

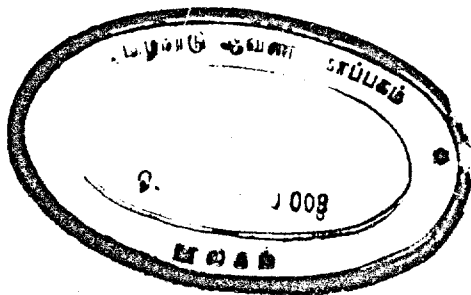
170. 8 days missing

Swami Vivekananda

9

Once more India began to throb with life, to seek her innate unity and strength, to define the vague aspirations of her soul. There was a yearning of the spirit without the power of positive achievement ; an indefinite sense of innate strength without the means of giving it a concrete expression. All the movements of this transition period are the confused expressions of an awakened sense of latent capacities. Some worshipped the relics of bygone ages and attempted to reconstruct Indian life on the basis of ritualism. Others made an intellectual analysis of facts without the spiritual power of synthetical expression. Amidst all these uncertain and exclusive efforts of a re-awakened consciousness, the glory of the atman, the solidarity of the universe and the oneness of India came out as the ruling ideas. This unknown power was driving the Indian intellect reconsecrating it to mukti by declaring that the universe is thine own. Utterly insufficient to appease the demands of a growing generation, science, art, religion, and every department of human development awaited the coming of one who shall link and unite them all in a single natural idea and concentrate them all in one sole idea of spiritualising humanity. To assert what is India's soul and to collect the whole national being and swing it in a single act of self-realisation and universal redemption was the purpose of Swami Vivekananda's life. This is the function of the Ramakrishna—Vivekananda Mission also.

Sri Ramakrishna summed up the whole religious life of Asia. His message is the message of Ancient India to the modern nations of the world. But the mission of Swami Vivekananda is the practical. This young visionary from his very boyhood felt that Indian men and women must grow in moral worth and strength and "only in a great, free and united India would Indians find



light and life for the service of humanity",—an India free from corrupting facts, from a crushing materialism and passion for the finite, and united by a roused historic consciousness, united in the presence of an age long spiritual culture, only in such an India the message of his master, be the spiritual teacher of humanity. This young, idealist felt that the day must come when India self conscious, radiant and purified by suffering would move among the nations of the world as an angel of light, love and peace. India has always been the preacher of the universal religion of humanity. Her deathless soul quickened the decaying pulse of Europe many a time before. In the prosperity of Persia and Egypt she laid the foundations of the Grecian and Roman civilisations; through political Greece, she gave Europe Christianity and through the world conquering Arab she was the mother of the Renaissance, of the Reformation and of the scientific and humanistic movements that followed it. If she is destined to do so again she must develop a power strong in unity, she must become self conscious and realise herself. This is the greater message of Swami Vivekananda. If Ramakrishna is the Asiatic solution of the many complex problems of life, Swami Vivekananda is the energy of that solution, that ideal.

Sri Ramakrishna came to establish Dharma in the world. But Dharma has no meaning outside of society. The spiritual and the social must become identical. The spiritual must comprehend the whole man, his head, heart and will, his art and industries. Even our microscopic tasks must be brought into the Temple of contemplation, into the presence of God and placed there. Our little share in life must be interfused with the power of the spirit: This is the secret of India's spiritual power; and it must

224347

be made living in the world. As Buddha tried to Aryanise Asia, so Swami Vivekananda tried to Indianise the world. This great task demanded the energy of a whole nation. He therefore roused the nation to the full height of its manhood to fulfil this divine purpose of India's existence. All castes and creeds, the Brahmin and the Pariah were called on to contribute their best in spiritualising the world. As Krishna preached the Gospel of Strength to Arjuna so the Swami preached it to India and to the world, to create an India greater than ever and dedicate her to the service of humanity.

Therefore the national significance of Swami Vivekananda's yellow garb is very great. In one luminous moment his soul caught the national cadence and began to vibrate in union with the mother-heart. The melting rhythm of the song of the Rishis filled his soul. An unknown voice cried out "My son! My son!! fulfil the purpose of thy life, thy great renunciation". The vision of a future India filled his being. "Lead on, thou friendly light, lead on and show me the way out." he cried out. A great love for the country, for the down-trodden and suffering burnt unto him.

One incident in the life of the Swami will reveal the fire that entered into him, the entering of the spirit of Sri Ramakrishna. "Go you forth into the world and preach the gospel of spiritual uplifting, the gospel of self-help and the gospel of social raising up" cried Sri Ramakrishna to Vivekananda. But the each Swami refused declaring that he loved the silence of a forest recluse. Sri Ramakrishna at once held his hand and thrilled him with new powers. The Swami was in a great mood for several days. Sri Ramakrishna said "Every bit of Naren will be considered holy, every call of his, will pour forth spirituality into

the world" The Swami used to say in his later days that often he used to get such tremendous powers that by a single touch he could send the whole world into Samadhi; by a single word he could carry whole audiences across the ocean of *Maya*. At these moments of spiritual exaltations he would either cut himself away from the world or spend his energy by wrestling with those who had the purity and strength to bear the power of his contact. The Swami spent a few years of his voluntary poverty with his gurubhoys, a band of young men who abandoned the common place ways of life and responded to the tender but mighty touch of the great master and who vowed celibacy and offered their souls at the feet of Lord and in the service of the motherland, always worshipping, now exploring into the regions of Hinduism, now spending a whole night meditating on the sacred mantra of the rights of man. Fraternity, equality, liberty, in the language of the spirits humanity, harmony, peace. History, science, art and religion all were interpreted, all were seen in their true perspective.

Suddenly the Swami had a call and a new spirit possessed him. His work as the guru and saviour of Humanity began. He left Calcutta and alighted in an out of the way station. The station master was charmed with the sublime personality of this young Sadhu. He came out and begged of the Swami to take him as his disciple. "Have you the courage and strength to follow me". Asked the Swami. "Yes," came the bold reply. "Then go and beg our bread in the houses of the porters in the station" and this was immediately done. By a single touch the vanities of this world dropped off from this young aspirant knowu afterwards swami Sadananda. The Swami lived with Sadananda for a few days and the

young disciple observed his master continuously waking up whole nights weeping and restless. "Has the world still any hold on you, Sanyasin as you are. Why this self imposed suffering? Can I be of any help to you? Reveal thy secret pangs to me" asked the disciple. "Can you help me. I dont think any man can give me help. My master imposed the burden of serving humanity on my insignificant shoulders and I have not known the way to accomplish this great task" said the Swami. He stood up and cried aloud "Oh Lord! One day of my life, one day of this short life is passed and I have not served a single man" such was the yearning of the Swami for the reorganising of life. In such a man the national destiny fulfilled itself and a new wave of consciousness passed over the world. A new hope and faith was born.

If the Vedanta is to become dynamic, if the message of Ramakrishna is to be a living force in Society India must grow strong and united. The purpose of her life must be brought out to rejuvenate the world. Is there then such a purpose? Is there a centre to which the collective inspiration of the race may ascend? Is there a core to manifest which all the diverse castes and creeds can function; For about six years this young Sanyasin wandered about the land in search of this unifying principle, which will enthuse his people; animate them to a fresh dynamic out burst, that will give them the energy to create a new constructive epoch.

The life of this born Sannyasin is a life of continuous initiation. With his tremendous insight and powers, 'throwing himself into the object', of effacing his self in the presence of the thing to be understood and assimilated, he passed these years of wanderings full of divine afflatus leading him nearer and nearer to the horizon of

his dreams. He realised more and more his master in himself. Fresh intuitions flowed into him. Everywhere he learnt something broadening the horizon of the synthesis that was to be, giving a vision as accurate and perfect as it was profound and general. Amidst the existing diversities he caught the essence, all that is fundamental and vital, harmonised his experiences and realised them as the varied moods of a single personality.

His soul became one with the soul universe. It was this great quest that overshadowed him with certainty when at the Parliament of Religions he declared that Hinduism has an individuality and is capable of intellectual aggression as any other faith. Its goal is mukti and its means is renunciation.

"And what is the conviction that spoke through him? To his sound judgment that two pice postage, cheap travel and common Language could produce a nationality was childish and superficial patriotism, and nationalistic and political ideas are narrow, degrading and subversive of the moral. But as spiritualising forces, as a phase of the larger life in God, they are the very essence of life. As helps to the far off divine event, they purify and elevate. To his clear vision therefore the Mogul-supremacy was never an interregnum in the continuity of national life. For, she identified herself with the religious genius of India. Akbar was a Hindu in the breadth of vision and boldness of synthesis. Is not the Taj a Sakuntala in marble. Behind castes and creeds behind the Hindu and Mahomedan, behind all alike, there is the same Asiatic spiritual heritage, the same love of renunciation, the same beautiful ancestral civilisation, the same motherland and an imperative necessity teaching common love. When the central purpose of national

life is realised varieties of forms serve to reveal the richness of the Hindu ideal to enlist the manifold interests of social life and to combine freedom in worship and a common goal. In the harmony which will result from India's free adhesion and voluntary submission to the common ideal, his master's message, he hoped, to see the rise of a new moral world. In that purpose varieties gave an unknown power and beauty. India has a nationality, a central spiritual purpose, she must be roused to self consciousness and assert what is her own. It is for this purpose the Swami incarnated, this soul of the nation, it is this purpose that led him to Ramakrishna and urged him on to a burning *tyaga*. It is this same purpose that led him also to foreign lauds.

Hinduism is a religion without a definition in time and place. But whenever the times demanded of her to yield her life secret, to create a new moral order to humanity, she became defined; and the whole community strong, happy, bound in a solemn concord then stood on earth as in a temple built to virtue and liberty harmony and peace. One such definition was Swami Vivekananda. When at the Parliament of Religions this great Parivrajaka declared that all forms, from the lowest fetichism to the highest Absolutism have a place in Hinduism,—from the Paramahansa Parivrajakacharya to the Mehtar disciples of Lalguru, all are the different expressions of the same Vedanta,—that very day the seeds of the higher nationalism were sown broad cast, that moment Hinduism was defined once again. The Swami unconsciously sang the very theme of his life and struck the harp of nationalism with a hero's strength and grace, with soul-thrilling harmony, in that grand symphony of his lecture on Hinduism. His was the soul of the most universal synthesis. In him, the Vedanta became dynamic, the

accumulated culture of centuries became aggressive; Indian renunciation marked out new areas of life for conquest. This is the meaning of his Sannyas. His was a Sannyas of broader synthesis and larger service;—not a Sannyasa of cold renunciation or of the luxury of a contemplative life, but a *Nyasa* or self-surrender for the well-being of humanity. What a Sannyasin is to his life, so every man ought to be to his task. Every man ought to go to his task as to a temple, with a concentrated mind and a religious zeal.

His was an ideal *Karmayoga*, an ideal in which *Karma*, *Gnana* and *Bhakti* became identical. This is the significance of that pregnant life which is the enchanting epic of the country touched to an overflow of mystic passion by the very name of India.

From his very child-hood the Swami was himself conscious of his high destiny. His spirit always worked for the freedom of the world. His embodiment is only for the glory of India, to make India the spiritual teacher of humanity. When an American Professor asked the Swami, his age and date of birth, he is said to have remarked "I do not know when I was born". When pressed he said, 'I have taken a through ticket. Professor, meaning thereby that he was a spirit unborn, undying; that his projection into the body was never the beginning of his great mission. He never had any body idea, but always lived in the spirit. As the Lord has said in the Gita. "I and you have passed through many births; I know them all you know them not." Births and deaths are only for those who have the body idea. Did he not write fifteen days before his *Maha-samadhi* "Work, work will I do till I die; even then will I work for the good of India and the salvation of humanity"

Truly the spirit of the Swami is still with us and can be seen by those who do the work dear to his heart.

By his burning *Tyaga*, this great great awakener awakened the nation to the consciousness of its man-hood; converted the latent energies of the nation into a potent power for the good of the world. Unlike the modern reformers, he roused the world and the nation only to the glory of the atman, to the joy of mukti. Not to the vulgar modernism, not to the burges in life but to the spiritual power and purity of ancient India. Away with all that is debasing, weakening, petrifying; away with the machine-making, result-loving Westernism, away, away with the complex conventional life and its multiplication of desires. Back to ancient renunciation and purity, to the sense of perfection which is true culture; back to concentrated mind and heart, whose every effort is full of freedom and the joy of self-expression; back, back, to the dignity of ancient simplicity, to the thatched hut and matted floor with lofty spirits on it, developing life itself. Bring the ancient minds to bear on modern problems. Let no external conditions guide you; listen to the inner voice of the atman. Woe unto the day when Indian mothers cease to bring forth and Indian homes cease to nurture giants of intellect and spirituality of arts and industries.

Swami Vivekananda was a child of the Vedic age. He always carried about him his Vedic native atmosphere, full of purity and power, full of the gladness of liberty. His vision was clear. His note was penetrating. Like the Aranyaka recluse he cried out to his country men.

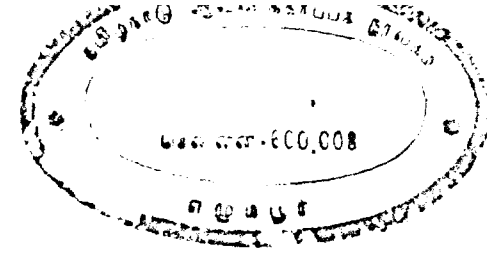
Enter ye the citadal of souls. You Bharata arise, sleep no more, seek the fire bearing the burden on your

shoulders, you who have drunk deep that prince of beverage, the immortality of the gods. With your minds controlled seek the God of the nation—Virat.

May Savitri give you beautiful hands, powerful minds and world embracing heart. Then Hero, ! awake, arise, expand, be steady and become great.

Permit me to pray with the Rishis of old.
For peace. सहनावतु सहनौ भुनक्तु : सहस्यैकरवावहे तेज-
स्विनामधीतमस्तु । भविद्विपावहे । ओं शान्तिश्शान्तिश्शान्तिश्शान्तिः

A DISCIPLE OF THE SWAMI.



ARUNDHATI [अरुन्धती].

The name अरुन्धती (Arundhati) is so common and familiar to Indian Hindoo minds that it is almost a household word. Every Indian, be he male or female, has a regard and reverence for it. Every Purohit is quite familiar with it. But there are very few who know and realize the special significance attached to it. In the first place, who and whose wife she was, where she was, and what and why special significance attaches to her name, are queries which very few persons can either realise or answer. To the Purohit the name has only a Mantraic and traditional value. He does very rarely care to know the why and the wherefore of this charming name.

The mention of Arundhati brings in its train several other historical and traditional names, the most important among them being those of the Saptharshis (सप्तर्षयः). The Saptharshis are commonly known among English readers as the "Great Bear". Their position in the Northern heavens is too well-known to Indian as well as other minds to require any detailed description. Even to most orthodox readers, that the Saptharshis vary with every Manwanthara (मन्वन्तर) is a novel disclosure. For an understanding of what a Manwanthara is, and what a Yuga (युग) is, I would refer your learned readers to that well-known pamphlet, issued by Rao Bahadur Professor M. Rangacharya, styled "the Yugas." In this learned treatise the number of years required to constitute a Manwanthara and a Yuga are discussed in great detail. Suffice it to say that a cycle of seventy one

Devayugas constitute a Manvanthara. According to ordinary calculations this same period is computed to be 306720000 human years. A little more information is however necessary and I shall only sketch it in brief. Each Manvanthara is presided over by different Manus, Indras, Devas, Saptarshis etc. We are in the Manvanthara called Vivaswata, presided over by the Vivaswata Manu. In this Manvanthara the Almighty Lord is said to take the form of Vamana (a dwarf). The Indra is Purandara and the Saptarshis are Kasyapa, Atri, Vasishta, Viswamitra, Gotama, Jamadagni and Bharadwaja. These Saptarshis have each their separate wives those of the first Manvanthara being Sambhuvi or Kala, Anasuya, Kshāmā, Preeti-Sannati, Arundhati, and Lajja respectively. Corresponding to their husbands, Marictic, Atri, Angirah, Pulastya, Pulaha, Kratus, and Vasishta. Our Arundhati, a very chaste and virtuous woman, is therefore the wife of Vasishta and Kardama's daughter. Vasishta is said to have had seven sons and one daughter by Oorja (ऊर्जा) which appears to be only another name of Arundhati. Why any such importance attaches to the name of the Saptarshis is that they are said to be the sons of Brahma, probably at the dawn of creation, being born it is said, when Brahma had offered a sacrifice. These seven Rishis are the primeval ancestors of all the Brahmins. Of these seven the fifth gave birth to Rakshas, the sixth to Pisachas, and the seventh died and appeared as a descendent of the third. Thus all the existing Brahmins are the descendents of the first four.

But to come to the subject on hand. In every Shastric marriage Arundhati is pointed out to the bride as an example of virtue and chastity. Tradition runs to the effect that except Arundhati all the other Rishipathnis

(ऋषिपत्न्यः) are unchaste and therefore unfit to be shewn and followed as an example. These six wives of the remaining six Rishis are generally called the Krittikas. The Krittika constellation one of the 27 Indian groups, is supposed to consist of six stars the whole being in the shape of a razor. Traditionally this constellation as well as the 26 other ones are the wives of the moon, being daughters of Dakshaprajapati. But it is doubtful to conjecture whether these six stars bore the several ancient names of the six Rishipathnis. Whether again these six stars are those very Rishipathnis is also difficult to assert. The name Kartikeya indicates tradition that the six Kritikas are the reputed mothers of Kumara, though he was really born of Parvati. Without further research it is rather difficult to say at present who these Kritikas are and wherein lies their unchastity.

And now with regard to the position of Arundhati I am not quite sure whether any undisputed location is possible. If constancy and steadiness are the qualities which are intended to be pointed out for mortal guidance Arundhati's position in the heavens ought to be fixed relatively at least to that of Vasishta. In the present Manvanthara Vasishta stands first in some, second in a few, and even third in a few other lists. In the first Manvanthara he is supposed to be the sixth in the list. But in all these cases, the Anushtub verses in which their names are found, do not seem to pay proper attention to the order in which they were born. All that we can find out is that Marichi was the eldest, the order in which the others came out being left to individual conjectures. Tradition identifies Arundhati with a twinkling small star of probably the fifth magnitude, occasionally visible by the side of the sixth bright

star in the "Great Bear". This sixth bright star is considered to be Vasishta. The order of counting in this case is to commence from the bottom side of the quadrilateral from the west end.

I have given your readers a subject for substantial research and all of us would I believe be amply paid for in our endeavours in this direction. As time elapses, we hope more and more authentic information will be available so as to enable this same subject to be discussed in detail and settled once for all.

M. B. VARADA IYENGAR B.A., B.L.



TATTWAMASI FROM THE STANDPOINT OF SANKARA.

The world around us presents two different aspects, the one opposed to the other, a phenomenon—what we perceive by the senses—and a noumenon. The latter is regarded as the animating principle of man and animals and even of the vegetable kingdom. As these are found to possess limited powers it is assumed by all religions and philosophies that there is an all-powerful cause, underlying all, actuating all, pulsating in all. As every other philosophy has tried to establish a relation among these three, matter, the individual soul and God, so also the Advaita Philosophy has shown what these are.

This school of philosophy put prominently before the Indian world by Sree Sankaracharya is, as its name implies, the negation of two or of two existences, matter and spirit. There is in its view one and only one entity which has existed in the past, which exists at present and which will exist for ever, self-sufficient and all embracing. It is प्रज्ञानघन wisdom itself and is निष्कल निष्क्रिय शान्त निर्वच्य and निरञ्जन attributeless, actionless, feelingless, perfect and spotless. It is निःशुद्ध बुद्धमुक्तस्वभाव. It is eternal purity, intelligence and freedom. It is described in the Brihadaranyaka Upanishad as unseen but seeing, unheard but hearing, unknown but knowing. The ultimate entity of Brahman can be described by 'No No'—as the possessor of neither form nor quality. The Chandogya Upanishad says "It is incomprehensible, imperishable, unattached, unfettered." It is pure unadulterated conscience, unconditioned and unqualified.

If there is only one entity and there is no second, how are we to account for the existence of the innumerable individual souls and the whole world of matter? What is to be their

end? As Brahman is attributeless, creation in the ordinary sense of the term cannot be predicated of Him.

When we say that Brahman alone exists it is not to be understood that prior to creation He alone existed. There is a total denial of the individual souls and of the tangible world that spreads itself around us—a bold and astonishing theory, but not without its counterpart in the western philosophy.

“One of the phases of the western philosophy raising its edifice on the basis of human intellect denies the existence of any real material outside each individual. Matter is only a phenomenon conjured up into existence by our senses, or by the mind under the sway of the senses. These are the sole media of the reception of knowledge of the external world, and the objects outside us are, so far as are known, only aggregates of sensations. To each one of us certain groups of conscious, states specially gathered up in separate bundles, make up the whole of this outside world. With him perishes this outside world which his mind laboriously built up out of his sensations. The existence of a material world being denied, there remain only intelligences or souls driven into special modes of illusory constructiveness. If the universe is to be regarded philosophically, it must in the last analysis be regarded as composed of spirits or self-conscious persons with their respective sense phenomena.”

Such is the idealism of Berkley. Hindu philosophy has advanced only a step further by resolving all intelligences to one ultimate entity. The Idealism above described, while regarding the material world as a fiction, admits multiplicity of conscious existences. Advaitism mercilessly excludes separateness of intelligences and fuses all of them into an only consciousness. This single consciousness is able to project itself in the forms of the material universe and of the souls which are contained therein. This, it does, owing to the workings of a certain principle called Avidya, nescience, and it is the object of the Vedānta philosophy to annihilate this Avidya and

to help us in the realisation of Brahman by means of Vidya. This power cannot be called ‘being’ सत् for being is only Brahman, nor can it be called असत् non-being, for, it, at any rate, produces the appearance of this world. It is some incomprehensible principle by which Brahman allows Himself to be enveloped and appears as divided off into an infinity of sentient beings and the material world. He is able to project this world in the same way as a magician with the help of his incomprehensible magical power is able to bewilder us by creating out of nothing appearances of animate and inanimate beings. Thus Maya or Avidya is the Upadana or the material cause, with the help of which, the phenomenal existence is brought about. The actionless and the attributeless Brahman, when conditioned by Maya, puts on activity, in which condition, He is known as Eswara, who is the sentient director of the universe. In this latter sense Brahman as conditioned by Maya may also be considered the material cause of the world. As, thus, Brahman creates the world out of Himself, He combines in Himself the material cause and the efficient cause of the world.

