distinct from the Highest, the Indivisible. Worshipping of lesser gods is next to image worship, for in the taller a Higher Entity such as Vishnu or Śiva is invoked. Image worship everything is an offer to make one feel that

all is God's and it is, but egoism to profess "I worship", "I give", or "I feel happy", and in worshipping lesser gods it is a presentation for the appearing or propitiation of those entities. A thing presented in fire in the proper mode is expected to reach those entities, and some superhuman agency is worked and the sun is influenced through it, and through the sun, the rain is produced. Śri Krishna teaches us that such lesser gods confer the desired blessing on us expecting that we would appease them, and advises us that we must honour them while they honour us and though the mutual co-operation both of us should aspire for a better condition. It must be known that even those lesser gods known by particular names require more and more to be perfected and man, according to the Hindus, owes them their food. He is a thief, says Sri Krishna, who eats without a return gift to the givers. Different materials burnt in particular ways can reach those superhuman entities, and as the first conversion from the visible to an invisible condition is accomplished through fire, the presentation is made in it, and it acquires its divinity as the carrier of food to the gods. Fire-worship has two aspects,—presentation of food to the gods through fire, and the worshipping of fire-god itself as a member of that superhuman agency.

A word with regard to sun-worship. Healthy growth may be observed as a direct result of the sun's rays even in the vegetable kingdom, and the sun-god is worshipped for the attainment of perfect health. As a direct result of it belief is educated, and need it be said that with it health and strength take care of themselves.

Further as regards the worship of rivers, trees, etc., certain laws were propounded to explain the condition of soul after death, and it was recognized that certain

developed souls would take the form of rivers, trees, etc., on account of some defect on their past, the very which to get rid of they have obtained that particular shape. If there is anything like direct appeasing it is here; It can be seen, it can be felt. Those superior beings which would not have been born on the earth but for that defect feel our worship directly, understand our requirements, and try to influence the supernatural agency for our benefit. Even serpents are our gods in as much as they are the protectors of our wealth. 'What?' exclaims a missionary, 'a cobra that strings you to death is your god!' 'Yes, my friend, says a cardinal Hindu, be not so very hasty. Fire may burn you to death, but look at the manifold blessing it confers upon you. It is said that there is no man who is useless, there is no root that is not a medicine, there is no letter but is a Mantra and only he is hard to find who can turn them to advantage. You may even cause Him whom you recognize as your God because He sometimes throws famine and pestilence to your midst. Every kind of tree, or every kind of snake is not worshipped, but only such as our sages, with their knowledge of superhuman laws, have recognized as superior beings, and we are indifferent to the rest as we are prone to be in several other cases.

And last with regard to Śrāddhas: It is held that the departed ancestors expect food and drink at our hands. At the time of their death, they were imperfect beings and so they continue to be. Their body of action is gone and till the merits or demerits they have accumulated while on earth is all expended, they exist in their Bhoga Śarīra or the body of enjoyment. They enter into form of Vasu, Rudra, and Āditya gods, and any presentation made on earth is first received by those gods, and the nourishment imparted to those manes even in the same way as

nourishment is imparted by a pregnant woman to the child in her womb. Every opportunity is grasped to present them something with the same feeling that they still continue to be the members of the family. Even on festive occasions presentations are made to them who, had they been on earth, would have shared solemnities with their offspring.

Thus and in more words several prevailing customs in India can be explained, and is it too much to ask for toleration at the hands of others?

S. N. NARAHARAYYA.

THE SOUL OF CHARACTER.

(Continued from page 625 of Vol 16.)

Coming nearer home to our own country what do we notice there when we read her history ancient and modern. The ancient Aryan of the Indo-Iranian branch was born for greatness and had all the talents and tendencies so noble and pure as if he were the chosen child of God. While the development of the other nations of the world was imperfect or one-sided, that of the Indian Aryan was all-sided and harmonious. His spiritual development is admitted on all hands to have been astonishingly high. In moral elevation none could approach the ancient Aryan. His generosity, simplicity, charitableness and humanity are proverbial. One has to read the hymns of the Rig Veda to know what the Indian Aryan was like. There is not one tinge of immorality or sensuality in the vast and diversified realm of Vedic poetry. In order to satisfy oneself in regard to this statement one has to take at random any of the hymns of the Rig Veda in the translation of Griffith or Max Muller. In sciences and arts the development of the Indian Aryan was phenomenally high, though in certain departments of arts his achievements were inferior only to those of Greece. In philosophy and literature his position was as pre-eminent as that of Greece or Rome or, in modern days of England, How is it that though he raised himself to such a high pitch of human development he was not able to maintain himself in the same level, through he was not able to advance to still higher levels. Could this have happened through the disunion of a hundred and odd princes by whom the vast continent of India happened to be ruled? This is indeed

the cause that is seen on the surface. Let us see whether this is really the cause or any other.

Instances of other nations and other countries can be multiplied for the purpose of our investigation. To do so is unnecessary. Those taken up here are typical instances and what holds good of them may be taken as applicable to all nations. Let us here examine what led to the elevation of the nations here instanced as types and what led to their fall.

National greatness can be an accomplished fact only if each individual unit of the nation strives for such greatness. It is a common national treasure to be striven for and obtained after a good deal of self-sacrifice. The greatness is not this man's alone or another's alone but it is the country's common property. There cannot naturally be any motive to work for it unless one brings to deny oneself the advantage and the pleasure of self-advancement. To sacrifice one's personal comforts, to place one's earnings either in whole or in part at the disposal of the nation when the need arises, to be prepared to shed one's life-blood and even to lay down one's life on the altar of the national sanctuary requires an amount of courage and heroism which a worshipper of self cannot be expected to possess. If national greatness comes from self-sacrifice the converse is also true that national decay comes from self-glorification. In all the instances taken for consideration the greatness reached by each individual nation should have been due to the merging of the individual self in the larger self of the nation. In the process of advancement to greatness and of the maintenance of its greatness by a nation "I for all" should have been the prominent idea and during the days of its disintegration and decay "I for myself" if not "all for me" should have been the ruling native.

In investigating, therefore, into the causes of the rise and fall of a nation we have to see why at one time self-sacrifice was the ruling motive and at another time self-enhancement. This we shall see in the following.

It may appear a paradox that the self is advanced by the killing of the self. Nevertheless it is a fact. Why is it that a man sympathises with his suffering fellow man and denies himself a portion of his comforts to relieve the sufferings of the object of his sympathy? Why is it that he takes up public office of trust and responsibility merely as a labour of love and devotes his leisure for a purpose which is not to add to his comfort? Why is it that he goes up to distant and unknown lands and under the hot sun and in an ever-varying climate he works away his life for dispelling the darkness of ignorance? Why does he renounce all the alluring pleasures of life for what he thinks as the higher object to be gained? All these he does, to raise his dear self from the trammels of flesh and the mire of earthliness. He knows that the senses are dangerous to be looked up to as guides, that the objects of the senses when gained and enjoyed bring on satiety and that therefore he must see a higher pleasure which does not cause this satiety. If he is not a man who does not set forth before himself as an object to be gained either popular applause or reward in the shape of fortune or honor, the aim is much higher than these and that aim takes him to higher levels of ever expanding usefulness.

The fact is that in each human being there are two selves, a higher self and a lower self, the one dragging him down, the other pulling him up. The latter is due to the false identification of himself with the fleshy habitation from which later he fails to separate the in-dwelling self-the individual soul. This is the spirit in him the pure

and the sublime that is to endure for ever. By long habitation in the fleshy vestment he identifies the vestment with the one who is invested in it and can never bring himself to believe that he is not the vestment but the self in it. He may talk glibly of the soul being distinct from the body in the language of the learned and may appear in his talk like a veritable sage but all the while he has no faith in what he says. Such a man is a lover of worldliness and is ever mindful to get name and fame and to hoard up heaps because his ambition wants them; his senses require them for their satisfaction. This man is in his lower self. Whatever public duty he does, whatever charitable work he undertakes and whatever sacrifice he makes are baits for higher rewards for the exaltation of the lower self-the flesh. Any work of public usefulness that such a man undertakes cannot be enduring. The moment the object aimed at is gained or the moment he comes to realise that that is not the way to gain his object, he will give it up. Public interests suffer by having been entrusted to such a man. There will not be that persistency that can be possible when one does one's duty, aimless of reward. From this description it will be seen that the large majority of the human kind are yet in the lower plane. They work for the flesh and do not know what lies outside its sphere.

There is another class of men who have risen above this lower self. Either by education or by experience they have realised that it is foolish to give way to ambition or avarice or to the mean work of pandering to the senses. Not only have they done this but they have captured the senses and made them fit servants to help them in the achievement of higher aims. They have understood as if by actual perception that the inner soul which is the real soul is untouched by what passes

outside in the world of the senses. They can see and feel nothing but the enduring self and knows as if by instinct that its demands are by far of a loftier nature than what the senses require. They cannot feel at home unless they know that they have discharged the higher duties that they have voluntarily set themselves to do. Hour in and hour out, they are in a world of charity, love and sacrifice and unless they are constantly taking this tonic, their health and happiness both fail and they feel it a misery to live. Every moment they are dragged up as if by a higher power which exalteth them, purifieth them, strengtheneth and enlighteneth them. Duty is their master and themselves the servants of duty. The men of this stamp are not in their lower selves—the selves of the senses, but in their higher selves, the selves made after the image of God. Such men can be but few and have ever been few. But it is only by these men, though a handful, that noble objects of world-wide interest have been achieved.

Shall I call these, men of character? If these are not, then who else can they be? It is only in these men that there is a consistency of conduct for a noble purpose. There is no duplicity, no untruth, no faithlessness or insincerity which takes away from character but a singleness of purpose and uniformity in behaviour and conduct which make for character. Irrespective of world's reward or censure, they work on for what they regard as a noble object to be gained without fickleness or inconsistency, neither turning to the right nor to the left, with deed corresponding to the word and with word corresponding to the thought. The hero of the Ramayana is described as not requiring more than one arrow to strike the aim, as lovingly devoted to one wife, as sticking on to one word and as ever holding one view.

Here is an example of the highest character, greatest ability and of the purest love. By how much one is like this hero, by so much one is a man of character. But the one that may have for a time gained the public confidence and work for public applause is not a man of character for his mind like a stream turns in the direction along which blows the wind of popular sympathy. His motives and objects, ever and anon, contradict themselves and hence he is a man of no character, or he is many characters in one. He is like an ant-hill with a thousand small motives like the ants within, the hill growing for no useful purpose, often giving habitation within itself to the vilest serpent.

Those in whom there is the consistency of the kind described above and who work for a noble ideal are men of the highest character. Character is too small a term to be applied to them, but all the same they have it in the highest degree. There are also men in varying grades below, in whom character has reached different stages of development and who win the respect and regard of their fellowmen by honesty and sincerity, in thought and deed. A man of the Vicar of Wakefield's stamp, who honestly does the duty appointed for him, however small its sphere, who brings up a family contented and happy and in godly ways, who shows active neighbourly sympathy and gives and takes like an honest citizen is also a man of character. Though humble, he is a useful member of the society. He is not an architect that builds the strong fabric of society but a strong brick in a million and odd bricks of which the stupendous fabric is built. Any system, educational or otherwise that succeeds in making the men and women of a country citizens of the Vicar's stamp is the system that has discovered the true path

to the nation's greatness. All our aims should be directed to bringing into existence such men of character. Those who are in still more exalted positions are the lovely flowers of the human race, naturally budding and blowing by Divine Will. In the making of such men an educational system has only an inconsiderable fraction to contribute. They appear in all ages, in all countries and in all times when necessity arises.

Now the question crops up, what is the motive for the maintenance of a high standard of character? Is it merely worldly reward? If that be the case, the character of the man whose motive is name or fame or money must be very poor indeed. Can it be merely the pleasure that arises from the mere satisfaction of having done one's duty. If this be the case, we have to see why this pleasure arises. Is the feeling merely physical, being inherent in the flesh and blood of man responsive to the performance of deeds of nobleness and charity? There is not anything so far as we know, in the mere physis of man to bring happiness to the mind when happiness is given. But, to the contrary, we know that the senses revel when their cravings are pandered to and pine away when they are denied what they hunger for. The lower self is quite out of question in the solution of this problem. Can it be that there is a natural tendency in the indwelling soul to feel happy when happiness is given? This cannot be the case with the indwelling soul, distinctly considered as such, for in that case, the tendencies of all people should be invariable for generosity, mercy, charity and sacrifice, the nature of the inner self pure and simple being in the case of every individual the same. Then what motive can we assign for the maintenance of excellence in character? Is all the trouble undertaken regardless of

reward? To admit it would be not to understand human nature. The sanskrit sloka says, "Even a fool does not take up any task without motive of any kind. The reward or motive is certainly something which to the casual observer is not clearly visible on the surface. This motive we shall here inquire into."

In the midst of the vastness of the universe and the monstrous forces of nature, man finds how imperfect and weak he is. The infinity which he is surrounded on all sides and the myriads of worlds that he sees in the vast expanse of space convince him of his littleness. Added to these, death and birth and disease over which he is unable to exercise control drive his weakness still more home into his mind. Instinctively he discovers that there must be some one behind who is the author of all these, who supervises and controls and in the end consumes them all. This discovery arises from the religious instinct implanted in man. This very naturalness of the instinct confirms the truth of the divine existence. The idea thus aroused gains strength by clearer vision which is got by revelation. The self naturally inclined towards the Divinity approaches Him more and more by clearer perception through knowledge and through love and knows no other life but in Him. To make attempts, however faint they may be, to be like Him, to work like Him and thereby to please Him becomes the constant motive. The Divinity being his model, the man of a higher order desires to imitate the living good in every respect. God's coming down to the earth and working for the elevation of man is a grand sacrifice; so, like Him he wants to make what sacrifice he can. God is infinite virtue, infinite wisdom, and infinite mercy; he tries to cultivate these qualities to the measure he can. God is infinite love; so he cultivates love. There

is uniformity in God's ways and He is holy; he tries to minimise his weaknesses and thereby to be uniform and holy like Him. If he does all these, he knows that he pleases Him and gains His love. Divine love is an invaluable treasure—a treasure not easily to be gained. What will he not sacrifice for that purpose? This is the motive for all great men's self-sacrificing labours—a motive which was not tangible to the casual observer. To try to be good and holy like God and to endeavour to please Him by mercy, truth and charity is real religiousness. Sincere and unostentatious religiousness of this description is at the basis of character. Where religiousness is, there character is maintained; where it is not, character also fails. From this it is evident that religiousness is "the soul of character" the former supplying to the latter its strength and sap and maintaining it unshaken.

A. PANCHAPAGESA AIYAR M. A. L. T.

IN SEARCH OF GOD.

We are told that Svāmi Vivekānanda, averse to lead the hum-drum life of the worldling, went in search of God; and he asked many whom he met, *pandit* and *pāmar*, whether they saw God. None could give him an answer. In the end he met Paramahansa Rāmakrishna, and he was the only man, he found, he says, who could boldly say: "Yes I have seen God", and Vivekānanda was satisfied!

This incident suggests many reflections:—

(1) Vivekānanda was an original man. What necessity was there for him to go and ask another man for God? Most men have no faith in truth or God but have only faith in the faith of others. The original, *soi-disant*, man also then fell into the net into which many fall?!

(2) If Rāmakrishna said 'he saw God', could that *ipse dixit* constitute a ground for undoubting belief? Supposing any other man in the place of R. K. had said it, would or should it not be believed in? If not, why not?

(3) If 99 men said they did not see God, and one said, he saw, whose is better evidence? Or might the former be stigmatised as creatures of mendacity, and alone the latter the paragon of truth? If the believer in the one or the other is the judge himself in discriminating the one from the other, the true from the false, the possessor of such power of discrimination scarcely need go to others for intelligence. If he believed in one, it is psychologically his own belief. *Ergo*, he need not go in search of a thing which he finds in himself!?

(4) If R. K. saw God, did he show Him to Svāmi Vivekānanda? And did V. in turn show God to others, if not to his own countrymen (who probably saw God,) at least to his American friends, who gave him the warm shoulder?

(5) What is the meaning of *seeing* God? If God could be *seen*, He could also be *heard*, *smelt*, *tasted* and *touched*?! All put together, it means that God is an object of sensuous perception? If so, Rāmākṛishṇa's senses *alone* need not see Him, for by virtue of its being an object of sensuous perception, every one endowed with senses ought to see God; and V. ought to have *seen* Him, say *sensed* Him, without the aid of R. K.?

(6) If God can be *seen*, then is God possessed of form and color? If so, how; if not, how could he be seen? Is seeing God, again, anything of such description as anthropomorphic? zoomorphic? thereomorphic? Vedas declare:—

Na māṁsa-chakshur abhivikshate Tam. i.e., 'the fleshly eye cannot see him.' Did R. K. then see God with his *fleshly* eyes? Did he make V. see with his *fleshly* eyes again? If not how did V. see God and how was he *shown* God?

(7) Had not any one else *seen* God, before R. Krishna? If not, then God, ever since the beginning of creation, must have denied Himself to all His creatures, and by becoming existent or apparent in the case of R. K., *alone*, proved Himself to be the most partial entity that could thus claim Godship! In fact, such an entity is something else but God; for in the idea of God which mankind has conceived, is involved the distinguishing characteristic of *impartiality*, the absence of which deprives God of his Godhood! Sir William

Jones wrote:—"One Great end of Revelation was not to instruct the wise and few, but the many and the unenlightened." Hence God would be more God, did he reveal himself to the poor and many all along eternity, if He did disclose Himself to a *favoured* person and hardly once in time.

(8) Is God abstract or concrete? As concrete He could be seen; and concretisation means limitation; but God is unlimited, it is alleged. If abstract, is He something abstracted away from all concrete existences, beginning from the mineral, and up along the vegetal, animal, human and meta-human? Thus abstracted from one after another, God is driven to a *cul de sac*, where stern metaphysics pronounces Him to be a non-entity! As concrete, God is limited, as abstract He is more limited, so much so as to deserve reduction into negation! How then was God *seen*?

(9). The ninth reflection that suggests itself is this, can men after seeing God, die? If so, they have not seen God—the Elixir of Life; if not,—but that they have died is a fact! And then how is Life and Death compatible or consistent with each other?

(10). Many men came and taught God but the teachings were forgotten and God also with them! What will be the fate of the latest arrivals, who simply said: 'they saw God', but failed to prove Him to others. But then there were teachers who proved no-God, like Kapila and Buddha and all the rest of those who may be subsumed under the category of materialists!

(11) If honesty lies on the side of the majority who disclaimed sight of God, fits of hallucination, or freaks of hypochondriasis must *pro tanto* be laid at the door of the microscopic minority who could boldly sight the Unseeable? It seems as if some men can *make* God at

their will and pleasure, and others again with their sweet will *unmake* Him ! Is God then an entity, which is but a creature of man ? For example, the Risbis declared an Eternal God ; but Kapila *unmade* Him. Patañjali *made* Him after Kāpila. Now came Gautama Buddha, and *undid* God again. Aśvaghoṣha, a Brāhman, under the pretence of conversion to Buddhism, introduced the *lost* God again in a way into Buddhism. But this was conjectural. To establish God on a firm basis rose the religions of Christ and of Mahomet in the West (west to us in India), and in India itself the several Achāryas rose to do that work much better according to their own national instincts. Theosophy poses in these days and speaks in uncertain voice and dubious manner about God and no-God,—a position very much akin to Aśvaghoṣhaic Buddhism. Śrī Paramahansa Rāmakrishna again declares God. Who and what next ? How then is one to thread through this labyrinthine maze ? The clue or key to God seems to be this: that He or It is *X* and man will go on to the end of time, assigning various values to this *Unknown Quantity*, values ranging from cypher to infinity.

A. G. Svāmin.



THE PHILOSOPHY OF THE BHAGVATGITA.

(Continued from page 548 of Vol. 16).

In slokas 19 to 25, it is emphatically asserted that this seer in all bodies—the absolute, is ever indestructible and immortal, it is ever beyond all change, it never comes into birth or begins to be, it never comes to an end or ceases to be. It is from its very nature ever free, unconditioned, infinite and absolute. Once this truth is realised in its fulness, it becomes impossible for one to be subject to death and decay.

All changes that take place are attributed to the phenomenal modifications of the ever active energy of the absolute—or the Prakriti, and the soul is realised as the eternal seer standing apart witnessing disinterestedly the incessantly flowing stream of phenomena with which it ever remains untouched and unaffected. When this point of development is real ? that is when by constant practice of inward meditation upon the truth of this principle or proposition, the inner consciousness attains to its own free and unconditioned state, it becomes impossible to be unconscious of our own real self existence. At present as ordinary human beings, we do not realise our own nature of free and infinite Self, rather we experience ourselves subject to the varying storms of passions and emotions which throw us into unconsciousness every now and then, making us lose ourselves into fits of senselessness as it were, when overcome by lust, anger, covetousness &c. That is the reason why unconsciousness of our own self increases within us and it is on rare occasions that by extreme efforts of contemplative thought, we succeed in realising momentarily our true nature.