This view entertained by the Indian philosopher of the world and of Brahman presents a striking contrast to the view of creation, as entertained by the western theologian. Both to the western and the Advaitin the material world has come out of nothing. But, while to the western, matter is real and of eternal existence, though it has had a beginning, to the Advaitin, though the world is real for all practical purposes, in the ultimatum, it is to be nothing. It is an illusion, a mere phantom show, to be realised as such with the falling off of the shackle of Avidya. The western theologian begins with God and goes on filling the endless void with new forms of matter until he leaves us in the condition in which we are. The Indian philosopher in a spirit of logical destructiveness goes on annihilating matter and multiplicity of spirits until he leaves the Divine Essence alone as enduring for ever. The

western philosopher, as acknowledging the reality of the material world and of sentient beings, has not to face the difficulty of proving the existence of the inexplicable something called illusion. But the subjectivity of the eastern intellect has impelled the philosopher to inquire beyond the visible. The eastern philosophy boldly steps over the ruins of the material universe and even of our conscious selves to one ultimate reality. It sees the world, as it now is, to consist of four distinct existences—Maya (ignorance) Eswara (the creator), Jiva with his load of Karman and lastly Brahman. All these are beginningless and the first three have an end. Eswara is only Brahman, conditioned by Maya, over whose power He is supreme which, He can cast off or put on as He likes and out of whose influence He gets activity. The world is said to have come into existence from His hands. Brahman, pure and attributeless, cannot create. Jiva is also Brahman bound by illusion, but with the pressing load of Karman which is also beginningless—an illusion which is more inelastic with Jiva than with Eswara, making Jiva its slave, than itself being a slave, as it is of Eswara. It is the grand work of every Jiva to crush under foot the Mayic influence with the help of Gnana and to realise his ultimate oneness with Brahman. The Adwaitin is proud of his "I am Brahman I am सच्चिदानन्द I am the thing that exists, the intelligence and the self." Do not the famous Mahavakyas say "Knowledge is Brahman, I am that Brahman. Thou art that. This Jiva is Brahman." These words are treasured up in all faith and reverence. The problem of the world, the souls, the creation and all questions of metaphysics receive a solution in harmony with this proud identification of the Jiva with Brahman.

The entire structure of Adwaitism rests upon the cardinal doctrine of the unreality of the phenomenal and the delusive limitations of Brahman by which He deceives Himself into the opinion that He is Eswara, the world and Jiva.

How can the material world, whose existence is proved by the unassailable evidence of the senses and whose nature is described by all, alike, be of the nature of illusion? How can Brahman who is knowledge and perfect bliss become limited by ignorance, which itself seems to be a fanciful creation? Can darkness stand before light? Let us see what the Adwaitin has got to say in support of his theory.

The very fact that we get our knowledge of the world from the testimony of the senses, itself proves its illusory nature. This testimony can never carry us beyond a conditional certainty and this certainty does not militate with the absolute illusion we assert of the material world. It often happens that the knowledge brought to us by one of the senses is often contradicted and reduced to nought by what we get from another. Where the eye sees water touch feels nothing; and what is perceptible to touch is invisible to sight. The case for the senses is not strengthened, even when one of them comes to the support of the other and both bring us the same result. For the certainty thus obtained is only a conditional certainty and cannot possibly be extended into the past or the future. Knowledge is not all of it derived exclusively from the senses, and these cannot be the media for imparting to us knowledge of ultimate truths. The distinction for instance between the perishable body and the imperishable soul is a true distinction; but it is not appreciable to the senses. Again knowledge, as we understand it, is only of the relative. Of the absolute we can know nothing, because of the impossibility of establishing a relation between the two non-correlatives, knowledge and the absolute.

The evidence which supports the existence of the material world being purely due to the agency of the senses, is thus proved to be unreliable and illusive. Labouring under this illusion, Brahman, in imaginary confinement, becomes blissfully ignorant of His separateness from the imaginary body and commits the pitiable mistake of regarding Himself as identical

with the material body. Brahman, as the perceiver, as one who is the import of the pronoun 'I', is the subject. The whole material world including our bodies is the object perceived and is the import intended to be conveyed by the pronoun 'Thou'. Labouring under an inexplicable Mayic influence, the perceiver, who is the subject of cognisance, identifies himself with the object cognised which is the import of 'Thou'. And Sankara in the very beginning of his commentary on the Brahma Sutras says. "As it is well known that subject and object which fall under the concepts We and You are in their very essence opposed to each other, like darkness and light, and that the one therefore can never take the place of the other, it follows therefore their attributes also can never be interchanged." Therefore, we may conclude that to transfer what is objective, that is what is perceived as You or Non Ego with its qualities to what is subjective that is what perceives as We, the Ego, which consists of thought, or, *vice versa*, to transfer what is subjective to what is objective, must be altogether wrong. Nevertheless it is a habit of human nature, to say, combining what is true and what is false, "I am this" "This is mine," etc. This is a habit, caused by false apprehension of subject and predicate, and by not distinguishing the one from the other, but by super-imposing the essence and the qualities of the one upon the other.

This super-imposition of the Ego on the Non-Ego, of the I on the not I, is analogically the same as the silver perceived in the mother-of-pearl and its illusion is inferred from the proved illusory nature of the silver. We perceive at a distance something shining like silver which leads us, owing to the imperfection of our observation, to the conclusion that it is actually silver, though on near approach it proves to be only mother-of-pearl. What is this temporary appearance of the silver due to? This question has been variously answered by various schools of philosophers such as the Atmakhyatins, Akhyatins, Anyadhakhyatins and the Madhyamikas. Of these,

the first school asserts that there is no such thing as silver perceived outside us. The silver is present in the mind which is projected outside us, as if it existed there. The second regards the silver as a mere deception—there being before us the delusive perception of a non-existent object as the horns of a hare or a sky-flower. The third opines that the mother-of-pearl only is taken for silver, without silver being actually perceived, owing to our imperfect knowledge of the nature and the phenomena of silver. The view of the last mentioned school is that instead of the actual knowledge of the mother-of-pearl, there is moment after moment, production and destruction of the knowledge of silver. All these views are disproved by the Advaitin, who asserts, that, at the time of perception, there is the actual presence of silver in the mother-of-pearl in the same way as to Jiva, bound by Avidya, there is the actual perception of the material world. In the same way as Avidya leads the Jiva to deceive itself into the opinion that there is a material world actually present before it, what is it that has led the perceiver to view actual silver in the mother-of-pearl, temporary though it be? This temporary actuality of the production of silver is brought about by a combination of a multiplicity of causes. These are the partial resemblance of the mother-of-pearl to silver, the impression in the observer's mind of the real silver he has seen else-where, some defect in perceiving organ, and a peculiar virtuous action, he had performed in his previous existence, an *अदृष्ट*, as the effect of which he enjoys the happiness, momentary at least, of perceiving such a valuable object as silver. Is it not possible for all these causes to produce the deceptive appearance of silver without its constituent parts being present? The Advaitin answers this question in the negative and asserts he sees before him actual silver possessing all its constituents. The idea of super-inducement seems to have been too prominently before his mind for him to make the bold assertion that the delusive phenomenon of silver was present and yet its constituent parts were absent. Unless he

recognises the perception of actual silver, he is not able to dislodge the Nihilist from his universal scepticism and hence his half-hearted recognition of the psychological dilemma.

Perception presumes an object; the object is an illusion; but perception is a real mental fact; Can we have a real effect from a false cause? Why not? Do we not actually perceive blueness in the sky when there is no such objective reality? Are we not afraid of an imagined snake and suffer from all the effects of terror? Do we not some times imagine the existence of two moons, while in reality, there is only one moon? Do not jugglers create worlds of their own and induce in us the impression that there are such worlds before us? Perceiving a man walking at a distance, whose gait resembles that of an absent friend, do we not often imagine that we see our friend himself? In all these instances constructive perception comes into play filling up the constituent parts that are wanting, presents to the observer, for all practical purposes, an actual object.

The attempt of the Advaitin to prove the unreality of the material world by the analogy of the imagined perception of silver in the mother-of-pearl has caused endless controversy and numerous objections to the correct applicability of the analogy have been brought forward. It will be enough to state two of these here, with the way in which the Advaitin meets them. After the imagined perception of silver, the observer finally detects his mistake by coming to know, on closer examination, that the object perceived is only mother-of-pearl. Here the stultification of silver by the perception of the mother-of-pearl is possible as there is direct contradiction between the two perceptions. But, where, asks the objector, is the contradiction between the perception of the world and the Shastric knowledge, by the latter of which the unreality of the former is proved. The answer given is that there is as much ground for the stultification of the material world

by the Shastric knowledge as there is for the stultification of the imagined perception of silver by the experience of the mother-of-pearl. For the objection arises from the ignorance of the relation between the stultifier and the stultified. Between these two, there need be neither similarity nor dependence, nor directly perceived contradiction. Taking for instance the flame of a lamp direct perception tells us that the flame was only one, from the time when the lamp was lit up to when it was put out. But with the help of logic, we infer that the flame burning during the successive moments, intermediate between the moment of its birth and the moment of its extinction, is born and extinguished from moment to moment. In this case the direct perceptual knowledge of the singleness of the flame is stultified by inferential knowledge. Between these two kinds of knowledge there are none of the relations mentioned above. In fact that is the stultified, the logical result of which is realised otherwise, while that is the stultifier which cannot be thus realised and at the same time is singular and undoubted. Here, Shastric knowledge being undoubted cannot be stultified by the other kinds of knowledge while the perceptual knowledge of the world is stultified by the Shastras and by other means. Thus it is seen that this objection does not stand.

The false impression of silver is removed, the moment we perceive the mother-of-pearl. Are we able to realise our oneness with Brahman and the delusiveness of the material world, the moment we study the Vedas? This, we are not able to do, says the Advaitin, on account of the unreasonable length of time during which we have been labouring under this delusion. As a tree at whose root the axe has been laid will appear fresh and living for some time but will die out as time passes on, so also says the Advaitin, the impression of the existence of the material world will gradually give way of its own accord, as the slough of a snake falls off from it as the time for it arrives. He even goes to the

length of recognising a class of people who have freed themselves from the delusion of the world and who still live and move in it as if not free from this delusion. This class of people, he calls the 'Jivan-Muktas'.

Maya or the misguiding cause, which makes the one appear as the many, is neither सती nor असती, but an indescribable something अनिर्वचनीया and objects are of three kinds, the ultimate entity (पारमार्थिक) relative or conditioned objects (व्यावहारिक) and reflected or manifested objects (प्रतिभासिक). The first alone truly exists: the second exist for pretty long period of time and disappear only at the approach of the knowledge of the absolute truth—that the self and Brahman are identical; and the last take their origin in perception and remain till their illusory nature is made clear by knowledge—knowledge not of the absolute but of the phenomenal. Brahman, the material world and the snake in the rope or the silver in the mother-of-pearl, are examples of these three kinds. The unreality of the व्यावहारिक objects is proved by the analogy of the observed unreality of the प्रतिभासिक objects.

Having thus disposed of the material world, the Advaitin takes up for discussion the nature of Brahman, of whom he says, that He is consciousness alone which is destitute of all distinctions, alterations and attributes, being pure intelligence, homogeneous and unchangeable. In order to prove that Brahman is of this nature, he takes his stand on the Vedas and calls to his support the help of logic or Anumana, whenever this is not inconsistent with Scriptures. Our attempt to explain the meaning of तत्त्वमसि in the Advaitic standpoint will not be complete, unless it is shown how he proves his ground (1) on the authority of the Vedas and (2) with the help of logic.

The Vedas, the Karmakanda and the Gnanakanda put together, are discussed and it is first of all proved that the Karmakanda portion and those portions of the Gnanakanda

that concern themselves with work have nothing to do with Brahman for the most important of all reasons that they speak of impermanent things bringing as rewards impermanent bliss; Moreover, Brahman, as an existing entity cannot admit of doubtful or optional statements. But performance of works depends upon the pure option of the performer of them. For instance one going to the Gandhara country may have recourse to any means to reach the destination, either riding on a horse or walking on foot. In the same way as a worldly action can be performed in any manner, so also, option is allowed in the Vedas for the performance of some Vedic rites by such injunctions as उदिते जुहोति, अनुदिते जुहोति—अतिरात्रे षोडशिनं गृह्णाति, नाति रात्रे षोडशिनं गृह्णाति. Can Brahman who is a permanent entity admit of such contradictory or optional statements? Speaking of a post one cannot make contradictory statements at the same time as follows:—"This is a post, this is a man or this is something else". Of these statements "This is a man", "This is something else" is wrong, "This is a post" is correct. For these reasons the passages that refer to action and give room for option cannot refer to Brahman, who is a permanent entity. So only Gnanakanda passages have to be discussed in our attempt to get an insight into the true nature of Brahman.

These passages themselves, all of them without exception, do not seem to support Advaitism. Some of them describe Brahman as possessing attributes and others as entirely unqualified. Take for instance the following passages—यस्सर्वज्ञः सर्ववित् (Mundaka 1—1—9 & II—2—7) परास्य शक्तिर्वि-विधैव ध्रूयते स्वाभाविकी ज्ञानबलक्रियाच (Svet VI—8) सत्यकामः सत्यसङ्कल्पः (Chand VIII—1—5). These passages describe Him as knowing all, as possessing power, as having desire and so forth. Again the passages like अस्थूलमनण्वहस्वमदीर्घम् (Brih Up III—8—8) सत्यं ज्ञानमनन्तब्रह्म (Tait Up II—1—1)

निर्गुणं निरञ्जनम् (A. M. Nar. 7) speak of Him as intelligence only, eternally unchangeable and devoid of all attributes.

Now, in the face of these two contradictory kinds of statements, one kind speaking of Brahman as qualified and another kind, as unqualified, one is naturally at a loss to know what is true nature is. The student is instructed to prefer the Nirguna Vakyas to the Saguna Vakyas, the latter being stultified by the former, as coming later on in logical sequence. This power possessed by the Nirguna Vakyas to stultify the Saguna Vakyas, the Advaitin recognises from the analogy of a principle enunciated by Jaimini in the Purva-Meemamsa in the interpretation of the Karmakanda passages. This principle is known as the अपच्छेदः or the rule to be observed with reference to the disconnections in the प्रातस्सवन sacrifice of a train of priests moving one behind another, the one moving behind taking hold of the girdle of the one preceding next him. For different disconnections of the priests in this train different expiations are prescribed. If two disconnections take place at the same time, one disconnection, of any two priests going before in this train and one of any two coming after, a doubt may naturally arise as to what expiation must be performed, whether it is to be for the disconnection of any two going before or of any two coming after. The Sastra says the expiation for the disconnection of any two coming behind must be preferred to that of any two going before. Just as in this case, the Sastric injunction for an earlier disconnection is stultified by that for a later disconnection, so also the passages having reference to the unqualified Brahman, as coming later on in logical sequence, than those on the qualified Brahman can with all propriety stultify the latter.

Giving our full approval to the application of the above principle and admitting that the Nirguna Vakyas have greater authority than Saguna Vakyas, our business next will be to call upon the Advaitin to offer for our interpretation what he

calls निर्गुण Vakyas and to see whether they are really such after subjecting them to careful scrutiny. Amongst many others of such Vakyas, सत्यं ज्ञानं अनन्तं ब्रह्म is considered as typical being one of the most important निर्गुण passages upon which the Advaitin mainly takes his stand. Here Brahman is described as existence, knowledge, infinity. Are these not to be considered as the attributes of Brahman and as such are we not to understand Him as one that exists, as the knower and as the infinite? In the Advaitic standpoint those words are not to be understood as distinct attributes of Brahman but as describing Him as unqualified. For grammatically equated they cannot but imply an attributeless entity. Existence, knowledge, infinity each means Brahman but on that account these words are not synonymous. The grammatical equation of these words is not like the grammatical equation of a variety of words in ordinary sentences. Taking for instance the sentence 'Devadatta is tall and stout' we see that the object described is only one individual, Devadatta, but this singleness of the object described does not exclude its qualifications, tallness and stoutness. But in the sentence under discussion there is singleness of the object and at the same time exclusion from attributes. By describing Brahman in these words, the Vedas mean to imply that Brahman is the opposite of what is contradictory to the meanings of these words. They do not speak of Brahman as being directly सत्य, ज्ञान and अनन्त but as being सत्याभावाभावः, ज्ञानाभावाभावः and अनन्ताभावाभावः, सत्य or existence refers to Brahman as being other than that thing, which on account of its being subject to modifications, is unreal. ज्ञान or knowledge refers to Him as being other than that thing which is by nature non-intelligent and the luminosity of which is dependent on other things. And अनन्त or infinite refers to Him, as being other than that which is limited by time, by space and by its own definite character as a thing. Thus this logical exclusion of all that is not existence, that is not knowledge and that is not infinity from Brahman

does not imply any positive or negative characterising attribute of Brahman. For, अभाव or non-existence of anything is not a guna and therefore सत्याभावाभाव, ज्ञानाभावाभाव and अनन्ताभावाभाव are not attributes. It is thus proved that सत्यं ज्ञानमनन्तं ब्रह्म grammatically equated means the only attributeless Brahman without at the same time सत्य, ज्ञान and अनन्त being synonymous, though each means Brahman only.

It is only, when the meaning of this passage is thus understood, can there be agreement between this and several others of the like nature occurring in the Vedas such as सेद्व सोम्य इदमग्र आसीत् एकमेवाद्वितीयम्, यतोवा इमानि भूतानि जायन्ते, आत्मावा इदमेक एव अग्र आसीत्, निष्कलं निष्क्रयं शान्तं निरञ्जननिरव्ययम् ।

These passages being निर्गुण in their nature, सत्यं ज्ञानमनन्तं ब्रह्म can have agreement with them only when it is taken to mean the attributeless Brahman. But how can it be made to agree with the Saguna Vakyas that occur so often in the Vedas? In our interpretation of the Vedic passages we are cautioned to take the whole tenor of the Vedas into account; isolated passages should not be regarded as conclusive. For this purpose we are instructed to apply the principle of सर्वशास्त्राप्रत्ययन्याय from the Purva-meemamsa which enforces faith in the truthfulness of all the recensions of the Vedas that have bearing upon any one Karman or observance. The performance of the rituals known as the New-Moon and the Full-Moon sacrifices appear to be differently described in the Kathaka, Kanva, Madhyandina and Taittiriya recensions. As every one of these recensions is authoritative, he who performs any one of these sacrifices according to any one of these recensions, is instructed to put together the characteristics of the other recensions in the performance. The essential nature of these sacrifices must be the same throughout; the different

recensions, though they appear different, are not actually so. In the same way, though some passages describe Brahman as qualified, and others as unqualified, and as the Brahman qualified comes later on in logical sequence, the descriptions of the qualified Brahman should be so interpreted as not to clash with the descriptions of the unqualified Brahman. The Vedas do not teach contradictory views of the same thing.

In taking सत्य, ज्ञान and अनन्त as conveying a sense opposed to what is implied in their contraries—in regarding सत्य &c. as meaning सत्यभावाभाव—do we not understand them in their indicative or figurative sense? Why should we sacrifice their plain denotative sense to what is indicative? Do we gain anything thereby? Yes; much. It is this figurative explanation that establishes agreement between the Nirguna and the Saguna Vakyas; otherwise, the Vedas themselves will have to be charged with inculcating clashing views of Brahman to proclaim Whom is their chief object; granted; but what harm is there in regarding the passage under discussion as teaching the qualified Brahman and in so interpreting the निर्गुण Vakyas as to agree with the Saguna Vakyas? It is clearly wrong to do so, as non-existence of attributes comes later on in logical sequence than existence of attributes, and, as such, is more authoritative.

Another objection to this kind of interpretation may be that all the words in this sentence are taken to be used in their figurative sense, which no sensible man will approve of, as we do not meet with sentences where all the words are used figuratively. When unavoidable, one word here or one word there may be taken in its figurative sense. Who will approve of the wholesale figurative interpretation of all the words in a sentence? This objection is not valid, because, in the interpretation of sentences in the figurative or non-figurative sense, we should not be guided by any hard and fast rules. What we have to do is to first of all settle what

the general sense of a sentence is and then to determine the meanings of the several words in the sentence so as to give this meaning—no matter what kind of interpretation we put upon the words, figurative or non-figurative. In this way, it may happen that all the words in a sentence are understood in their plain straight-forward sense or that one or more or all the words in the sentence are understood in their figurative sense. The figurative interpretation of all the words in a sentence is not the first attempt made by the Advaitin. He has his precedent in the Prābhakaras, a school of Meemamsakas, who maintain that all the words of the Vedic passages have a meaning only in so far as they express actions or are associated with actions in one way or another. Even such sentences as *सद्वे सोम्य इदमग्र आसीत्—सत्यं ज्ञानमनन्तं ब्रह्म*, mere descriptions or propositions, imply according to them a mandate for action. The meaning of the latter of the two sentences according to them is *सत्यं ज्ञानमनन्तं ब्रह्मेति ध्यायेत्* or *उपासीत*. Even a verb in the potential mood in a sentence, a *लिट्*, though a mandate, is not a mandate in a denotative sense, but only in an indicative sense. The mandatory verb implies the creation of a principle known as Apurva, which remains in a potential form, until the proper time comes for the enjoyment of the result of the action, at which time, it is this principle of Apurva, that directly produces the enjoyment, not the action itself. Thus, the Meemamsakas are found to indulge in the wholesale figurative interpretation of all the words of the Vedic passages; therefore, it is not against the accepted principles of interpretation to take the three words *सत्यं*, *ज्ञानं* and *अनन्तं* to mean the opposite of what are conveyed by their contraries.

That there is nothing else but the unqualified Brahman has been proved by a consideration of the passages of the Vedas. Independent perception also proves that there is nothing else but the pure unqualified Brahman. There is no

variety in what is perceived, there being nothing but existence pure and simple. Though we perceive a variety of things as a house, a jar, or, a cloth, there is nothing but existence, perceived, no differentiation. The essential nature of things is only existence, not differentiation. For, if differentiation also were the essential nature of things as existence, then, the moment we see the existence of a thing, we should also be able to note its differentiation from other things, which is not the case. For, the moment we see a jar, we note only its existence without at the same time noting that it is different from a cloth. The knowledge of existence being momentary, cannot, within the moment of the perception of existence, include the knowledge of differentiation. Moreover, what is called differentiation is the result of our knowledge of the existence of an object already perceived and of an object now perceived. Thus existence is the essential nature of things, while differentiation is the result of the contrast of two existences. If it is held on the other side, that differentiation and existence can be noticed at the same time, then existence would become the same thing as differentiation in the same way as the object denoted by the word *हस्त* is the same as that denoted by the word *कर*.

This differentiation may be said by some objectors as a qualifying attribute *धर्म* and therefore they may hold that when the essential nature of things is seen, their differentiation from other things is also perceived. The first objection to the validity of this statement is that there cannot arise two kinds of knowledge at the same time as pointed out before. Another objection is, that if differentiation is an attribute different from the essential nature of an object, then, a new differentiation will have to be admitted between this differentiation and the essential nature. This new differentiation being different from the one already mentioned, another differentiation will have to be admitted as the attribute of the object, which again generates a fresh differentiation between this new differentiation and the essential nature; and thus

there arises the fallacy of *regresses in infinitum*. In addition to this, there arises the fallacy of mutual dependence, for, the knowledge of individual differentiation presupposes the knowledge of the generic properties and the knowledge of the generic properties depends, for its production, upon the knowledge of individual differentiation. In this way, differentiation being difficult of definition, perception brings to light pure existence only.

Existence is not different from experience. If existence were the object of experience, then existence would become different from experience. But differentiation having been already disproved, existence must be admitted to be the same thing as experience. This experience is self-evident, because, it has the character of experience. If it were dependent upon some knowability different from it, as a jar is dependent, then experience, becoming an object known, will acquire the character of non-intelligence. Again, the statement that there is an invariable association of knowability and experience is also wrong, for even then experience acquires the character of non-intelligence, in the same way as pleasure and pain are non-intelligences, though there is an invariable association of knowability with them. Experience in itself cannot be experienced by itself in the same way as the finger-tip which feels other things cannot feel itself; while revealing other things it reveals itself, just as colours reveal other things and at the same time reveal themselves.

This experience, which is self-luminous, is eternal, as antecedent non-existence or *प्रागभावा* and the other kinds of non-existence are impossible to be predicated of it from the very nature of its self-luminousness. If it had antecedent non-existence, there must have been experience to experience the non-existence of this very experience, which is absurd, as the existence and the non-existence of the same thing cannot exist at the same time. The same proof may be applied to disprove the other kinds of non-existence of experience. Thus

experience being unoriginated and eternal, cannot admit to manifoldness, for, manifoldness implies differentiation, which, in addition to its having been already disproved, becomes an object of experience. For the very reason that experience cannot admit of differentiation and is intelligence, for that same reason it cannot be different from Atman. Self-luminosity, which is admitted of Atman, being predicated of experience, experience is Atman or intelligence or consciousness. Thus experience or consciousness or Brahman is proved to be only one without a second, being existence, knowledge and eternity, these three not being different from each other and from Brahman.

The whole universe is thus reduced to a single consciousness or knowledge. It is not the knower, for, otherwise, it will correlate an object. If it is simple knowledge and nothing else, why do we say 'I know, I experience.' This feeling of I-ness presupposes some volition as the act of knowing which consciousness does not possess. Then why is there this egoity or the feeling of I-ness in each individual? This is due to the limitation put upon consciousness by Avidya, as the result of which, there arises *अहङ्कार* or egoity which makes me say, 'I know,' 'I experience' and so forth. It is this same Avidya that carries the illusion still farther by making the knower identify himself with the material body itself. Thus egoity or I-ness is as much foreign to consciousness as the body itself. Egoity and the material body are not essentially different from each other, though the one is less foreign to Atman than the other. That consciousness is different from egoity is proved by the fact, that I-ness continues to exist so long as we are awake, disappearing the moment we fall into dreamless sleep or swoon. And in waking moments Atman is revealed by ignorance or Avidya through *अहङ्कार*, as a living face is revealed by a lifeless mirror. It is no proper argument to say that egoity which is itself revealed by consciousness cannot itself reveal that consciousness. For, it is seen that

the palm of a hand when exposed to the sun's rays, passing through a hole in a wall, while itself revealed by the sun's rays, reveals the rays themselves. Both the feeling of egoity and the material body are the objects or what are referred to by 'Thou' and consciousness is the subject or what is referred to by 'I'. As already proved, Avidya brings about the unreal identification of the subject with the object, of knowledge with the knower and as a next step, with the material body itself. The sole object of the Vedas is to prove the grand truth that the *तत्* or the Jivātman or the knower, who identifies himself with the material body, is identical with *तत्* or pure consciousness or the unqualified Brahman, who is one without a second and destitute of distinctions and alterations, being pure and homogeneous intelligence, untainted by attributes and limitations.* According to the Advaitin the Vedānta Sastras has for its only object the teaching the way for the removal of *अविद्य* and for the realisation of the Jeevatman as identically one with Brahman, who is by nature, eternal, pure, self-luminous and free,

* The वाक्यार्थ of तत्त्वमसि is as follows ; अल्पज्ञत्वविशिष्ट-जीवः त्वं पदार्थः । सर्वज्ञत्वविशिष्टं ब्रह्म तत्पदार्थः । सर्वज्ञत्वाल्लक्षणविशिष्टयोरेक्यस्य बधितत्वात् तच्छब्दयुग्मच्छब्दयोर्विशेषणभूतसर्वज्ञत्वाल्लक्षणे विहाय शुद्ध चैतन्ये लक्षणा । इयं जहदजहल्लक्षणमुच्यते । विशेषणांशस्य त्यागात् विशेष्यांशस्य ग्रहणाच्च ।

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



NIRVANASHATAKAM

OR

The Six Verses on Emancipation of Soul.

1. Mind, intellect or egoism not I
The countless vibrations of mind neither.
Nor th' ears, nor the tongue, nor the smell am I
Nor th' eyes, the best of the organs that are ;
Neither ether, nor earth, nor fire, nor air
I'm bliss of th' heart-Siva, Siva ever !
2. Neither ever I the five winds call'd Prān,
Nor th' humors seven nor the five sheaths of mon.
Speech, legs, linga, nor the passage lower.
I'm bliss of th' heart-Siva, Siva ever !
3. Neither virtue, nor vice, nor bliss, nor woe
Mantra, shrine, Ved's, nor even the Yajno ;
Neither feeding, nor food, nor e'er eater ;
I'm bliss of th' heart—Siva, Siva ever !
4. Dislikes or likes, greed or attachment, none,
Neither pride nor envy to me are known ;
Piety, wealth don't know or Nirvan, nor desire,
I'm bliss of th' heart—Siva, Siva ever !
5. Deathless, fearless, I have no caste on earth,
Unfathered, unmothered, I ne'er had birth ;
Nor friend, breathern, neither pupil, master,
I'm bliss of th' heart-Siva, Siva ever !
6. Neither change nor shape hath my true nature
Covering all and six senses over ;
Unbound, releaseless and without fear,
I'm bliss of th' heart—Siva, Siva ever !

TIRUMANGAI ALVAR

The third Alvar of the Chola country was Tirumangai mannan. He was the foremost of all the Vaishnava Saints and has left us the greatest number of hymns on Vishnu shrines. Further there are sufficient materials in his writings to work out his date with greater certainty and to arrive at the conclusion that he was one of the most learned of all Alvars. His life and work should therefore be given here with fuller details. Tirumangai Alvar was born of a Kalla family at Tirukurayalur in the Tanjore District. His parents named him Kaliyan or Kalikanri. It appears that he held the office of generalissimo under the Chola kings and that he was the feudal chieftain of a small district or a group of villages called Ali Nadu in the North Eastern part of the Chola country; and his headquarters seemed to have been Tirumangai and from the way in which he speaks of his place (திண்ணாமாடங்கள் சூத்திரமங்கை) it may have been an important town in his days though it could not be identified with any of the existing villages in Ali Nadu. He married the daughter of a certain Vishnu *Bhakta* who belonged to the Vaidya class, a caste much superior to his own. By her initiation and preaching Kaliyan became a staunch worshipper of Vishnu. Excepting Tirumalisaiyar and Satagopan he was undoubtedly the most learned of all the Vaishnava Saints. His contributions to the Nalayiraprabhandam amount to 1361 stanzas and consist of six separate poems, namely, (1) பெரிய திருமொழி (2) திருக்குறுந்தாண்டகம் (3) திருநெடுந்தாண்டகம் (4) சிறிய திருமடல் (5) பெரிய திருமடல் and (6) திருவெழுக்கூற்றிருக்கை. Even in his own life time he should have become a famous poet; (நாற்கவிப்பெருமாள்) successful

controversialist, and great donor of charities, as will be seen from the following quotation:

“அங்கமலத்தடவயல் சூழலிராடன்

அருண்மாரியரட்டமுக்கபடையார் சேயம்”

“கொங்குமலர்க் குழலிபார் வேள்மங்கைவேந்தன்

கொற்றவேல்பாகாலன் கலியன்சொன்ன”

“சங்கமுத்தமிழ்மலை”

At a poetical contest he was given the title of *நாற்கவிப்பெருமாள்* that is ‘master of the four kinds of poetry’ and as to the excellence of his works Kurattālvār speaks thus:—“நாற் றான் னால் துறைகள் எஞ்ச கிலையம் பறகாவன் புதுவக்களை”. In his later days he resigned his office; perhaps on account of some mis-understanding between him and the Chola king, and set out on a tour of pilgrimage from the Himalayas to Cape Comorin.* For the diffusion of Vaishnavism he toiled much and he is even said to have had religious disputations at Shiyali with Trignansambandar the greatest of the Saiva Nayanars. Some sort of similarity which we observe in the style and composition of Tirumangai Alvar and his Saiva rival, seems to countenance the above supposition. Being a man of considerable wealth and influence, Kaliyan visited all the Vishnu temples of his time and sang hymns in praise of the Vaishnava gods. Thus out of 108 Vishnu temples approved by the later Acharyas he left only twenty unvisited; and these twenty shrines-including Srivilliputhur and Alvar Tirunagari (Kurugur) were visited, a century or two afterwards, by one or the other of the two Alvars Vishnu Chittan and Satagopan. We shall revert to this question when we come to speak of these

* இமவன் நிலத்தில் திருப்பிரிதியப்பட்டு சென்று.

This was the opinion of our Acharyas.

saints. We are compelled to infer from this single fact that these twenty temples, with the exception of Padmanabha at Trivandram, did not come into existence at the time of Tirumangai Alvar. Nevertheless, Mr. S. Krishnaswamy Aiyengar considers the celebration of Kaliyan of most of the Vaishnava temples as a proof of the comparative lateness of this Saint's existence. In spite of our regard to his sagacity, we must say with greater confidence that he is far from being correct in this view. The paucity of temples celebrated by these Alvars does not prove the antiquity of the one or the modernity of the other. According to his theory Tondaradippodi Alvar should have been the earliest, because he visited only one temple; and the order of precedence would be like this: Tondaradippodi, Tiruppan, Poigai, Kulasekhara, Andal, Putam, Pey, Periyalvar, Tirumalisai, Nammalvar and Tirumangai Mannan. This is surely neither the traditional nor the chronological order. In those days of difficult communication, of constant wars between the Tamil kings and their feudatories, and of the fear of robbers and dacoits on the forest-clad highways and foot-paths, the circumstance which could have afforded facilities to a pilgrim to visit a great number of temples, were wealth, retinue and lastly ones' religious proclivities. Tirumangai Alvar had all these as he was the ruler of a small but fertile province or nadu besides being a robber chieftain; he had plenty of money and a good many followers to cater him in his peregrinations. The other Alvars, probably with the exception of Kulasekhara, had none of these accessories, and they were more or less local saints. Tirumalisai and Nammalvar were Yogis and did not care to visit all the Vishnu temples of their days. Tirumalisaiyar did not mention at all Tirumalirum-solai, when his contemporaries and predecessors have

praised it; Tirumangai Alvar did not visit Trivandram the God of which place is alluded to in Padiruppattu; and Nammalvar has not sung Tirukkottiyur, Tirukkova-lur, and Tiruyehka which were celebrated by the earliest Alvars. Are we to infer from these that the above shrines were not in existence at the time of these Saints? Certainly not. Therefore, the theory of Mr. S. Krishnaswamy Aiyengar that "he (Tirumangai Alvar) was the latest of the Saints is amply borne out by the fact that he celebrates most, if not all, of the well-known temples to Vishnu in India while others celebrate only a few,"* is evidently absurd as it is not supported by actual facts.

Tirumangai Alvar expended large sums in building the third *Prakara* or wall at Srirangam which has been known to this day as Tirumangaimannan Tirumadil or the sacred wall of Tirumangai Alvar while the inner two are those erected by Dharmavarma and Mahendra Varma, the latter of whom was a Pallava king who is believed to have ruled over the Chola country also. To secure funds for this sacred work our Alvar is said to have demolished a golden image of Buddha at Negapatam which was in his days a deserted seat of Buddhism. Like his predecessor Tirumalisai Piran our Alvar was a bitter opponent to the Saivas, Jains and Buddhists as the following quotations will show.

“பிண்டியார் மண்டையேத்தி பிறர் மனை திரிதந்துண்ணும்
உண்டியான் சாபத்தித்த வொருவனார்” (திருஞ்-தா-19)

“வேள்ளியார் பிண்டியார் போதியாசென்றவரோ துகின்ற
கள்ளநூல் தன்னைக்கருமென்றுய்ப்பக் கருதினயேல்

(பெ-தி-IX-vii-9.)

“புத்தியில் சமணர்புத்தர்

(Ibid. IX-VIII 9.)

* Ind. Ant., for 1906, p. 229.

He taught that Vishnu alone was God and that he created Brahma, Siva and all other gods and that he was self-existent, that he assumed three different forms of Brahma, Vishnu and Siva and that he pervades the whole Universe.

“இந்துவார் சபையிசனைப்பயந்த நான்முதனைத்தன்னெழி
உந்திமாமலர் மீமிசைப்படைத்தவன்” (பெ.தி. IV-ii-9)
“தன்னுலே தன்னுறுவம் பயந்து தானும்
த தயங்கொளிகேர் முடிவருந்தானாய் வானாய்
தன்னுலே தன்னுருவில் மூர்த்திமூன்றாய்த்
தானாயுயினசானென்றுயிர் (Ib. VI-vi-6)

And to realize this God one should be righteous, should subdue his five senses and should fix his mind on Him with love and devotion. *Bhakti* is the only indispensable passport to attain salvation, and one need not waste his energy in austere penances and self mortification.

“ஊன்வா வண்ணுதுயிர்காவலிட்டிலிற் பிரிப்புலனைந்து
தாம்வாடவாடத் தவஞ்செய்யவேண்டா” [நொந்து
“காயோடு நீடுகனியுண்டு வீசக்கிடங்கா துகர்ந்து நெடுங்காவமைந்து
தீயோடுகின்று தவஞ்செய்யவேண்டா” (பெ.தி-III-i-2)
“பொய்வண்ணமனத்தகற்றிப்புலனைந்துஞ் செலவைத்து
மெய்வண்ணினைந்தவர்க்கு மெய்கின்றவித்தசனை” (Ib-V-vi-9)

Thus, as one commentator has rightly observed, Tirumangai Alvar was one of the devotees who allowed their souls to suffer in the hot sun and their bodies to enjoy the cool shade.

To understand aright the spirit of his poems a thorough acquaintance with the adventures relating to Krishna and Rama and of the stories concerning the

earlier incarnations of Vishnu as narrated in the Puranas and the two great epics, is indispensable to every reader.

Now coming to the age of this Alvar, we have ample references to the Pallava and the Chola kings and to the political events of their times. In his hymn on the God of Paramesvara Vinnagaram our Alvar mentions that one Pallava King Pallava Mallan (பல்லவன் மல்லையர்கோன்) defeated the Pandyas, (தென்னகனைக்கன்னிமாமதில் குழ்க்குருவூர்வெருப் பலபடைசாய வென்றான்) fought a battle at Mannai (மண்ணை) and another at Nenmeli (நென்மேலி). We have said before that the Vishnu shrine called Paramesvara Vinnagaram or the house of Vishnu was built by Paramesvara Varma II (A. D. 690). And we gather from the Udayendram and Kasakudi copper plates published in the South Indian Inscriptions Vol. II, part, 3 that the battles at Nenmeli and Mannaikudi were fought by the Pallava king Nandivarman (A. D. 720—760). One of them informs us that he was a devout worshipper of Vishnu. “Nandivarman who worships the feet of Hari, who split (the head of) the opposing Sabara King, called Udayana in the terrible battle of Nelvali, who destroyed Kalidurga which was protected by the goddess Kali, and defeated the Pandya army at the village of Mannaikudi*. Again in another hymn on the God of Ashtabujam (both are in Conjeevaram) our Alvar refers to a king named Vaira Meghan to whom the Pallava king did homage at Conjeevaram”—மன்னவன் தோண்டயர்கோன் வணங்கு நீண்டுடிமாலையிர மேகன்.”

This was one of the titles *birudu* of Dantidurga or Dantivarman II, a Rashtrakuta king of Malkhed A.D. 754;† and he is said to have “completed the acquisition of sovereignty by subjugating the Lord of Kanchi.”‡

* S. I. I. Vol. II pp. 357, 372.

† Ind. Ant. xii, p. 17.

‡ Bombay. Gaz. Vol. I. part 2, p. 389.

Again our Alvar has a hymn on the God of Nandipura Vinnagaram. This temple may have been erected by the same Nandi Varma because in the list of South Indian Kings hitherto brought to light by copper-plates and stone inscriptions there was only one king of that name. Other references to Pallava and Chola kings are :—

(a) “பைம்பொன்னும் முத்தும் கொணர்ந்து
படைமன்னவன் பல்லவர் கோன்பணிந்த
*** தில்லைச்சித்திரகூடம்”. (பெ. தி. III. ii. 3)

(b) “துளங்கு நீண்முடியரசர் தங்குரிகில்
தொண்டை மன்னவன் திண்டிற் லொருவற்கு
உளங் கொளன் பிணைடிநன்னருள் சுரந்
தங்கொடு நாழிகை ஏழுடனிருப்ப
வளங்கொள் மந்திர மற்றவர்க்கருளிச்
செய்தவாறு”. (Ib. V. viii. 9)

(c) “இருக்கிலங்கு திருமொழிவாய் ஏன்டோளீசற்கு
எழில்மாடமெழுபது செய்துலக மான்ட

* * *
செங்கணன் கோச்சோழன் சேர்ந்தகோயில்”. (Ib. VI. 4, 8)

It has been said in a previous section that at the time of Tirumalisai Alvar there was no shrine to Vishnu at Chidambaram. The Pallava king referred to in (a) should therefore, have been either Mahendra Varma II or Paramesvara Varma II both of whom were worshippers of Vishnu and donors of great charities ; the first of them (Mahendra Varma II) is said to have done ‘meritorious acts for the benefit of temples and Brahmans’, and the second was the builder of Vinnagarama at Conjeevaram. And the king alluded to in (b) should have been Mahendra Varma II (A. D. 650) as he is stated to have built the second *prakara* or wall at Srirangam. Lastly the Chola king referred to in (c) was Ko-Chengannan who has been

canonized as a Saint by the Saivites. He is known as Ko-Chengatchola Nayanar in the Periya-puranam.

He is also admired by Tiru-Gnanasambandhar. Like his remote successor Parantaka I (Vira-Narayana Chola of the Kongu chronicle) he may have been an ardent worshipper of Vishnu in his early days and afterwards changed his faith to Sivaism, as the apostles of both sects praise him in their works. The exact date of this king could not be determined, nor could it be said with any degree of certainty whether he was identical with the Sengannan of Poigaiyar’s song. In a previous article we have said that both were one and that he may have flourished about 560 A.D.

In his Siriya Tirumadal (stanza 66) our Alvar speaks of one Vasavadatta. This suggests that our Alvar may have been acquainted with the Sanskrit play of that name written by Subhadhu in the beginning of the seventh century. This seems to us therefore as the earliest limit of our Alvars’ date. Again he has a hymn on the God of Tirumokur in the Madura district. Two miles near it there is another but much neglected shrine at the foot of the elephant Rock (Yanai Malai) dedicated to Vishnu. As the following inscription would show, this temple was built by a Pandya minister in A.D. 770 and endowed with a rich *agrahara* for its maintenance. “Pre-eminently charming in manners a resident of Karavandapuram the son of Maran and a learned and illustrious member of the Vaidya family, Madhurakavi made this stone temple of Vishnu. The same Madhurakavi the wise minister of the Pandya named Parantaka also gave away to the first born (Brahmans) this immensely rich *agraharam*. When 3871 years of Kali had passed on the day of the sun in the month of Karthigai this image of the God was duly set up here.

கோமாதன் சடையற்கு உத்தரமந்திரி களக்குடிவைத்தியன்
மு வேந்த மங்கலப் பேரையனாகிய மாறன் காரி இக்கற்றனி
செய்து நீர்த்தளியாதே சுவர்க்காரோகணம் செய்த பின்னை
அவனுக்கனுஜன் உத்தர மந்திரபதம் பாண்டி மங்கள விசையன்
ஆகிய மாறன் எயினன் முகமண்டபஞ் செய்து நீர்த்தளிதான்.

Had this temple been in existence in our Alvar's time he must surely have visited it. As there are no hymns on this God when he has referred to the God of Tirumokur a village only two miles distant from it, it is probable that our Alvar should have come to this part of the Pandya country sometime before A.D. 770. Taking all these facts into our careful consideration one cannot escape the conclusion that Tirumangai Alvar flourished between A. D. 660 and 760, and that he should have been a younger contemporary of Trignana Sambandha Nayanar of the Saivas.

M. SRINIVASA AIYENGAR, M.A.



CORRESPONDENCE.

THE THIRTHAYATRA—A MORAL LESSON FOR STUDENTS.

On Sunday 8th December 1912, a party of students had an ascent over a big mountain—500 feet high about four miles from Madanapalli. There is no thorough road to the mountain which is called the 'Ralayakonda'. At the foot of the mountain, on its Eastern side, there is only one good path leading to the top. The mountain faces East and West and is two miles in length. On the top is built a temple of Siva on a platform of 80 feet square. This temple is surrounded on all sides, by deep precipitous rocks of 50 feet high, except on the East. Before going to the foot of the mountain we have to cross three hillocks.

Each student had to carry either a basket of sweet meats or a copper vessal or a vessel of milk or of any other cooking utensil. By the time they crossed the hillocks many were willing to return home. Then came another difficulty. They had not come to the Eastern end to go to the top but they had gone farther from the Eastern End—their sole aim being to reach the top. By ascending through such a path, where the trace of the foot steps of human beings were not to be traced, many difficulties they encountered. Many a time they tumbled and many a time they had deep cuts—The scars of the pageants of their adventure. The students detached themselves into parties. Some had a good way for a time, while the others had to go through grapers and some to scale big rough rocks—with such like difficulties they reached the top after a journey of three hours.

Then the students in merriment began to engrave their names on the rocks. They lit a fire and began to prepare tea.

Meanwhile the students, who consisted of Brahmins, Sudras and Mahomadans began to pray to God for having conveyed them safely over the mountain. Then began a puga to Siva by a holy Brahmin student by the breaking of a cocoanut and the lighting of a camphor.

Afterwards they washed their faces in the clear tank and began to eat the sweetmeats and drink tea. More or less the eating and drinking was a cosmopolitan one. After 5-30 in the evening the boys had a survey of the hills surrounding and glad they were in having climbed one of the highest and dangerous mountains near Madanapalle. In their survey of the surroundings they discovered steps leading to the foot of the hill and how glad they were is to be imagined by the readers. They descended the mountain in fifteen minutes and after crossing the hillocks in an hour they reached the road leading to Madanapalle. At about 8 o'clock in the night they arrived home safely—happy in their minds of having achieved something great both for the physical and mental body. This trip may be explained as the Thirthayatra. Regarding the tendency of the Hindu towards religion nothing more need be said. The temple which the students wanted to climb may be safely called the Temple of Truth. Since the students aimed only at the top, we may consider a man treading on the road of truth and to attain the happiness from truth.

The crambles which the students encountered may be called the worldly passions which the man is leaving for truth. The fatigues endured by them may be called the mental prickings.

The students had to climb over slippery rocks. These may be safely called the tests of suffering. Many students, even when they were near the top, wanted to return home not knowing the distance to the top. This is temptation and temptation tries to lead the man from the path of truth even when the hand of God is very near to help him. But the students boldly resisted such temptations and went at a snail's space. Thus man ought to have no mental weakness although he may have his physical frame. Then the students, after coming to the top think they enjoy the happiness for which they have been longing. Thus is the man, who after encountering the falsehood bravely, thinks that he is happy, when he is showered as Satyavan (सात्यवान्) by all men.