But the greater portion of our existence being made up of passions, emotions and various forms of unconsciousness and self-forgetfulness, we feel ourselves undergoing all the changes that the Prakriti and its modification undergo, and so we find ourselves undergoing the awful miseries of life, birth and death, which do not really belong to our nature. But the realisation of the truth taught here and constant meditation upon it, would, by carrying us beyond the sphere of self-forgetfulness, plant us in the region of real self-consciousness, whence we can consciously look upon the changes of birth and death as concerned only with the outer coverings or sheaths which are the modifications of our own thought activity or Prakriti lying ever apart from us, our own nature remaining quite unaffected. To such a one, death ceases to be death. He is ever inwardly conscious even when death is taking place or would live or die. The law goes on, do what you will, you cannot prevent nature from taking its course. All these things that you see around you, have sprung for the invisible, only temporarily they appear as visible. They must necessarily go back into the visible again, for nothing can prevent them from becoming what they have ever been; that is to say, from becoming invisible again. Why then, should you lament unnecessarily, for what necessarily inheres in the nature of things and must take place. The visibility or the appearance of things is not their inward, inherent nature, or they would ever remain so. The entire universe of things is ever rushing on towards becoming merged in the invisible. The true perception is nothing. It leaves its real trace in you, for it is only the outcome of the perception of successive changes around you. It is only an illusion,

shadow thrown upon you by the stream of succession of phenomena that passess in your mental vision. So it does not matter at all whether the world of things merges into the invisible to-day or to-morrow. The merging is sure and certain and the realisation of this fact alone must put you above all grief and lamentation. Wonderful is this perception of the ever-rushing on of things towards invisibleness; wonderful is the person who speaks of it and wonderful is the person who hears of it. Very few can really grasp how birth is coming on. It is to him only like the changing of old clothes for new ones, because he can die consciously and take birth consciously. The attainment of infinite consciousness when birth and death cease altogether comes on later which will be dealt with hereafter.

Therefore, Bhagwan Sri Krishna says in the 22nd sloka that he who realises the indestructibleness of the self, to him death is nothing but the changing of clothes. Thus, this self being immortal and indestructible, unthinkable and unchangeable, incapable of being burnt, drowned or dried up or being cut to pieces, this self being all pervading, being eternal, being ever fixed ever immovable should never be grieved for; Even if it be said that this self is subject to birth and subject to death or is ever coming into being or is ever going into non-being, still it ought not to be grieved for. For, if its very nature be destructible, no efforts on our part can prevent it from destruction. So, it is foolish to grieve for a thing which cannot be obtained. Thus taking any view you like, you must be above grief, above sorrow above lamentation. The only question for you ought to be how to keep to the path of our duty quite regardless of the fact whether all of those you hold dear to yourself the situation even when it is well explained to

them, just imagine what becomes of you. There is nowhere any sure and stable ground. The entire universe with its variegated phenomena of things which appear so solid, so substantial before you, is nothing but a stream of appearances running into nothingness or invisibleness, losing itself into utter void and emptiness. Time being nothing, can be left out of consideration altogether what becomes of the universe then? It has merged into nothingness, leaving no trace behind all gone, but you—the self—the seer, the subjective background of the appearing and disappearing universe must remain. The universe has no truths beyond its appearing, and disappearing but it has as its necessary condition—the condition that makes it possible to appear and disappear, this eternal self of yours which as the necessary condition of the appearance of the universe, must ever remain indestructible, imperishable, eternal and absolute. So never be sorry for this eternal self; stand up and do your duty. Do that which wells up within you as your appointed task according to the circumstances you are placed in, the capabilities you are possessed of, the powers that have been bestowed on you.

MANGAL CHARAN B. L.,

(To be continued)

An Outline of the Bagavath Githa from the stand-point of the Theistic Vedanta.

I
In the following pages it is attempted to give a brief outline of the teaching of the Githa in a connected and consistent form avoiding Theological and Metaphysical technicalities as far as possible. The outline herein given follows the scheme given in the Githarthasangraha an important work by Yamunacharya, a great saint of the eleventh century, the teacher's teacher of the Great Ramanuja.

In rendering the verses into English, Mrs. Beasant's or Mr. Govindacharyar's has been adopted, with some modifications, wherever necessary.

1. The Githa teaches that the Almighty and Supreme God Parabrahmam is the goal to be reached by all beings and that God can be reached only by the method of God-Love known as Bakthi-Yoga. The aspirant should have first, what is called Vairagyam or non-attachment to everything worldly. This Vairagyam or non-attachment, would be produced by the knowledge of the nature of the individual Soul and of the nature and attributes of God. Soul-cognition or perception of the individual Soul, is a preliminary step to God-Love. This Soul-cognition or perception would be attained by the aspirant, if he does the duties allotted to him by law, conscientiously without attachment to fruits. For such systematic practice of one's ordained duties, would discipline one's mind and purify the same; a pure mind would facilitate mental concentration, and then the aspirant would attain the perception of the soul which is preliminary to God-Realization.

2. The Githa which contains 18 Chapters may be divided into three sections. In the **Main Divisions** first six Chapters the two paths, Gnana Yoga and Karma Yoga both of which lead to individual Soul-realization are well examined and explained.

3. The 2nd section examines and explains fully the nature and attributes of God and the method of God-Love by which alone the aspirant can attain and realize God and to this Bakthi-Yoga, both Karma Yoga and Gnana Yoga, dealt with, in the first six chapters are mere steps.

4. The 3rd and last section combines the views set forth in the first 12 chapters as a whole and examines and explains in detail the nature of this whole universe, formed by the contact of matter with Jivas, sustained and governed by God and what the so called three paths are and how they are connected with each other and the 18th chapter is practically the substance of the whole teaching given in the preceding 17 chapters.

5. Having now given a general view of the whole Githa and of its three main divisions we can now take up each chapter.

Arjuna had affection and attachment for persons and things that did not deserve the same and not knowing what was Dharma (duty) and what not, his mind was confused. He prayed to the Lord Krishna and requested enlightenment and the teaching of the Githa is then begun. (1st chand II Chap. 1—9.)

6. For removing the confusion and doubt of Arjuna, the knowledge relating to the nature of the soul and matter, is first taught in the 2nd Chapter, i. e., that material bodies are changing and ephemeral and that souls are eternal and there is no real death to the souls

and that body alone dies; every aspirant should first understand this primal principle and should never forget it (we are reminded here of the Sankyan theory of Prakrithi and Purusha).

“The wise grieve neither with regard to bodies nor with regard to souls. Not at any time verily was I not nor thou nor these princes of men nor verily shall we ever cease to be. As the dweller in the body experiences in the body, childhood, youth, and old age, so passeth he on to another body; the steadfast one grieve not threat.” II. 10, 11. and 12

“Matter (body) hath no being (in one state). The Soul never ceases to be. The truth about both hath been perceived by the seers of the essence of things.” II. 16.

“These bodies are declared terminable with respect to the eternal indestructible and undemonstrable (soul) indwelling the bodies.” II. 18

“He is not slain when the body is slaughtered. As a man casting out worn out garments taketh new ones so the dwellers in the bodies casting off worn out bodies entereth in others that are new.” II. 20 and 21.

7. It is then taught, that having this basic knowledge and aiming at the realization of this eternal soul, one should perform his duties without attachment to worldly results. It will lead to what it is called “Sthitha Pragna” or settled steady perception of the soul. (This reminds us of the teaching of the Yoga system).

“Thy business is with action only never with its fruits; so let not the fruit of action be thy motive nor be thou to inaction attached.” II. 47.

“O Dhananjaya, perform action fixed in Yoga, renouncing attachment and blanced evenly in success and failure. This equilibrium is called Yoga.” II. 48.

"The sages fixed on this kind of determination renounce the fruit which action yeildeth and liberated from the bondage of birth repair indeed to the blissful seat."

II. 51.

"When thy mind enlightened by hearing from me, shall stand immoveable fixed in contemplation, thou shalt attain unto 'Yoga' (atma illumination)."

II. 53.

"He attaineth peace, into 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 yearnings and who is void of 'my-ness' and 'I-ness' he goeth to peace."

II. 70 and 71.

"This method or state has for its goal, soul-realization, O, son of Pritha. Having attained thereto, none is bewildered. Remaining in that state even in old age he will attain to the bliss of realization of the pure soul freed from matter."

II. 72.

8. It necessarily follows from the above, that doing work with a view to obtain temporal good, should occupy a very low position and should be held in very low esteem. But a misconception may arise that the Lord absolutely condemns the performances of the several sacrifices, ceremonials, and acts, prescribed in the Vedas which produce temporal good and that the Vedas themselves deal with useless things. To avoid this misconception, it is pointed out that the object of the Vedas is to teach what is beneficial to all kinds of human beings in all grades of spiritual progress. Some may be of Sathwaic or pure nature others may be Rajasic and others of Thamasaic or of the lowest kind. The first are of the highest kind and would not go after temporal pleasures. The next will long after (desire) all sorts of temporal pleasures. The vedas proceed on the lines of least resis-

tance. If a river flows full of water, the thirsty man does not take in all the water but only such quantity as he is in need of. Thus the higher spiritual aspirant should adopt only such portions of the Vedas as are intended for him. The Vedas form two distinct portions. The older section deals chiefly with the several kinds of work and ceremonials constituting some modes of divine worship having temporal good (it may be of the individual or of the community) as a result. The latter portion deals chiefly with the nature and Attributes of the Supreme Being and with the methods as to how one should worship God; the modes of contemplation and meditation of the Supreme which would lead to spiritual realization, are fully dealt with there and Arjuna is asked to follow the higher path and do duty without attachment.

"The Vedas relate to (all beings) of the three qualities. Be free of the three qualities; be free from the pairs and be ever wedded to *Salva*. Re-unconcerned about acquisitions and their care, be (ever atma concerned)."

II. 45.

"As from a reservoir overflowing with water, a little only is one's requirement so much only, (is the requirement) of the wise Brahmana from out of all the Vedas."

II. 46.

9. The teaching of the first (main) section of the Githa has thus been given in a very brief form in the 2nd Chapter; the next 4 chapters develop and explain that teaching in detail with reasons. Here it is desirable to state what is meant by Karma and Gnana Yogas. (a) Karma Yoga means and includes doing duty such as *Thapas* (*i. e.*, performing acts of righteousness as austerities or mortification of the body), (2) going on pilgrimages to holy places and rivers and (3) helping the poor by

gifts and charities, (4) performances of yogas or holy sacrifices without selfish ends and disinterested performance of one's ordained duties.

(b) Gnana Yoga is to conquer one's own mind completely and to meditate on one's individual soul in its purified state, free from all material bonds, and to be steadfast in the soul-knowledge which leads to soul-realization:

10. In the 3rd Chapter, the aspirant is first taught that the real power of action or doership or karthrithvam lies in the Gunas (parakrithi), and that the aspirant is not the real doer. Primarily his activities depend on matter; and activity is the rule so long as the body continues. And therefore it is said that Karma Yoga is best fitted for the matter bound aspirant and this candidate is generally not competent, all at once, to enter on a course Gnana Yoga.

"None can even for an instant remain really actionless; for helplessly is every one driven to action by the qualities (Gunas) of the Parakrithi." III. 5.

"All actions are wrought by the qualities of Prakrithi, whoso is deluded by egoism, thinketh 'I am the doer.'" Ch. 3. 27.

"Having in ancient times emanated mankind, together with sacrifice, the Lord of Emanation said 'By this shall ye propogate, be this to you the giver of desires.'" III. 10.

"The world is bound by action unless performed for the sake of sacrifice: for that sake, free from attachment perform action." III. 9.

11. Further on, it is pointed out that one should do his duty for the protection of the world, that is, he should do it without any selfish or mundane ends but for the cause of social well-being. Every act ought to be done

as a sacrifice and sacrifice is the law of the Lord creator. Therefore, even persons of light and leading, rulers and statesmen, who might have transcended the preliminary stage and who may be fit to embark on Gnana Yoga, should really take to Karma Yoga. Karma Yoga is not only a step to Gnana Yoga, but is itself, an independent way to Soul-Realization. The aspirant is next told that the real karthrithvam or doership is not even in Prakrithi but in the Supreme Lord. If this is understood, we will see that every act or duty should be done as His worship.

"Therefore, without attachment, constantly perform action which is duty, for, by performing action without attachment, men realize the transcendent (freed) Soul."

(III. 19.)

"Janaka and others indeed attained to perfection (soul realization) by action alone. Then having an eye to the welfare of the world also, Thou shalt perform action."

III. 20.

"Whatsoever a great man does, that, other men also do, the standard he setteth up by that people go." III. 21.

As the ignorant act from attachment to action, O' Bharata, so should the wise act without attachment desiring the welfare of the world.' III. 25.

"Knowing the true nature of the self, surrendering all actions to me, from hope and Egoism freed, and of mental fever cured, engage in battle." III. 30.

12. In the 4th Chapter, it is shown that the above (higher) Karma Yoga was taught by the Lord at the beginning of the manvantara and that it has been an ancient path for salvation followed by several sages and that if the Gnana or knowledge elements in Karma Yoga are fully realized and duty done without attachment to

fruit, Karma Yoga itself may be styled as Gnana Yoga, though it may not be the technical Gnana Yoga: the object of both paths being the same. If the basic knowledge and the goal are always kept in mind, we can see Gnana Yoga in Karma Yoga and Vice versa. After all, the *wisdom element in Karma Yoga is the really important element*, but that is no reason at all for giving up one's duties. The different kinds of this Karma Yoga are also explained in this Chapter.

"He who seeth non-action (gnana) in action (Karma) and action (Karma) in non-action (gnana) he is wise among men, he is the fit man (to earn Moksha) and he has accomplished all action." (carried out in actuality the essence of Shastra teaching). IV. 18

"He whose all acts are devoid of desire and delusion, the wise say, is the enlightened man whose works are burnt up, in the fire of wisdom." IV. 19

"Having abandoned attachment to the fruit of action, always content (in the eternal Atma) seeking no refuge (in matter), he is not doing anything although doing action IV. 20

"The wisdom element, Parantapa is superior to the material element in yagnas. (requiring profusion of material). All acts with its complete accessories ultimately end in wisdom." IV. 33

"As the burning fire reduces fuel to ashes, O Arjuna so doth the fire of wisdom reduce all past (sins) actions to ashes." IV. 37.

13. Episodically the theory and purpose of Divine incarnations and their mystery are taught in the beginning of the Chapter.

"Though birthless and of nature imperishable and Lord of all Beings, yet I do allow myself to be born *i. e.*, not divesting myself of my essential attributes."

(of suzerainty, being birthless, exhaustless: *i. e.*, I go into birth out of grace). IV. 6.

"Whosoever and wheresoever, Bharatha, Virtue wanes and vice increases then and there do I manifest myself in incarnations." IV. 7.

"For supporting (being perceived and realized and enjoyed by) the virtuous (who yearn after me and who cannot live and move, who cannot support their very being without perceiving realising and enjoying Me in a form suitable to their finite natures) and also, for destroying the wicked and for firmly re-installing Dharma, I am born from Yuga to Yuga." IV. 8

"Whoso understandeth in their true nature, My Divine incarnations and doings, he, Arjuna, doth not come to re-birth, but after quitting the body he goeth to Me." IV. 9.

14. After thus dealing with the theory of the Divine incarnations as human beings, the Lord explains the theory of divine worship through images in the 11th verse. *i. e.* the Supreme incarnates Himself in images.

"In the way they resort to me, in that way do I serve (in love) *appear* to them. All men of my ways enjoy me in all ways they like and thus follow the way *i. e.* enjoys my (swarupam) nature and attributes." This is fully explained as follows:—

"Not only by the method of incarnations, in the forms of Devas, men, &c, I am saviour to those who seek me as their refuge but by any other method or form in which they may desire Me; whatever (form) that is, that I assume Myself. By whatever conception they choose to seek Me I manifest Myself to them in that mode or form. In short, although my nature is, as even yogis find it to be, transcending thought and speech, yet to all who are of my ways I suit myself

in such a manner, that I am to them a visible demonstration with a view also to enable them to enjoy me by every one of their sense faculties and in all diverse ways." IV. 11.

15. In the 5th Chapter, the Lord points out not only that the object of the two paths (Karma and Gnana Yogas) is one, but of the two, Karma Yoga is easier to practise and to lead to soul-realization, a soul-realization as would put an end to rebirth. The mental attitude of the aspirant who has attained the stage of soul-cognition and real perception is thus described.

"The place that is gained by the Sankyas (Gnana Yogis) is gained by the yogis (Karma Yogis). He sees who sees that Sankya and Yoga are but one." V. 5.

"But (Gnana Yoga) Sankya without (Karma) Yoga is difficult to be achieved O Mighty armed: But the Karma Yoga united Muni soon attaineth Atma (realizes soul)." V. 6.

"Meditating on Atma, engrossed in that pursuing that, aiming that, they reach wisdom, effaced of all taint, to non-reverting that:—i.e., (Atma in its pure freed natural state is realized by them)." V. 16.

"The wise equally regard the Brahmana possessed of culture and conduct, the cow, the elephant, even the dog or even the abject outcaste. The varied appearances are due to (Prakrithi) the bodies, not to spirit." V. 18.

"With the mind unattached to external contacts (sense delights) whoso feels delight in Atma (itself) joins himself in mind to Brahma-Yoga (repeated contemplation on the freed soul) and tastes eternal bliss." V. 21.

"Who finds joy within, enjoyment within, and similar light within alone, he whose sole illumination is one wisdom concerning Atma, attains the bliss that comes from Atma enjoyment (Brahmanirvana)." V. 24.

16. The state to which both the Gnana Yogis and Karma Yogis reach referred to in the latter portion of the 5th Chapter is described more fully with the rules for performing the Yoga Abhyasa in the 6th Chapter. The stage in which the full realisation of the soul, and the perception and realisation of the equality of the souls (or what is called samyadarasana) are attained, is explained. 4 grades of the advanced yogis are here described. "The Yogee who is satisfied with wisdom and knowledge unwavering, whose senses are subdued to whom a lump of earth, a stone and gold are the same is said to be harmonised." VI. 8.

"He who regards impartially lovers and friends and foes strangers and neutrals, foreigners and relatives, also the righteous and unrighteous excelleth." VI. 9.

"He who through the likeness of the souls, O Arjuna, seeth equality in everything whether pleasant or painful is considered a perfect Yogi." VI. 38.

"The Yogi is greater than ascetic and is considered to be greater than the learned. The Yogi is greater than the mere man of action, therefore become thou a Yogi, O Arjuna." VI. 46.

17. Thus, the first main division has taught that the souls are eternal and cannot die; that body alone changes and dies; and one's goal ought to be the realization of the pure soul freed from material bonds. To reach that Goal, there are two paths; Gnana and Karma Yogas. That Karma Yoga is doing duty without attachment to results giving up the idea that we do anything; and every duty ought to be done as a worship of God. This will lead to Gnana Yoga gradually; and even persons who are suited to Gnana Yoga such as leaders of thought, rulers, statesmen and men of light and leading, should take to Karma Yoga.

The cause of social well-being will be better furthered by their adopting Karma Yoga. Karma Yoga in its higher forms is a direct and independent road to soul-realization and is easier to be performed as it is on the line of least resistance. Karma Yoga attains its results quicker. Both Gnana and Karma Yogas lead to the same goal; i. e. Soul-cognition and soul-realization. The highly advanced yogi would attain to soul-realization and samyadarsanam and realise the equality of all souls in essence and character and would lose the idea of I-ness and My-ness altogether.

18. And the Bhakthi Yoganishta or the Godlover is higher than all yogees.

"Even more beyond the yogis and of all, is he said to be the most superior who in faith and with his innermost Manas immersed in Me worshippeth Me." VI. 47

That is, compared with the real Godlover, the yogis dealt with hitherto, occupy a very low place. The comparison is as between Mount Meru and a handful of mustard seeds. Between one seed and another differences do actually exist but that difference is impalpable when compared with the difference which subsists between the seed and the huge Mount Meru. The Godlover's heart, life and soul is merged in the Lord. He is unique and therefore singled out from all other kind of yogis. So drunk in Godlove is this yogi that he is unable without the Lord to support his very existence. In this way he is merged in Him as one and thus the last verse of the 6th Chapter closes the first section and begins the 2nd main section, that is, about Godlover.

S. GOPALASWAMI IYENGAR B.A., B.L.

EXTRACT

The Modern and Ancient Educational Systems of India.

The Gurukula at Hardwar.

BY MYRON H. PHELPS ESQ OF NEW YORK

I

The Modern System.