Then comes the worshipping of God by the students. The same is the case regarding the man who speaks truth.

For then he firmly believes that God has made him happy for speaking truth and fears Him and prays unto Him.

Then is the eating and drinking, the nectar of happiness to students such is the course which the man would obtain after his conquest, wearing the immortal life of a Baktha (भक्ता). All the students were divided into divisionseach having the same aim at the goal—the summit. Some had worse difficulties than others. Thus every man, desiring happiness resulting from truth, should have to go through different paths, having in their mind the conquest of falsehood.

Even when one batch of students were climbing, are you sure that one student's path lay exactly on the foot print of the preceding?

Although there were only students belonging to two religions, (in a broad sense) yet their goal lay in aiming the top. Thus all religions aim at truth. Thus men of different religions become united together as Bakthas and Satayavans (भक्ताः-सायवन्तः) and drink the nectar of immortality, without any difference of caste or creed.

Afterwards the students looked the surroundings and saw the right path towards the town. Thus men, who have made truth their allies, see the royal road to heaven and then descend towards Earth to enjoy the worldly passions (although limited) for a time and go to heaven through the royal path. Thus let the readers take any ideal—Either in Hinduism or in Buddhism or in any other religion and they will be convinced that only the virtuous and truth speaking men get the immortality in heaven.

Thus the worldly passions are material and lead us not to heaven. The mental frame should not be weakened even though the physical may be. Thus I end my narration with the following lines.

सत्यं वद धर्मं चर

Speak the truth and follow duty.

For duty is religion.



THE SACRED FIRE

Touch Thou my lips oh! King with sacred fire;
And cleanse my heart, from every false desire;
I would proclaim Thy glory to the skies;
And fill all earth and heaven with harmonies
Yet when I would essay Thy praise to sing,
My choice of words, seem poor and lack the sing
Of adequacy; therefore do I plead,
Assistance to supply the help I need.
There never was a subject greater than
The love of God to poor benighted man;
And were it not, that love hath cast out fear
I should be dumb; for sing I should not dare
But love gives liberty, that fear denies
And thus the minstrel to his task applies
Not thinking of himself, but of his theme,
The singer loses self, in loves sweet dream.
The value of these songs, to love, our Lord
Is not dependent on the voice or word;
But on the thought, that under lies the whole
And on the self-less Love within the soul.
If that be sound, what care I, if the strain
Be halting; I shall not have sung in vain;
The approbation of the all-Divine,
Shall fill my soul with peace, content be mine
The value of the gift is the *intent*.
And so He views and takes it as it is meant.
There was such worth within the widow's mite
Because her heart with God, was surely right.
Sing on my soul, and never be dismayed,
Thou lovest, and none dare make thee afraid,

Thou lovest, and thy song shall reach the throne,
 No passport needed but thy love alone.
 Though sight has come, and might is twined to-day,
 For riper understanding Lord I pray
 A craving still within my soul I find,
 Touch thou my mind Oh God ! Touch thou my mind
 Thus shall I march to Wisdom's lofty height
 With mind well balanced, and with perfect sight ;
 Not dreading aught, for perfect love has cast
 All fear away with follies of the past.
 My sight restored, because of right desire
 The mind too quickened, by the cleansing fire ;
 My heart though passion-tossed has found its rest,
 And peace and calm contentment fill my breast.

WILTON HACK.

NOTES AND THOUGHTS

It is only when we have clear ideas about immortality in our minds, and only then, that we can set about the most important part of character-forming—the spiritual and eternal side of our characters. If we know that immortality is a fact, and if we feel a craving desire for endless happiness and endless growth, we shall start to form our characters with a tremendous help on our side. Almost all the weakness and folly and sin and wretchedness and misery in the world come from want of faith in immortality, from ignorance of our eternal destiny. The more convinced we become of this truth, the less likely shall we be to become foolish, vulgar, undignified and sinful.

HAROLD BEGBIE.

From a Vedantin

THE IDEAL OF AN UNIVERSAL RELIGION.

Action and Reaction manifest themselves in Nature. As such, the thoughts, the words, and the deeds of Man, act and react equally, not only on himself but also on others. The self, as it is clothed in Matter, is born in Ignorance. It begins to get Experience, and the Experience of the physical world is different in different persons according to the varying conditions of existence. Thus varieties of belief begin to exist. Many Religions thereby are the result. All Religions proclaim the existence of one God, but our conception of Him, His attributes and his relations to us, differs differently in different persons. When such a manifold variety does exist in Religions, the idea of an Universal Religion is impossible, if the beliefs of the one are conflicting with those of another. In the first place there must be harmony and harmony in the conception of things. How is it possible to bring about harmony in Religion. Not by destroying but by building, this can be done. Build if you can, but do not destroy. In so doing, we bring the separate-Religions to perfection, and that Perfection is the Realisation of Truth which is the aim of every Religion. People think that they can create new building by destroying old ones. They do not think how much labour, money, and time were spent over the old ones. You can never face a great flood barely against it. If it is found possible, the flood would act as a destructive Force against you. If you want to cross you have to take the help of the current, and by its help you will be found on the other shore. Similarly, in Religion fight not against any Religion. Just as a swan drinks only Milk by separating the milk from a mixture of milk and water, so you must separate Truth from both Truth and Untruth contained in every Religion. No Religion is perfect, because no man is Perfect. If Perfection is the ideal of Man, and that Perfection in the Realisation of Truth would be the ideal of an Universal Religion. In the

Perfection of such an ideal two things are required—Toleration and Feeling. Without Toleration Man can never exist. Toleration is the chief thing that is required in Religion, and at the same time there is another and a more important thing to be considered i. e., Feeling. True Religion consists in feeling, realising, and that Religion which cannot make one feel is no Religion. Religion is after all, for the Emancipation of the Soul which exists in the innermost depths of the heart. To Know it by Realisation is Religion. This is the Goal which is to manifest this Divine Nature of the Soul within. This can be done, either by work, worship, psychic-control, or philosophy, by one, or more, or all of all those. Thus doing this you are freed.

TRUTH.

Truth is that which is. It hath no Time.

It hath no place. It hath no cause ;

For it is Eternal. It is

The causeless Root, and Rootless cause,

Right It can be perceived, and, nay,

Realised, by casting off

Untruth, that which is not ; that which

Hath Time, Place, and causation.

Unbelief in things transient,

Makes one believe to reject them,

Until at last one doth attain

Those things which are true Eternal.

To realise Eternal Truth,

One must identify with It,

And become It. Till then one makes

Approach to It, nearing It

He who hath realised the Truth

Will find everything in world

As false. To him himself becomes

The Truth apart from other things.



THE BRAHMAVADIN

“ एकं सत् विप्रा बहुधा वदन्ति ”

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

—*Rig-veda*. I. 164-46.

VOL. XVIII.] FEBRUARY, 1913. [No. 2.

SIDDHITRAYA

(The Three Proofs)

By

Bhagavadān Yāmunāchārya alias Ālavandār.

I. THE PROOF OF THE INDIVIDUAL SOUL.

He, whose will, *prakṛiti* (unmanifest material nature) *purusha* (bound souls), Time, manifest material nature, and finally released souls, along with innumerable eternally perfect seers, obey ; who, in conjunction with His consort Lakshmi, is being ever pleasingly served with blissful enjoyments that are ever waiting, solely for Himself ; in regard to that Supreme Being, may I have an understanding which is abundantly full of loving-devotion.

There are many conflicting views in regard to (the natures of) the individual self and the Supreme Self ; therefore, with the object of satisfactorily clearing up the same, the proof of the individual self is undertaken (here).

With all established doctrines it is indeed accepted that the knowledge of the self is the means of obtaining salvation. And there are the following scriptural declarations (here) :—“ Knowing the individual self and the

Inspirer to be separate, and being therefore blessed by Him, he attains immortality". [*Svet. Up.* 1]; "If one should know the self "[2]; "The knower of the self transcends sorrow" [*Chhând. Up.* VII. 1. 3.]; "He who knows the *Brahman* attains the Highest" [*Taitt. Up.* II. 1.] The collection of these and other such passages establishes that the knowledge of the truths relating to the Supreme Soul and the individual soul possesses the power of being the means for obtaining final salvation. It being so, in regard to (the nature of) this (individual) soul, the sanctified teachers hold manifold contentious opinions.

And it is thus indeed in regard to the individual self:—Some hold that the body itself is the individual self; others that it is the senses; others that it is the (internal organ of the) mind; others that it is the principal vital breath; others that it is mere consciousness on which the character of the *knower* is superimposed and which is free from contact with the principle of egoity (or self-consciousness); others that it is entirely distinct from the body, the senses, the mind, the principal vital breath and (mere) consciousness, that like the spatial ether &c., it has the nature of a non-intelligent thing, that it is the basis of adventitious knowledge and pleasure and pain and other such peculiar characteristics, and that it falls within the range of the principle of egoity (or self-consciousness); others, however, hold that it is of the sole nature of intelligence itself, and that, like the naturally white crystal gem, which shines forth as (a mass of) the red colour, &c., imparted to it by particular (red coloured) and other conditioning objects, it (viz. the self) appears as (a mass of) the evil qualities of love and hatred, pleasure and pain, &c., ascribed to it by the particular conditioning object (known as) the internal

organ of the mind; that the luminosity of its essence is neither born nor destroyed and that it is self-luminous. Others, again, (hold) that it has the nature of knowledge and bliss, and others still (hold) that its nature is nothing other than a particular knowledge which makes known the bliss and the pleasure, &c., which are obtained in favourable association with their connected seats of origin.

Similarly, (with regard to its proof, it is variously held that) it is made out by means of the logical process of inference, that it is known solely with the help of the *Vedas*, that it is understood through the direct perception of the mind; that it is directly perceived as being the perceiver itself in all the sense-perceptions; that, owing to its possessing the character of intelligence, it has an essential luminosity which is neither born nor destroyed; that it is self-luminous. It is also said that although it has the above characteristics yet, by means of the *Vedic* scriptures, the logical process of inference and the direct perception born of *yoga* (or mental concentration), owing to its having a nature entirely distinct from all things than itself, it is at last directly perceived as it is from within (first) clearly, (then) more clearly and (then) most clearly.

Similarly, (with regard to its size, it is variously held that) it is infinitely great, that it has an infinitesimal, magnitude that it has the magnitude of the body; that, although it has no magnitude of itself, yet it is limited in size to the magnitude of the object pervaded by it.

(The mode of) its pervasion also is said to be through its essential nature which is pure intelligence.

Similarly, (with regard to its duration) it is (variously) held that it is momentary, that it exists as long as there is heat in the body, that it exists until universal dissolution, that it exists till it gets final freedom from bondage,

that it is immovable, unchangeable and perpetually the same, and that it is eternally existent.

(With regard its number) it is (variously) held to be one and the same in all material embodiments, and also to be different in each body; and so on and so forth.

Similarly, in regard to the nature of the Supreme Self also, (there is a conflict of views as follows):—Some do not at all admit an omnipotent Lord who has a direct perception of all things. Others, even if they admit (such a Lord), hold that He has an uniformly essential nature of immoveable and unchangeable intelligence, wherein have vanished all the assumptions of the ruler, the ruled and other distinctions, which are all capable of being known solely through the means of proof relating to knowledge, and that He is an intellectual figment owing to the assumption (in relation to Him) of greatness resulting from knowledge, sovereignty, &c., that are characteristically associated with the distinctions of the spatial ether, &c., which are brought to view through the beginninglessly old ignorance (or *avidyā*). Others, however, maintain that through the close proximity of ignorance (or *avidyā*) He gets into possession of an essence having the quality or virtue of that (ignorance) and thereby has ascribed to Him the varied distinctions of the individual self, &c., which begin from the fourfaced *Brahmā* and end with immovable things; that owing to His being conditioned by illusion which is under His control and has a wonderfully misleading and unreal nature, He is possessed of the glory of omniscience &c., and that He is subject to limiting conditions. Similarly, others favour the view that He possesses the marks of sovereignty, &c., which are invariably maintained for Him merely by means of a particular modification of the independent *pradhāna* (or material nature) which is

the material cause of the quality of *Sattva* or (goodness) *par* excellence. Others declare that although He is not subject to limiting conditions, He is yet subject to modifications. Others accept that although He does not undergo modifications, yet owing to His being reflected on the surface of the wonderful mirror of the mind which is a part of His magical powers, He is the only intelligent being who is endowed with the state of the Supreme knower of the subtle essence of the universe. Others, however, accept as Lord a particular Person who has got under his control the distinctions relating to the nature, existence and activity, of the three-fold intelligent and non-intelligent beings, who is the great 'ocean' of knowledge, power, strength, sovereignty, heroism, splendour, and all other auspicious qualities which are natural to Him and are unsurpassed in excellence.

Similarly, regarding His particular manifestations also, there is a conflict of views in relation to their (number as) being four or three or two or one, in the forms of Vishṇu, Śiva, *Brahmā* and the sun-god, or in such of these forms as remain after eliminating out of them the particular forms that are not acceptable (to the different schools of religion).

Regarding the particular manifestations also, there are found various discussions about their being eternal or non-eternal, elemental or non-elemental, self-interested or disinterested, &c.; and so in regard to their attendants, residential quarters, &c., (there are various doubts).

Similarly, in regard to the means of proof (of God) also, some hold that He is proved by the revealed scriptures; others hold that He is proved by the process of logical inference; and others again hold that He is rightly arrived at by means of extraordinary perception.

Similarly, in regard to the relation subsisting between the individual self and the Supreme Self also, some hold that the relation which consists of being the ruler and the ruled &c., is subject to the distinctions caused by the beginninglessly old ignorance (or *avidyā*), and that in truth, there is only one Reality; others hold that even though there be no difference (between the Supreme Self and the individual self) it (viz. the individual self) is other (than the Supreme Self); others hold that (their) unity is natural while the distinction (between them) is due to limiting conditions, and that therefore there is both distinction and non-distinction (between them) in consequence of their existing together in association with a particular essence.

Even though there be manifoldness of distinctions (between the individual self and the Supreme Self, there are various discussions to the effect that the harmonisation of those distinctions, known as identity (between them); that it has the characteristics of the part and the whole; that it is intimate (like the relation of cause and effect) that it has the characteristics of the (relation of the independent and the dependent; that it is the same as the relation of the principal and the subordinate; that it is the relation of the property and the owner thereof; and that it has the characteristics of the relation of the master and the servant.

Similarly, in regard to final release also, which has the characteristics of the attainment of the *Brahman* and which is the highest object of human pursuit, there is a conflict of views as follows:— It (viz. final release) has the characteristics of the annihilation of one's self; it has the characteristics of the disappearance of the (self's) ignorance (or *avidyā*), it has the characteristics of the total destruction of all the special qualities of the self; it is of

the nature of self-abidance; it has the characteristics of similarity with His (i.e. God's) state; it has the characteristics of the reflection of His (i.e., Gods') attributes; it has the characteristics of His reflected image; it has the characteristics of the revelation of the (self's) true form which consists of natural bliss and other (qualities); it has the characteristics of that final and ever lasting servitude unto Him which has been brought about by the full manifestation of unsurpassed pleasure; and so on.

In regard to the means of attaining that (final release) also, (there is a conflict of views which variously say that) He is capable of being attained by means of the path of religious works; that He is capable of being attained by means of the path of knowledge; that he is capable of being attained by either of those paths helped on by the other of them; that He is capable of being attained by both (those paths together); that in the case of one whose internal organ of the mind is purified by both (i.e. by the path of religious works and by the path of knowledge), He is capable of being attained by the path of final and everlasting loving-devotion which is concentrated towards Him alone.

(To be Continued.)



MIND AND BODY

The life of the mind consists of a constant flow of response to its constantly changing environment, immediately cognized or remembered. Such reactions, modes of the mind are analysable into three phases: a cognitive, an appetitive, and an active. The cognitive phase of a mental reaction is the perception of an object, actual or remembered. The appetitive phase is the attraction or aversion to such object. The phase of action, or conation is the flow of the mind (or of nerve currents) towards muscles, voluntary and involuntary, whose contractions produce vaso-motor effects, facial expression and motion. These three phases constitute the reaction of the mind to any particular environment. These three phases are regarded by many as three different units which by their union constitute mental action; or as three powers or faculties that make up the mind.

But perception, desire and action are but abstractions from one mode of mind; for each of these involves the others. There is no perception but some desire is bound up with it; and both are associated with the flow of mind (or nerve currents) to various muscles. We can analyse these three phases of any mental state for purposes of psychological study, just as we resolve motion in any one direction into two components along two directions at right angles to each other for convenience of mathematical investigation, but they are not separate units as three atoms that combine to form a molecule are conceived to be. The only reality of experience on which all psychology rests is a series of psychoses or mental states, the unceasing flow of them

in a never ending procession in response to the environment, with reference to which the mind has evolved. Prof. James has so far broken from the association-psychology as to recognize that perception does not involve "a fusion of separate sensations or ideas." He realizes that "the thing perceived is the object of a unique state of thought" (*Text book of Psychology*, p. 313). But this does not go far enough. Each state of the mind is a whole, and not a fusion of a perception-element, a desire-element and a motor-element. The mind is a unity and not a synthesis and, as it is revealed to consciousness, it is not a coalescence of different elements. It is not as if an image perceived imported a force of desire and moved the mind in a definite direction, though we do abstract these different phases of mental activity and erect them into general concepts.

The mind is *one*. It is not a bundle of faculties, a synthesis of metaphysical 'principles', a coalescence of entities; every "element" of it involves other "elements." Perceptive, appetitive and motor elements co-exist in every mental process. No "image" perceived or remembered but has bound up with it desire or aversion and certain motions. Popular psychology assumes that a perception rouses a desire and that leads to action. It is often said that the perceptive and appetitive faculties react on each other; perception awakens desire and desire strengthens perception, as if they were like two men pulling at a rope, each calling forth more and more strength from the other. This is poetry and not science. Desire and perception are two abstractions from one psychic fact. But is action, then, also an aspect of mentation? Action may be looked at from two aspects: one, that of the observer from without. This is the point of view of dynamics, which regards the motion of a

tennis ball and that of a soldier running away from the battlefield as both action of the same kind and subject to the same laws of motion. But to the soldier his action is part of a new psychic situation. The Physiologist explains the action as a series of very complicated, but well-co-ordinated muscular contractions. Prof. Loeb attempts to reduce all motion of animals as of plants to tropisms; he has proved many so-called purposive movements to be compulsory motions due to chemical action. But this does not alter the fact that to psychology, "muscular motion," is but a term in a continuous psychic series. The former aspect of motion is so pre-dominant in our regards that it is with an effort we understand that action, is a psychic fact. Only we must again repeat that action, by itself, apart from perception and desire, is an abstraction. Dynamics, when it deals with the motion of beings which lead a (psychic) life, isolates motion, and very properly neglects the other (psychic) elements; but this must not blind us to the fact that the motion of such beings is—at least from the point of view of psychology—but one phase of mental life.

Professor James devotes one chapter of his *Text-book of Psychology* to prove that all "consciousness is motor;" in other words, action, is the response of mind to its environment; but action, perception, and appetite always co-exist in every psychic state. The classification of these three as three distinct factors of the mind has arisen from the fact that one of these three is more powerful than the other two in any given psychic state. When a man reads a book, the perceptive phase is predominant, but desire—attraction either to the subject-matter or to some remote acquisition which the reading will lead to—and very faint movements of the vocal organs making ghostly sound-images of the words of the book co-exist

along with their perception. When a man woos his mistress, surely he perceives her, and however sternly he inhibits his lips and arms they are in a state of strain. So, too, when a sculptor carves a statue, the perception and desire are as present as the action of carving. Hence the mind is *one*, and not a synthesis or a fusion of elements.

Cerebral physiology has, since the time of Dr. Gall, been working on the idea that different 'centres' of the brain correspond to different functions; but Prof. Loeb has recently raised a protest against this, and has proved, by a series of experiments, that with regard to psychical phenomena, "the cerebral hemispheres act as a whole and not as a mosaic of a number of independent parts." (*Comparative Psychology of the Brain*, Chapter. XVII.) This is, perhaps, the physiological correlate of what we have insisted on as the first characteristic of the mind, that it is not a complex.

Over and above the three phases of every state of mind already described and the consciousness that sometimes accompanies it, it is also characterised by a *more-ness* or a *lessness*, "a greater or lesser perfection" as Spinoza calls it, an expansion or a contraction, according as the mental reaction to each circumstance of life is free and unrestricted or otherwise. This may be described as the tone of the mind at each moment of its life. When this is accompanied by the consciousness of the man it is felt as pleasure or pain. Pleasure and pain therefore are the interpretations by consciousness of the general tone of the mind at any given moment. Pleasure is the concomitant of mental and bodily dynamogeny, of the free outflow of energy, and pain of the obstruction to such flow. Pleasure *as pleasure* and pain *as pain* are not factors of the mind; but the tone of the mind, its "greater

or lesser perfection," whether felt or not, according as consciousness shines or does not shine on it, is a constant character of all psychoses.

The world of mental phenomena is a total cosmos, a closed circuit, and cannot be conceived as acting on, or acted on by, the world of physical phenomena; "for it is not possible to conceive how one can have an influence upon the other." (Leibnitz: *Discourse on Metaphysics*, p. 56.) A crude realism still oppresses philosophical and scientific thought, so much so that uncritical science in the person of Richard Avenarius calls brain states "independent vital series," and psychical states "dependent vital series," just as uncritical philosophy still speaks of will influencing muscle. Hence we ought to clarify our notions of the mental cosmos and the physical cosmos. The former for each man is divided into his mind and its environment. The environment of each mind is a world of objects, each presenting to the perceiving mind, on analysis, a bundle of sensations. Physiology, *for its own purposes*, may conceive these sensations as modes of motion either of a super-sensuous ether or of ponderable matter. But this is an ideal construction, just like Euclid's space, and *not* an interpretation of reality, though such is the physicist's make-believe. Psychology ought not to take any notice of the physicist's concepts which help the physicist alone to fix his facts in an ideal picture. The facts of Psychology are sensations and perceptions. The objective world to the Psychologist is but a synthesis of sensations, and to him matter is, in Mill's luminous phrase, a "permanent possibility of sensation." Hence, Hindu philosophers of all schools have analysed matter into five elements, *tanmatras*, or mere sensations as, they call them. The sensations of smell, taste, color

touch and sound are, according to them, the final elements of the objective universe *as revealed to the perception*. The assumption behind European thought of all schools, that sensation is motion of matter till it impinges on a nerve, and that when it reaches the sensorium it is suddenly turned into a sensation, contravenes all sound philosophy. It is unthinkable that a vibration can become a sensation, that a vibration can start a perception (which is, after all, the unit of psychological experience), and that matter which is conceived as extended can affect or be affected by mind which is not so conceived.