The following discussion of some features obtaining in most of the Schools and Colleges of this country, which has already appeared in the Pioneer, is the first of a series of articles on kindred topics, and in particular it prepares the way for, and deals with certain principles of sound educational methods which find their application in, a paper specifically on the Gurukula, which appeared in the Vedic Magazine.

TO THE EDITOR.

SIR,—I beg leave to offer to your readers a few observation of a traveller. It is not upon politics that I wish to touch. Since coming to India I have eliminated as far as possible from my mind all former opinions and prejudices on that subject, and shall not be able to speak upon it again until I have formed a fresh set—not of prejudices, I hope, but of impartial opinions—after careful observation and inquiry over the entire country.

The subject upon which I wish to speak is one which appears to me to be in India far more important at the present moment than any political question, that, namely, of your educational system and methods. I have undertaken these letters with hesitation, for I know that some will ask what have I, an American, to do with the affairs of this country, or why should I offer suggestion with regard to them? I do not myself believe that this question suggests the true view of the matter, and I am

sure that these letters are not written in the spirit of a meddler. They are written for those who are willing to regard themselves and me, in matters of general interest, as citizens, not of India or England or America, but of the world; and in the hope that since I undoubtedly approach the subject from an unusual point of view, my reflections may awaken in some minds new trains of thought which will bear good fruit.

Since coming to India about a year ago, I have travelled through Madras, Travancore, Mysore, Bombay and parts of the United Provinces and the Punjab, and I have given special attention to educational institutions.

I have been astonished to find that in most of the schools and colleges I have visited and inquired about there seems to be almost an absence of social mingling between the professors and the students. The class or lecture-room appointment is a matter of business which teacher and students perfunctorily discharge, then quickly separate and each go their way. It has been repeatedly said to me, in substance, that the professor regards himself as a superior order of being to the student; that if they meet on the street the chances are that the student gets no recognition; while if he calls on a professor he is usually not asked to be seated, but "what do you want?" It would seem from the reports which reach me as though these gentlemen were jealous of their "prestige." There are individual exceptions however; and a notable exception must be made with regard to missionary schools as a class. In some colleges also while the above observation is applicable to their general character, there are one or two professors who maintain quite different relations with their students.

This feature of college life in India arrested my attention instantly, since it is directly opposed to the

prevailing practice in the Western institutions of learning, with which I am familiar. The idea has taken root in the West that the faculty and students of a university—universities in America at least are always teaching bodies—should constitute a large family as it were, whose members mingle with each other on terms of social equality and intimacy. "It is our endeavour", said a professor in a great university to me, "to make the days feel that the professors are fellow-students." This daily contact with men of sterling character and inspiring ideals of life—men who realize that their first duty is to seek to form and develop in their pupils characters like their own—is found to be the most rapid and certain method of character-building which can be devised.

While the educational system of the West gives the greatest scope for the operation of what may be termed *contagion of character*, and while that feature of American colleges is belied by acute observers to be an important source of the present position and strength of the American nation, it is doubtful whether any educators of the West have consciously recognized or formulated the principle. I am not aware that its advocacy is to be found in any published work on education. This is, indeed, an illustration of a curious fact, namely, that in many things the West alone possesses the practice, having arrived at it *a posteriori* without divining the theoretical considerations on which it rests, while India, is in its literature fully possessed of the *a priori* case, but has wholly lost the practice which ought to follow this knowledge. The doctrine that the spiritual nature of man can only reach mature development if vivified by a spiritual impulse derived from personal contact with the *guru*, is as old as the traditions of Hinduism. It is, therefore, likely that Indians will readily recognise

the value of the idea when once it is brought to their notice ; and that its present neglect is chiefly the result of thoughtlessness and inattention. Every teacher with high ideals himself, which most teachers have, will readily accept it, and be inspired by the immense field of useful influence open to him which it reveals.

Nor has this sort of educational influence been unknown in the schools of modern India. Every where I have encountered traditions of great Englishmen who, as teachers inspired and shaped the lives of many of the last generation. In Madras, Travancore, Mysore and Bombay the traditions are strong. Men speak with affection of those noble characters, and ascribe to them all they have become in life. But Englishmen of this calibre do not seem now to often come to the schools in India. For the most part those who fill, or rather who have succeeded to, their places, do not rise to the high ideals of their profession ; and Indian teachers, who must be credited with some proneness for imitation, follow their example.

Before visiting the schools of this country I expected to find in them a Hindu character, a Hindu atmosphere, something besides the dark faces of the boys to remind me that I was in India. But in this I have been disappointed. They are all, Government, Mission and Hindu alike (with a very few distinguished exceptions), pervaded and characterized by an atmosphere with I can perhaps best suggest by terming it a mild dilution of the English classics—Shakespeare, Milton, Spencer, Scott, Dryden, Charles Lamb, Kingsley, and the other great English authors. One looks in vain for even a Hindu motto on the walls, for a tale from the Mahabharata or Ramayana in the books. One would think that the desire was to make Indians into Englishmen. One sees these poor

boys spending a great part of their time in a desperate and, I should judge, bootless struggle to understand strange idioms and allusions, based on the social customs of a distant land of which they are as innocent as the unborn babe. Think of an Indian boy face to face, for instance, with Shelley's "Adonais"! How many even of your University Examiners could have passed their own examinations before they worked the subject up to prepare their papers? Not understanding the text, students are forced to memorize, and so education degenerates into mere memory training and cram.

All this would seem comic, were it not for the earnestness and solemnity of the anxious faces. But in fact it is in the highest degree tragic.

Gladstone once said, in one of his Midlothian speeches I believe; "I expect every Englishman to be an Englishman, every Scotchman to be a Scotchman, every Irishman to be an Irishman," and surely the principle he enunciated is a sound one. How can culture be imparted except in the line of one's own literature, institutions and civilizations?

In your system the boys, I find, usually take up English at an early age, between seven and ten. A few years or so later they cease to use the vernacular as the medium in which instruction is received. Thenceforth all the emphasis is thrown upon English. It is excellence in English that wins rewards and the approval of the teacher. In Madras, out of 1,600 students who went up for the intermediate examination last March only 33 appeared in Sanskrit or a vernacular!

I was told by a prominent citizen of Colombo that of the educated Tamils in that city, 99 per cent could not read literary Tamil. I could hardly credit this, and inquired further. Some affirmed the statement, others

put the proportion as low as 95 in the hundred, but none lower: Of course Colombo is not India, but the conditions are similar, and a like story has been told me all over those parts of India in which I have been. At a Hindu conference which I recently attended, all the proceedings were in the vernacular except the formal addresses at the opening. These were in English, gentlemen honoured by such conferences not usually having, I was told, such command of the vernacular as is required for formal papers.

What follows when the educated men of a people neglect their native tongue? It means to the man himself whose education is thus neglected, that he is cut off from the wealth of literature, the inspiring ideals, stored in that tongue as in a treasure-house, and which should be to him all his life a source of strength, of comfort in hardship, of guidance in difficulty—a loss which can be compensated by no foreign importation. And when his religion is embedded in that literature, as is the case which the religion of all the Hindu peoples of this country, it may very likely mean that the religion is lost with the language and character with the religion.

It seems to me—I would not say it if I saw any escape from it—that no one who has thought of these matters can contemplate the political crimes which have disgraced the recent years in India, and the great number of careless, irreligious men, young men especially, whom one meets and hears of in travelling through India, without feeling that he is face to face with the natural results of this sort of "education."

As to the masses of the people, the neglect of the vernacular means to them that they are cut off from their natural leaders, for the masses cannot learn a foreign language. They cannot go outside their mother

tongue; and having none to guide them they must sink into ignorance and superstition.

A distinguished writer in one of the reviews recently well called attention to the fact that it was just this mistake which Rome made in governing her dependencies. She tried to Romanize them, to introduce into them exclusively Latin culture. She succeeded in filling her offices with clerks, and produced a superabundance of conceited Romanized fops; but she failed to develop and ally herself with character in the people. It followed that no solid bond was built between Rome and her dependencies, since there is nothing in man to tie to if character be wanting; and consequently the Empire was ready to fall asunder when the central grip was loosened.

But it will not do to press the analogy of the Roman Empire too far. The Roman dependencies had no vital, controlling religion, as has India. The importance of that fact cannot be overestimated. The vitality of the religion of India—I say religion advisedly, because in essentials there is practically but one indigenous religion in India—is a force of which one who understands only the West can form no conception. It is a force which when aroused will sweep all before it. It can be guided, developed, made a powerful ally; but it cannot be successfully opposed. No greater mistake could be made than to gauge this force by that of religion in the West. Christianity is no longer an aggressive or a vital power. It has ceased to be so because its leaders long since lost touch with spiritual realities, and forgot the true meaning of its Scriptures. It is an empty shell, held in position by social conventions and diplomatic formalities.

The religion of India is otherwise. It has now, as it has always had in the past, its spiritually illumined

52
Q 2 m 21, 1796 1916
N 12

sages. It is to-day as fresh and vigorous and sure of itself in essentials as it was many thousand years ago. The ancient culture of India will certainly revive, since it is founded upon this religion. The pressing question now is—who will revive it? Shall the people be helped and guided to that revival, or shall they be left to blindly and slowly come into their own? Will not wise state-manship seize this opportunity to win the respect, the love, the devotion of the Hindus?

It seems to me that this, not the compulsory education bill, important as that is, is the great present educational problem of India.



“Vedanta, as presented by Europeans, keeps the form and colour of philosophy but loses the delicious slent of realization,” “the sweet fragrance of renunciation.”

Swami Ram.

NOTES and THOUGHTS

The Late Hon'ble Mr. V. Krishnaswamy Aiyar C.S.I.

The lamentable death of the Hon'ble Mr. V. Krishnaswamy Aiyar which occurred on the 28th Dec. last has deprived India of one of her best sons and the Ramakrishna Mission of a warm friend and supporter. Mr. Krishnaswamy Aiyar was only forty-eight when he died. He began his life as a Vakil (an Indian advocate) in the High Court of Madras about twentyfive years ago. After a few years of struggle he rose to be recognised as a leading lawyer and brilliant advocate. A man of large sympathies and noble impulses, he was even ready to advise, guide, and help with his money any movement which promised to do enduring good on progressive lines. The Sanskrit College at Mylapore in Madras and the Ayurvedic Dispensary established in memory of his father testify to his munificence and his bold advocacy of indigenous learning and medicine.

With Indian political movements his connection was of a short duration. Nevertheless, his forceful nature made itself felt and it must be admitted that on a particular occasion his influence and powerful guidance kept down opposition and led the Indian National Congress safe amidst troubles. His experience in political matters was rather too short for us to expect any permanent good from his labours. A man of brilliant parts he soon attracted the notice of the Government and his direct participation in Indian public activities ceased by his appointment first as a Judge of the High Court of Judicature, Madras, and then as a member of the Executive Council of the Governor of Madras. Within less

than a year his taking his seat in the Council his life has been cut short by sudden death.

His latest public utterance is the address that he delivered at the convocation of the University of Madras. It marks a departure from the usual style of such addresses which are loaded heavily with common place advice and maxims taken from books of the stamp of Tod's students manual. We give below extracts from an address remarkable for its high religious tone. That in an assent composed of men of all creeds and nationalities, that he should have delivered that address and closed it with the Vedic chant of "Shantih ! Shantih !! Shantih !!!" is it will be admitted an indication the depth of his religious feeling and a fearless and open expression of it, though it was a surprise to many, was characteristic of his nature.

In his death the country has lost a sincere worker. We offer our sincere sympathies to his bereaved children.

* * * *

A mercantile view of education is inconsistent with the traditions of this country. Learning in this land has always had an exalted place. It marked out a whole class for pre-eminent honour and distinction. "Arthakaricha vidya," learning which brings in gain, has doubtless been one of the aims of life. But a higher ground for the acquisition of knowledge was the Upanishadic teaching. "Whatever one does, if done with knowledge, yields greater results." "Yadeva vidyaya karoti tad viryavattaram bhavati." The transcendental ideals of the Indian systems of philosophy which scorn the delights of a material world, the doctrines of Karma and Reincarnation dominating Indian

thought and life, which reconcile the student to the indefinite postponement of all recompense for labour, and the overwhelming accumulation of ritual as a part of religion, have assigned to learning and its votaries a place in national life almost unapproached in the history of other ancient lands. The early period of life, extending over twelve to twenty-five years, was, in the case of every man of the regenerate castes, ordained for study with the teacher. The sciences and the arts were open to all, though on the Sudra their cultivation was not binding. The goddess of learning, wife of the Creator in the Divine Trinity, has an annual festival, in her honour, observed by all Hindu castes and communities. "Knowledge for knowing's sake and not for the gain it gets, the praise it brings, and the wonder it inspires," has been held aloft as the highest end and aim of education. Let not modern conditions of life darken the splendour of the ancient ideal of learned poverty, before which even the diadems of kings have rolled in the dust.

The University as a community of teachers and scholars, and a nursery of lofty ideals and large aspirations is not a modern idea or one peculiar to the West. The "Parihads" of postvedic times, like the one in which Svetaketu Aruneya was, according to the Brihadaranyaka, confounded by King Pravahana's questions propounding problems of philosophy, the priestly congregations, in "Sangharamas" of Buddhist days like the great halls of Nalanda spoken of by Hiuen Tsang, the "Sangams" of the Tamil country whose fame lasted many centuries and the last of which sang the praises of the immortal "Kural," the mutt organizations of more modern times, dotted all over the country, were all gatherings of the most learned and thoughtful men of the day, engaged in religious

philosophic and scientific studies or discourses and centres of the highest culture.

Religion has always fed the lamp of learning. Cathedral and monastic schools pioneered the way to the mediæval "studia generalia" of Europe, parents of Universities like those of Bologna and Paris. So in India the premier class and the monastic orders in their quest of God and their search into the mysteries of the Universe, gathered in groups in forest or mountain solitudes to learn and to reach. The temporal power stood aloof for many centuries from the cloisters of learning in Western lands. But it was the privilege and the boast of Kings in India to make their courts the arenas of intellectual combat amongst the learned of the land and to proclaim themselves the patrons of poets, philosophers and sages. It often occurred that Brahmans who had sought retirement and Kshatriyas who had renounced their sceptre, "Vardha-ke munivrihayah" in the words of sweet Kalidasa, attracted disciples by the boldness of their speculations and the sanctity of their lives. It has also happened that individual teachers of great personal sanctity and renown established themselves in historic places of pilgrimage and gathered students around them from various parts of the country, who lived with their teachers and served them in humble ways during the period of studentship. Benares, of all cities the most sacred in the world, with a longer record as a centre of thought and learning than Athens, "the mother of arts and eloquence," or imperial Rome, long the seat of unparalleled temporal and ecclesiastical power, or historic Paris, of varied interest and widest culture, of London, the gate of the world's commerce, Benares has exercised the most powerful charm on the Indian mind for ages, not less for her illustrious roll of teachers than for her being the gateway to heaven for the

pious Hindu who heaves his last breath on the holy ground, enriched with numerous temples. The tragedy of King Harischandra's life which has indelibly impressed upon the hearts of Indians the Vedic formula that there is no religion higher than truth, "Satyāt nāsti paro dharmah" was enacted there. Gautama, the Lord of the Sakyas, abandoning his royal heritage, sought within its precincts the way to salvation through all the learning of the age gathered on the spot which marked the confluence of the Ganges with the Asi and the Varuna. Sankara, perhaps the most profound of philosophers, ancient or modern, carried to Benares his daring speculations and the truths he saw "with vision divine" for the approval of the mighty in intellect. Learning and knowledge have for centuries shed their radiance around from other famous seats as well, like Madura and Navadvip. The inheritors of a past so glorious, the descendants of generations to whom the cultivation of knowledge was a religious dedication, can need no other incentive to literary, scientific, or philosophic pursuits than the conviction that knowledge is its own reward.

But the East had long to bear the reproach that its philosophy was impractical and its religion a negation of beneficent activity. Mathew Arnold has aptly portrayed the quietism of India in verse "She let the legions thunder past and plunged in thought again." Sadasivendra, the poet-sage of Pudukottah, sang the ecstatic experience of the liberated soul "that feels no wonder at the cold rays of the sun or the burning beams of the moon or the downward flame of fire as mere illusion." The profound philosophy of the Gita has, however, told us that action is greater than inaction, "Karina jayohyakarmanah." You cannot lose your soul, it is true, even if you gain the whole world. But these are empyrean heights to which

the many cannot ascend. They need the life-giving waters of practical knowledge which fits them for happy lives, honest citizenship, and worldly distinction.

The Universities of India were founded a little over fifty years ago to develop youthful capacity, to promote many-sided culture and to form, in the language of Lord Haldane, "that priesthood of humanity to whose commands the world will yield obedience." Great work has been done, but far greater yet remains. The Universities Act of 1904, which came into force seven years ago from now, heralded the change from the purely examining and degree-conferring University to a partially residential and teaching corporation, though the change was only an accentuation of features not altogether absent from the earlier type.

There are signs of dissatisfaction with some of the results of University training, which are manifest in the cry for new Universities. That demand has been received in some quarters as "a menace to the academic monopoly" of existing foundations. In others where a material civilization sets the sole standard of human progress, it has evoked uncompromising dissent. The followers of particular creeds have in modern times developed a breadth of vision and a charity of feeling which admit alien faiths to possess some saving virtues. But the men to whom all spirituality is bondage and civilization can be only of type profess to see in the proposed Universities merely the recrudescence of superstition. Opposition to Hinduism or Islam and the nightmares to which it gives birth are but a phase of their general attitude towards all religion. We can well afford to leave them in the company of their own reflections. The area of ignorance to be combated is so great, the historical conditions favourable to cretulu

are so widely present, the departments of knowledge now are so infinite in variety that we may regard with complacency and even satisfaction the brilliant success so far achieved by the promoters of the new Universities with ideals which cannot but be complementary to the culture aimed at by the foundations already in existence. If over a dozen Universities are now engaged in drawing to a focus in centres of learning the intellectual and moral forces of the younger generation of the United Kingdom, how can the addition of two Universities here to the present five, if adequately safeguarded from becoming "gloomy fortresses of sectarianism," be denounced as unsuited to the area or population or the varieties of Indian conditions, thought and culture? There are vast fields of historical, archaeological, agricultural and industrial research or experiment in which little more than spade work has been done and which demand the assiduous labour of graduates trained along lines differing perhaps in part from those of existing institutions. Religion, morality and philosophy, dearer to the Indian mind than the natural sciences, need more attention than is bestowed in the existing schemes of studies framed on a too close adherence to the letter of the rule of religious neutrality. Let us hope, however, that the possible danger of narrow culture or dreamy studies may be avoided by regulations which, I confess, may appear at first sight to requaint, though none the less justifiable in the conditions of the country, prescribing six months' travel to the various seats of learning in India as preliminary to the receipt of the University degree. Ladies and gentlemen, Universities are not merely halls of learning and culture. They are centres of research. Each batch of graduates leaving the portals of the University must put the question to themselves what shall

be their addition to the sum of human knowledge. Our duty is to do not merely for our own benefit and that of those around us, but also for the good of those who shall come after us. The Buddha attained perfection that he might profit others. Fleets and armaments a world-wide commerce, liberal political institutions and general material prosperity are as nothing to the conquest of new realms of knowledge. There are promising fields for study and untrodden regions to explore. The fraternity of knowledge constitutes a free masonry of mutual understanding which will, as the years increase, become the mainstay of universal peace greater than Hague Conferences and World's Race Congresses.

The curse of intellectual barrenness is not upon us. But you cannot seek repose on faded laurels. The land that has produced in the realms of poetry, Valmiki, Vyasa, Kalidasa, Tulasidas and Kamban, to name only a few, in the region of abstract thought, Kapila and Kanada, Sankara and Ramanuja, and in the practical sciences Panini and Patanjali, Charaka and Susruta, Aryabhatta and Bhaskara, the land on whose breast have walked the blessed feet of Krishna and Buddha, and a host of lesser saints and sages has no need to fear comparison with any quarter of the earth's surface. The illustrious roll is not exhausted. The fruitful womb may yet bring forth children of genius, the stalwarts of coming generations. The mighty stream of master-minds which filled the land with plenty may in a season of drought have thinned to a tiny channel, but signs are not wanting that it may swell again to a flood.

Original work in this country on modern lines has many impediments. The difficulty of acquiring a foreign language of irregular grammar and more irregular orthography with a wonderful adaptability to the

multifarious demands of modern knowledge a language which is our only medium for thought of the world, has got to be grappled with some of the best years of the plastic period. Costly libraries and laboratories and learned men which the needs of worldly comfort do not invade are lacking. The seats of learning in the Presidency are not yet fully permitted by the intellectual atmosphere which generates creative thought. The Hindu mind has always been wanting in the historical sense, the first instrument for the true interpretation of the records of the past. The achievements of former ages of varying merit, differing by virtue of differences in time and the local colouring of geographical distribution, have obtained an authority destructive of perspective and freedom of thought. It stands to reason that under conditions such as these the output of the golden ore should at present be meagre. The contribution of the East to the world's thought, the world has, however, not fully realized. In the words of Professor Macdonnell "the intellectual debt of Europe to Sanskrit literature has been undeniably great. It may, perhaps, become greater still in the years that are to come."