In Western philosophy the pairs, subject-object, I-not I, and mind-matter, are treated as synonymous. This is the root of the false metaphysics that underlies Western philosophy and science. It will tend much to classification of thought if it is recognised that there is a hierarchy of pairs: in the physical world, the world whose phenomena are capable of quantitative analysis, the subject-object antithesis assumes the lowly form of *my* body as against other bodies; in the psychical world, whose phenomena are capable only of qualitative analysis, it is *my* mind as against the world of sensations; in the highest metaphysics, it is consciousness as against unconsciousness, Purusha as against Prakriti (matter).

All mental activity must be understood and defined with reference to its environment. The fact that the mind evolves, just as does everything else in the world, in response to the influence of environment, necessitates this conception. All manifestation is subject to relativity; and nothing, not even consciousness, can be understood except with relation to things related with it. It does not help us to imagine the mind as a mysterious, indelible something existing, like Parabrahman (Absolute) apart

from all things, solitary, or endowed with a life and energy welling from nowhere. Hence we have insisted on defining mental processes as responses to environment, reactions on outside influence. It is not right to regard this environment as material, *i.e.* compounded of the atoms of the chemist; but as we have defined it, the world that environs the mind and conditions its reactions is compounded of the *tanmātras*, a world of objects which are possibilities of sensation. So regarded the Hindu analysis of all mental reaction as possessed of three phases, perception, desire and action, becomes intelligible. Action in physics is the transference of energy from one object to another, and results in locomotion or rise of temperature, etc. In psychology, the same action results in change of the sensations derived by the mind from the object. The mixing up of the physical and psychological standpoints has started the unanswerable problem of the connection of the mind and the body. "It is an irrational and hopeless task to inquire how mind acts upon matter or matter upon mind. We are trying to find a relation between things which have no common measure. The strength of an emotion cannot be expressed in foot-pounds, nor will our sensations of warmth help us to fix the mechanical equivalent of heat. Either we must give up the problem as a mystery, or we must invent another mystery to explain it, or we must say plainly that the common way of stating it is wrong, and that the distinction on which it is founded is wrong also." (Pollock's *Spinoza: his Life and Philosophy*, P. 102.)

In recent years Western philosophy has devoted a large part of its energies to discussing the relations of the mind and the body. The assumption behind the discussion, that either can influence the other, is false. Mind and body are both abstract concepts. It is legitimate

to treat the mind as a complete cosmos, or the body as a complete cosmos; it is also legitimate to treat either as the phenomenon of an inscrutable noumenon; it is also legitimate to assume (as the Sāṅkhya philosophy does) the noumenon behind mind and that behind body to be the same, because a noumenon is, from its definition, unknowable and two unknowables may very well be one! but it is certainly absurd to assume that the mind can act on the body or the body can act on the mind. The one cannot be a *vera causa* in the world of the other, for each is explicitly excluded from the concept of the other. Leibnitz and Spinoza and among moderns, Höffding, have vigorously protested against assuming a causal relation between mind and body. "Bodies act as if (to suppose the impossible) there were no souls at all, and souls act as if there were no bodies, and yet both body and soul act as if the one were influencing the other." (Leibnitz, *Monadology*.) 81 "Body cannot determine mind to think, neither can mind determine body to motion or rest or any state different from these, if such there be." (Spinoza *Ethics*, Pt. III. Prop. ii.). Hindu philosophy has avoided this fallacy of imagining the mind and the body as acting one on the other. It regards the world of mind as a cosmos of subtle matter, following its own laws; and the world of body as a cosmos of gross matter following its own laws, the only point of community between them being that they are both unconscious matter. The Purusha is essentially of the nature of consciousness; he is the seer of the flux of mental and bodily states that constitute life. Hence the illusion of Free will, the theory that a mythical entity called *will* directs the body, and the opposite error of materialism the theory that the body causes changes in the states of the mind, are both not found towards objects in Hindu thought. Hence we

speak not only of perceptions and desires as phases or states of mind, but speak of a third phase, that of action, conceived as the flow of mind. Actual motion of the body or of parts thereof belongs to the body and can in physiology be spoken of as the result of the flow of nerve force from the brain to the muscles, but is no portion of the psychosis concerned; though such motion is the only evidence to another mind of the mental action. I see a fruit on my table and seize it. Let us see how this fact appeals to various sciences. Physiological Psychology sees in it a current of energy flowing from the fruit to the brain through the eyes and returning as the energy of the motion of the hand. Introspective Psychology knows of one mental modification illuminated by consciousness analysable into three phases, the image of the fruit, a desire for it and motion towards it. The science of Ethics sees here a definite response to a particular environment.

P. T. SRINIVASA IYENGAR, M.A., L.T.



SOME RELIGIOUS TRUTHS OF THE RAMAYANA.

LAKSHMANA.

1. It is well known, that the Hindu religion is based on the Vedas: The Vedas consist of two parts. The older part called the Karmakanda or the works portion, deals with ceremonials, rituals, and performances of sacrifices &c and the later or the Philosophic portion, called the Upanishads, deals with the attributes of the Supreme Being and the modes of divine meditation and God realization. The Hindus believe that the true meaning of the Vedas will be clearly understood, only if they are studied in the light of the explanations and illustrations afforded by the Smritis, Itihasas and Puranas; the Smritis form really explanatory works on the older portion of the Vedas; and the Puranas and the Itihasas form the explanations on the teachings of the Upanishads. The sage Haritha says. "The Interpretation of the older section, is fully explained chiefly by the Smritis and the substance of the Vedanta is brought out clearly by the Itihasas and Puranas".

2. According to the Vedanta, as interpreted by the Ramanuja system, there are two paths or means of attaining the Godhead. They are Bhakti or God-love and Prapatti or absolute faith in God's Grace, and self-surrender.

(a) The volitional efforts of the individual in contemplation, steady meditation on God and his attributes, reaching the stage of uninterrupted loving remembrance and immediate presentation or intuition, form the path of Bhakti. This *Effort* in its latest stage is merged in the yearning after God-union and Loving realization.

(b) In the Path of absolute faith and self-surrender, the individual, realises not only the nature of God and his attributes and the relative position of God and soul as Lord and

servant, as in the Bhaktimarga, but he also realizes that he is incompetent; and no effort of *his* would be useful in the real sense, and God's grace alone would bring about God-union. When God is felt as one's real life and refuge, he will have, of course, an indescribable deep yearning for God-union, and his loving devotion would make his existence away from him intolerable and unbearable. Thus the last stage of the follower of either path would be practically the same. And we need not here enter into the technical distinctions between the two Paths. The Itihasas and Puranas, then, expound both these paths aforementioned.

3. The Itihasa is said to be of superior authority than the Puranas. The two Itihasas are the Mahabharata and the Sri Ramayana. The Bagavat Gita is the most important portion of the Mahabharata. And we already have given an outline of the teaching of the Gita in six articles in the pages of this magazine. And we propose now to deal with some of the teachings of Sri Ramayana, in a few articles.

Some teachers have called the Ramayana, as the "Dīrgha Saranāgati Sāstra" or the holy book dealing with the path of absolute faith in divine grace and absolute self-surrender; and this path of absolute faith and self-surrender is said to be the final or ultimate or supreme path taught in the Upanishads.

"The Vedas themselves descended as, or were born as, the Ramayana, through Valmiki, just as God Supreme was born as Dasaratha's Son".

It is stated "that Rama was not only an example for righteous conduct but also that he had to see that everyone did his duty properly"—The Hindus believe Rama to be an incarnation of the Supreme. It is not proposed to expound now the religious truths illustrated by his conduct. We propose to explain the truths illustrated by the conduct of Lakshmana, Bharata, and Sita, all of them great devotees of Sri Rama, the Supreme Lord. And in giving a free

explanatory translation of a few-verses from the Sanskrit Ramayana in these articles the commentaries of eminent orthodox teachers will be followed—

4. Lakshmana had by *nature* a most loving affection or friendship for Sri Rama, *since his birth—Even in sleep*, he would not be away from him [Ramayan I. 18 (27-29)]. It is explained that Lakshmana could sleep only, if his cradle was joined to that of Rama, and the child would cry very much if the cradles were separated.

When Rama was about to leave Ayodhya for the forest, he suggested that Lakshmana might remain behind in the city. Lakshmana replied, "I cannot live away from you. Can you ask your shadow not to follow you. I don't know of any other service, than service to you, and even the pleasure from that service is yours and not mine. I shall go with you, please take me with you. (II. 31.)

Lakshmana prostrated before the Lord, Sri Rama, got hold of his holy feet, and prayed to him before and in the presence of Sita, that he might be taken with Him to the forest II, 31.—

Lakshmana went to his mother Sumitra to take leave of her before leaving Ayodhya for the forest and the mother said, "your very birth is for (Rama's service) and life in a forest. And you, who are always anxious to do good to others, should cheerfully go with Sri Rama, do His service always without interruption, as Rama is the refuge and friend of all." "Well had the mother understood and appreciated her son's inborn nature; and gave this excellent advice when she spoke thus:—A true son of a true mother. "Have Rama as your father. Have Sita in my place. She is your true mother. Treat the forest as Ayodhya i.e., nearness to Rama and service to Him is the criterion. Go happily."

5. The Supreme devotee 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. Lakshmana said as follows:—both at the time when he was about to leave Ayodhya for the forest, and at the time when Sumantra left the princes at the forest and returned to Ayodhya.

"There is no such thing as my existence or Sita's existence without you. If we do exist, it may be 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)." (Lakshmana can live only in God). II. 53. 31.

(b) The Supreme devotee realizes all possible relationship in God. Here is what Lakshmana said to Sumantra. "The Emperor Dasaratha is not my father. I do not know any father or brother or Lord or other relation (*i. e.*, any body) except in my Raghava. He is to Me everything" II. 58. 31. The Subala upanishad Text, "God is father, and mother, steadfast friend, and refuge" is well explained here.

(c) A God-lover would feel all the conceivable pleasures in God.

"The transcendent eternal blissful Heaven, the attainment of immortal Soul-realization, and suzerainty over all the worlds including Brahmaloaka, I do not want, when they come without you, O, Rama. II. 31. 5."

(d) Here we may note in passing, how Hanuman replied when he was asked, soon after Rama's coronation, subsequent to his return to Ayodhya, as to what Hanuman wanted. My heart-felt, and deep affection for you is most fixed and eternal, as also my excessive and exclusive love towards you. O mighty king! My mind wont go *i. e.*, is unable to go anywhere else; even to eternal, blissful, infinite heaven; even the other divine incarnations do not attract me, (but is fixed in you).

6. The true devotee feels and realizes that God is the disposer of all things. There would be complete self-abnegation in him and absolute forgetfulness of the I, me, and mine. He would realize that he is a mere instrument in His hands and God alone is the really free independent agent.

Rama said to Lakshmana in the forest, "to select a proper place with water conveniences and other facilities and to have a suitable hermitage built therein. Lakshmana hearing this felt his utter dependence on Rama, prostrated before Him with clasped hands in the presence of Sita and said *these* words: "you are independent, I am utterly dependent on you. My existence itself is dependence; in directing me to do your behests, O Lord direct me to do in such a way that the idea of my ness, I and self, may not touch me. I am no real agent. Everything is yours, I am yours, Is there such a thing as my wish or discretion, I cannot brook any independence at all. Direct me to do in such and such a way, and thy will shall be done. III. 15. 6."

7. In having dedicated himself to the service of Rama, there was no distinction in the kind of service as superior or inferior. It was not limited to any time or place or state. It was all kinds of service to Rama and Sita, at all places in all states. "I shall do your service at all times, and places in all states, whether you are sleeping or waking or spending your time in recreations &c in the Hills &c. with (the holy mother) Sita II, 31,—and in another place, he says to Guha, the forest hunter, that it was his *nature* not to sleep. He could not *get* sleep. It was part of his inborn nature to be awake always to do Rama's service.

It is only this privilege of dedicating oneself to God's service that can be called true wealth, and can merit that name. Lakshmana declined the crown when it was offered to him at the beginning—he followed Rama to the forest and owned no property whatever and, yet Valmiki says Lakshmana is possessed of *WEALTH*" (Lakshmi Sampanna). We may also notice

that Vibhishana, Ravana's brother, has been called by the Poet "Sriman", the wealthy, rich, lucky man, when he had just then given up his properties, relatives and others; left Lanka; and was going to Rama, surrendering himself to His holy feet as his only refuge—"The Sriman that was flying in the air—like a bird to the Northern side of the ocean"—Truly Vibhishana and Lakshman had divine and true wealth i.e., their dedicating themselves to and serving God.

We have thus illustrated very briefly from Lakshmana's life as to how a true devotee of God would conduct himself. We propose to illustrate a slightly different aspect of a true devotee's life by the life of Bharata in the next article.

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



THE LIGHT OF THE UNIVERSE

If the highest end of existence is to know where we are from and whither we go and to attain that happiness "which we are toiling all our lives to find", if man is truly man only when he reaches the highest heights of what is truly highest in him, then it seems to me that man realises the purpose of his existence and attains the summit of what is best within him, only if he knows and loves God. From Him we come and unto Him we go; He is the happiness "which we are toiling all over lives to find; and it is by offering the brightest and most sweet-scented of our flowers of thought at His (lotus) feet that we feel we attain the highest height of what is truly highest within us. But amidst the entrancements of the fragmentary splendours of the universe and the attractions of the world which long and repeated enjoyment has made us deem worthier and sweeter than they really are, our souls get bewildered and dazzled, and our hearts that should be true to God "as the needle to the pole" run after strange pleasures, though these eventually prove futile and unsatisfying. To lead the erring souls back to Himself and to light in the hearts of men the lamp of His Love, the Lord comes again and again into the world of men. His radiance leads us out of the encircling gloom and fills our inner eyes with endless rapture. He dowers our hearts with an absorbing Love of His beauty and His sweetness, and this Love is truly described in that most wonderful of Bhakti scriptures, the Gopika Gita, as इतर राग विस्मरणं (that which brings about an utter forgetting of all lower forms of love).

The higher religions of the world contain this great and profound doctrine of Incarnation, but in our religion

more than in all other religions we find a perfection of beauty in the statement of the doctrine and in the narrations of the spiritual uplifting effected by the various *avalaras* or incarnations of the Lord. When once the golden sun of an *avalara* shines in the firmament of time, the darkness of all hearts disappears and there is a glad and sudden blossoming of hundreds of psychic lotuses that open with rapture to gaze at his golden splendour. A sudden exaltation of soul comes even to the most worldly of men when His blessed feet pass by. Men come out of the false glare of the foot lights of the world's stage and stand in the daylight of the higher thought and pass from shadow-life into life itself.

Of all the Incarnations that have come into the suffering world of *jivas* the sweetest *avalara*, the *Purna-avalara*, is Krishna. He is the Light of the Universe. His utterances illumine for us the entire universe and show the true relations of the *Jivatma*, the world, and the *Paramatma*. There is not one problem of the soul on which he has not shed the golden light of His splendour. He has disclosed to us the highest summits of wisdom and meditation. He has shown in his own life those various forms of God-Love which form the shining steps of the ladder that takes us from the gloom of the world towards the effulgence of God. He has preached in beautiful and immortal words that habit of mind which transmutes every experience into a blessing and a means of spiritual uplift. He has made us realise "That fair Beauty which no eyes can see, And that sweet Music which no ear can measure."

The purpose of all incarnations has been declared by Krishna himself in words well-known to all.

यदा यदाहि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानं धर्मस्य तदात्मानं सृजाम्यहम् ॥

परित्याग्य साधूनां विनाशाय च दुष्कृतां ।

धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥

(Whenever the brightness of the Dharma gets dimmed and evil assumes sway over the hearts of men, I incarnate in the world to protect the good and punish the wicked and to sustain and establish the reign of Dharma). In that wonderful work (the commentary of Sri Ramanuja on the Gita) the great Bhasyakara breaks into a rapturous description of Sri Krishna when commenting on the last verse in chapter VI of the Gita. It is impossible to convey in an adequate measure to those who have not the great privilege of knowing Sanscrit an idea of the supreme beauty and music of the passage. As a devotional lyric in prose that is full of a subtle music and passionate cadences and that seems to lift our hearts into a higher region of emotion, I have not seen its equal in any literature. One of the epithets by which the Lord is described in this devotional lyric is अपारकारुण्यसौशील्य वात्सल्यौदार्यं मदोदधिः (the great ocean of limitless tenderness, uprightness, affection, and generosity). Everyone of these words is significant and valuable as throwing light on the doctrine of Incarnation. The Lord's limitless tenderness for the helpless and suffering souls compels Him to appear among men and attract their hearts to Himself in a passion of Love. So beautiful and noble is this element in His nature that it has been described as His *sakti* and given various names as Lakshmi, Parvati, and so on, these names being, nothing more than various names of His *Kāruṇa sakti*. Again, the Lord is Law, that supreme moral order which is the basis of the universe and the motive force of all human relations, and which Wordsworth has thus apostrophised in his Ode to Duty.

"Stern law giver! Yet thou dost wear
The God-head's most benignant grace;
Nor know we anything so fair
As is the smile upon thy face:
Flowers laugh before Thee on their beds,
And fragrance in Thy footing treads.
Thou dost preserve the stars from wrong,
And the most ancient heavens, through Thee, are fresh
and strong."

The Lord incarnates often to sustain the law and prevent the moral order being forgotten by men and being overborne by the accumulation of evil *Karma*. Again, the lord's *Vātsalya* is another force that leads Him to come among us. We have all heard much about the Fatherhood of God. But I am even more fascinated by the conception of God as mother. The affection of a mother for her children is boundless and unselfish and pure. She has a passionate outpouring of love especially for the weak and erring ones among her beloved children. These two verses from Sankara's great poem have not only a haunting melody and superb sweetness of diction but contain a profound and noble statement of a great truth.

“जगदंब त्रिचित्रमलकं परिपूर्णं करुणाऽस्ति चेन्मयि ।

अपराधपरंपरावृत्तं नहिमाता समुपेक्षते मुतं ॥

मत्समः पातकोनीस्ति पापघ्नीत्वत्समा नहि ।

एवं ज्ञात्वामहादेवि यथायोग्यं तथा कुरु ॥

(Is it wonderful, Oh mother of the universe, that you feel limitless love and affection for me? Not even an earthly mother neglects her erring son. I am the most sinful of men and there is none like Thee to render the heart pure and sinless. Thou knowest this; I make no prayer unto Thee. Do with me as thou thinkest proper, as I do not know what is really good for me. (This

conception of the motherhood of God has been given a new and passionate development by the life and teachings of the great saint of modern times, Sri Ramakrishna Paramahansa. It is this limitless *Vātsalya* of our Divine Mother that is another of the omnipotent causes leading to Divine Incarnations. Another cause is the Lord's *Audārya* and *Saulabhya* (His generosity and accessibility). He compels the world to see the beauty of his form and partake in the sweetness of his nature without the expectation of any return from us. He is *avīṣṭa samastha kāma* (consummate bliss) and has nothing to attain by incarnation. His great and boundless desire to throw open the gates of the Paradise of His love and make us revel in the treasures of devotion is absolutely without any expectation of anything to be got by Him from us. This is a subject on which much can be said but the main purposes and causes of incarnations are all beautifully expounded in the *Gita* and a repeated study of that holy book is the best way to realise all the phases of the doctrine of Incarnation.

A striking passage occurs in the Mahabharata, Sabhā-parva, where the great Vyasa brings out the supreme beauty and purifying and uplifting power of the Lord's incarnation as Krishna.

“यन्नारायणो देवः परमात्मासनातनः ।

तत्र कृष्णं जगत्पथि तीर्थान्यायतनानि च ॥

तत्पुण्यं तत्परं ब्रह्म तत्तीर्थं तत्संपो वनं ।

तत्र देवर्षयः सिद्धाः सर्वे चैवतपोधनाः ॥

आदिदेवो महायोगी यत्रास्ते मधुसूदनः ।

पुण्यानामपि तत्पुण्यं माभूते संशयोऽत्र वै ॥

कृष्ण एव हिलोकानां उत्तिरविचाप्ययः ।

कृष्णस्य हिकृते भूतमिदं विश्वं चराचरं ॥

(Where the shining and eternal Lord hath incarnated, there exist all the purifying forces—holy waters, sacred places, hermitages, saints and sages rich in self-control—because He is the purifier of purity itself and includes and transcends all other holy, uplifting, and purifying powers. He is the creator and sustainer of the world. The whole universe is full of His light and exists for His glory).

It is neither possible nor necessary to narrate herein all the great incidents in the life of Krishna. They are narrated in the *Bhāgavata* with all the sweetness and majesty which only the highest raptures of God-love and the supremest command over stately and melodious language can confer on man. I shall deal here only with a few incidents which are important with regard to the purpose of this attempt. The first matter which I wish to consider is, why the Lord incarnated as a warrior and passed his best and happiest days among shepherds? It seems to me that He incarnated as a warrior to show that a life of unselfish devotion to Dharma or Duty is the primary condition of all higher psychic effort and that the basis of all social and individual good is the upholding of law and the deepening and broadening of the moral foundations of life. If we realise for a few moments the innocence, the harmlessness, and the naturalness of the lives of unsophisticated shepherds, we can understand why the Lord became a *Gopāla*. The ideal shepherd's life is the life wherein the minimum of harm to others and the maximum of love for all creatures is possible. The highest of all animal creations is the cow and the shepherd's duty is to graze his cows and regard them as his highest wealth. He lives a free and joyful life beneath the shining blue of the skies and has ample opportunities for realising the everchanging and multitudinous splendours of the universe. The beauty and sweetness of Arcadian

life is not a mere myth. It is by no means surprising that the Lord willed it that He should reveal the sweetest aspects of His nature to the *gopīs* and the *gopālas*.

I wish next to deal briefly with the episode of the *Gopīs*. It is surprising to see how people vilify Sri Krishna without reading the books dealing with the Gopi episode and knowing its real beauty and significance. Swami Vivekananda says: "Who can understand the throes of the love of the Gopīs—the very ideal of love, love that wants nothing, love that even does not care for heaven, love that does not care for anything in this world, or the world to come.....The only thing they understood was that He was the infinite Love. That was all." I shall draw attention to some very important facts that will help us to understand this episode aright. We must first remember that the person that narrates the story of the Gopīs with approbation and passionate admiration is *Suka*—he who was born pure and whose soul was incapable of conceiving or harbouring a single impure thought. Again, those Gopīs that had been worshipping the Lord with passionate devotion had a sudden and resistless passion to dwell near His lotus feet for ever. The utter self-surrender and spirituality of their emotion of love can be well realised from a few incidents. When some of the Gopīs went to the Lord's lotus feet in selfless and holy passion, the Lord told them that their first duty in life was to serve their husbands and children and that they should go back to their homes. (See *Bhāgavata*, 10th Chapter—*Adhyāya* 29). Was this the act of a libertine? They replied that He was the Lord whose love was to be won by the performance of duty for duty's sake, that they had sought His Love which was the goal of their life of duty and that they should not be asked to go back to a lower life, that their hearts had

gone out to him as passionate pilgrims, and that he should accept their holy and deathless passion. They had risen above all considerations of body, and are not all differences of sex and rank and caste and station differences of the physical body and nothing more? They had been performing their duties in life and had attained that rapt and passionate and devoted frame of mind which is the flowering of a pure and devoted performance of duty for its own sake. A woman is in essence pure soul as much as a man, and when by a long life of purity and devotion to duty she rises to a perception of her spiritual relations with that Infinite Love and Beauty, which is the oversoul, and forgets the physical sheath of her feminine form, I fail to see why she is not free from that moment from the compulsion of the little life that she led before, free to lay her heart and soul as love-offerings at the blessed feet of the Bridegroom of the world. That the Gopis were not merely enamoured of the physical person of the Lord, entrancingly beautiful though it was, is apparent from the wonderful verses of the *Gopika Gītā*.

“ न ह्यलु गोपिका नन्दनो भवा
नखिल देहिना मन्तरामदक ॥

(You art not the beloved of the Gopis but the Supreme one that dwells in the hearts of all.)

Again and again the Lord disappeared from their midst to test the depth and the height of their holy love. They remained steadfast to him and were finally rewarded with His Love. Further, we should remember that such of the Gopis as were not able to go to the banks of the *Yamuna* gave up their bodies in a passion of Love for Him and sorrow at separation from Him. The love that seeks the death of the body in an ecstasy of meditation—

is it not a misnomer to call it carnal? Even if some of the Gopis entertained a passion for His beautiful person, their love was transformed to something higher when they went to Him. Carnality was conquered through love, passion through holy devotion. The Lord says in chapter IX of the Gita that if a person living an irregular life has the redeeming virtue of love for Him, he will soon become a pure and wise man and a perfect devotee. What did the Gopis do afterwards? After they heard the magic melodies that came from His divine lips and placed His feet on their heads and bosoms, meditated on His perfections, they went back to their homes in obedience to his orders and lived pure and dutiful lives till He was prepared to take them to His region of holy and endless bliss. The Lord has declared in the Gita that even those perfected souls who have had a vision of His sweetness and have had spiritual communion with Him should perform their appropriate duties during life for the sake of लोकसम्प्रद or the moral good of the world, because if such perfected souls neglect their duties in life out of an absorbing desire to reach the feet of the Lord others who have not such a holy passion will begin to neglect their duties and moral chaos will come into existence. The very conception of an irregular amour with women of various summers in a single night is ridiculous, and I cannot but regard the critics who ridicule the Gopi episode as being incapable of appreciating the truth and sweetness of a spiritual love. Even Sisupala never called Kṛiḥṇa a libertine. To say that the Gītāchārya, the Lord who expounded the loftiest principles of religion and lived them, who was the object of the devotion of all the saints and the sages of the world, and who was purity incarnate acted wrongly in relation to the Gopis is due to a wanton licentiousness in the heart of the detractor, and we can

only say that the detractor should fall on his knees and pray for a saner and purer heart. The episode teaches us how each individual soul is the bride of the eternal Bridegroom. It teaches us in the words of Sir Edwin Arnold.

"How the soul doth tire of earth
When the love from Heaven hath birth".
(Indian Poetry),
How "Mightly love sways all alike
From self to selflessness.

I shall once more quote Vivekananda in conclusion of my discussion of this episode. "When the whole world will vanish, when all other considerations will have died out, when you will become pure-hearted with no other aim, not even the search after truth, then and then alone will rest before you the madness of that love, the strength and the power of that infinite love which the Gopis had, that love for love's sake. That is the goal. When you have got that, you have got everything".

The story of Droupadi is another incident worth pondering over. It shows us how the Lord is nearest when we love Him with an utter self-surrender and in a passion of devotion. He is not to be found in Churches or Temples, assemblies or congregations, as much as in the shrine of a pure and prayerful heart. Two verses in the Gita have an intimate bearing on this matter :

अनन्यचेताः सततं योमां स्मरति नित्यशः ।
तस्याहं सुलभः पार्थनित्ययुक्तस्य योगिनः ।
अनन्याश्चिन्तयन्तो मां येजनाः पर्युपासते ।
वेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहं ॥

(I am easily to be attained by selfless and unattached workers who intensely and ceaselessly meditate on me

and give their whole hearts to me. I am responsible for the happiness and prosperity of those whose souls are surrendered to me in a passion of love and who intensely meditate on me and are devoted to me).

Two questions that are often asked are, why did the Lord deliver his great message on the battlefield, and why did he begin with the doctrine of the nature of the soul in answer to Arjuna's sorrowful and despairing questions? The reasons are quite simple and clear. The occasion of the Bharata war was such as to evoke feelings of grief and pity in the breast of such a high-souled man as Arjuna. His feelings of sorrow and compassion overpowered his sense of duty and he prayed for light and guidance to Sri Krishna. The Lord had to give him light when he prayed sincerely for light, and what better time can you imagine for the inculcation of the great laws of heavenward leading-work than when a great soul is face to face with a great task and shrinks from its duty at the moment when it should show a glad and willing obedience to the dictates of Dharma? Further, the Lord began his great teachings with the doctrine of the immortality of the soul to impress upon Arjuna the fact that he grieved only for the loss of the perishable physical bodies of his relations, and that the supreme duty of man is to know and love God and to rise to such knowledge and love by the help of a life of unselfish work and devotion to duty.

I shall now proceed to consider why the Gita is the world-gospel and Sri Krishna, the light of the universe, and to discuss briefly what the central lessons of the Gita are and what its highest lesson is. The first thing that we should remember about the Gita is that in it we have the most beautiful flowering of the higher Indian thought. The Lord came to fulfil and not to destroy. His teaching is a perfect synthesis of all the higher teachings contained

in the older scriptures. I said sometime ago that the lord belittled the authority of the Vedas when He said ;

‘ त्रैगुण्य विषया वेदा निस्त्रैगुण्यो भवार्जुन ॥

(The Vedas relate to beings in whom the three gunas exist. Do thou, oh, Arjuna, rise above the gunas; and when he declared.

“ यावानर्थ उदपाने सर्वतः संप्लुतोदके ।

तावान्सर्वेषु वेदेषु ब्राह्मणस्य विज्ञानतः ॥

(The usefulness for bathing and drinking purposes that we find in a small tank is certainly found in a bigger tank full of water. So the end to be attained by a wise knower of God includes and transcends the ends to be achieved through the other portions of the Vedas)

But this view argues an utter want of vision for the main ideas of the divine poem. The Lord says only that to a highly evolved soul there is very little that is of value in the portions of the Vedas dealing with sacrifices etc, and that the bliss to be attained by knowledge and love of the lord transcends the minor forms of bliss to be attained by sacrifices and good works. Further, in the last two verses of Ch. XVI the Lord expressly says that the scriptures are the final and only source of higher truth. The real fact is that the previous sages and teachers insisted on one or another of the various upward paths as the only Godward path. Sri Krishna has given to us the gracious revelation of a beautiful synthesis, a wonderful system of doctrine of which the base is selfless and devoted work, and the apex, the knowledge and love of God and communion with the universal soul.

One circumstance showing the universality of the teachings in the Gita is that, according to it, every soul is eligible for salvation. So long as the stage of love of God and God-vision is not reached, the soul should discharge its

appropriate duties in life. But when the mind is rendered pure and sinless by selfless work, every person is eligible for the paths of God-love and God-knowledge. The Gita takes its glorious stand on the great truth that man is spirit and that when the hold of gross matter on the spirit has become weak through the discipline of self-control and un-elfish work, the spirit that is in man is fit to taste the supreme bliss of union with the universal spirit, and reaches the state when

“ The mortal limit of the self is loosed

And passes into the nameless, as a cloud

Melts into heaven.’

Another fact that attests the truth of the view that Sri Krishna is the light of the Universe, that He is the world-teacher, and that the Gita is the Universal Gospel is that the Lord has given us a convincing and beautiful basis for the great doctrines of the fatherhood of God and the brotherhood of man. He has taught us how he is the over-soul immanent in the entire universe and yet transcending it; how the entire universe of *jada* and *jiva* proceed from Him; and are sustained by him, and how everything that is, derives life from Him and have their being in Him. These ideas are developed with great power and beauty in chapters VI and VII of the Gita.

Another ground on which I rest the claim for the Gita as the world-gospel is that it contains a religion suited to the various types of mind that exist in the universe—philosophical, emotional, mystic, and active. It takes each type of mind and leads it on along the lines suited to it; and finally reveals to each type of mind the blessed radiance of God and His boundless love.

A further reason to be borne in mind is that for the purposes of the attainment of salvation Sri Krishna has

divided *all* sentient beings into Satva, Rajas, and tamas, and has pointed out how the raptures of God-love and God-knowledge are attainable only by the *sāttvic* natures. While insisting on the necessity of doing one's dharma as duty, He has shown the true means of making every act an instrument of *sāttvic* growth and taught us that no one is eligible for the mystic raptures of Divine union by reason of supremacy of birth or caste or rank or station. This great truth has been declared again and again in the Gita, and shows how the Gita soars above all the petty distinctions which man has made and takes hold of the personality as such apart from all its gorgeous trappings and takes it to the Throne of Grace. That the higher thought in India was never caste-ridden but always set store by inner and spiritual worth is clear from the following beautiful verse from the Bhāgavata : (VII, ix V. 10)

“विप्राद्विषड्गुण युताद्दरिद्रिन्दनाम पादारविन्द विमुखाच्छवचं वरिष्ठं ।
मन्येतदपि मनीषिणोऽपि प्राणमुनाति सकुलं ननुभूरिमानः ॥

(I regard a Pariah whose mind, words, desire, and soul are laid at the feet of the Lord as infinitely superior to a learned Brahmin whose mind is turned from Him. Such a Pariah renders his whole race pure.)

A still another reason for the universality of the Gita is its infinite tenderness for the weakness of man and the infinity of hope that it holds out for all. The Lord says in Chapter VI of the Gita that if a man strives in the Godward path and fails, he begins in successive births from the point whence he fell and works again with renewed vigour and passion for the attainment of the supreme goal of life.

There is yet another ground for the view that I am urging here and that is the thorough appreciation in the Gita of the world as a revelation of Law. If there were

any room in it for the capricious bestowal of grace or punishment by God the universality of the Gita would vanish. The Lord has no वैषम्य or नैर्घृण्य (partiality or cruelty) He says :

“समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।

ये भजन्ति मामां भक्त्यामयिते तेषु चाप्यहं ॥

(I dwell equally in the hearts of all. I show no partial love or wilful hatred to any soul.

They who love me with pure and passionate devotion they dwell in me and I in them).

It is this recognition of Law as the heart of the universe and Love as the soul of Law that makes the Gita a perfect world-gospel consistent with the dictates of reason, the revelations of intuition, and the affirmations of spiritual vision. Another indication of the universality of the Bhagavad Gita is the sublime teaching in it that *wherever* there is a manifestation of Power and Beauty and Love, there is a *Vibhuti* or manifestation of God. In no other religion have we got this perfect recognition of the immanence of God in the universe and of the special revelations of divinity in particular manifestations *everywhere* in the universe.

A further proof of the justice of my claim that the Gita is the world-gospel and that Krishna is the light of the Universe is the profound spiritual truth contained in it that the worship of every manifestation leads the devotee to the lotus feet of the Lord of all. This wonderful tolerance and this sympathetic vision of enlightened consciousness are great and unique features of Hinduism, and they find their most perfect and consummate expression in the Gita.

The last, but not the least, of the evidences of the universality of the Gita is the truth that I have referred to

already—the inculcation of the great truth that the Lord incarnates *everywhere* in the universe out of his infinite love and compassion to sustain the moral order in the universe and lead souls into the paradise of his love. To my mind this is the most consoling and attractive of all religious truths, and no where else do we find such a perfect exposition of it as in the Gita.

The central lessons of the Gita are few and they are expounded and developed with an affluence of argument and melodious stateliness of style that are unmatched in the entire world of literature. The first great lesson is that the foundation of all higher life in the realm of the spirit is the doing of duty for duty's sake without expectation of reward and as an act of worship to God. In Sir Edwin Arnold's excellent poetic translation of the Gita we find the following pregnant passage.

“ Find full reward
Of doing right in right ! Let right deeds be
Thy motive, not the fruit which comes from them”.

The Lord says that this work of duty for its own sake should be performed even by those who have risen to the beatitudes of *bhakti* and the calms of lofty contemplation, and says further that He himself though perfect and supreme incarnates in the world and performs duties in obedience to the moral law so that the world may follow His shining example. The Lord teaches next that right work is not an end in itself but lifts the soul—purified by a life of unselfish work—to the raptures of Divine Love and the luminous happiness of the state of *Junana*. What is of value is not the duty that is done but the spirit in which it is done. The golden touch of this doctrine, transmutes every act into pure and refined spiritual gold. Sri Krishna denounces the apathetic man and says that

“ He that abstains
To help the rolling wheels of this great world,
Glutting his idle sense, lives a lost life,
Shameful and vain (The song celestial).

He shows how ignorance should be conquered by right knowledge, inaction by right action, and worldly desire by unselfish and spiritual love. The vast heavenly canopy of Sri Krishna's spiritual imagination gives a unity to the various religious systems that had been elaborated in India before His incarnation. The Sāṅkya doctrines, the yoga teachings, the Bhakti cult, the religion of duty, the higher teachings of the Vedas, monotheism and henotheism, realism and idealism, religion and metaphysics, pessimism and optimism,—all are coordinated and made to assume their appropriate places in a perfect temple of spiritual truth. The truths of the immortality of the soul, and the Law of Karma Sir Edwin Arnold describes in the Light of Asia thus :

“ Such is the law which moves to righteousness,
Which none at last can turn aside or stay ;
The heart of it is love, the end of it.

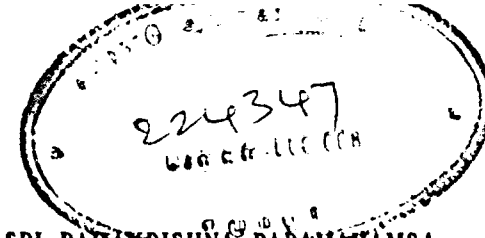
The immanent and transcendental glory and sweetness of God, and the certainty of reaching him through the four paths of Nishkama Karma, Yoga, devotion, and wisdom, are elaborated and expounded in musical and sonorous Sanskrit verses unmatched for melody and sublimity. But the highest lesson of the Gita—the lesson which the Lord was never tired of emphasizing in almost every chapter of the Gita—is that described as *सर्वगुणतम* (the innermost truth of all), the truth embodied in those gracious words of love and hope and promise that throb and thrill with a tenderness that passeth all

understanding, words which are the crown and glory of the Gita.

“ मन्मनाभवमदक्तो मद्याजीमां नमस्कृत ।
मामेवेत्यसि सत्यं प्रतिजाने प्रियोऽसि मे ॥
सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुच ॥

(Surrender the heart to me. Be devoted to me. Let every act done by thee be done as a sacrifice unto me. Bow to me ; thou shalt surely attain union with me. I swear unto thee that this shall be. Renounce the fruits of all actions unto me. Seek me as thy sole refuge ; I shall deliver thee from sin and darkness. Have no further inner gloom as the light of the universe will shine in your heart).

K. S. RAMASWAMI SASTRI B.A., B.L.



SAYINGS OF SRI RAMAKRISHNA PARAMAHAMSA

ANNOTATED BY WILTON HACK.

“He needs no devotional practices whose heart is moved to tears, at the mere mention of the name of God.”

This passage, will put you in mind of statements of mine regarding religious ceremonies and observances. The above statement is quite true.

To the man, but little influenced by spirituality, all sorts of reminders are necessary “lest he forget”—Pictures and statuary are good for him; stately ceremonials, Music and genuflections all have their use—but to the advanced soul, who, whether he eats or drinks does it as unto God ; whose whole mind is full of the aspiration of union with the Divine, all these things are no use to him at all. But, let no man deceive himself and claim a peace when there is no peace ; for myself, I am longing for the day, when temples of silence will be erected, in which, those whose hearts are full of devotion that needs expression may enter and commune. Such a place, should be free from all adornment so that there should be nothing to induce worldly people to enter the place. Thus the vibrations existing there would be of the purest and best, and unmixed with the emanations of the ungodly and antagonistic. These cannot be lightly estimated, it is well known that in spiritualistic seances, the presence of hostile people, has the effect of preventing the best manifestations from taking place; and if that is the consequence where spiritualistic manifestations are concerned, it is not surprising that it should be the same where effort is being made by the soul to blend with pure spirit.

I have often in a room where there were many present, felt distinctly the adverse currents proceeding from those

who were hostile and bitter in spirit. These temples of silence then should be preserved as far as possible from all hostile and antagonistic people. All this comes back to the old instruction to seek solitude and isolation when seeking communion with the Divine. Be advised then and if you wish, as you must do, to make rapid progress, make it a point to get by yourself when in your exercises. You will thus achieve more than, you otherwise would be able to do.

“How may we conquer the old adam that is in us? When the fruit grows out of the flower, the petals of the flower drop off of themselves. So, when the Divinity in thee increases, the weakness of thy human nature will all vanish of their own accord.”

This is what may reasonably be expected by all pathfinders and there are a number of passages which confirm the position. “How can two walk together unless they be agreed” is one of these as the righteousness of the soul increases, so is desire born for that which harmonizes with the feeling. The man longs for spiritual communion, and is not satisfied until he gets it.

Consequently, the low and the debasing practices of the long ago, become nauseous and the soul longs to be free from them. But this cannot at once be obtained for the old habit remains and persists in asserting itself. But the increase of holiness; the swelling of the desire for purity and clean living; these act as a drug, and even when the undesirable acts have been performed, they leave a bitter taste as the aftermath, and the dominance of this evil is doomed: and by strenuous effort *that* habit can be destroyed, never to rear its head again. You will notice, that this liberation is not accomplished by intellectual growth by any means; only by the increase of the Divinity within.

Let your study then, not be merely to be well-informed on all religious subjects, philosophies, dogmas, creeds, but the advance of purity; holiness; real practical goodness,

There are very many and I am sorry to say I know not a few, who seem to imagine, that they can dispense with the practical application as far as they are concerned provided they are well set up in the theoretical. Increase of head-knowledge, lessens but little the desires of the lower self; but any increase of real spirituality is a great gain, and a sure weapon to fight with. *Can* a man be mean and generous at the same time? We know he cannot. If he be really generous, meanness will die out of him. If he increases in meanness his generosity decreases; the two opposites cannot thrive simultaneously. This particular method of liberation from sin differs from the others, inasmuch as the work of liberation goes on without effort on the man's part. He is cultivating *practical* holiness in his daily life, and these base qualities without even thinking of them begin to drop for lack of encouragement. We have in this promise a great encouragement for devoting all the time we can spare to develop our spiritual nature. And we *need* encouragement. Even those of us most advanced are thankful for the results which have so stealthily obtained, through our devotion to the spiritual side of our being.

Suddenly we discover that a weakness of character that had in the past troubled us *now* troubles us *no more*, and we are perplexed, wondering how it is that the annoyance has ceased. For, we are not conscious of having made a dead set against that evil. Our freedom is due to the fact, that our growth spiritually, has *overwhelmed* this evil quality and it has simply died for the want of exercise. And, also remember, that, an evil can be fed and *well* fed by *thought* as well as by the actual performance of deeds. But when alike both *deeds and thought* are absent, the evil dies; and we should see to it that it never rises again.



KULASEKHARA ALVAR.

The next Alvar in our list is Kulasekhara-Perumal. He calls himself king of Quilon, Kudal (Madura), Koli (Uraiyure) Kongu-கொல்லி காவண், கடல் நாயகன், கோழிக்கோன். It is not known at what period the four Tamil kingdoms Chera, Chola, Pandya and Kongu were under the sway of a single sovereign. But this much is certain. According to the Kongu chronicle and inscriptions the Cholas became powerful once more in A. D. 890 when Vijayalaya and Aditya I had not only regained their lost Kingdom but also annexed to it the Kongu country (Salem and Coimbatore district). Kulasekhara has celebrated the Vishnu god of Chidambaram and refers to the shrine at Tiruvali (ஆலிநகர்க்கதிபதியே, viii. 7). We have stated before that the Vishnu shrine at Chidambaram should have come into existence in the latter half of the seventh century; and the temple at Tiruvadi was probably one of those built by Tirumangai Alvar in his own Nadu. From Keralolpatti a work of extremely doubtful authority we learn that Kulasekhara was one of the successors of Chera-man Perumal who died about A. D. 825.

And the same traditional history of the Kerala country says that Kulasekhara Perumal organized the kingdom into small chieftainships to protect it against the Mappillas and that after a reign of eighteen years he went to heaven with his body. Kulasekhara Alvar must therefore have lived between A. D. 780 and 890. But in accepting this date there arises one difficulty, that is, our Alvar calls himself Kudal-Nayakan or the Lord of Madura. At this period the Pandyas were powerful as will be seen from the Chinnamanur grants. The only reconciliation for this discrepancy would be that Kulasekhara was a scion of the Pandya family who ruled over Kerala at the invitation of the Namburi Brahmans or inherited to the Kerala throne under the matriarchal

system. He was known in the Chera country as Pandya Kulasekhara Perumal.

Kulasekhara was well versed both in Tamil and Sanskrit. He was the author of Mukunda-Malai in Sanskrit and of 105 Tamil stanzas which form part of the Nalayiraprabandam; and his hymns on Tirupati and Srirangam are exceedingly pathetic like the Tiruvachakam of Manikkavachagar and can melt even sceptic minds. His Mukunda-Malai is equally excellent. And the metaphors employed by him in the Vituvakkodu hymn are quite appropriate and convincing. Like the previous Saints he was also an uncompromising opponent to the other sects: we give below three stanzas from his poems as specimen; III (1); IV. 8; V. 4.

“மெய்யில் வாழ்கையை மெய்பெய்தத்திகாள்ளுமில்
வையந்தன்னோடும் கூடுவதில்லையான்
ஐயனையாங்கேவா வென்றழைக்கின்றேன்
மெயல் கொண்டொழிந்தேன் என்றன்மாலுக்கே.”
“பிறையேறு சடையானும் பிறமனுமிந்திரானும்
முறையாய் பெருவேள் விக்குறைமுடியான் மறையானான்
வெறியார்தண்ண்சோலை திருவேங்கடமலைமேல்
நெறியாய் கடக்கும் நிலையுடையேனாவேனே.

M. SRINIVASA IYENGAR M.A.

[ALL RIGHTS RESERVED]

SAVITRI AND SATYAVAN

AN IDYL.

Of stately columns crowned with golden domes
 High-towered Madra by the white snow hills ;
 With many a kindly act and sober sway,
 Sage Aswapathi reigned thereof the king :
 None other passion raged within his heart
 Than peace which is the end of all just rule ;
 And in such noble wise he cheered the folk,
 Their joys were his—his sorrows they did share ;
 So blameless lived the king and wrought their weal

* * *

Him thus that ruled one sorrow vexed supreme,
 And she, his queen, was troubled like her lord.
 Them in the autumn saddened evermore
 The bitter anguish of a blasting hope
 Which in the summertime of wedded life
 Seemed ever to fulfil : for thro' the years
 They ever longed yet offspring had they none.
 So in the holy way, with prayer and alms
 They lived the life with saintly purity ;
 Till on a hallowed morn, while yet they stayed
 At worship in the shrine, they twain beheld
 The sacred altar glowed with fulsome light :
 And splendour, not of earth's dim kindling, blazed
 With shining aureoles that trailed aloft
 Celestial Savitri divinely bright,
 Immaculate with heavenly halo crowned.
 She, virgin goddess of the fire that burns
 Within the heart of things, to them, that deemed

Self-sacrifice life's noblest virtue, spake
 In accents prophetic ' To ye that pray,
 Full joy a daughter of your blood shall bring
 And blessedness.' And from their tranced gaze
 She faded calmly as a vision fades.
 So filled with kindly hope and joy they passed
 Unto the mansion and with thankful hearts.