We seem to be in the throes of great births, though the process is slow that brings them to the light of day. Groups of learned men devoted to one or other branch of knowledge are forming organized bands of workers, like the English Association, the Telugu Academy, the Tamil Sangam, the Mathematical Association, and the South Indian Association, which remind one of the celebrated academies of Europe for the advancement of knowledge. The Tata Institute of Research, that noble monument of high-souled philanthropy, is rearing its head on the hospitable soil of Bangalore. The summons has gone forth in every

be the
du

The Brahmavadin

direction calling upon all to rise to the full height of their manhood. What you achieve depends less on the amount of time you have than on the use you make of it. Therefore study and work and organize with the aid of reason. The greatest book of wisdom yet known to the world the Mahabharata, which threw out the bold challenge "what is not here is now here," "Yat pehasti na kutrachit" has said that even Scriptures are not Scriptures if they cannot stand the test of reason. Some of you may take your place amongst the glorious band that with uplifted torch illumine the recesses in which the treasures of nature lie buried. Let your motto be what the Emperor Asokavardhana proclaimed "Whatever I understand to be right, I desire to practise." With brains enlarged and hearts expanded, with character ever more valuable than intellect, with trained capacity greater than knowledge, "go ye, O brethren," in the language of the Mahavagga, "and wander forth for the gain of the many, the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of men." Go where you may and do what you will, treasure in your hearts that priceless refrain of Hindu sacred literature, thrice repeated on every occasion to secure its virtue on three different planes of human endeavour,—Peace! Peace! Peace! (Santih! Santih! Santih! !).

Spiritual panperism is produced by giving people moral commandments.

Swami Ram.



THE

BRAHMAVADIN

“एकं सत् विप्र बहुधा वदन्ति”

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

—*Rig-veda*, I. 164-46.

VOL. XVII.]

FEBRUARY, 1912.

[No. 2.]

VEDĀRTHASANGRAHA.

(EPITOME OF VEDIC TEACHINGS).

By Bhagavan Rāmānuja.

(Continued from page 9.)

Further, let (it be granted that) the knowledge of the meanings of words originates in actions alone; (then) the *Vedānta* passages give rise to the knowledge of all things only as being helpful to actions through those (things) constituting the results that form the characteristics of the person who is qualified to perform the actions¹ relating to worship; in the same way in which (the knowledge of the nature of the thing to be attained is helpful to action) in the analogous case of *swarga*²

1. These actions are sacrifices, making gifts, &c.

2. The *Vedas* give the injunction—"He, who desires to attain *Swarga*, shall perform the *Jyotishṭoma* sacrifice;" and the statement given elsewhere describing the nature of *Swarga*

which is in itself a particular place of such pleasure as is unmixed with pain, and also in other similar cases; (it is found to be so helpful) in the case of the pre-eminence¹ which is to be derived from the performance of the nocturnal *satras*² and also in the case of that³ relation of cause and effect which exists between the

as the world "in which there is no heat, no cold and no disagreeableness" is helpful in producing the desire for the attainment of *Swarga* and is, in consequence, helpful in causing the performance of the *Jyotishṭoma* sacrifice in obedience to the injunction relating to it.

1. Again, the *Vedas* give in one place, the injunction—"He shall perform the nocturnal sacrifices." Elsewhere, the result of the performance of nocturnal sacrifices is stated to be the attainment of eminence, as, for instance, in the passage—"Those, indeed, who perform these nocturnal sacrifices, they attain eminence". This passage is helpful to action in as much as it stimulates the desire to attain eminence, and thus leads to the performance of those nocturnal sacrifices. Vide *Pūr. Mīm.* IV. 3. 17 to 19.

2. A *Satra* is a long sacrifice or sacrificial session lasting, according to some, from 13 to 100 days. *Satras* of many year's duration are also mentioned in *Vedic* literature.

3. And again the *Vedas* prohibit the reviling and the beating of a *Brāhmaṇa* by means of the injunction—"Therefore, let him not revile and beat a *Brāhmaṇa*". *Taitt. Samh.* II. 6. 10. 2. The effect of violating this injunction is given in the following passage:—"He who reviles and beats a *Brāhmaṇa*, let him be punished by the fine of a hundred gold coins". *Taitt. Samh.* II. 6. 10. 2. This passage mentions the result flowing from disobeying the injunction, and thus is helpful in producing the desire to act in accordance with the above prohibition. Vide *Pūr. Mīm.* III. 4. 10.

reviling and beating (of the *Brahmanas*) and the fine of a hundred gold coins (prescribed therefor). Thus, in this passage, namely "He who knows the *Brahman* attains the Highest" [*Taitt. Up.* II. 1. 1.], the attainment of the *Brahman* is declared to be the result that constitutes the characteristic of the person who is qualified to perform the action relating to the worship of the *Brahman*; and in the following passage: "He who desires to attain the Highest, should know (or worship) the *Brahman*", the essential nature of the *Brahman* who is taught to be the object of attainment, and also all His attributes, are established only as being helpful to actions; within them (*i. e.* within the *Brahman* and His attributes) are included, surely, the attribute of being the creator, of being the destroyer, of being the support, and of being the internal Self of the world, and all (other attributes) expressed or not expressed: thus there is nothing inappropriate (here). And it being so, all the things which are surely found mentioned in the *Mantras* and the *Arthavādas* and which are not inconsistent and are new are established only as being subordinate to injunctions. To the same effect it is stated in the *Dramiḍa-bhashya* thus:—"The passage beginning with the scriptural statement.--'One is indeed born because of *Rina* (or debt)' is no doubt intended to praise the cutting off (of sacrificial oblations), nevertheless no praise can be appropriately offered through (qualities) which are non-existent." What is said is this: The whole of the division of *arthavādas* describes in thousands of ways the qualities of an invisible and new nature of sacrifices, &c., which with their accessories, constitute the worship of the Deity, and also (describes similar qualities) of the Deity which is the object of worship, and thus gives rise to the knowledge of praiseworthiness in relation

to religious rites. In the absence of those (qualities) there will never be any knowledge of (such) praiseworthiness, and so, that (division of *arthavādas*) gives rise indeed to the knowledge of the existence of qualities, with the object of giving rise to the knowledge of praiseworthiness in relation to religious rites. In this very manner are established indeed all the things found mentioned in all the *mantras* and the *arthavādas*.

Furthermore, by those who uphold that the meaning of sentences consists of action, it has to be stated what that action is known to be. If it be said that it is (both) to come into existence after the volition (in relation to it) comes into existence and also to be that which is aimed at by volition, then it is asked what it is to be aimed at by volition. If it be said (in reply) that (to be) that to rightfully possess which volition comes into existence, is to be the object aimed at by volition, then it is asked what it is that is known to be the right to possess in relation to volition the nature of which is the (internal) effort of man. If it be said that (to be) that with the desire object of attaining which man generates effort is to be the object aimed at by volition, then indeed, to be the thing desired is surely to be the object aimed at by volition.

Again, you (the opponent) may also hold the following opinion:— "The thing desired has itself two conditions of existence, namely, to exist as the object of desire and to inspire man (to put forth effort); of these the condition of being that which inspires is to be the object aimed at by volition." To hold this very (opinion) is fruitless labour put forth out of stubbornness to maintain one's own views. Thus, the non-attainment itself of the thing known to be the object of desire, without the generation of one's own effort,

is what inspires (man to put forth effort); for the activity (of man) proceeds from that (non-attainment) alone. "If it be said that even when the desire (to attain an object) is born, the non-attainment of the desired object without the generation of one's own effort, is made out to be, (it is replied that) thence the desire to do is born, then man proceeds to do: this is the manner of those who know the truth. Therefore there is nothing known to be the object which is aimed at by volition and which is different from being such a gain of the desired object as is dependent upon volition.

Again it may be said that the reason for being a desired object is its being agreeable to man, and the being agreeable to man is to be the object aimed at by volition. It is replied that it is not right to say so. What is agreeable to man is synonymous with pleasure; similarly, what is disagreeable to man is synonymous with pain; therefore it is impossible for anything other than pleasure to be agreeable to man. It may, however, be objected that the cessation of pain also, which is distinct from pleasure, is seen to possess the character of being agreeable to man. But it is not (right to say) so. The (true) discrimination between pleasure and pain is indeed this, that what is agreeable to one's own self is pleasure and what is disagreeable to one's own self is pain. It being so, pleasure, which is agreeable to one's own self, becomes the thing desired, and pain, which is its opposite, is not desired; therefore, in as much as the association of pain is unbearable, its cessation also becomes a thing to be desired; and owing to that very similarity with being a desired object there is the illusion of its (*i. e.* of that cessation of pain) being agreeable (to man). Thus, a person who is associated with *prakṛiti* (matter) and who is subject

to *samsāra* (or the circuit of mundane existence) has three conditions, namely, (existence in) association with what is agreeable, (existence in) association with what is disagreeable, and existence as it is in its own true nature. It being so, the cessation of the association with what is disagreeable and the cessation of the association with what is agreeable are the same as the existence itself of the thing as it is in its own true nature. Therefore when the existence of a thing in association with what is disagreeable is existent, the existence (thereof) as it is in its own true nature and as consists of the cessation of that (association) becomes also the thing desired, and owing to similarity of that (condition of cessation) with that of the thing desired, there is the illusion of its being what is agreeable.

Therefore, in as much as what is agreeable has the nature of pleasure, those who follow the accepted criteria of truth laugh at him who maintains the agreeableness of a commandment. A commandment is made out to possess indeed the characteristics of being a commandment (or incentive to duty), of having some permanency and of being new (or not arrived at by other means of knowledge than the scripture), solely because it has the power of accomplishing the particular object desired. In the following commandment "Let him who is (*Swarga-Kāma*) desirous of *Swarga* (or the celestial world of enjoyment), (perform the *jyotishtoma* sacrifice)", that the (enduring) object of accomplishment (viz. *Swarga*) is other than the (ephemeral) action (of sacrificing) denoted by the verb, results from the definite determination of its (*i. e.* of the commandment) being the means of attaining *Swarga*, in harmony with the use (of the verb) along with the word *Swargakāma*. It should not, however, be urged that by means of

the word *yajeta* (expressing the commandment) here, the commandment is at first arrived at as being its own import and that in association with the word *swargakāma*, the commandment possesses in view of that (principal import being established, the character of being agreeable to the accomplishment of *Swarga*. Indeed, from the word *yajeta*, it is made out that the object denoted by the verb is capable of being accomplished only through the effort of man; and it is also made out, solely in consequence of the association of the word *swargakāma* (with *yajeta*), that (*swarga* or) what is other than the object (*i. e.* action) denoted by the verb is what stimulates (to sacrifice), is (somewhat) permanent and is new (or not arrived at by other means of knowledge than the scripture); and this (being other than the meaning of the verb) is based on the knowledge of its (*i. e.* of the commandment) being the means of attaining *Swarga*. (Otherwise), the knowledge of the meanings of words which men possess to the effect that the *lin*¹ and other verbal forms express that object of accomplishment which is capable of association with the meaning of the word *swargakāma* used along with it and which is nothing other than causing the attainment of *Swarga* will indeed get also set at naught. What is said is this: that immediately after listening to the sentence which consists of a collection of words denoting meanings in association with each other, it is made out that what is denoted by some words is surely capable of association with (what is denoted by) other words used along with them and such (an association of words here) has the character of causing the attainment of *Swarga*, and therefore that

¹ *Lin* is the verbal form of the potential mood and is also taken as the imperative mood.

which is arrived at (by means of the verb *yajeta*) as being its exclusively principal import is, owing surely to inconsistency (with the rest of the sentence alone, given up (here); in the same way in which the (mere) action (denoted by the verb is given up, owing to its inconsistency with the meaning of the sentence as a whole).

For this same reason, in the sentence—"There is a village on the Ganges (*gangāyām ghoshah*)", and in other similar (sentences) what is accepted in relation to the word *Ganges* is its power to denote the presence of a thing which is fit to be the neighbourhood of the village. Simply because the thing Ganges is first denoted by means of the word Ganges, the quality of being fit to drink, which belongs to the thing Ganges, does not get appropriately associated with the meaning of the sentence as a whole. Similarly, here also, simply because on hearing merely this much, namely, "Let him Sacrifice (*yajeta*)," the object of accomplishment is declared to be an exclusively principal thing, there does not exist the character of being an exclusively principal thing in relation to the object of accomplishment at the time of construing the meaning of the sentence as a whole. This also does not take place, namely, that at the time of hearing the words denoting the object of accomplishment, the object of accomplishment is at first made out to be an exclusively principal thing; because at the time that the knowledge of the meanings of words¹ arises, the action of bringing the cow, and other such (actions) which have the nature of pain, are made out to possess the character of the object of accomplishment, solely owing to their being the means of attaining a particular thing desired. Therefore, for a commandment to possess the

1 In the sentence "Bring the cow" for example.

character of being agreeable to man is contrary to the (experience of the) whole world, and to him who in relation to a commandment maintains that character of being agreeable to man which has the form of pleasure, there is contradiction of his own experience. In the following and other cases (of commandments):—"Let him, who is desirous of getting rains, sacrifice by means of the *Kariri* sacrifice,"—although the commandments may be accomplished, yet in relation to the commandment which is the means of accomplishing the (desire to get) rains, &c., no quality of agreeableness different from (that of getting) rains is experienced to exist. No doubt there is no general rule (that the commandment will be obeyed) in regard to getting the rains, &c., in this birth; nevertheless, owing to the very absence of (any such) general rule, it has necessarily to be accepted that the commandment (relating to rains) will be accomplished (in another birth). In regard to this (commandment) no experience of pleasure which is synonymous with agreeableness is found to exist.

Thus in the manner aforesaid, to be an object aimed at by volition so as to be other than an object of desire capable of being accomplished by volition is not seen to exist.

(To be Continued.)

An Outline of the Bhagavath Gita from the Standpoint of the Theistic Vedanta.

II

19. Chapters VII to XII form the 2nd main division of the Gita. This section explains fully the nature and attributes of the Supreme Being. It is taught here that the advanced Yogi reaches the Supreme and realises God fully, through God-love and God-love alone.

In the VII the chapter, it is taught that God is everywhere, that matter and souls are quite subordinate entities, and form, as it were, his modes. Their very existence as such is dependent on Him, and He is immanent in them; He governs, rules, and guides them and is quite independent of them. To the matter-bound souls, the true essential nature of the Supreme is hidden. Contact with matter is the cause of ignorance. Souls in their essential nature are intelligent and blissful and in this sense are of the nature of the Supreme God Almighty, the individual souls can understand and realise Him in His essence i.e., His Immanence, Omnipresence, Overlordship, that He is the source of life of everything and that nothing can really exist without Him; and that it is only the Supreme God that is his Lord and life. Once this position is realized, the individual soul cannot but love the Supreme, and His infinite and blissful qualities, and seek to attain Him.

"Earth, water, fire, air, ether mind, buddhi, ahankara, these constitute my nature, (or mode) differentiated eightfold."

VII. 4.

"But this (nature) is inferior. Know my other nature (or mode) superior to this, Jiva (souls in the aggregate) by which I strong armed, this universe is sustained." VII. 5.

"All beings, know thou, have these (two natures) as their womb. And I am the origin as well as the end of the Cosmos." VII. 6.

"Nothing whatsoever, higher than I, exists, Dhananjaya, Like unto a row of gems strung on a string, all this is threaded in Me." VII. 7.

"Beguiled is the world of things possessed of these 3 qualities; that I am the exhaustless, superior to these it knoweth not." VII. 13.

"Verily is this My Divine Guna imbued Maya (matter considered in its aspect of producing marvellous effects) hard to surmount. Those alone who resort to Me as their refuge cross over this wonderful effect of Matter." VII. 14.

20. The ignorant and the wicked deluded by their senses do not follow the ordained paths. But the virtuous and the good follow the dictates of the Law and Dharma and worship Him, and love Him. The God-worshippers may be divided into 3 classes for all practical purposes, Wealth-seeker, Soul-seeker, and God-seeker. All may be called Good. The Supreme God is so gracious that he treats even the devotees of the first and 2nd kind, i. e., those who seek wealth or individual soul-realization, as really virtuous; but he declares that men of the last class i. e., Gnani or God-seeker (i. e., the person for whom godlove is both the means and the end) is His own soul, as it were. In other words, God feels as if this devotee of His is His own life.

"Four classes of men of good deeds, O Arjuna, Lion of the Bharathas race, worship Me. (1) the fortune wrecked, (2) Fortune seeker (both are wealth seekers and

may be treated as one class for all practical purposes), (3) The seeker after soul-realization (4) The seeker after God-realization." VII. 16.

"Of these, the God-seeker is distinguished as the ever-united and single loving. Very dear indeed am I to the God-seeker, he also is dear to Me." VII. 17.

"Noble (generous and liberal) are they all, but the God-seeker is to be known as my very soul. Is not he solely devoted to me, and dependent on Me as the only unsurpassed goal." VII. 18.

21. The said supreme Gnani or God-lover feels all the possible conceivable pleasures in God. He realizes all possible relationship in God. And such a gnani cannot bear or support his very existence away from God. To Him, God is the only food which he eats, God is the only water which he drinks and God is the very air which he breathes. Such a great Mahatma is most rare, so rare that we can say he does not exist at all.

"One perchance amidst a thousand mortals, strives for perfection. Even of those who strive for perfection, it is seldom one who knows Me truly." VII. 3.

"To become such a Godlover at the end of many births, One worships Me. That high-souled Mahatma (Saint) is very rare, indeed to whom Vasudeva is all" (Vasudeva is the highest goal, Vasudeva is his way, whatsoever his heart longeth all that is Vasudeva; To him Vasudeva is Father, mother, brother, lover, &c. &c.) VII. 19.

22. One is tempted here to quote what Lakshmana, the brother of Sri Rama said, both at the time when he was about to leave Ayodhya for the forest and at the time when Sumanthra left the princes at the forest and returned to Ayodhya.

"The transcendent heaven, the attainment of immortal soul-realization, suzerainty over all the world (including Brahmaloakam), I do not want when they come without You O' Rama."

"There is no such thing as my existence or Sita's existence, without you. If we do exist, it is only for an hour, (until we know that you have decided to act up to your proposal that we are to be left behind) just as a fish taken out of water can exist in the adjoining land only for a short time (i. e., until the water over its body is dried up)."

"The Emperor Dasaratha is not my father, I do not know any father or brother of Lord or other relation (in any body) except in my Raghava. He is to me everything."

These passagas may form a free commentary on the last verse of the Githa (VII-19) quoted above.

23. In the 7th Chapter, the Lord also points out that He Krishna himself is God. That fools and unbelievers do not know it and that He is the real internal Almighty, ruler of the other so-called gods who are all finite beings. Even persons, who without knowing this mystery, directly worship those gods, attain their finite aims, only through the will of Himself the Supreme. But they cannot attain infinite bliss which the Godlover alone can attain.

"Whatever form (body) a devotee wishes in faith to worship, that very faith in him do I render firm." VII. 21.

"Possessed with that faith he so devotes himself to that worship that he gets all his wishes, but they are really granted by Myself." VII. 22.

"But to those of small understanding, that fruit has an ending. The votaries of the deities reach the deities. My votaries reach Myself." VII. 23.

24. We thus see that the 7th Chapter is an epitome of the 2nd main division of the Githa, just as the 2nd Chapter is of the 1st main section. The substance of the 7th is developed in the next 5 chapters.

25. In the VIII Chapter, what is necessary to be known and what to be followed and what to be rejected by the 3 classes of devotees are explained as also the methods of meditation adopted by the 3 classes. It is also pointed out the devotees who realize the free soul and who realize and love God, have no rebirth and that the wealth seeker is liable to rebirth.

"Then do thou at all times, remember Me and fight dedicating heart and will to Me, thou shalt reach Me alone." VIII. 7.

"Whoso with undivided mind, constantly ponders on Myself, to such a Yogi, Partha, ambitious of eternal union, (with Me), I am easy." VIII. 14.

"By attaining Me, the noble souls, who have reached perfection, shall not go back to rebirth, the home of Woe and transient." VIII. 15.

"All regions from Brahma's abode downwards, are of the nature from which there is return. Whereas attaining Me, Kountaya, precludes rebirth ever more." VIII. 16.

"But different from Avyaktha (subtle matter) is another principle of Avyaktha (soul-nature) which is eternal, which does not perish when all things perish." VIII. 20.

"It was called Avyaktha and Akshara, and they say that this is an exalted goal, a goal of glory reaching which they turn not to rebirth." VIII. 21.