* * *

Thereafter ere the year was past, the queen,
 What time the tender-petalled spring-blooms blowed,
 Bore to the king a princess beautiful
 Like to the virgin whom they twain had seen.
 So by that name they called her and she grew,
 Day after day, with fulsome loveliness
 And laughter mingled with continual sport ;
 Each hour did add a sweet new grace—with rose
 From ocean-coral stolen tinged her lips ;
 Set the mild pearls within, upon her brows
 Twin crescents, and the lily on her cheek ;
 Embalmed her breath and honeyed all her speech ;
 And filled with sapphire the orbs of her dark eyes,
 And cast a bright glow on her rounded limbs,
 And laid the nightshade on her shining curls.
 Like smooth-warm pearl that in the mother-shell
 Still ocean-cradled rounds the orient sphere,
 Like moon that to the chased silvery zone
 Girdles the crescent in the azure shrine,
 Like summer wind-wooed jasmine buds unveil
 The snowy petals ivory-labyrinth like
 Bearing the chalice deep among the folds,
 So waxing lovelier the princess fair
 From sportful child to youthful maiden grew ;
 And when upon some holy eve she passed

Unto the shrine, the lordliest in the land,
 Intent to offer worship to the gods,
 The festive crowd would pause to gaze ; so great
 Their joy, they oft would hold 'so kind a king'
 Had ne'er so fair a child'. A tale of praise
 Lived on from mouth to mouth : her beauty shaped
 The much loved theme of many a maiden song.

* * *

While thus she lived, oft came within her mind
 Vague thoughts of loneliness and oft she sighed ;
 But soon forgot : so innocent the maid.
 The garden flowers she loved that blowed beside
 The portals of her mansion and the birds
 That warbled nigh the casements fringed with vine.
 She prayed and with her mates she loved to sport ;
 Happy she dwelt among them : bright she fared
 Like the bright moon amid the stars of night.
 Till youth betaught the coy sweet maid to blush ;
 Like bashful flower that blossoms and lush fruit
 That mellow ripening in the warm bright sun,
 The youth-sunned virgin fared : so fair, so full.
 Like colour to fresh tendrils, or fond dreams
 Unto the wanton fancy by the night,
 Like golden honey to the bud that blows,
 Spring-music to the new-fledged brood, mild balm
 Unto the rose at prime, or as the dew
 That lightly pearls upon the morning sward,
 So gently cometh love to maiden hearts.
 The subtle passion coming as from heaven
 All her weird fancy haunted as it came ;
 Languid she grew, nor sport delighted her
 Nor the society of her dear mates :
 She loved to be alone, alone she pined.

So thro' the days she languished as with pain ;
 Her lip's deep bloom but faded, and her eyes
 Wan with the weight of unrelieved dreams
 Sparkled like twin stars when the morn is nigh ;
 And bland her cheeks as folded petals are
 Of dew-pressed rath bud ere it weds the sun.
 And paleness as of grief stole on her limbs,
 And the long lines upon her slim soft throat
 Yet deepened and she spake in whispers low.
 Her heart, a hive of passionate memories,
 And all her soul responsive to the thrill
 Like to the echo of past melody,
 She seemed a plaintive nymph—tho' sad yet fair.

* * *

The king, her father, seeing the wan maid
 Was sore of heart ; and thought and knew ere long.
 Thereafter sought he many a noble prince
 That the fair maid might wed ; but in the land
 No royal youth, that loved her not too well,
 Yet deemed him worthy of the princess' love :
 For such excess of beauty wrought a charm
 Full of high power and virtue severe,
 She fared, amid the chaste empyrean
 Of maiden purity, past earthly love,
 Like some bright virgin star that burns aloft
 Beyond the clouds afar—too still, too cold.

* * *

So counselled by the queen, upon a morn,
 The monarch bade the maid far realms to roam
 And choose her lord. Whereat with one deep blush,
 Amorous Savitri on silver car
 Beyond the bounds of stately Madra forth
 Thro' sun and shade far over leagues of land ;
 And while she passed, unto the wondering folk

Of the long level regions she seemed
 Like the bright moon on pearly chariot,
 Pacing the white clouds as in search of love,
 Athwart the heavens, amid the tranced stars,
 Still wandering enamoured maiden-wise.
 Bearing love's errand in her heart, the maid
 Many a stately-portalled city passed
 And holy groves where pious hermits dwelt.
 Thro' all the rosy spring thus sought the maid
 The quest of love : nor found but sad returned
 To Madra, while her virgin heart did ache
 With the still burden of dark memories ;
 For when she reached the border of the land,
 Day passed behind the limits of the hills ;
 And from the bourne of sunset, night came on ;
 And in her wake pale moon with icy flame
 With stars attendant on the nightly throne.
 So wan-eyed Savitri upon the banks
 Of the long stream, that curved beneath the moon
 And girdled like a shining zone the woods
 On either side the gorgeous capital,
 Amid the silken tents, and with her mates
 Rested in pain the still long lingering night,
 In wakeful slumbers dreaming of love's prime
 And bitter pang of passion and the end
 Thro' anguish unto earth-transcending peace
 And joy and all the fulness in the wake.

R. VASUDEVA ROW.

Vedanta Work.

VEDIC MISSION TRACT AND BOOK SOCIETY.

A CIRCULAR LETTER

To Friends interested in the preservation of the Indian family ideals based on the economy of human life :

1. After 30 years preparation, the Vedic Mission was established by its founder in 1909, soon after the Calcutta Convention of Religions, with the help and co-operation of an American student and an English friend.

2. The Mission has, by this time directly and indirectly, brought out many select publications for the purpose of imparting *Character-building education* to the masses, dealing with the '*Common Path*' and the '*Basic Principles*' of the great Religions of the world without being partial to any of them, as the Mission-workers recognise the fact that all the inhabitants of the world should be considered as one big family wherein harmony should prevail. Many more publications of a similar nature will be added when funds permit.

3 With the idea of issuing periodical tracts and booklets, almost free of cost, for the purpose of popularising the obscure Upanishadic teachings (dealing with the various ethical, religions and philosophic doctrines), the Mission began to publish "*Vedic Lore*" in parts. The second part of it is in the press.

4. With a view to organise a literary charity and to regularly issue tracts and books for free distribution among those who are unable to pay for them, the V. M. Tract and Book Society has been formed with a committee consisting of seven life members one of whom will be the Secretary and another the Treasurer.

5. Although this Tract and Book Society will have complete autonomy in money matters, yet its management will always be in the hands of seven life-members of the Mission

following its General Rules and Regulations (published in 'Vedic Lore'—Part I) and its Bye-laws (published in 'Vedic Lore'—Part II.).

6. The General Secretary of the Mission, with the help of his Australian friend and collaborator, has undertaken the edition of the 'Vedic Lore' and other tracts and books for the Society. He will also conduct classes and give religious discourses when required.

7. All those who contribute their monthly quota, of not less than *Eight Annas* to the Society, will be treated as its subscribers and all others will be considered as its donors.

8. The present generation of young Indians is already out of touch with the ancient family ideals and religious life; and it is indispensable that the present and future generations should be brought into closer touch with the theory and practice of their ancient, scientific, religious life which is primarily concerned with the economy of human life—individual and domestic.

9. As the Indian National welfare based on the Civic ideals, entirely depends for its safety upon this aspect of life—temporal and spiritual, freed of superstitions—it is highly necessary that all well-wishers should move in the matter in right earnest and help the committee in its successful working of the Society's method of freely distributing such knowledge.

10. The V. M. Tract and Book Society is treated as an affiliated Centre of the Mission for all administrative purposes. Out of its first collections it should pay the Mission Rs. 100 for affiliation; Rs. 175 for 'Vedic Lore'—Parts I and II; and Rs. 400 towards balance due for printing the 'Life and work of an Indian Saint'—Vol. I; and own all these publications for the Society for free distribution.

11. Two to Three Hundred Rupees subscription per mensem will suffice, for the present, for periodically issuing a few tracts or a booklet or magazine.

12. Members who pay monthly subscriptions will be supplied with a sufficient number of copies of the Society's publications—calculated at half price—to cover the amount of their subscription, with a view to enable them to freely distribute the same among their poorer brethren who cannot afford to purchase them.

13. According to the ancient ideal, this kind of literary charity is more effective and lasting than any thing else; and this method of distributing useful knowledge will enable the Society to serve a larger number of people, through its subscribers, than it could otherwise do.

14. In all publications of the Society, a few pages (not exceeding 16 pp. Crown octavo) will, whenever it is possible to do so, be set apart and utilised for the Mission announcements, accounts, and other items of public interest, in consideration of the copyright—articles, translations, etc., of the Mission allowed to be published by the Society.

15. Members of the Managing Committee: (1). Miss E. C. Allison (Secretary), Greenways Road, Adyar P. O., Madras (2). Prof. S. P. Singaravelu Mudaliyar, B. A., L.T., (Treasurer), No. 36, Perumal Mudali Street, Royapettah, Madras (3). Mr. T. S. Ramaswami Aiyar (Dubash, Messrs Best & Co.), Sea View, San Thome, Madras. (4) Mr. T. K. R. Rajagopala Aiyer, B. A., Assistant, Accountant General, Madras (5) Mr. A. Rajagopala Aiyar, B. A., Deputy Acctt. General, Madras (6). Mr. P. V. Sabhapati Mudaliyar, Proprietor, Progressive Press, Madras (7) Mr. M. C. Narasimhachari, Publisher, George Town, Madras.

16. For the Society's publications apply to the Manager, 'Brahmadin' office, 14, Baker Street, G. T. Madras or to any of the local or foreign agents of the Society.

The Editor, New Monthly (see Vol. I, Nos. 8 and 9 for December 1912 and January 1913 says:—

"The Vedic Mission Tract and Book Society has our heartiest support. Any non-sectarian movement that deals

with the *Common Path*, that expounds the *Basic Principles* of the great Religions of the world, that imparts to the masses that start of education which will mould their character, and that takes mankind nearer and nearer to the millenium is a humanitarian one. As such this Tract and Book Society which seems to be the first of the kind in the Hindu missionary field deserves the co-operation and support of the public".

*Greenways Road,
Adyar, Madras:
1st January 1913.*

E. C. ALLISON,
Secretary



NOTES AND THOUGHTS.

THE BLISS OF MORALITY.

The Centre of Social Evolution is the Moral Point. It is a point whereto concentrate all the individualistic radii, thus forming the mighty circle of Society whose circumference is the limit of the organic unit of a harmonious whole. This Moral Centre is the basis of Morality which plays a mighty part in the upkeep of perfection in a Society. What is then this Moral Centre? It is a centre which is equidistant from the circumference, so that the organic unit forms but a homogeneous whole, so that every limiting condition in it is of the same nature and make, and forms an unending limit, where the unit of an organic society is an unlimited, undefined one. It is a centre whose circumference enclosing a figure is a symmetrical one, with reference to the centre and the several parts. Such is the Moral Centre which forms an organic Society of which Man is but an individual. Every Society should and must necessarily consist of two or more individuals. The progress of the Society would then depend upon the individuals composing it, the factors that go to keep it as an organic whole. The perfection of a Society means the perfection of the harmonious relations between the units composing that whole. But harmony can only exist in a Society if the elements of the Society are moving with harmonious relations towards each and one another. The mighty bond which binds an individual to an individual, an element to an element, is this harmony. This harmony not only brings to perfection a Society but also brings to perfection the individuals composing that as a whole. It is this harmony, this harmonious relationship existing in individuals and as a whole, which is called morality, and which morality forms the basis of Society. Thus:

The Moral basis or the basis of Morality is the harmony existing between two individuals or a number of individuals put together so that the evolution of each and all of them might be ensured in the most perfect way possible.

A. VEDANTIN.

REALISATION.

Real is the Soul. 'Tis unreal,
Because 'tis ensheathed by Matter ;
Unless, until the Matter's Garb
Is cast off, till then 'tis not free.

Each act to know the Soul within,
Each act to leave the Matter's Garb,
Makes it to know Divinity
Within and Freedom of Itself.

As each Sheath of Matter cast off
By it, it becomes nearer
To it, that is, it knows Itself,
More and more as it makes approach.

Life led by Purity and Love,
Devotion, Faith, Unselfishness,
Self-Sacrifice, aiming at Truth,
These lead it to Divinity.

It is shroud round by Ignorance ;
To cast it off must be its Goal ;
It must be cast off by Action ;
Till then the Soul is not true free.

Seeing with Self-Introspection,
The Soul must shut itself from World
of Matter ; then it could right perceive
The Light of the Eternal Flame,

As each Thought, Word, and Deed in this
Done to perceive the Flame within ;
The Light becomes brighter, brighter,
Till when the Flame is fully seen.

" **The Soul** is Potentially Divine. 'Tis real.

The Goal is to manifest this Divinity within

By controlling Nature ; Internal, External.

By Work, Worship, Psychic Control, Philosophy,

By one, or more, or all of these thus done, be free."*

In this the Soul will right perceive,

Eternal Bliss, Intelligence,

Self-Existence, Omnipresence,

Omnipotence, Omniscience.

On Wisdom will It be, untouched

By Matter, for It now perceives (exists)

Beyond Its pale. Now no Pleasure

Nor Pain, will It possess at all.

No more of Action will It have,

No more of reaping fruits thereby,

It is, and It is in Itself,

Without the Second but the One.

* Swami Vivekananda's kernel of Religion.



A PAGE WITH POETS.

(By Mr. K. D. RAVAT.)

My religion is Love-'tis the noblest and purest ;
And my temple the Universe-widest and surest.
I worship my God, through His works, which are fair,
And the joy of my heart is perpetual prayer.

John Critchely

There lives more faith in honest doubt,
Believe me, than in half the creeds.

Lord Tennyson.

O thou Eternal One ! whose presence bright
All space doth occupy-all motion guide ;
Unchanged through time's all devastating flight ;
Thou only God—there is no God beside ;

Being above all beings ! Holy One !
Whom none can comprehend and none explore
Who fill'st existence with THYSELF alone,
Embracing all—supporting—ruling o'er—
Being whom we call God-and know no more !

Derzhavin,

Trust no party, church, or faction,
Trust no leader in the fight ;

But in every word and action
Trust in God and do the right.

Trust no custom, school, or fashion.
Trust in God and do the right.

Norman MacLeod.

Living friendly, feeling friendly,
Acting fairly to all men,

Seeking to do that to others
They may do to me again,

Hating no man, scorning no man,
Wronging none by word or deed :

But forbearing, soothing, serving,
Thus I live-and this my creed.

Joseph Robbins.

Stone walls do not a prison make,
Nor iron bars a cage ;

Minds innocent and quiet take
That for an hermitage ;—

Colonel Lovelace.

THE BRAHMAVADIN

“ एकं सत् विद्वा बहुधा वदन्ति ”

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

—*Rig-veda*. I. 164-46.

VOL. XVIII.]

MARCH, 1913.

[No. 3.]

SOME RELIGIOUS TRUTHS OF THE RAMAYANA

BHARATHA

I In the last article it was explained, how Lakshmana was a true devotee and servant of God, Sri Rama. When duty to parents or other persons conflicts with service to God undoubtedly duty to God ought to prevail and the true devotee realises that the natural father is not our real Father but God is our real Father and ruler. Service to God without the slightest idea of self was Lakshmana's goal. In this article we shall explain how the same teaching is illustrated by the life of Bharata. Lakshmana pressed Rama to take him with Him and insisted that he should follow Rama and serve Him wherever He was, that is, it appears that Lakshmana forces Rama, as it were, to accept his service. Lakshmana insisted that he should not be left behind in Ayodhya. In Bharata's case there is no such pressure brought upon Rama. Utter implicit obedience to Rama's will and doing Rama's service, irrespective of his own inclinations in the matter, was the object of Bharata. So

far as this aspect alone is considered, some teachers view this kind of service as even a higher form of Divine service.

2 Messengers went from Ayodhya to Kaekaya and informed Bharata, of the proposed coronation of Rama. Bharata and Chathrugna at once started for Ayodhya expecting to have the happiness of doing direct service to Rama, whom Bharata treated as his only Lord. Anxious to have this privilege of service to Rama, he reached Ayodhya but to his utter disappointment and grief he heard from his wicked mother all that had happened. Hearing the departure of Rama, he was deeply moved; he fell on the ground. The mother addressed him and said. "Arise Oh Prince, Arise, there is no reason why you should cry." Bharata could not bear to be addressed as 'King'. He always thought that he was Rama's servant. He felt himself as utterly dependent upon the Lord. He knew not what independence of the Supreme was. And he could not tolerate or bear the independence that was offered to him by his mother and he addressed his mother as follows:—"Thou sinful wicked Kaikayi, you deserve to be killed."

3 When Vasishta, the Purohit and other elders of the land requested him to take up the kingdom, Bharata forgot that Vasishta was his own Guru and addressed him somewhat disrespectfully as follows:—"Thou art a good Purohit indeed. (A Purohit is one who instructs as to what would be beneficial in the future). How well have you advised the members of this family! Both the kingdom and myself are Rama's. They are both his absolute property. How could one property rule the other. Let the kingdom rule me. You say, of course 'Rama has gone to the forest; Dasaratha has died,

there is no king for the kingdom, you are the most important among the members now in Ayodhya, therefore you ought to be the ruler'. This was what you thought. You never took into account what would be proper for me, me, who am Rama's servant. My father Dasaratha died because he could not brook separation from Rama. Will I be his son if I take the kingdom left by Rama. I won't be true to my father." With these words he rejected the kingdom that was offered to him by Vasishta and others. Thus Bharata established by his words and conduct that we are utterly dependent upon the Supreme even for our very existence. There is no independent existence for us apart from Him except as His. We are, as it were, His mode even as inanimate existence is. Well may we quote the verses of the Gita here. "Earth, water, fire, air &c. constitute My Nature (or mode).....Know My other nature (or mode) superior to this, Jiva (souls in the aggregate) &c." VII. 4, 5.

"Mutable or immutable, nothing that exists can exist without Me. I am the Soul." X. 20, 39.

The Upanishads proclaim as follows:—"He who dwells in the earth and within the earth—whose body the earth is, He is thy Self."

"He who dwells within the self or soul—whose body the soul is, That is thy Self."

Thus the Supreme God has both the animate and the inanimate universe as his body. Briha. Up. III. 7.

Truly Bharata said "Why should I be King. The kingdom and myself both are Rama's. Why should not the kingdom rule me."

4 Once people asked Bharata when he would be free from sorrow and anxiety. Bharata replied "When Rama gets crowned and takes up the empire in His own

hands and when I am crowned with His holy blessed feet, then will peace come to me. His is independence, empire, and sovereignty. He must get them. Mine is the privilege of doing service to Him. Prostrating at and attaining His holy feet is my coronation, and dependence is my true property."

5 With a view to persuade Rama to come back to Ayodhya and take up the kingdom, he started for the forest with all the people of Ayodhya and said to himself, "Am I not His brother, am I not His disciple, am I not his servant, will He not hear my words and graciously come back, if I go and prostrate before Him and press Him, will he not be pleased to change His mind, I am not the only one that am going; there are so many people, in fact the whole nation."

On his way to Rama's abode in the forest he met Guha the most devoted hunter chieftain, Guha described to Bharata all that had happened, all that he had seen about Rama, Lakshmana and Mother Sita and showed Bharata the place where Sita was taking her bed during her stay near his hut. Bharata noticed the marks of the ornaments of Sita on the ground which marks had been preserved by Guha. Though it was a number of days since Rama had left Guha, he seems to have preserved these as an object of worship and sacred remembrance of Rama and Sita. And "when Bharata saw these marks he became almost unconscious, overpowered with feeling. He could not bear the thought of the sufferings which Mother Sita must have undergone during the travel and even Chathrugna could not go near Bharata. He was in such a state that even a touch may put an end to his life."

Guha at first suspected Bharata. He said to himself, "Kaikayi, the mother, at least allowed Rama to go to

the forest in exile, but Bharata apparently anxious that Rama should not live even in the forest pursues Him to get rid of Him." His love of Rama and his anxiety for His life were such that he suspected in places where suspicion ought not to arise. "But after he knew Bharata's excellent nature, he explained to Bharata, the extent of whose love towards Rama was unimaginable even in thought, and could not be described in words of course,—how Lakshmana was behaving towards Rama, Lakshmana who could not even exist away from Rama even for a moment. He was such a Mahatma. Guha, the low-born forest hunter was explaining his own experiences and impressions of this great Mahatma, to Bharata of the high Ikshwaku family." As regards spiritual experiences and greatness of saints, there is no rule as to who should teach and to whom. God lovers are true friends and sincere companions however lowborn one may be and however high-born and great another may be. God-love and devotion are the true tests of greatness and not High birth or position in Society.

6 Bharata took Guha with him and went to the place where Rama was staying after leaving Guha's place. They were searching for the hermitage in that part of the forest and their joy knew no bounds when they discovered Rama's residence and Bharata exclaimed "Can it be true that I have come to Rama; I doubt it; I the man who was called King by my mother. Is it I, that have reached this place, the place which the sage Bharatwaja pointed out." He saw Rama, prostrated before Him and begged of Him in all humility and reverence to come back to Ayodhya to take up the kingdom and Rama explained to Bharata the several reasons which made Him not to return to Ayodhya then and gave him His sandals

and sent him back saying, "Take these sandals of mine. Show your utter dependence on Me to the very persons who wanted to make you independent. It is right and proper that you should rule on My behalf as a servant of Mine. This is no independence at all; fourteen years hence, I shall meet you." Hearing this Bharata "took up the sandals, bearing them on his head, and ascended the car *with great joy*." "With great joy" says Valmiki. "It was Rama's will that I should rule, that itself is a pleasure to me. His will ought to be obeyed."

7. Then how did he rule after his return from Rama? "He was always ever anxiously expecting the return of Rama to Ayodhya and increasing his love to Rama by his expectations and hopes of meeting Him and serving Him; he was ruling the empire from a village Nandigramam near the city of Ayodhya as the devoted servant of His blessed sandals, as it were." The Rishi says *touching* the sandals always, i. e., always remembering Rama and treating himself as an instrument of Rama and never forgetting that fact, he was bearing his life with a view that he can physically see Rama and do service after His return. But all the same he could not bear the separation from Rama. He was always shedding tears and "the ground about his feet was converted into a mass of mire by his tears." Rama always realized Bharata's love towards Him, felt always very sorry that He could not comply with his request at the forest. "Father died, I am now here, Ayodhya. It is Bharata the true son of Ikshvaku family that supported the empire. He is the true Lord of Ikshvaku family. Hear about him and his work," said Rama once to Lakshmana.