26. In the IX the Chapter the Lord's transcendent glory and his being the Supreme, though in human form, are clearly explained. Also the varied ways in which God-devotion is shown by several classes of God-devotees are pointed out.

"Fools disrespect or think low of Me who am sovereign and Lord of all beings, who am born as a man (they) not knowing the exalted nature of mine (which is the cause of or shown by my incarnations)." IX. 11.

"But O Partha, the great souled, wedded to Godly nature know Me as the origin of things and the inexhaustible, and worship Me with rapt minds." IX. 13.

"By ever chanting hymns on Me in firm resolve, engaged in My services, falling prostrate before Me in rapt love, they, hoping union with me, meditate on me always uninterruptedly."

Others again worship Me with the sacrifice of knowledge (i. e. by reflecting on Me as the unity comprising the infinite varied diversity displayed in the forms of Kosmos) and so meditate on Me as the unity, the distinctivity, the diversity, the infinity." IX. 15.

"To those men who worship Me alone, thinking of no other (i. e. excluding themselves from all other desires or whose centre of hope and joy is exclusively Myself and no other, whose incessant meditation on Me is an end in itself and for whom a deprivation of such loving meditation would be cessation of their very being itself) to those ever harmonious, I undertake to secure unionship and perpetuate the same." IX. 22.

"Even those who worship other divinities in love and faith, worship Myself, Kaunteya but they do so contrary to the ancient Rule." IX. 23.

"Whoso in Love offereth to Me, a leaf, a flower, water, what is so lovingly dedicated in purity of heart, I do enjoy." IX. 24.

"Whatsoever thou dost, whatsoever thou eatest, whatsoever thou givest, whatsoever thou dost of austerity, O Kaunteya, do thou as an offering unto Me." IX. 26 and 27.

"Thou shalt be liberated from the bonds of action yielding good and evil fruits, thyself harmonised by the Yoga of renunciation, thou shalt come unto Me, set free." 28 IX.

"To all beings (who want to reach Me) I am the same. (i. e. all are equally entitled to have Me as their goal, to seek Me, to obtain Me). To Me there is neither foe nor friend. But whoso worship Me in love they are indeed in Me and I also (am) in them." IX. 29.

"Even if one acts contrary to rules of social code, caste or custom, if he but pay Me exclusive worship with undivided heart, he is to be esteemed as the righteous Gnani for he hath righteously resolved." IX. 30.

"Speedily he becometh a holy soul, (Mahatma) and goeth to eternal peace. O Kaunteya, know thou for certain, that My Bhakta never perishes." IX. 31.

"Be they sin-born, women, Vaisyas, or Sudras, yet by taking refuge in Me, they shall go to the superior state. Why doubt then about the holy god-loving Brahmanas and royal saints. Do thou who art in this transient, joyless world worship Me." IX. 32 and IX. 33

"Fix thy heart on Me, be My beloved, be My worshipper, prostrate thyself before Me, mind thus devoted and giving thyself up to Me, thou shalt gain Myself." IX. 34.

27. With a view to create and develop excessive Godlove, the Lord deals with the subject of the God-head very fully and explains in detail in the 10th chapter that there is no limit to His glory and auspicious and blissful attributes, that the whole universe is utterly dependent on Him. In the XIth Chapter, the Lord makes Arjuna realize Him by a spiritual beatific vision of His magnificent all absorbing form by which the Lord Sri Krishna is seen as the universal director, asylum and cause of all. It is also taught that god-realization and attainment can be reached only through God-love or Bhakthi. A reverential study even, of the mere text of the X and XI Chapters and pondering over the contents, is itself a spiritual exercise of a very high order, which will lead to God-love. The XIth chapter closes as follows:—

"Not by Vedas, not by austere penance, not by gifts, not by sacrifices, am I so easily to be seen as thou hast seen. By Bhakti alone Arjuna, exclusive am I, possible to be thus, in essence seen and known and penetrable, O Parantapa." XI. 53 & 54.

"Doing work for Me, having Me as aim, becoming My votary, weaned from attachments, and exempt O Pandava, from hating any one, he cometh unto Me." IX. 55.

28. In the XII chapter the Lord explains that the path of God-love is the easier and quicker path than the path of Akshara Yoga or Jivatma Yoga in the attainment of the respective goals. He describes the several steps by which the stage of perfect Gnani or God-lover

may be reached. If the aspirant by temperament is not suited to take the god love path at once, he may take to Karma Yoga and then attain soul-cognition and through the method of Granayoga, take to meditations on God and reach the rapturous God-love stage. And the view that God-lover is, as it were, God's own soul is reiterated.

"Those who worship with minds fixed on Me, with intense faith imbued and overlonging for communion (with Me) are those whom I count as the best devoted (who would expeditiously and happily make towards their goal i. e., Myself.) XII. 2.

"But to those whose hearts are inclined to (this) indiscernible (Atma) great are difficulties. Indeed is this Avyaktha path (individual soul-realization path) with struggle attained by the embodied." XII. 3.

"As for those who consign all their acts to Me with Me as their aim, ever muse on Me and worship Me with whole hearted and exclusive devotion." XII. 6.

"For those whose thoughts are centred in Me, soon do I become their good saviour from the Ocean of deadly samsara." XII. 7.

"Place thy mind in Me, into Me let thy buddhi enter then without doubt thou shalt abide in me hereafter." XII. 8.

"If thou art not able to fix firmly thy mind on Me (always) as (everything) then take to the daily practice of (special forms of) divine meditation (or loving remembrance) for regularly fixed periods. XII. 9.

"If for this effort also, thou art unfit, devote thyself to My works doing works (with loving devotion) for my

sake, thou shalt attain the goal. This is not mere Karma Yoga, but it is a low stage in Bhakti yoga.

"If even to do this thou art unable and if you want to take to the Bhakthi yoga then controlling your mind resign all actions fruits. That is take to Karma yoga by practice of which (even when the loving element is wanting) you will obtain soul-cognition (as already explained in the earlier chapters) which soul-cognition will lead to the knowledge of soul and its-realization, God knowledge which will certainly generate God-love and devotion and lead to the highest stage of Bhakthi yoga. XII. 11.

Soul vision is easier to be attained than the practice of special forms of god-meditation or remembrance of God and soul-contemplation or meditation is easier than soul-vision and doing work without attachment to fruits or renunciation is easier than soul-meditation. From such renunciation follows peace. XII. 12.

"Whoso in fervid faith with Me as Hope devote themselves to this holy blissful way, (Bhakthi yoga) are Bhaktas exceedingly dear to me." XII. 20.

29. Thus what was anticipated in the last verse of the 6th chapter, ["even more beyond the yogis and of all is He said to be the most superior, who in faith and with his inmost Manas immersed in Me worshippeth Me"] that God-love is the highest stage and the God-lover is the highest Yogi, has been explained in detail in the 2nd Main division dealing with the nature of the Supreme God and His attributes and the method known as Bhakthi Yoga.

S. GOPALASWAMI IYENGAR B. A., B. L.

THE SOUL OF CHARACTER.

(Concluded from page 24)

I fear I may appear antiquated to preach this doctrine in this age which is pre-eminently scientific in spirit. This is an age when society is attempted to be controlled and governed on the basis of pure ethics without the enlivening influence of spirituality. This attempt is beginning to gain ground in America and Europe especially in the latter continent by the labours of Agnostics and Materialists. It is held that man's inner conscience is naturally towards the good, the pure and the righteous and that this natural instinct in man, when developed by education, can be depended upon to become strong enough to keep him within the limits of virtue and goodness. To maintain this theory is not to understand the nature of man. Those who depend too much on the strength of the moral instinct do not recognise the fact that the instinct is inherited in the very flesh and blood in the very marrow and bone, by faith and dependence on the Divine Government by untold generations that have preceded. The man of spirituality clearly perceives that the moral instinct is due to the individual soul being guided and controlled by the spirit of God in the temple of the heart. "The divine and the individual souls are inseparable companions" say the Vedas, "as twin birds on the tree of the body, the one the Lord enlightening and enlivening while the other is taster of the fruits of the tree. The instinct though strong cannot endure, where doubt and disbelief gain the upper hand; the mind will run riot like the horse whose reins have snapped after wordly pleasures and wordly ambition, by means whether fair or foul, keeping within limits only for fear of the law. There is no saying what the world will be, when the government of God over the moral world is disowned.

In the establishment of truths, logical possibilities however insuitable the result, are not so helpful as historical evidence. History also confirms the view herein advocated that where godliness fails generally in a nation, the national character also fails and the moment this comes to happen the nation falls from the proud position of glory it once occupied. Let us see whether this fact is illustrated in the history of the nations to which reference was made in the earlier part of this article. The Babelonian fall is explained in the very myth of the Babelonian tower. The greatness of God is belittled by man in his vanity trying to bring it within the limits of human possibility. Where from vanity you want to be more than what you are, there insincerity creeps in, God is dethroned from the heart, the individual soul is blinded by false pride and is hurled head long into ruin. Whatever the cause was that led to the rise of Egypt, the reason for her fall is undoubted. The cultivation of the arts and sciences led also to the discovery of methods for sensual ease. The expanding knowledge which attracted scholars from other countries led to self-glorification which is antagonistic to truthfulness, sincerity and humility. The annual tribute of fresh alluvium brought by the Nile the mighty king of rivers, added enormously to the wealth of the country and made luxury and ungodliness the curses of the land. The sensuality and the luxury of the Court of Cleopatra are typical of what have been in the life of every wealthy private citizen. The result was, arts and sciences were driven out of the country or had to be resuscitated by the new life of culture that came from Greece, which too fell to decay and ruin by the rude shocks of barbarism and plunder.

Greece also tells a similar tale in her rise and fall. Greece and Rome were never until the advent of Christians the lands where the one true God was ever worshipped. The ancient Greeks of course went to the country of their adoption with some vague and indistinct notion of Divaspitar; the simple faith of a child nation continued for some time in the

progress of Greek civilization until Polytheism with its warring gods and goddesses full of jealousy and anger took the place of the ancient simple faith. Still Greek progress was possible because of the living spirit of patriotism and the holy and exalting influence of the living art which the Greeks unconsciously invested with the holy spirit of eternal truth. But the influence of art and patriotism, however alive with the spirit of truth, could not be lasting for fear, and devotion to the one living God are the only guarantees for the maintenance by a nation of its greatness and strength. While these were absent mere, æsthetic love, however animated with the living spirit of art could not be helpful in the maintenance of national character. Hence when sensuality and luxury arose from wealth and slothful ease, Greece fell as other nations do under similar circumstances.

The history of Rome was similar to the history of Greece. Marching on along the road to progress quite like Greece she derived strength and sap from the living spirit of patriotism. Unhelped by faith in the perfection of godness how long could a nation be kept strong by mere patriotism? Her strength of character was like letter writ on fleeting sand. Historians would say that Rome broke under the weight of her own power, some of them would assert that the mingling of blood de-Romanised the Romans. But there are causes visible to a careless on-looker. Roman individuality and Roman character could not be kept up without faith in the Living Good; and hence the sad tale of the down fall of Rome.

What do we see when we turn our eyes nearer home to India? The purer faith of the Indian was undoubtedly in the one true God. His spirituality was of a higher order than noticed any where else in the world in his days of glory. He actually practised his faith in God by sticking on to duty Dharma and truth satya which according to him are the two constant hand maids of the Deity. So long as he did this, here was no fear. His downfall began the moment his faith

in duty and truth was shaken. The Brahman failed to be a Brahman and traded on his learning to accumulate wealth. He preached doctrines for money suited to the taste of each man without steadfast adherence to any real conviction of his. When the Brahman fell the society lost its head. Hence forward, the process of disintegration and decay was easy. The Kshatriya in his wealth and luxury became proud and licentious. A similar fate overtook the Vaisya and the Sudra. Instead of Satya and Dharma in God, wealth and ease were the objects to be reached. Where selfishness becomes the order of the day, where each man wishes to rise at the expense of his neighbour, individual separateness naturally takes the place of national compactness, the cementing bond of Satya and Dharma is sundered and the nation hastens to ruin. The ruinous consequences that were to follow were fore-shadowed even in the last days of Sri Krishna by the mutual slaughter of the Yadavas.

Illustrations can be multiplied to prove that individual or national character can be built only on true religiousness and that where this principle is not recognised and acted up to, there decay and ruin are sure to follow as the night follows the day. A student of History, Philosophy or even Science will be driven to this inevitable conclusion, if he reflects on what has been and what is and if he looks around and thinks with an unbiased mind. No one has hitherto become the hero of the world with enduring fame for ages, without God in him. The man of wealth glitters only as long as he has the money; the man of learning is admired like an acrobat for his skill, not for any other reason and that only until one of higher learning appears and then he becomes one of the innumerable forgotten worthies of the past. But the man of character i. e. the man devoted to truth and duty because he thereby pleases Him by whom truth and duty endure is worshipped as an idol, lives for ever in the memory of untold generations and is in fact a nation-builder. He tries to build the nation by working to

fashion each man and woman like himself. Jesus, Mahomed, Zoraster, the Rishis and Prophets of old, illustrious, teachers like Sankara, Madhva, Ramanuja and holy men of their type, are stars in the highest firmament of Godliness that are never to set and to whom we should look for our guidance.

And do we? Alas! there is the rub. How can we do it. We can do it only by education, by organising our educational system in such a manner, that knowledge may grow hand in hand with character built on godliness. Education in ancient India was based on religious faith; and hence its pre-eminent success. Even to day, the two greatest universities of the world Cambridge and Oxford stick on to the old traditions with slight adaptability to the modern spirit. An Oxonian, or a Cantabrigian marked off from the rest, by a distinct character of his own. The educational system of Germany and of the other well organised systems of the world, tell us the same tale. In the face of these living examples before us and bearing in mind what ancient history teaches us, shall we obstinately continue to impart a godless education in our schools and colleges? Have we, who are in charge of the educational systems and movements in India, grown wiser than all the ancients put together, or than those who conduct sound systems of education in other countries advocates a godless and soulless system of education for our country must see before-hand what serious evil he is advocating thereby. He is for imparting mere knowledge of the arts, sciences and literatures without building that knowledge on the strong rock of character. He would make intellectual acrobats of our youngmen with only the character and godliness of the itinerant acrobat. If many of our men, educated without religion, possess good character, are God-fearing and truthful it is because of the influences of heredity and of the religious and pious surroundings in the midst of which they live. Who knows that they could not have been better, if brought up under a system similar to that advocated in this

article and adopted in all institutions of good traditions and acknowledged usefulness?

The Lord Bishop of Madras spoke with true insight and with the welfare of this country at heart, when he described the present system as soulless and advocated a different one that would go to build up character. Instead of his suggestion being welcome with all the warmth that it deserved, what a hideous uproar was set up against it in this land of acknowledged spirituality! I remember an Indian senior wrangler calling religious education in schools as red rag to a bull. Another educationist would allow pupils and students to evolve their own religion by the observation of the character of their teachers. A third would be content with the religious spirit being germinated and developed by references to religion in general literature and by the influences of the religious spirit pervading such literature, whatever that literature is. Curious suggestions! We have yet to learn from history that religious education has been like a red rag to a bull. Far from it, it has been not only the soil upon which character has grown, but has also been the sap and sunshine to the growing plant of knowledge and wisdom. If religiousness can be developed by the observation of the character of the teachers employed, Geometry or any other science can be learnt without any actual teaching of the subject, but by the observation of the character and ways of a teacher well-versed in the science concerned. The third objection can be answered in the way the Lord Bishop met it, that if religiousness can be learnt by the general study of literature because of the religious spirit pervading it, sciences too can be learnt without actual teaching by the study of literature which is permeated by the scientific spirit.

The godless education we have hitherto had has already done us sufficient harm. It is driving out spirituality from a country which has been the home of it from time immemorial. It has, in almost all cases, made our young men irreverent and impious. It has made some misguided

youths—though happily only very few—nihilists and anarchists. Instead of rendering Cæsar his due and God His, these misguided youths would have no Cæsar because of their godlessness, or misconceived godliness. Instead of that tenderness to life which is the inherited tendency of the Indian, what demons we have made of our young men by the system we have had; yet there are leaders and leaders who would advocate the present system. God forbid that their counsels prevail!

I would prefer a man of character without education to an educated man without character. The development of the character of his pupil must be the chief aim of a teacher and this, he must bear in mind, comes from true religiousness which is the life and soul of character. Whatever he is or is not, whatever he does or does not, it is his primary duty that he must be a god-fearing man of good character and that he must make his pupils loyal, god-fearing and good. To the extent our teachers do it in India, to that extent the prosperity of India is ensured; and generally, to the extent each teacher does this all over the world, to that extent God's kingdom is established on earth. What mission can be worthier or more onerous than this and what nobler and more exalting? Shall we as teachers not fulfil this mission?

A. PANCHAPAGESA AIYAR M. A. L. T.

BERGSON'S NEW PHILOSOPHY.

A new star has risen in the philosophical firmament. On all sides we hear and see the incense ascending from the altar fires lighted by enthusiastic worshippers at the new shrine of philosophy. We are threatened with a wholesale destruction of the text-books, and the banishment of the old gods of philosophical authority. Even the man on the street, and the non-philosophical reader is beginning to "sit up and take notice," so loud is the acclaim rising from the devotees of Henri Bergson the discoverer and expounder of "the new philosophy." And yet, we who have been somewhat familiar with the trend of New Thought for the past decade may be excused for rubbing our eyes vigorously in our attempt to see the "new" features of this new philosophy—it has such a strangely old and familiar appearance to us. We are glad to see the world of philosophy thus coming our way, but we feel somewhat confused when we see the general world of thought treating it as if it were an entirely new and strange conception of things.

Henri Bergson, the promulgator of the new philosophy, is a professor of the College de France. He is about fifty-two years of age, and has been writing on philosophical subjects for about twenty years. He is a brilliant thinker, and his style is forceful and decisive. His last work, "Creative Evolution" has just been translated into English, having however been published in French a year or so ago. This work has been received with the greatest enthusiasm on the part of the world of philosophy, and the praise accorded it is almost without parallel in the recent history of thought.

One may judge of the unusual favor accorded Bergson's work by reading the following expressions of opinion:

Professor William James said of it: "Open Bergson and new horizons loom on every page you read. It is like the breath of the morning and the song of birds. It tells of reality itself instead of merely reiterating what dusty-minded professors written about what other previous professors have thought. . . . Bergson's resources in the way of erudition are remarkable, and in the way of expression they are simply phenomenal. . . . If anything can make hard things easy to follow, it is a style like Bergson's. It is a miracle, and he is a real magician. . . . Nothing in Bergson's shop worn or at second-hand." *The Nation* says of it: "A distinctive and trenchant piece of dialectic. . . . Than its entrance upon the field as a well-armed and militant philosophy, there have been not more memorable occurrences in the history of ideas." *The Hibbert Journal* says: "To bring out in an adequate manner the effect which Bergson's philosophy has had on those who are attracted to it, let us try to imagine what it would have been like to have lived when Kant produced his 'Critique of Pure Reason.'" *The Contemporary Review* says: "Philosophy, perhaps, has found its Darwin or its Newton at last, in M. Bergson." Surely praise can scarcely go further.

Bergson starts with the revolutionary idea that Intuition alone can be employed to understand the current of evolutionary life—that "creative evolution," life-force, or *elan vital*, which is his conception of God. The intellect, he claims, is insufficient for the task, its sole purpose being to interpret material things. He claims that the intellect, by reason of its material tenden-

cies, has been leading us astray in the field of thought, and that in order to know Truth we must fall back on instinct or intuition. He claims that we must discard the "outlook," and supercede it with the "inlook," if we would know God and Truth. Intuition, according to Bergson, enables us to know reality and life by living and actually experiencing it. The Intuition life, he says, enables us to feel the throb of the Universal Life through our mental pulses. The Universal Life flows through us, and we can feel its creative flow in every act of our life which is in response to real feeling and instinct. If we follow our intuitions we will become cognizant of the Universal Life. He says: "Intuition is that form of mental fellow-feeling by virtue of which we are able to pass inwardly into an object so as to come into touch with the unique ineffable quality that distinguishes it from everything else."

He holds that God is eternal and unceasing Life, Action, and Freedom—without beginning, without ending, without cessation of creation and activity. He does not hold that God is omnipotent, but that he is doing the best he can with stubborn and resisting substance. Creation is eternal, and is under way today as much as it was a million-million years ago. New qualities, properties, attributes, states and conditions of things are constantly emerging—there is a constant newness and variety to creation. God, he says, is a Cosmic center from which "worlds shoot out like rockets in a fireworks display." The intellect can take only a snapshot view of creation from time to time—it sees it as motionless and constant, whereas it is in reality in constant motion and in constant change. Only the intuition can grasp creation as it is. He says: "Creation, so conceived, is not a mystery; we experience it ourselves

when we act freely." The intuition, he holds, the cinematograph which combines and gives reality to our intellectual snap-shots of the universe. The Intuition he says, "is a lamp almost extinguished, which only glimmers now and then for a few moments at most. But it glimmers whenever a vital interest is at stake. On our personality, on our liberty, on the place we occupy in the whole of nature, on our origin and perhaps also on our destiny, it throws a light feeble and vacillating, but which none the less pierces the darkness of the night, in which the intellect leaves us."

Bergson conceives the intellect to be a nucleus formed by a contraction of narrowing of the field of consciousness, with a larger field surrounding it on all sides and of a more comprehensive power of awareness. In this larger field is found what is called Intuition. The intellect, he says, has been evolved in order to meet the practical necessities of objective life, and its powers are properly confined thereto—in fact its very powers are derived from its limited and narrowed scope and field of activity. He insists that the intellect is not supreme and moreover that it is not by any means the only form of consciousness. While our practical knowledge is held to be entirely intellectual, the field of the knowledge of ultimate things belongs to Intuition. Intuition or instinct, unfortunately, is limited in its scope, although its power is perfect. As Bergson says: "There are things that intelligence alone is able to *seek*, but that by itself it will never find. Those things, instinct alone could *find*; but it will never *seek* them." His idea seems to be that the intellect in its seeking may secure the co-operation of intuition and instinct in the finding. Truth then is to be found in the action and interaction between intellect and intuition. Intellect,

says Bergson, informs us regarding matter; Intuition, regarding life.

Bergson holds with Heraclitus, some 2,500 years before him, that the universe is a flux—that there is no constant "being," but only a constant "becoming"—nothing fixed or stable, but only an endless and constant change of form. There is no fixed "form" to anything—merely a constant change of form. What appears to us as fixed form, is merely the snap-shot, which is seen truly only when run through the cinematograph of Intuition. Everything is changing, everything moving, everything evolving. This is the centuries-old philosophy of Heraclitus, which was also emphasized by Buddha, and which received a modern exposition at the hands of Herbert Spencer. But these philosophers did not tell us that we could know this moving reality by Intuition, as has Bergson.

Schopenhauer, however, held that we could know the World-Will by feeling its activities within ourselves, and seems to have anticipated Bergson in a measure at least. In fact, there is more than a suggestion of the spirit of Schopenhauer in Bergson's philosophy—Schopenhauer minus his pessimism. Bergson is no pessimist

his view bears the characteristic optimistic impress of the age. He says: "All the living hold together, and all yield to the same tremendous push. The animal takes its stand on the plant, man bestrides animality, and the whole of humanity, in space and in time, is one immense army galloping beside and before and behind each of us is an overwhelming charge able to beat down every resistance and clear the most formidable obstacles, *perhaps even death.*"

And this then is a brief outline of the new philosophy of Bergson—the philosophy by which it is claimed the

older philosophies will be superceded. It is spoken of in the same terms in which science speaks of the doctrine of evolution—a revolutionary concept. But, we feel free to confess that its revolutionary *newness* is not impressed upon us—at least such of us as have been familiar with the teachings of New Thought, and with its sources in the ancient Grecian and Oriental hills of thought. The advanced New Thought student will find much with which to agree in Bergson's presentation, but he will feel puzzled to hear it all stated as a new and startling philosophy of life and being. On the contrary he will feel that there must be a mistake somewhere. New Thought for the past three decades and longer, has been preaching and teaching the principle of the One Creative Life—the Universal Life—which is eternally manifesting itself through the forms of the universe. It has taught that the individual may become in tune with the infinite—in an at-one-ment with the Universal Life—by turning the spiritual gaze inward—and by expressing that Life outwardly. The immanence of the One Life, and the identifying of the individual with it—this is familiar doctrine to the majority of us. The spirit and essence of the New Thought doctrine has ever been “the recognition, realization, and manifestation of the God in me” has it not? The doctrine of the knowledge of Truth by Intuition is far from new to us—it has been preached and “taught” to us, constantly, in and out of season. It is the “Super-conscious Mind” of New Thought.

It looks to us, friends, as if the New Thought has influenced Bergson, perhaps unconsciously—and that he is now voicing the Truth which has been Truth to us for many a long day. This is well—there is no copyright on Truth; no corner in Knowledge. It makes no

difference under what name Truth is known, just so it *is known*. Even if the name “New Thought” is forgotten, and some other school of thought receives the credit in the future—what of that?

New Thought is a mental attitude—not a cult.

But, the “old-timers” in New Thought may be pardoned if they indulge in a little wistful smile when they hear, see, and read of these *new philosophies* which threaten to carry the world by storm.

There is one consolation, one great cause for rejoicing, however—perhaps now that New Thought ideas have become orthodox philosophy, the timid multitude of authority-seekers will cast aside their fears and will march into the fold of New Thought without realizing that they have joined the insurgents. Time is the great reconciler. The heterodoxy of to day becomes the orthodoxy of tomorrow. Today's insurgent is tomorrow's regular. And this too is well—very well, indeed. Forms eternally pass and are succeeded by others. Names and terms likewise are dissipated into the mist of time. But the Spirit endureth forever and forever. Truth is eternal in essence, although it takes upon itself many guises in the Procession of the Ages.

And so we say to Henri Bergson, “God speed in your new philosophy—let the good work go on.” But even as we stand waving our hands to him in welcome and encouragement, we cannot repress the little smile on our lips, and the twinkle in our eye. And behind us, stand the shades of the ancient Greek and Hindu philosophers of centuries long past—and *they* smile at *us*, even as we smile at Bergson. And so runs on the world of philosophy—ever becoming, ever changing, ever persisting in spirit and essence. Brahma the Creator, creates; Vishnu the Preserver, preserves; Shiva the Destroyer, destroys. And

yet that which IS, ever remains the same in spirit and essence—nothing that IS perishes, though its forms manifest constant change. And this is true of worlds and atoms; of individuals and race; of creeds and philosophies. And all this is Life, of Life, and in Life forever and forever.

WILLIAM WALKER ATKINSON.

—*In The Nautilus.*

Christmas Greeting.

Wise men of old days called The Christ Child's name
"The Prince of Peace."

His people, we, to our vast blame and shame,
Let strife increase

And wars devour His earth. Now, may His fame,
In every language and in every land,
Make goodwill grip goodwill from hand to hand
And peace triumphant over all realms stand.

ERIC HAMMOND.

GROPINGS AFTER GOD.

[In the last number of the *Brahmapādin*, was an article on "Search after God". Here are further reflections under the heading :—Gropings after God.]

(1) Is knowledge of God consentaneous with man's intuitions, in whatever state he might exist? The reply to this may be gathered from the following :—

"Theologians may agree in denying that any man in possession of his reason can, without a crime, remain ignorant of God for any length of time. Missionaries, however, who held and defended this opinion, have been led to very different convictions after some intercourse with savage tribes. Dobrizhoffer (in his account of the Abipones, vol. ii. p. 58.), who was for eighteen years a Missionary in Paraguay, states that the language of the Abipones does not contain a single word which expresses God or a divinity. Penafiel, a Jesuit Theologian, declared that there were many Indians, who, on being asked whether, during the whole course of their lives they ever thought of God, replied, *no, never*. Dobrizhoffer says, "Travelling with fourteen Abipones, I sat down by the fire in the open air, as usual on the high shore of the river Plata. The sky, which was perfectly serene, delighted our eyes with its twinkling stars. I began a conversation with the Bacique Ychoalay, the most intelligent of all the Abipones I have been acquainted with, as well as the most famous in war. 'Do you behold,' said I, 'the splendour of Heaven' with its magnificent arrangement of stars? Who can suppose that all this is produced by chance? Whom do you suppose to be their Creator and Governor? What were the opinions of your ancestors on

the subject? "My father", replied Ychoalay, readily, and frankly, 'our grandfathers and great-grandfathers, were wont to contemplate the earth alone, solicitous only to see whether the plain afforded grass and water for their horses. They never troubled themselves about what went on in the Heavens, and who was the Creator and Governor of the stars.'*

If then Ramakrishna saw God and showed it to Vivekananda we again wish to know, if it was a physical God that he saw or metaphysical, scientific God, or religious; virtuous God or vile; philosophic God or popular; theistic God, Deistic or Atheistic; polytheistic, montheistic or pantheistic?

Thus doth man grope after God! Has he found It or will he? Be it remembered that in the article on "Search after God," we said God was X.

(2) There is another party who have discovered that travellers' accounts like that of Dobrizhoffer are hastily formed judgments. For instance Tyler says in his 'Primitive Culture':—

"Even with much time, and care, and knowledge of language, it is not always easy to elicit from savages the details of their theology. They try to hide from the prying and contemptuous foreigner their worship of Gods who seem to shrink, like their worshippers, before the white man and his mightier deity. Mr Sproat's experience in Vancouver's Island is an apt example of this state of things. He says: 'I was two years among the Ahts, with my mind constantly directed towards the subject of their religious beliefs, before I could discover that they possessed any ideas as to an overruling power or a future state of existence. The traders on the coast, and other persons well acquainted with the people, told me that

* 538-39. Max Muller's *Ancient Sanskrit Literature*.

they had no such ideas and this opinion was confirmed by conversation with many of the less intelligent savages; but at last I succeeded in getting a satisfactory clue? It then appeared that the Ahts had all the time been hiding a whole characteristic system of religious doctrines as to souls and their migrations, the spirits who do good and ill to men, and the great gods above all. Thus, even where no positive proof of religious ideas among any particular tribe has reached us, we should distrust its denial by observers whose acquaintance with the tribe in question has not been intimate as well as kindly.

Confronting para (2) with (1), it may perhaps be safely assumed that every man, when his intellect and emotions are sufficiently unfolded, also has a religious faculty developing—an intuition therefore latent and potential at a primitive stage of his morphological and psychological progress, but along with this progress the religious faculty also blooming forth into potency.

(3) When everything in the empirical universe is found to be constantly advancing, why should God be dogmatically supposed to be stagnant? As man grows, his ideas also grow, and alongside all his ideas, his ideation of God also is one of growth. The Vedanta philosophers in choosing the term *Brahman* for God seem to be very prophetic, for they made by this term an eternal provision against all the questionings and gropings that might spring into existence, after their time. For *Brahman* is that which is always swelling, or bulging; i. e. that which ever grows and can never cease to grow. In the algebraical mode of expressing ideas, familiar to us moderns, the symbol of this eternal and infinite Brahman is X, as we have more than once pointed out. Hence

§ See Prof. R. Flint's *Antitheistic Theories*.

God as seen by Ramakrishna Paramahansa, must have been a different God from what Swami Vivekananda must have seen.

(4). The mystery of God consists in His infinitude. To every groping soul all of Him is not revealed ; but only an infinitesimal rent in the veil hiding Him, is made ; and even then but a momentary flash passes through the veil, to be anon obscured by a darkness perhaps thicker than before. Before the veil is again ever so slightly shifted or lifted or rent one might have to wait weary ages. The mystery of God-realisation consists, we repeat, in his infinitude, in his being X in other words. He appears to each soul in a different manner, as beautifully expressed by Śrī Vedāntāchārya.

पदमलनतानां भासमानः प्रमाणैः
प्रणिहितरुचिमेदः प्राच्यसंस्कारशक्ता ।
प्रभुरयमनुकम्पानिध्ना निर्विघ्नलीलयः
परिकलयति रूपं भावनालम्बनाहम् ॥

The gist of the verse is that God presents Himself to the man according as the man thinks. God is not far thus to the atheist so long as he is sincere in his atheism, and is very far from the theist may be insincere in his theism who God to be God must be very much beyond the petty prejudices and preconceptions and predilections of both theist as well as atheist. For He appears to both according to their deserts as well as whims. What then were the deserts as well as whims both of Ramakrishna Vivekananda ? Quite distinct from the rest of humanity as in their own individualism they were quite distinct from each other. Hence every soul has to find God, after a good deal of groping it may be, for itself. The experience of others is but helpful.

(5) Who knows that only a sage has God, and a savage none ? The highest sage may grow into a godless Buddha ; and the lowest savage may be full of God ? Who knows that only the adult can view God, and not the child ? Who knows that only man can conceive God and not a beast, or plant or stone ? It may be that a dog conceives God as dog, and man as man ! It may be too that man may after all get dog for his God, and a dog get God in all truth ? ! It may be God appeareth poor to the rich and rich to the poor man. The physicist will crave for a sensuous God, the poetic for a logical God, an ecstatic for a supersensuous God, and a mystic for a mysterious God ? And God being X, must in this infinite character takes all the values,—ought to take—they all severally assign. If God is in the flesh, He ought to be in the stone ; if He is in the waking creature also must He be in the sleeping creature ; if He is in the Heaven, He must be in Hell also ; accommodating Himself thus in an infinite number of ways. If therefore Ramakrishna saw God, he could not explain it to Vivekananda ; nor could Vivekananda in his turn as he saw Him, explain Him neither to India nor to America.

A. G. SVĀMIN. C E ; M. R. A. S.

191161

JL

Q 2 m 211, 1796

N12

VEDANTA WORK.

THE RAMAKRISHNA SOCIETY, RANGOON.

On the 11th of January 1912 members of the above Society celebrated, in an éclat and befitting manner, the Janma Thithi Puja of the Swami Vivekananda with much devotion at the premises of the Hindu Social Club, East Rangoon. In the evening Mr. Balasubramania Mudaliar B.A. spoke a few eloquent words about the glory of the Saints of Southern India. Then the gentlemen present there partook of the prasada, and after karpura-arathi they all dispersed for the day.

The public celebration came off on the following Sunday the 14th instant, when everything was ready to receive the guests. Early in the morning sympathetic visitors began to arrive at the Club. The walls of which were more artistically and tastefully decorated with ferns and flowers and which presented a very gay appearance. The plantain trees and mango leaf festoons at the entrance greeted the visitors solicitously. A garlanded portrait of our beloved Swamiji and that of His blessed Master were enthroned on a beautifully decorated table. The hall was thronged by visitors as it had never been before, and at about 8 O'clock two Madras Bhajan parties arrived and gave out some melodious and sweet songs that were listened to with rapt attention. It was a day of real rejoicing, and gladness and true brotherly feeling. Great enthusiasm inflated with religious ardour prevailed among the Members when they heard the Bangalee Sankirtan party, which arrived a little later. As their devotion was unalloyed and unrivalled, many a yearning heart were in tune with them and some were in a transport.

All hearts were focused in one point, and that point was the spirit of the Great Master—who was sitting cross-legged with a fulgent and rejuvenate appearance—which seemed to hover the vast assembly and gladden the hearts of all. Young and old, rich and poor shared in the common joy. It was a happy sight to see young men working untiringly, serving all as their own ones without any difference whatever. Distribution of rice and pice was carried out by a young man of the Society, who served the poor with great attention and plentifully. This indeed was the great event of the day—the service of the poor and the needy. And how could an admiring disciple of the Swamiji honour his Master—whose heart had been bleeding at the sight of the poor and the miserable—better than in this act of service of the poor—the service of love, an effort, as it were, to see the ONE GOD, Who permeates the whole Universe, through these many souls! Cheerfulness, good-will and feeling of devotion were the predominating notes of the day. At about 11 O'clock the whole air was charged with the reverential shouts of 'Sri Vivekananda Maharajki Jai' 'Sri Vivekananda Maharajki Jai,' and the whole audience felt His presence. After the distribution of prasada, sandal, pansupari the Auditors left for their morning meal. The proceedings of the evening began with a sing-song. And at about 4-20 P. M. Mr Siva Arunagiri Mudaliar made a short but sweet speech on 'all religions lead to the same Goal' in Tamil, which was well applauded. Then the Secretary read a paper 'on the Life of the Swami Vivekananda' which was well appreciated by the Auditors and by the President. Again the Secretary rose and read the appeal made by His Holiness the Swami Brahmananda for the construction of a fitting memorial for the Patriot Saint of Modern

India, and requested the audience to contribute their mite towards the noble cause. Sugar-candy, flowers, pansupari and an extract of the object of the Ramakrishna Mission published by the PRESIDENT were freely distributed. Karpura-harathi and Mangalam terminated the Meeting.

MADRAS.

On Sunday the 14th January, the fiftieth birthday anniversary of Srimath Swami Vivekananda was celebrated at the Ramakrishna Mutt, Mylapore. From early morning till 11 A. M. there was continuous Bhajan. A large number of the poor were fed in the noon and the boys of the Ramkrishna Students Home took an active part in it. At 5-45 P. M. all assembled in the Central Hall of the Mutt building and a paper was read by Prof. K. B. Ramanatha Iyer on "Some aspects of the Swamiji's Teachings" with the Honourable Justice P. R. Sundaram Iyer in the chair. The day's proceedings ended with a vote of thanks to the lecturer and chairman by Mr. V. V. Sreenivasa Iyengar followed by arathi and *Pansupari* and distribution of *Prasad*. The whole thing was conducted on a grand scale. The success of the celebration is due to the enthusiasm of the students of the Ramakrishna Home and the disinterested and untiring service of the Secretary Mr. Ramaswamy Iyengar B. A.,

BENARES.

THE 50th anniversary of the birthday of the late Swami Vivekananda was celebrated on Sunday, the 14th January in the Ram Krishna Home of Service and the Adwaita Asram, Luxa. A large number of poor people

were fed in the noon and blankets were given away to the needy.

A meeting was held in the afternoon at the Adwaita Asram where the speaker was Babu Kali Prasanna Chatterji, the veteran journalist of Lahore fame. He dwelt at length on the career of the late Swamiji as a sincere patriot, as a social reformer and as a religious uplifter. The late Swamiji who carried the message of Hinduism to Europe and America was as much a genuine patriot as an ardent social reformer. The speaker quoted extracts from the writings of the late Sister Nivedita one of the most devoted disciples of the late Swamiji to testify to what he said. Referring to the Swamiji's tour throughout India he infused, continued Mr. Chatterji, a new spirit of love and service into those he had come in contact with. The late Maharajas of Kashmere and Khetri were his admirers and disciples. His powerful defence of Hinduism at the Chicago Parliament of Religions was an act which alone could make his life memorable. The late Swami who was known as Narendro Nath Dutt had his first lessons in religion from Sri Ram Krishna Paramhansa and latterly from Pawahari Baba of Ghazipur. He had the good of his country always at heart and is said to have once exclaimed. "I would be born two hundred times as a dog if thereby I could do the slightest service to my country." His words always breathed sentiments of harmony and unity. He insisted on united action and held that India could rise only through religion of which she was the perennial home.

BENARES.

• The fiftieth birthday anniversary of Swami Vivekananda was celebrated at the Ramakrishna Advaita Ashram

Luxa, Benares City on Sunday the 14th instant. The big hall of the Ashram was tastefully decorated with garlands, festoons and ferns. A picture of the Swami in standing posture was beautifully adorned with floral frames and placed on a raised platform specially prepared for the occasion and which was decently designed and very gracefully embellished with flowers, vases, pictures and garlands. The principal feature of the day was the feeding of the poor. Over thousand beggars were fed to their full from 2 to 4 P. M. and the management was successfully made with the help of some students to whom thanks of the Ashram are gratefully offered. A public meeting had previously been arranged for the occasion. Nearly eleven hundred gentlemen attended the meeting which was opened with a song regarding the Swamiji. Then Sreejut Kaliprasanna Chattopadhyaya, late Editor of the Amrita Bazar Patrika addressed the audience in his eloquent, elegant and stirring Hindi on the Life and Teachings of the Swamiji. He spoke for full one hour and kept the audience spell bound for the time. So much so during that short period he was often interrupted with claps. His speech was so effective that many eyes were moistened with tears. He resumed his seat amidst cheers at about 5, 30 P. m. Just at that time Sreejut Aghore Chandra Chakravarti the famous musician entertained the audience with his charming and masterly song accompanied with music for nearly an hour, when the meeting was dissolved and *prasad* distributed. The audience departed at about 6, 30 P. m. On the whole the entire ceremony was a complete success from the beginning to the end.

The full speech of Sreejut Kaliprasanna Chattopadhyaya will be published in a subsequent issue translated into English.

THE VIVEKANANDA VEDANTA SOCIETY BOMBAY.

The Members of the above Society celebrated the the Fiftieth Birthday Anniversary of Sri Swami Vivekananda, the Founder of the Ramakrishna Mission, at the Chikitsak Smuha School, Girgaon, with a varied programme which included the following items, beginning with a song on the Almighty in Canarese:—

(1). Recitation from the Vedas and Rudrabhisheka by Vaidiks from 8 to 10 am.

(2). Feeding the poor who numbered about a thousand with rice and pice from 9 to 10. 30 a. m.

(3). *Pooja* ceremony from 10. 45 to 11. 15 a. m., attended by several gentlemen.

(4). The meeting of the members, the admirers, and the invited guests from 4 p. m. to 6 p. m. presided over by Mr. Anandrao R. Dhume, the retired Mamlatdar of Baroda, and an ardent admirer of *Swamiji*, who brought the proceedings to a successful close. He dealt specially on the urgent necessity of having a permanent society on a sound basis, and requested and entreated practically the audience to subscribe to his proposition. The short life sketch of the Revered Sage was read by Mr. N. A. Kamath, which lasted for about half an hour. Mr. M. P. Kini followed, who read two papers received from the sympathisers of up country; the one was from the pen of Mr. R. B. Kamath from Rutlam on co-operation which he lucidly expounded, pointing out the tremendous power of co-operation, and urging the same of friends and enemies even for the sake of good acts, by the illustration of the "Samudra Mathana", where Amrita was obtained

by the co-operation and co-work of *Devas* and *Asuras*. The other was from Mr. R. K. Prabhu of Baroda, highly approving of the occasion and wishing a thorough success. Mr. H. Deva Row dealt on the practice of unselfishness, which only is the true inspiration of success, and called for co-operation of the hearers to start a Society.

At the wish of the President, the enthusiastic members were made to give out their signatures if they are willing to be the workers of the Society.

Mr. H. Deva Row then passed a vote of thanks to the president, and expressed his appreciation and heartfelt good wishes to his co-workers, Messrs. S. P. Kamath, R. M. Bhandary, S. A. Kamath, V. A. Kamath, V. S. Kamath, S. N. Shenoi, and N. S. Mudkatte, the artist who enlarged the Photo of the Swamiji for the Society free of charge, and others. A donation of Rs. 15/- from the Indian Staff of the Bombay Branch of the Bank of Bengal, who have promised an yearly donation, was specially alluded to.

The Mangalam song on Swami Vivekananda was sung by Mr. Sheshagiri P. Kamath who composed the same specially for the occasion. The meeting then disbursed after the distribution of *prasadam*.

(5). Evening Pooja ceremony from 9.15 to 9.30 p. m. with prayers of a good number of devotees.

(6). From 9.45 p. m. till 11 p. m. the assembled people sang Bhajanam to the accompaniment of harmonium and fiddle, & etc. This being the last item according to the settled programme, the occasion came to a close with loud shouts of, 'Jai Ramkrishna Paramhamea Deva,' and 'Jai Swami Vivekananda.'

MYSORE.

The fiftieth birthday Anniversary of Swami Vivekananda was celebrated on Sunday the 14th January by the members of the Arya Bala samaj with great eclat. In the evening there was a meeting with Sreeman A. Govindacharya in the chair who gave a short speech referring to the need of the Swamiji in Southern India which was listened to with rapt attention by the numerous zealous devotees of the Swamiji. The Success of the celebration is due to the enthusiasm of the members of the Arya Bala Samaj and the disinterested service of the Secretary Mr. Viroopakshiah.

The meeting terminated with mangalam and prayer and with the distribution of *Pansupari* and Flowers.

TO THE EDITOR,
THE BRAHMAVADIN.

Dear sir,

May I request you to kindly insert the accompanying matter in your much esteemed paper?

Yours Truly
(SWAMI) VIRAJANANDA,
Editor, P. B.

THE wheel of time will have rolled on full fifty years into eternity, on the 11th of January 1912, since it ushered into mortal life the soul of the great teacher of humanity of the modern era, known to the world as the Swami Vivekananda. Meteoric though his splendid achievements were,—for the Swami gave up his body in Samadhi when only 39 years old—he has left an undying name in the annals of our religion. Before our eyes, he stood as the Prophet of Modern India

and the India that is to be—not of the India strutting about in the finery of the alien, ephemeral, materialistic ideals and civilisation, but of the very soul of her who stands in her glory as the Mother of religion, “the old Mother of all that is noble, or moral, or spiritual.” It is a happy sign of the time that the message of India has bore to her children and to the West is gaining ground every day, as it has awakened the national religious consciousness at home, and moulded the thought currents of the West into new channels. Every Indian is proud of him for his raising the Motherland in the estimation of the Western world, and every Westerner who came in contact with his blessed personality or with his teachings of our sublime philosophy through his published works, owes a debt of gratitude to him which nothing can repay.

It is now ten years since Swamiji left the world, as suddenly and unexpectedly as he had appeared ten years previously before its dazzled gaze, at the great assembly of the Parliament of religions. India felt the loss of her glorious son as a national calamity, and gave vent to her mourning with unparalleled outbursts of grief and devotion. But what have we done to perpetuate the name of “The Patriot-Saint of Modern India” in a fitting memorial? The Ramakrishna Mission sought to do this on the banks of the Ganges, in the grounds of its Headquarters at the Belur Math in Howrah district, by raising a Temple which would hold under its roof, besides the mortal remains of the Master, a Vedic school, a library of philosophical and religious literature of the East and the West, and a hall of assembly for discussions of such subjects. In response to the informal letters issued to Indian friends and admirers and to the Vedanta Societies of the West a sum was collected which was hardly sufficient even for constructing the embankment and the plinth of the main building to their finish, and only a bare low-roofed room stands as a covering to the altar which marks the place of cremation, his remains being temporarily placed in the chapel

of the Math. Thus this unfinished structure, instead of being what it was intended for, stands as a memorial of the shame and impotence of India's sons! Does it not behove us to bestir ourselves at once to wipe out this mark of disgrace from our forehead and to show that India, even in the present day, can honour its departed prophets?

We lay before our readers for their approval the most practical suggestion that presents itself to us for the accomplishment of this object, which, according to the present estimate, would further cost about 30,000 Rupees. Let every individual who feels himself indebted in any way, whether directly or indirectly, to Swamiji and his cause, take a religious vow that he will set apart on the 50th year of Swamiji's birth, one-fiftieth of his sole earnings every month and send it as a *Guru-Dakshinā* (offering to the Guru), to the undersigned, or to Swami Virajananda, President, Advaita Ashrama, Mayavati, either monthly or at the expiry of the year 1912, according as it suits his convenience. Let the same be also done by all the publishing centres of the Mission, the Vedanta Societies, and the Vivekanda Societies in all parts of the world, which conduct any money business in the name of Swamiji, whether incorporated or not with the Mission. The proposition should also hold good with the money collected by each of the above centres for the commemoration of the next birthday of Swamiji by them. By this simple step, which will in no way entail a heavy tax on anyone's resources, we are sure that the dome of the Memorial Temple will raise its head high into the sky, on the sacred banks of the Ganges,—an emblem of India's patriotism and religious consciousness,—the last one the celestial River flows by, on her way to meet the ocean. Whose heart will not leap at the idea that one year's little sacrifice on his part will make it possible to accomplish this thing, which will stand as a glory to the nation and its posterity?

We shall be glad to know if the above proposal meets with the approval of our readers and the general public, and

if they are ready to enter the lists of those who desire to take the above vow. The Prabuddha Bharata Office heartily joins these Vratīs (observers of the vow), and will keep a list of them open for the year with an account of the remittances submitted by each, and at the expiry of the term will publish their names and amount of their contributions, thus enabling them to know the result of their laudable efforts in behalf of the Swamiji's Memorial.

With infinite faith in the practical co-operation of our brothers and sisters all over the world in this great cause

Ever yours in the Lord

Swami Brahmananda

President, The Ramakrishna Mission,
The Ramakrishna Math, Belur P. O., Howrah Dt.

This year the celebration was conducted as usual in several centres, in India and outside. The chief among them are Bangalore, Calcutta, Travancore, Kaula Lampur, Benares, Colombo, &c.

Extracts from the speeches delivered in some of these places will be published in the next issue.

NOTES and THOUGHTS

SNAKE STONES.

At a meeting of the London Folklore Society, Mr. W. W. Skeat read a paper on "Snakestones and Thunderbolts." The two main divisions of the paper were (1) "Snakestones" (taken as a typical 'fossil' belief,) and (2) "Thunderbolts" of various kinds, partly fossil and partly artificially shaped stones. Enumerating first the different kinds of stones to which the name "snakestone" is given, the author mentioned the snake's jewel believed to come out of the snake's head—a most ancient belief in England and in the East; the snake's egg of Druids of Gaul, a kind of marble called ophites from its mottled markings like those on serpents' skin, and the long waved markings of serpentine. Stones coloured like the eyes, tongue, heart, or liver of serpents, and found in the traditional cave of St. Paul at Malta, are still used as poison charms. With them may be compared the famous 'viper wine' of Venice. Passing on, Mr. Skeat dealt with the distribution and antiquity of the snakestone in Scotland, Ireland, and England. In the last-named there are two great centers of the 'ammonite' tradition, viz., at Whitby and Heynsham. At the latter place tradition of Snakestones "with heads" was traced back to the Elizabethan period. Mr. Skeat mentioned the uncoiled ammonites of the Crataceous period described in Dr. A. R. Wallace's 'World of Life' raising the question whether prehistoric—man paid heed to fossils, Mr. Skeat gave examples from early interments to show that he did. A comparative survey, drawing attention to the description of the ammonite in Pliny, its great rarity in Egypt (except for the coiled-serpent amulet with head and tail), and the widespread worship of the black ammonite, the symbol of Vishnu, completed this part of the subject.

We regret to record the death by cerebral congestion, of M.R.Ry.P. Pandithoraisamy Thevar Avergal, Zamindar of Palavanatham, The late Zemindar was a profound scholar in Tamil, and a zealous patron of Tamil literature. he was President-founder of the Madura Tamil Sangam which he nourished like his child with untiring energy and unbounded philanthropy. The services that he rendered to the Tamilians are of everlasting value. Tamil literature has lost in his untimely death both its master and servant. He was an eloquent and graceful speaker and his personality was very attractive. Death has carried him away at a time when he contemplated the undertaking of valuable works in Tamil language. The Tamilsangam Power Press, the journal "Senthamil," the Sangam Library and some other useful institutions owe their existence to the late Zemindar's philanthropy. In the earlier days of the Swadeshi Steam Navigation Company, he devoted a large share of his energy and influence to the promotion of the Company's welfare.

* * * * *

CENSUS FIGURES ON RELIGIONS.

Comparing the figures of the three main religions with those of ten years ago in connection with the Census it appears says the "Civil and Military Gazette," that the Sikhs—probably owing to more accurate registration of religion—have gained considerably both in British territory and in Native States, while Hindus and Mahomedans are both less numerous. In the case of Hindus the decrease is very considerable amounting to no less than 1,191,595 in British territory and 379,253 in Native States. The Mahomedans are fewer by 170,023 in British territory and 37,891 in Native States. On the other hand Sikhs show an increase of 576,785 in British territory and 204,048 in Native States. The most natural conclusion from these figures is that large numbers of Sikhs were registered as Hindus in

1901, but have now recorded themselves as followers of the Kha'aa. This conclusion is confirmed by the figures for Patiala State where Sikhs are represented as having increased during the decade from 355,649 to 532,292 while Hindus have decreased from 880,490 to 563,940 and the total population of the State has fallen from 1,569,692 to 1,407,659, Christians show a remarkable increase in numbers during the decade from 66,591 to 199,751; in other words they have almost exactly trebled their numbers. Jains, who are chiefly to be found in the Delhi Division have decreased by 3,208 in the decade.

* * * * *

THE INDIAN SANSKRIT INSTITUTE,

BANGALORE CITY.

The following details connected with the College for advanced Sanskrit learning opened in May last, by His Holiness the Jagad Guru Sri Sankaracharya of Sringeri, at Bangalore in the Native State of Mysore may be of interest.

The present head of the Mutt is a worthy representative of the Great Vidyaranya Swami. He is a profound scholar in Vedanta and Tharka and is held in the highest veneration by Hindus throughout India. Although mostly leading the life of a recluse in his hermitage on the Western Ghats, he has, during his recent peregrinations in the South, seen for himself the silent change that the new forces are bringing about in the Hindu scheme of life. His only anxiety is that, in the revolution that is inevitable, the basic principles of Hinduism and the ideals of Hindu life should not be lost. His conviction is that the revival and spread of sound Sanskrit learning will effectively counteract the disruptive forces that are at work. With this conviction, which is the result of some years of reflection, the Guru decided, as a first step, to found a Memorial on the site of the birth-place of the Great Sankara

and establish there a School for the study of Vedanta and the allied subjects. With this object, four years ago he started on a tour through Southern India and was every where received with the reverence and devotion due to him for his great learning and sanctity and as the occupant of the Seat of Learning founded by Sri Sankara. His disciples and followers made liberal contributions and the bulk of these the Guru has spent in building a splendid College and Shrine at Bangalore at a cost of nearly 2 lakhs of rupees. The building is entirely in stone and is in the Chalukyan style. The College was opened on the 3rd February 1911 in the presence of His Highness the Maharaja of Mysore and the leading officials and citizens of Bangalore of all denominations.

It may be remarked here that the Guru is a man of liberal and enlightened views. His sympathies extend to all religions and he is never so pleased as when he finds men following the principles and practices of the faith in which they are born. The catholicity of his spirit may be judged from the fact that the Mahomedans in the stations visited especially in Mysore, have invariably waited upon him with deputations and addresses and have been received with every consideration, and presented with shawls and other marks of honour. In one place the Mahomedans and classes of Hindus who are generally not allowed to witness such functions have been admitted into the pavilion where the Guru performed his Puja in public. The Mahomedans again in one or two places fed the poor members of their community in honour of the Guru's visit and, in special consideration to his feelings, made the dinner a purely vegetarian one.

While thus animated by a spirit of tolerance to other faiths he is as ever strong in his conviction that Hindu Philosophy and Religion have solved the riddle of the Universe as no other system has done and laid down principles of conduct which are valid for all time. He has also set a

worthy example to the other Heads of Mutts and Religions which enjoy large benefactions, in establishing a College like the one at Bangalore. The study of Sanskrit has been prescribed by the late Swami Vivekananda as the only means of up lifting the lower classes. He was never tired of saying that the Caste problem and the problem of the regeneration of India could be solved only by making all classes, participants in the inheritance of Sanskrit learning and by a process of levelling up rather than of levelling down.

Some such spirit would seem to animate the Guru of Sringeri Mutt in opening and Institution of this kind. To those who watch the trend of events, the fact that, side by side with the opening of the Indian Institute of Science in Bangalore and the Institute for advanced Sanskrit learning should be started and that to by the Head of the great Monastery founded by Sri Sankara, is full of happy augury for the future of Hinduism and guaranteed that the working of the forces from the West will not result in our breaking away from the past and that, while readjustments of our social arrangements may be necessary to suit modern requirements, the essential spirit of Hindu civilization and ideals will not be lost.

* * * * *

Rhythmic breathing takes away fatigue whether physical or mental; it is calming and enlightening in its effect it awakens, strengthens physical power: if the spirit be depressed, relief is immediately afforded by it. I know *nothing* so soothing and at the same time so invigorating, as scientific rhythmic breathing, conscientiously practised according to the laws laid down by the Swami Vivekananda in his lectures on the yoga philosophy. People will never understand or believe this, until they patiently and perseveringly practise it and discover for themselves its inestimable value.

—Carry Former,

In "Bibley's annual."



THE
Siddhanta-Sikhamani
OF
Sivaprakasa-Svamin

A classical Philosophical Text-Book in Tamil, forming a thorough exposition of the inner spiritual mysteries of Virasaivism, and one of the greatest guides for holy living and for finding God.

Edited with an Introduction, a word-for-word Tamil commentary, and general and special expositions by

S. C. NAGI CHETTY.

The Author of the work was a great saint that had actual knowledge of the truths he voices in his work, which, again, is based on Renukasivayogi's Sanskrit Original.

Numerous testimonials as to the value of the work and the edition in particular.

Beautifully printed on good paper, size Royal 8 vo. pp. 452. Bound in Cloth, with gilt back. Price Rs. 2-8-0. Excellent value for the money paid.

Apply to :—

MESSRS. **Guru Basava & Co.,**
Sowcarpet, Madras.

THE
BRAHMAVADIN

“एकं सत् त्रिधा बहुधा वदन्ति ”

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

VOL. XVII.]

MARCH, 1912.

[No. 3.]

VEDĀRTHASĀNGRAHA.

(EPITOME OF VEDIC TEACHINGS).

By Bhagavan Rāmānuja.

(Continued from page 71.)

It may, however, be said that to be the object aimed at by volition is to be that principal thing which has (that) volition subordinate to itself. (If so) it has to be stated what it is to be such a principal thing and what to be the subordinate (thereto). If it be replied that what is correlated to (action as) the thing to be accomplished (by it) is the subordinate thing and that to be what is correlated to this (subordinate thing as the owner thereof) is to be the principal thing, then indeed the (above) statement (in reply) comes to this, that to be the object of accomplishment itself is to be the principal thing, and surely what it is to be the object of accomplishment is itself enquired into. If it be said

(again) that the character of being so subordinate (to a principal thing) is the same as to be capable of being invariably influenced by the volition which is set in motion in obedience to the purposes of another; then it is asked what is the purpose of another, and that itself is surely enquired into. If it be said that to be the purpose aimed at is well known to be the accomplishment of the thing desired, then it is asked what it is to be the thing desired. If it be said (in reply) that it is the same as to constitute the utility of volition, it has been already given above (in answer thereto) that the utility of the volition of a person is indeed nothing other than that utility which leads to the origination of his volition, that it is the thing desired and has its accomplishment dependent upon volition.

This indeed is itself the relation of the principal and subordinate everywhere, namely, that that whose essential nature itself consists always in its being acceptable through the desire to support the excellence connected with another, is the subordinate thing, and that other is the principal thing. Through the desire to originate their results, sacrifices, &c., and also the efforts to perform them possess the character of being acceptable; through the desire to accomplish sacrifices, &c., all else becomes acceptable. In this manner, slaves by birth and others like them have also an essential nature which consists always in being acceptable through the desire to support (the excellence of) particular persons. In the same manner, all eternal and non-eternal things which are made up of intelligent and non-intelligent things have an essential nature which consists always in being acceptable through the desire to uphold the excellence of the Lord; and so all things are subordinate to the Lord and the Lord of all is their

Principal; this is so declared in the following among other passages:—"He is the controller of all and the Ruler of all" [*Bṛih. Up.* VI. 4. 22.]; "He is the Lord of the universe" [*M. Nār.* VI. 11.]. This dictum, namely, "That principal thing which is accomplished by volition is spoken of as being the object of accomplishment" [*Panchika*, II.] shines indeed among those who keep faith (in the infallibility of their own doctrines).

Further, the words *swarga-kāma* and others which occur in (commandments like, "He who is desirous of *swarga* (*swarga-kāma*) should perform the *Jyotishtoma* sacrifice", are intended to denote the particular actors (or *agents*) that are expressed by the verbal forms (denoting action), and by whom (or what) is it made out in relation to those (words) that they, contrary to the science of grammar, possess the power of denoting particular beneficiaries under the commandments? If it be said that one who is associated with *Swarga* as the object of accomplishment cannot possibly have the association with the agency relating to the means of attaining *Swarga*, then it is replied that (to him) the association with the character of the beneficiary (under the commandment) will not also result, and that therefore indeed is the definite determination that it (viz. the object of accomplishment) possesses the character of being the means of attaining *Swarga* arrived at). But this definite determination that it (viz. the object of accomplishment) possesses the character of being the means of attaining *Swarga* is arrived at in relation to that association with the

1. These are the *Prabhākarīyas* a school of *mīmāṃsakas* who hold the position that words have a meaning only in so far as they express actions or are associated with actions in one way or another.

agency which is established in the *Sāstras*. Thus, for instance, in the sentence, "He who is desirous of eating should go to the house of Devadatta", only through hearing that he who is desirous of eating possesses the agency relating to the going to the house of Devadatta, it is made out that the going to the house of Devadatta possesses even that character of being the means of obtaining food which was unknown before. The same is the case (with the commandment under reference) here also. It is not proper to assume that what is 'heard' to be the agent in regard to one verbal action possesses the character of being the agent in regard to another verbal action. If it be said that in regard to what is undoubtedly 'heard' to be the agent of sacrifice in (the commandment), "He... should perform sacrifice", the assumption of agency is made in the mind, that the assumption itself of (such) agency in the mind is indeed to be the beneficiary under the verbal action; that, accordingly, it is thus given: "And he is the beneficiary under the verbal action who knows the object of accomplishment to belong to himself." [*Pañchikā* II.] and that that character of the knower is suited to the character of the sacrificer (here in the commandment under reference); (it is replied that) in the sentence "Let Devadatta cook", in relation to Devadatta who is 'heard' to be the agent of the action of cooking, to go for the purpose of cooking is suited to cooking, and so it is not proper to assume agency in regard to going.

Moreover, it is asked why is the (new unperceivable principle) *apūrva*¹ which is expressed by the lin and other

1. This *apūrva* is otherwise called *adrishṭa* by the followers of Jaimini. It is said to be a new and invisible something, representing either an imperceptible after state of

verbal forms accepted as having the nature of permanency. If it be replied that it is (so accepted) because (otherwise) it is inappropriate to use the word *Swarga Kāma* in conjunction (with the verbal action *yajeta*), it is asked what that inappropriateness here is. If it be said that a *swarga-kāma* is one by whom *swarga* is desired to be attained, and in relation to him who desires to attain *swarga*, sacrifice and other (religious) actions which undergo destruction in a moment are not capable of achieving *swarga* which results at another (that is, at a future) time, (it is replied that) this inappropriateness results in the case of those who have not 'smelt' the conclusions of the *Vedāntā*. Those who know the *Veda* say that the Supreme Lord, the Divine Nārāyaṇa, who is worshipped by means of all religious works, gives (the worshippers) their respectively desired results. Accordingly, the (commentator) *Draṇidāchārya* who stands foremost among those who know the *Veda* says as follows:—"The rule of law is this, that with the desire to attain results, men desire to please the Self, and He being pleased (by them) is capable of yielding fruits." The meaning is that with the desire to be associated with the results (of works) arising out of the performance of religious works such as sacrifices, gifts and the offering of oblations, men desire to worship Vāsudeva, who exists as the internal controller of each particular thing, who through Indra and other gods, is denoted by *Indra* and other words, who is the Supreme

a work performed in obedience to a commandment, or the state immediately antecedent to the production of the result of that work. In either case this new principle is of itself held to be enough to produce the good or the bad results of works.

Self and who is the Divine Lord ; and that He being worshipped by means of religious works gives them all their desired results. To the same effect is the following passage also given :—"He who is the 'navel' of the world bears up the whole which consists of various *Ishṭa pūrta* 'born and to be born' [M. Nār. VI. 1. 6]. By the word *Ishṭa pūrta* is denoted all the religious works enjoined by the *Śruti* and the *Smṛiti*." "He (i. e. God) bears up the whole" of that, that is (all that collection of religious works) which is made out as being related to Indra, Varuṇa and all other gods, the Supreme Person Himself, who exists as the Internal Self of each particular thing (viz. Indra &c), "bears up," that is He Himself accepts." "He is the 'navel' of the world", which is full of the Brāhman, Kshatriya and all other conditions of life ; He is called the *navel*, because He being worshipped by means of their respective *karmas* (or religious works) is the supporter of the worlds through granting their respectively desired results. It is He Himself who, through forming the Internal Self of Fire, Air and other gods, is denoted by those respective words (*Fire, Air, &c*) ; so says the following scriptural passage : "He indeed is the Fire ; He is the Air, He is the Sun, and He Himself is the moon." [Taitt. Up. VI. 1. 7.]. To the same effect it

1. Performing sacrifices &c. is *Ishṭa* and digging wells and doing other acts of charity is *pūrta*.

वापीकूपतटाकादिदेवतायनानच ।

भक्षप्रदानामारामाः ॥

पूर्तमर्थ्याः प्रचक्षते ।

एकाग्रिकर्महवनं ॥

त्रेतायां यच्च हूयते ।

अन्तर्वेषाचयदानमिष्टतदभिधीयते ॥

is stated by the Divine Lord also in the following passage :—"Whichever devotee desires to worship with faith whatsoever (material) embodiment, to each such (devotee) I variously prescribe the firm faith which relates to that (embodiment) ; that (devotee) being associated with that faith, desires to offer worship unto that (embodiment), and from that (embodiment) obtains his desires which are prescribed by Me alone." [B. G. VII. 21 & 22]. "Whatsoever embodiment" (here) means that Indra and other particular gods are the embodiments or bodies of the Divine Lord who is existent as the Internal Self of each of those gods (The Divine Lord also says) : "I am indeed the enjoyer as well as the Lord of all sacrifices" and so on. [B. G. IX. 24.] (Here "as well as the Lord" means that He is also the giver of all results. To the same effect are also the following passages :—"O Thou, the undecaying one, who consisteth of all gods, thou art eternally worshipped by means of sacrifices" [V. P. V. 20 97.] ; "O Lord, by those who are mindful of their duty thou art worshipped ; and they transcend the *māyā* in its entirety so as to attain their own salvation" [V. P. V. 30. 16]. In all the *Purāṇas*, together with the *Itihasas*, as in all the *Vedas*, it has been here and there extensively dealt with that all religious works have the nature of worship in relation to the Lord of all and that the Supreme Person, who is worshipped by each of those religious works gives the results desired to be attained by each of those (works).

In this same manner indeed all the scriptural passages like the following "In Him all the *chatur-hotris* attain their end in company with the gods" [Taitt. Ār. III. 21.], declare that the Divine Lord who is omniscient, omnipotent, and the Lord of all, is, in the form of the Internal controller of Indra and other gods, the enjoyer of

sacrifices, of gifts and of the offerings of oblations into the fire and of all other religious works that are taught in the *Veda*, and that He is (in that same form) the giver of all the results (of works). (Here) *Chatur-hotris* (means) sacrifices; *in Him* (means) in the Supreme Self who exists as the Internal controller of the gods; *attain their end* in company with the gods (means) get into association with the gods; this is the meaning. What is said is this, that Indra and others who exist as the body of the Supreme Self who exists in the form of their Internal controller, possess the association with sacrifices and other (religious works). To the same effect it has been stated by the Divine Lord as follows:—"I am the enjoyer of all sacrifices and religious austerities; I am the great Lord of all the worlds" [B. G. V. 29] Consequently, all religious works constitute the worship of the Supreme Person who is existent as the Internal controller of Fire and of all other gods; and He Himself is the giver of the desired results. And hence of what use is it here to assume, or to accept that as the meaning (of the scripture) which is new and existent far beyond the common road to the knowledge of words?

Under these circumstances, what is that which is accepted as the meaning of the *lin* and other (verbal forms)? Among other (religious works) sacrifice (or *yāga*) being derived from the root *yaj* that denotes the worship of gods, constitutes the worship of gods; and it is in relation to this real original sense of such (sacrifice) that the *lin* and other (verbal forms) predicate that capability to be accomplished through the effort of the agent (who sacrifices) which is established by means of the knowledge of the meanings of words; there is thus nothing inappropriate here. The meaning of the suffixes which denote the agent (of the verbal action) is

indeed the kind of relation of the crude sense (of words) with the effort of the agent. Other (suffixes) denote the past and present nature of (that relation); the *lin* and other suffixes, however, denote its capability to be accomplished by the agent.

(To be continued.)

FALSE FRIGHT.

They say it was a penniless lad
And nothing, nothing to lose he had.
He heard that thieves were at him still,
They must pursue, go where he will.
Thus haunted, worried he for escape;
Ran up hill, down ditch, into the cape.
He hurried and flurried in fear and fright,
Wore out his body and mind in flight.
O worldly man, such is thy plight
Through arrogance, ignorance and fright.
O scared fellow, just know thyself,
Away with dread of thieves and theft.
Up, up, awake, see what you are
There's nothing to lose or fear for.
No harm to thee can e'er accrue
Thy thought alone doth thee pursue.

SWAMI RAM,

THE NEW GENERATION.

Circumstances surrounding the youth of to-day have an aspect of their own; an aspect natural and proper to the tone of the time. They differ from their predecessors, even as the young people of this present year of grace differ from those of an earlier period.

A perceptible expansion of thought; a widened horizon, marking the renewed mental outlook; a notable development in the realm of science; these, among other matters, are facts which the student of sociology cannot afford to ignore. They are facts, too, which must necessarily exercise a powerful influence on the coming race. We ourselves occupy another plane than that on which our fore-fathers walked and worked; and our children, in their turn, have to face life under conditions unknown; perhaps hardly imagined; a quarter of a century ago.

The evolution of locomotion also is one of the extraordinary signs of an extraordinary epoch.

A traveller may journey from England to Canada; spend a fortnight in visiting scenes and cities; and return again to the port from which he took his departure well within a month of thirty one days.

In like manner London and Madras have grown and are growing, appreciably nearer; almost year by year such a journey as the first, or indeed the second, could hardly have been dreamed of when our grandparents adventured on oceanic cruises in vessels from which steam-power was lacking; vessels altogether outside the speed and the luxury common to shipping of to-day.

Electricity now supplements, and bids fair to out-rival, steam. Telegraphy has had to welcome wireless

possibilities, airships have conveyed letters and newspapers from one centre to another, heralding the turning of another revolution in that wheel of life which bears upon its surface so many surprises and incitements and inspirations for the sons of men. That wheel moves on without haste, without undue noise; but it moves inevitably, unceasingly. We are not wise enough to register every throb of its revolution. We are unable to record the effect of each vibration. Now and again, however, one throb, one thrill, makes so manifest an impression upon the thinking mind that the tongue that voices the mind is constrained to exclaim, "This is the finger of God." When some vast change occurs in the scientific schools; the proclamation of some philosophy; the attitude of nation towards nation; then that exclamation seems altogether natural and right;—"This is the finger of God."

When and where the divine finger points the way the ensuing movement can be neither denied nor prevented. That movement may be local, parochial; or it may be world-wide; but the Hand that guides the wheel is directed by divinity. Recognising this, we strive, or certainly should strive, to profit by the movement at all points; to study its suggestions and to work in accordance with its leading.

The stream flows this way or that, as indicated by him who knows all ways and cannot err. To follow the flowing of the stream, with open vision and with unfaltering footstep, is the aim of each man, each people, that would be faithful to the highest conception and the noblest ideal.

As a certain "note" in the Brahnavadin recently expressed it; "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 movements, so that nothing shall drive us sideways or backwards."

That is an emphatic and important utterance. The education of the new generation must be guided in harmony with all the phenomena to which we have referred.

Education means so much. It must include the onward impulse. It must, in effect, take into account all the novel surroundings brought about by the re-statement of politics, philosophy and religion. It will be tempered and tintured by all the various transformations of scientific achievement on the one hand, and ethical development on the other. It may possibly be swayed hither and thither in proportion to the predominating power—for the moment of the older or the newer thought.

We must see to it that beneath all the apparent differences of opinion; all the clashing of diverse dogmas; the poise of the soul must be maintained. Whatever happens to the outer shell, the casket, matters little in the long run; nor need we distress ourselves overmuch about the matter or manner of the engraving upon the casket. The metal is the thing. Its sterling worth; its freedom from alloy; the certainty of its purity and the assurance of the "Hall Mark" which decides its value; these are the requisite details. When all this is proven; then we may progress undaunted, unafraid; for, then, the new generation, far from fearing the inroads of innovation, will grasp difficulties boldly and with whole-heartedness.

That generation has to face untried conditions. Walls and hedges that guarded our fathers have broken down here and there and, in some instances have practically passed away. Institutions and regulations to which our gandsires were pledged—and with most wholesome intention—are no longer rigid and fixed.

Alarm must not overwhelm us on this account or on any other. "The Lord God omnipotent reigneth" and His Will shall prevail. Our faith in that Will must not waver. Despite all changes and all chances, that Will, we know, is paramount. Yet we should also remember that the culture of our children must be spiritually conducted. Material welfare; that which is commonly described as "getting on" must not be permitted to come between "the being made" and "The maker."

In our heads, in our hearts, in our inmost Souls we have to cherish the unalterable conviction that the creation of character is of infinitely more importance than the up-building of a financial fortune, or the gaining and maintenance of a position of renown.

ERIC HAMMOND.

An Outline of the Bagavath-Githa from the stand-point of the Theistic Vedanta.

III

30. We now come to the 3rd main division of the Githa. This combines the main teaching of the 1st and 2nd divisions as a whole and gives a short summary of the same. The sankhyan theory of Prakrithi and Purusha and the working of the three Gunas are explained in detail, of course modified considerably by the Vedantic conception of God as the Supreme Cause, Lord and Governor of the universe and the XVIIIth. Chapter gives, in a brief compass the whole teaching of the Githa developed in the 1st XVII Chapters.

31. The XIIIth. Chapter teaches the essential nature of the body and the soul. Bondage is the result of attachment to matter and its qualities and non-attachment thereto leads to the knowledge of the soul and its realization.

"This the Body, Kaunteya, is designated as Kshetra (Field) and he who knows it is Kshetragna (soul-knower, the dweller)." So say the sages, "Know that the Kshetragna also in all Kshetras is Mine, I deem that is knowledge, the knowledge of body and soul." XIII 1 and 2.

"Exclusive Love to Me with unswerving devotion, fixure in soul knowledge and meditation on knowledge regarding (spiritual) truths. This is declared to be knowledge. What is contrary thereto is ignorance." XIII. 10 & 11.

"Everywhere that (the soul) hath hands and feet, everywhere eyes, heads, mouth, all hearing, abides in the world, encompassing all (Pure soul nature knows no limitations of space &c.) shining with all the sense faculties without any of the senses, unaffected (capable of) assuming all bodies, without qualities appertaining to matter." XIII. 13 & 14.

"Matter and spirit, know both (to be) beginningless. Know thou also that modifications and qualities are all matter-born." XIII. 19.

"Matter is called the cause of generation of body and senses (instruments); for experiencing joys and griefs, the soul is said to be the cause." XIII. 20.

"The soul seated in matter, useth and enjoys the qualities born of matter; attachment to qualities is the cause of its births in good and evil wombs." XIII. 21.

"Whatsoever creature is born, immobile or mobile, know thou, the best of the Bharathas, that it is from the union of body and soul." XIII. 26.

"He sees indeed, who sees alike in all beings, the abiding transcendent soul, the undecaying in the decaying, thereby does he pass to the high goal." XIII. 27 & 28.

"He seeth who so seeth that by matter alone all acts enacted, seeth likewise the soul is not actor." XIII. 29.

"When he perceives the diversity of existence of beings, rooted in the one matter principle and spreading forth from it, then doth he attain soul-realization." XIII. 30.

"They who by the eyes of wisdom perceive this difference between Kshetra (body) and Kshetragna (soul) and the (means of) deliverance from manifested corporeal

existence, realise and attain the transcendent soul (i. e. find Atma in its essential state of expanded consciousness or intelligence."

XIII. 34.

32. The XIVth Chapter deals with the modes in which Prakrithi and its Gunas bind the soul and how the doership or power of action is mainly in the said Gunas, how one must get over them and how the pure Sathviclement should be increased, are explained. It is also taught that the Supreme God is the cause of all and that both matter and spirit, in whatever condition they be, constitute the Lord's glorious Kosmos."

"The Mahathbrahm (matter) which is the womb of all beings, is mine; into which I sow the germ (soul). Thence comes Bharatha, the birth of all beings." XIV. 3.

"Of every form, Kaunteya, that is born of every womb, matter is the cause and I am the seed giver the father." (i. e., in the manner determined by previous Karma, souls, matter bound, spring forth from the wombs of Devas or men &c. I am the uniter according to the circumstances determined by each one's Karma). XIV. 4.

"If Sathvam (element of purity) verily prevaieth, when the embodied goeth to dissolution, then he goeth forth to the spotless worlds of the great sages." XIV. 14.

"The fruit of good works (the wise say) is Sathvic (purity). From Sathvam wisdom is born. Upwards rises those fixed in Sathva." XIV. 16 to 18.

"When the seer perceiveth no agent other than the gunas of Prakrithi and knoweth the soul which is higher than matter (gunas), then doth he reach my state." XIV. 19.

"Whosoever serves Me with unerring Bhakti Yoga surmounts these qualities and is fit to become

"Therefore let the scriptures be thy authority in determining what ought to be done or what ought not to be done. Knowing what hath been declared by the ordinances of the scriptures, thou should work in this world."

35. The XVII Chapter teaches the following:—That which is not established by sastra or Vedas is contrary to Dharma and partakes of the asuraic or wicked nature. Things which are allowed by sastras are of three kinds. The acts which partake of Sathvic or pure nature, to be followed by the aspirant, are explained as well.

36. It is first taught in the 18th Chapter that, the aspirant should do the ordained duties without attachment to the fruits thereof. Such a performance of one's duties is real renunciation or Thyaga or Sanyasa according to the view of the Lord and it is not giving up one's duties as seems to have been taught by other great sages.

"Some sages understand by Sanyasa, the abandonment of all works which will bring temporal fruit. Other wise men declare that the relinquishment is the abandonment of fruit of all works." XVIII, 2.

"Some philosophers declare that all work should be abandoned as evil: and others declare that acts such as yagas, gifts and austerities should not be abandoned." XVIII. 3.

"Work i. e., Yagas, gifts and austerities, should never be abandoned. It must necessarily be done. For the said acts sanctify the wise. Such works as these ought to be done, forsaking attachment and fruits, is, Partha, my best and veritable Verdict. Abstention from a prescribed duty is not at all proper." XVIII. 5,6,7.

"That is deemed sathvic renunciation when work is done as duty incumbent, but relinquishing attachment and the fruit."

XVIII. 9.

"Nor indeed can embodied beings completely relinquish action: Verily he who relinquishes the fruit of action is said to be a relinquisher."

XVIII. 11.

"Whose looketh on his mere self as the (real) actor is one of warped will. He seeth not, since enlightenment has not dawned on him (as yet)."

XVIII. 16.

"He who is exempt from selfness whose mind is not tainted, even though he killeth these beings, he killeth not nor is he fettered."

XVIII. 17.

"That act is called Sathvika, which is ordained and done as duty by one undesirous of fruit, devoid of attachment, without love or hate."

XVIII. 23.

"He is called sathvic actor, who is free from attachment, boasts not of I-ness, full of courage and zeal, unmoved by success or failure."

XVIII. 26.

37. Karmayoga as shortly explained above, will lead to soul-cognition and perception and God-knowledge including the realization of souls' relation to Him. Thus, with a full knowledge of what is Dharma according to sastras, the God-seeker or the advanced aspirant would do all the ordained duties as worship of God, giving up the idea of I-ness and My-ness, would sustain his very existence, only by consecrating all his senses, reason and acts to the service of the Supreme.

"That is called sathvic happiness which is at first as venom but nectar in the end: Springing from Atma knowing serene."

XVIII. 37.

"Each devoted to his own duty, man wins perfection."

XVIII. 45.

"Whence all beings evolve, by whom all this is pervaded, Him doth man, worshipping by his acts, attain."

XVIII. 46.

"Better one's own Dharma though void of merit than another's Dharma, though it be done well; doing work that by nature is appointed, one incurreth not sin."

XVIII. 47.

"With Budhi unfettered, with self subdued, dead to desires, by renunciation, he reaches the soul-Meditation stage (the higher stage of gnana yoga path)."

XVIII. 49.

"And he freed from My-ness, this man of peace is fitted for the state of absolute soul-realization. (He is entirely released from all bonds and realizing the true nature of Atma, enters into its bliss)."

XVIII. 53.

(The next higher stage). "Realizing the infinitely intelligent and blissful nature of Atma and clear-souled, he laments not and longs not equal towards all beings, he doth attain to my Love Supreme:"

XVIII. 54.

38. If once he realizes his position, he would always be singing his praises. Prostrating before Him he would be able to meditate on the Supreme and His blissful attributes. He would thus reach the highest stage of Bhakthi or God-love. Realizing in loving devotion that He is his only refuge and saviour, he would merge and live in Him.

"By Love doth he fully know who and what I am in truth by it, after knowing (realizing Me) Me in truth doth he enter into Me." (The Highest stage)

XVIII. 55.

(Thus you will understand) "Doing all works at all times with trust reposed in Me, one through My Grace, wins the eternal, infinite state."

XVIII. 56.

(Therefore) "Renouncing mentally all works in Me, be ever intent on Me, wedded to this Budhi yoga." (offering up to Me everything in relation to works i. e. the real authorship &c. and considering myself as thy goal, fruit and doing all works from this point of view which constitutes Budhi yoga here).

XVIII. 57.

"Heart set on Me, thou shalt, by My grace, overcome all obstacles."

XVIII. 58.

"Flee unto Him (God) for shelter with all thy being O, Bharatha, by his Grace thou shalt obtain supreme peace and the everlasting eternal state."

XVIII. 62.

"Thus is wisdom taught thee by Me, the mystery of Mysteries, reflect on it all and act as thou wilt."

XVIII. 63.

39 Thus karma, Gnana, Bhakti Yogas and their relative positions have been taught and Bhakti Yoga is reiterated and taught next 3 verses most shortly at the very End.

"Hearken again to my supreme word, the most secret of all, as thou art to Me, precious and beloved, so I will tell what is good for thee."

XVIII. 64.

"Be thou of My thought, be My Lover, My worshipper, do thou prostrate to me. To Myself thou wilt come. In truth I promise this unto thee, for thou art sweet unto Me."

XVIII. 65.

"Renouncing all Dharmas, hold me as thy sole refuge, I will deliver thee from all sins, grieve not."

XVIII. 66.

40 We can Summarize the teaching then as follows.

(a) The aspirant is taught that God is the sole uncaused cause of this universe, the Omniscient, the all-pervading