Lord Krishna says in the Gita, "All devotees, even those devotees who worship me for wealth or

"soul-realization are noble, generous and God is so gracious that even those selfish devotees are considered by Him very good." But He says "the exclusive lover of God, the devotee who finds in God all conceivable pleasure, who realizes in God all relations, that devotee, Lord Krishna says, is His very soul." Truly Lord Rama says, that Bharata, the true devotee, is *the Lord of Ikshvaku family*.

Bharata, Chathrugna and Lakshmana felt the greatest possible joy at the coronation of Rama after his return to Ayodhya and had the pleasure of realising all their aims i. e., service to Rama.

8 To sum up both Lakshmana and Bharata were true devotees of God. If Lakshmana could not exist except in company with Rama and compared himself to a fish out of water if away from Rama, Bharata said 'I am Thine just as the kingdom is Thine.' Neither cared for parental duty when it conflicted with divine service. The idea of self never entered either. Both treated themselves as mere instruments of Rama; Lakshmana declared he did not know what should be considered proper with reference to the plan of building a hermitage and as to how he should build it and he knew only to obey Rama's will. The other treated himself as the servant of the holy sandals of Rama and he ruled the empire *touching* the sandals and treating himself as the instrument. Neither knew any Lord other than Rama, the incarnation of the Supreme. Obedience to His will was their aim and end and even the pleasure arising from divine service was God's. Their own pleasure or happiness was not their object. It had no place in their minds at all.

In the next article we shall take up Sita.

S. GOPALASWAMI AIYENGAR.

INDIA AND HER MISSION

If there is one thing which India does not suggest, it is the proclamation of a single mission. There is not a phase of religious thought which is not intensely represented in India nor is there an aspect of philosophic speculation which does not find there a congenial home. We have on one side, the worshippers of tradition--the men who place their reverence in the outward letter of *the law*. On the other side, we have the mystics or men who seek to loose themselves in a light inaccessible and full of glory. We have again, the followers of human reason, those who claim to take their sole guidance from experience; or the materialists, those who recognise the origin of all things in the elements of sense; or the pioneers of reconciliation or those who would find a place where matter and spirit could dwell side by side or again, those in search of a personal divine love.

No less are we impressed with the variety in their types and characters, when we turn from their inward to their outward life. When we look on one side, we say, "this is a nation of ascetics--of men who have abandoned all interest in the world and its concerns;" and presently we are confronted, on the very surface of her earliest religious book,* with the spectacle of a people in full employment and enjoyment of most of the arts of life. When we turn in one direction, we are impressed with the belief that we are in a land of dreamers; yet no nation in the world has ever exhibited such a one-sided tendency towards the practical, as

appears in Buddhism. When we keep our eye on a single point we are impelled to say, "This is a religion of despair". And yet when we turn to the earliest records--to the very fountain-head of the Indian faith--our judgment is immediately reversed. Here, as we shall see in the sequel, all is hope; pessimism has no place within its borders, and everything is gilded by the morning sun. Amid such varieties of aspect and thought, one is tempted to ask if there is any principle of unity at all. Is it possibly in any sense, to regard these contrary manifestations as parts of a single whole? Is it possible to view such different products of the human mind as in reality the produce of one soil? Have we any right, in short, to speak of the religion of India? Has India one mission to the world?

Yes. The different phases of Indian thought are susceptible of union in one great idea, India's mission to the world lies in this union. That idea is human life. The Mission of India is the proclamation of the pilgrim's progress--the earliest announcement of the stages of that journey which has since been traversed by myriads of souls. Here, for the first time in history, we have a description of man's spiritual road--a description of the path over which his religious life is bound to travel if it would be a complete and rounded life. One corner of the earth is, as it were, selected to be a mirror and a miniature of the normal experience of each individual soul, and we are permitted to see within the compass of a single nation that process of religious evolution which has been the rule for all nations and for all men.

What, then, *are* the stages of the spiritual life? It is a question of individual experience. It requires for

* The Rig Veda.

its answer no consultation of books or authorities ; one has only to look within. The education of every completed life has passed through three stages. The opening or initial stage is one of hope. Its peculiarity consists in the fact that the spectator of life underrates its difficulties. The first impression of the youth in gazing upon this world is not, as we would expect, an impression of fear. He looks upon surrounding things with an eye almost of patronage. He is impressed with a sense of the world's comparative smallness—of its smallness in comparison with his own mighty power. He feels himself to be perfectly adequate, to be more than adequate to the task before him. The goal towards which he is going shines with an illusory clearness ; the sense of distance is lost, and to-morrow is already recognised as a portion of to-day. By and by there comes a change. The relative aspect of the world to himself is transformed ; it becomes large and *he* becomes small. He begins to awake to the conviction that his first view of life *was* an illusion. He finds that what he had imagined to be only a mole-hill has become a mountain. The waters which in fancy he had held in the hollow of his hand expand into the dimensions of a vast ocean ; the isles which in imagination he had taken up as a very little thing are found to be separated from each other by almost interminable tracts of sea. Originally his entire hope had rested in the realisation of his wordly dream ; his only object now is to awake from that dream. The present system is illusory ; if he would find reality, he must rise above that system into a light and a life which are now inaccessible. His daily course becomes a straining after the invisible, his daily occupation a search for things as yet not seen. The prize of peace

lies for him behind the veil, and the more distant is the object from the day and hour, the more surely it becomes the hope of his rest. At last this second stage also passes away and a third and final scene appears. The world, as a world, still seems an object of illusion ; But it is no longer to the future that he looks for redemption from it. Instead of straining his eyes into the invisible, he begins to center his gaze upon one corner—humanity. Instead of looking for peace to the advent of a new order of things, he begins to look for it here and now. He still believes that emancipation from care can only be reached by death ; but he finds that death can itself be reached without leaving the world. He finds that it is possible to lose himself in the thought of others, to surrender his own personality by entering into the personality of his brethren. He finds that he can get above the earth without going out of it, that he can be redeemed from the illusions of sense and time by being redeemed from the thought of self. He realises, in short, the truth that loss of life comes from loving it, and that the burden of individual care drops from the arms of him who has entered into the life of humanity.

Such in its completeness is the rythm of all human life. It has been the mission of India to foretell and foreshadow this rythm. On a large national scale she represents to us for the first time these successive phases of the life of man. Let us unfold them one by one. So, begin with, the earliest phase known to us belongs distinctively to an age of hope. There is not a trace of pessimism nor a note of despair. The worshipper looks out upon this world with the eye and the heart of a child. He sees in it a theatre made for himself, and exactly suited to the part he is to play. He is altogether unappalled by the majesty of the surrounding

scenery—although it is the same scenery which afterwards appeals him. The objects before which he is in after years to tremble are at the beginning the sources of his freedom and his power. He looks up to the forces of nature and worships them, but he worships them rather as allies than as despots. He makes them the object of his prayers, but his prayers themselves are acts of merchandise. He deals with the powers of nature as a man in business deals with his brother-craftsman. He offers them his adoration, and he expects in return their sustenance. He gives them his homage in order that he may receive from them those balmy influences of wind and weather which make life go smooth. His religious sacrifices are beginning to end a commercial transaction; they are not the emptying of himself but the loading of his ship; he gives something that he may get more. All this indicates an over-estimate of his own powers, an under-estimate of the powers of nature. It indicates that at this stage he is a totally different man from what he was afterwards to become. So far from shrinking before the universe, he is not even adequately impressed with its greatness; so far from feeling his own nothingness, he has an over-weening sense of his necessity to the gods. It is at this stage that he worships the powers of nature. He looks up to the dawn, to the meridian, to the setting, but he sees in them more than the eye sees. They are to him at this stage unconsciously what at an after-stage they become consciously the forms of Divine incarnations, the respective embodiments of distinct celestial beings. These natural powers, indeed, are nowhere equally worshipped at one time; each has its own day, each has its season for empire.

When the infant opens its eyes upon this wondrous world the first object which awakens its wonder is light.

Light is to every individual man the "Offspring of heaven first born." It is the earliest object of perception which meets his gaze. Everything at first is touching the eye; there is no sense of distance; there is nothing but glitter, and the glitter is not recognised as anything separate from the sight. This higher recognition only comes with the second day. When the child puts forth its hand to catch the light and finds that it eludes its grasp, it awakens for the first time to the sense of distance. Light ceases to be a mere glitter; it becomes a firmament over-arching all things. The third, day, there opens for the child a season in which the dry land appears with its colours of vegetation, its fruits and flowers and trees. Everything begins to be seen "after its kind"—in its distinction from every other thing; and the eye which has been at first delighted only with the heavens, begins to revel in the growing forms of earth. Then there breaks upon the mind a new preception. The child wakens to the recognition that there is a connection between the earth and the heavens, that the sun rules the day and the moon rules the night. It is at this stage that it receives its impressions of the dread of physical darkness. That children dread the dark is proverbial; yet it is certainly not a primitive instinct—it is the result of reflection. It can only be reached when darkness ceases to be a mere fact and becomes a symbol—the symbol of some guiding hand withdrawn. Then for the first time begins to dawn the interest in life as distinguished from the interest in form. And the earliest interest in life centres in the animal world. The child seeks the first mirror of itself not in the face of its brother-child, but in the impulses and the movements of the lower creation; the horse

and the dog excite its wonder ere ever it has learned to wonder at its own soul. The wonder as its own soul is the final stage of all; it is the sixth day. With the dawning of this day it begins to awaken into the sense of a human love, looks into a mother's face, and experiences that earliest impression of trust in another. This, is the order of man's childhood.

The truth is, it would almost seem as if the first mission of India to the world was to proclaim the original hopefulness of the message of life. With all those geographical surroundings which naturally foster gloom, the spirit of the Indian race was at the outset light and airy, incapable of being depressed, and unable to be sombre. It became in this a revelation to the world of what the dawn of life by nature is, and by nature ought to be. Indeed, the conception of a pessimistic child is in itself a contradiction in terms. Childhood is the season of outlook, and where childhood is unimpeded the outlook is ever one of brightness. There is such a thing as melancholy childhood; but where it exists it is always the result of some hereditary influence. India betrays no such influence; its morning is without clouds. Nowhere is there so much freshness, even in the incipient stages of seemingly contemporaneous faiths. China, with all her hopes of empire, exhibits the traces of a life worn out by a long course of worldlines. Persia, in spite of her struggles and aspirations gives evidence that her morning sky was long departed. Egypt, by her efforts from the very outset to pierce behind the veil of sense, bears testimony to the fact that the form of her faith is a comparatively late one, and one which could only come when the first age of life had been found illusory. But India is at the beginning a spontaneous child. She

reveals in every movement the primitive instincts of the heart. She comes to the sight of nature without any trace of a theory, without any indication that she has received from others a creed to promulgate or a doctrine to defend. She paints only what she sees, and she paints it as if she had seen it for the first time. There are many things in the Vedas which do not suggest a primitive religion; there is a knowledge of the arts which implies a previous growth, and there is a subtlety of speculation which indicates a previous maturing. But the optimism of their first aspirings comes to us at least one drop from the fountain, and the uncloudedness of their original view looks like the reflection of a dawn.

ANANDA T. M. SATCHIT.



SIDDHITRAYA

(The Three Proofs)

By

Bhagavān Yāmunāchārya alias Ālavandār.

(Continued from page 67).

As, in the above manner, there are seen endless differences of opinion among men who examine distinctions, which are not conclusively determined, and because also the strength and weakness of the means of proving their several views are not known (to such men), wise and learned men who experience doubts here and there, will not strive for the attainment of the highest object of human pursuit, so long as the individual self and the Supreme self are not definitely determined in respect of their natures, of the means of proving them, of the relation between them, of the attainment (of final freedom) and also of the means of attaining the same freedom : with the object of enlightening them (in regard to the above) this work is undertaken (by me).

No doubt, aphorisms dealing with these very questions have been composed by the venerable Bādarāyana ; and these have been explained by the commentator (Dramidāchārya) whose utterances are sparing, well-regulated and noble ; and they have been explained at great length by the venerable Śrī-Vatsānka also, who expounds a noble 'ocean' of arguments. Nevertheless those whose understanding has been misled through faith in the various good and bad works composed by such teachers, as Ṭaṅka, Bhartri-prapancha, Bhartri-mitra, Bhartrihari, Brahmadatta, Śaṅkara, Śrī-Vatsānka, Bhāskara, not only

fail to know things as they are, but also erroneously understand them: for correctly knowing those things the undertaking of this work is quite proper.

Here (our view is) :—The individual self is different from the body, the senses, the (internal organ of the) mind, the vital breath and consciousness; it is self-evident; it is eternal, all-pervading, distinct in each body and happy in itself.

It may, however, be objected as follows :—

We directly cognise the body itself to be the soul. In the cognition 'I know', the knower, who is indeed the (individual) soul, shines forth as the principle of egoity. But the body falls within the scope of the term *egoity* in as much as the following (realisations) are seen (to relate to the body) : 'I am stout', 'I am lean'; in fact, the association with stoutness, &c., takes place only in regard to the body. Therefore, it has necessarily to be accepted that owing to its being grammatically equated with it (*i. e.*, the body in the sentence 'I know,') this principle of egoity has the body for its support ; otherwise, there will result contradiction in regard to the practical realisations of all men of prudence in the world.

And this practical realisation (of the body as the ego) is not arrived at by means of the figurative interpretation (of the word I) ; because it (*viz.* the figurative significance of words) is not established apart from the province of the primary significance (thereof).

Moreover, it should not be said that if it (*viz.* the principle of egoity) be accepted to have for its support the body which is made up of several parts, then, in relation to the manifestation (of the same principle) as the *knower*, the manifestation of such of the parts of the body, &c., as have the character of that (*knower*) has to

be invariably concomitant, in such a way in the absence of such invariable, association the cognition 'I know' may lead to the knowledge of (the ego as) something over and above the body; because such an invariable concomitance is seen to exist only in the case of perceptual knowledge born out of the *external* senses; because one's own (internal organ of the) mind has its power invariably restricted solely to the manifestation of its capability to be the support of internal qualities; because even a triad of atoms, which has its particular constituents (unmanifested and) unknown, which is made up of several constituents and which (as a whole is possessed of the quality of visible magnitude, is admitted to be the first (object of any) perception; because also, in relation to the invisible element of air also, (for instance) perception is seen to exist only owing to its being the seat of the sensation touch in association with the sense of touch.

Just as (in your view) in cases falling within the purview of the 'self' which is other than the body, there is no perception of qualities other than those belonging to that self; so here (in our view) also (there is no perception of qualities other than those belonging to the body). Just as there (*i.e.*, in your view) there is the restrictive rule that the apprehension of the (qualities of) number, size &c., takes place only among objects falling within the range of perception by means of the external senses; similarly, however, there is no perception of *intelligence* (or sentiency) among the ultimate atoms, severally; as if such a (view) be accepted there will result (the fallacy of) many thousands of souls existing in one and the same body; and it is impossible for a particular quality (like sentiency) not to exist in association with the qualities of the causal substance and yet to exist in the substance of the effect: for these reasons, intelligence (or sentiency) is not a particular

quality of the body; as also for the reason that it does not exist all over the body. These and other similar kinds of logical reasonings do not in our view deserve to prevail, inasmuch as they relate to things which are contradicted by direct perception. If it (*i.e.*, intelligence) be denied to be a particular quality, there will result also the acceptance of its being a common quality of the body.

Moreover, the characteristics of the senses &c., which are seen in the body to possess the quality of actions done in accordance with the trend of desires, and which are entirely distinct from the pot &c., whose being non-intelligent is well known, lead (us) to the knowledge that the body itself is the soul.

It is improper to say that just as there is the manifestation of red colour which is not found to exist severally in the constituents of the areca fruit and betel-leaf &c., (but which is found to come into existence when they are chewed together in consequence of a particular combination (of those constituents) within the whole; so also, only out of a particular union of the ultimate atoms which constitute the body, there is the manifestation of the quality of intelligence within the body. If it be said that out of the ultimate atoms which possess a red colour due to contact with the fire generated by means of chewing (the areca fruit &c., together) there is in this case that appearance of red colour, undoubtedly preceded by the (red colour and other) qualities of the cause (thereof) in the order of succession beginning with the binary; it is replied that it is not right to say so; because there is no criteria of truth (in that respect).

Further, although the special quality known as variegated colour is not found to exist severally among white and black and other threads, yet we clearly perceive it in the cloth made up of those (threads); how then can

we maintain that the aforesaid quality (of variegated colour, of the cloth has for its antecedent the qualities of its cause (which is the colour of the threads)? Again, it should not be said that over and above the colours of the constituent parts (of a thing) there is certainly, no other colour known as the variegated colour in the whole thing made up of (those) parts. For (then) it will lead to a collection of colours constituting by themselves a quality and making the whole (cloth) made up of parts visible to the eye*

If it (viz. the variegated colour of the whole cloth) be sought to be established solely by means of the colours of its component parts, the whole of the substance known as effect will get into the state of having no colour; there will be contradiction of experience; and also contradiction of all practical realisations in life; and the reasoning will also be wide as follows:—The special quality also, known as hardness which exists in the substance known as pots, is seen to have for its antecedent no quality of its cause (i. e. the hardness of the clay).

Again, a particular conjunction is not hardness; as it has its residence in two things; because (the hardness) of this (pot) however is existent in the substance known as pot, and because also it is accepted by those who know substances as being a particular contact.

It may be asked how the body which is an object of perception can be the knower. What is there wrong here? It is only this, that in connection with one act it is not possible for one to be at the same time both the object (of the action) and the agent of the action. If it be asked how according to the other

* According to the *naiyyayikas* a collection is not distinct from its component parts

view (which holds the self to be different from the body) the cognition of the thing* in relation to the self, takes place, and if it be replied that it is due to a difference of form; then this (argument) is just the same in the case of the view which says that the body is the self.

Furthermore, a motion is that which shares the results of actions which are intimately united with another action, but the body which shares the fruits of knowledge intimately united with itself does not possess the character of *karma* (or motion); therefore there is no room to question it. Consequently the body itself is the soul; so hold the followers† of Brihaspati.

† The idea is to refute this:—A variegated colour is only a collection of colours. We cannot perceive the piece of cloth by means of the colours of its parts; there is no colour in the piece of cloth as a whole and without a colour you cannot perceive an object; individually the colours reside in parts only, while collectively they do not constitute a quality to make the whole visible.

‡ These are the materialists.

(To be Continued.)



THE PLACE OF SWAMI VIVEKANANDA IN HINDUISM*

(To me it is the privilege of my life to be asked to take part in to-day's celebration. I did not have the advantage of having conversed with the Swami in person. But His sayings as found in the Mayavati Memorial edition give us a complete presentment of the Swami. I have chosen as my votive offering an appreciation of Swami Vivekananda's place in Hinduism. The garland however is made up of his own sayings and I have but striven imperfectly and arbitrarily to string a few, a very few of them together.

One of the wisest of historians, the late Lord Acton said that the first of human concerns was religion and it is the salient feature of the modern centuries. In India it is the fashion for Indians as well as for Western observers to speak of religion as inspiring the everyday life of the Hindu. If by Hinduism is meant Brahminism, undoubtedly it has since the downfall of Buddhism held unquestioned sway subject to periodical disturbances like those caused by Ramanuja and Chaitanya. Since the age of the Upanishads there have been great prophets and preachers in India but Buddhism was hardly more than a destructive Gospel, destructive of shams and superstitions, of privileges and oppressions; the first and the most authoritative Gospel is undoubtedly that of the preacher of the Gita. It has validity for all times and all men. That after all is the human test of revelation. The next Gospel is that of Sankara which has had enormous influence on

Indian thought. The third Gospel is that of Ramanuja whose heavenly touch converted the down-trodden pariahs into Alvars. The fourth and the modern Gospel is undoubtedly that of Swami Vivekananda. He saw that Hinduism was in a state of arrested development and tried to infuse into it new life and energy. A mighty intellect and a noble heart and the vision and the insight of a seer, enabled him to preach the Gospel of a new Hinduism, which was orthodox because it had its roots in the Upanishads and the Gita. It is progressive and energetic because it has got rid of Brahminism which has come to be the step mother of Vedantism. He felt the truth that Hinduism in order to be an efficient religion must not be exclusive, and must not claim privileges. He firmly believed in proselytising and evidently held the view that those features of Hinduism that can be presented to outsiders as the loveable features of Hinduism are exactly those that are its essential features. What you cannot tell your would-be-convert as your best is certainly not your best even for yourselves. That religion is indeed dead which has lost the power to convert, which cannot appeal to alien hearts, which cannot renew its strength perpetually. With an overmastering desire therefore to see Hinduism, what it was originally meant to be, a universal religion, it was no wonder that the Gospel of the Swami was so liberal at heart and yet so intellectual. He combined the large heart of Ramanuja with the great intellect of Sankara. He opened the door to the highest spiritual worship from the Brahmin to the pariah. There can be no doubt that if Hinduism is to be a living faith it must be a missionary faith.

But if the Swami's zeal was so useful in foreign lands it was no less conspicuous in dealing with the problems

* Lecture delivered at the Vivekananda celebration, Madras, by Mr. S. Srinivasa Aiyengar BA; BL.

of his own society. He rightly saw that the Smrithies and the social structure must go and he accordingly framed his preachings on noble lines. While he preserved everything in the ancient Hinduism which was eternally and universally valid, he rejected the features which had gathered round it as accretions in the course of centuries as a shell if you will. The Swami is undoubtedly in my humble view the founder of new Hinduism, a legitimate and orthodox development of the Brahminical Hinduism. Only he was a re-discoverer, if you will, of the true Vedantic Hinduism with added emphasis and meaning. He was not only the founder of Hinduism in the sense I have endeavoured to explain, he was also its energetic populariser. We have but to ponder the law laid down by him "Labour and greatly obey". For he has for the first time in the history of Hinduism made it possible for the meanest intellect to have a realisation of all that is best and noblest and lasting in Hinduism. The Swami says:—The new understanding of one religion and the new realisation of our Upanishadic and Gita ideals must however come to us from ourselves in order to carry that weight of unworthy that natural conviction which alone can give the needful impetus. It is not easy to see the appropriateness of deserting our own Gurus and Acharyas and to get our religion interpreted by scholars, srutis or of philonthrophists or mystics from the West "By the Vedas no books are meant. They mean the accumulated treasury of spiritual laws discovered by different persons in different times". "Sometimes in the West by the Vedas are meant only the hymns and rituals of the Vedas but at the present time these thoughts have almost gone out of use. All our commentators when they want to quote a passage from the scriptures as a rule quote from the Vedanta which has another technical name with

the commentators, the Sruthies. The Vedanta practically forms the scriptures of the Hindus and all systems of philosophy that are orthodox have to take it as their foundation". "The Vishistadwaita has as much right to be called a Vedantin as an Advaiti. In fact I will go further and say that what we mean by Hindu is the same as Vedantin". As regards Smrithies he says "As essential conditions changed, as various circumstances came to have their influence on the race, manners and customs had to be changed, and these smrithies as mainly regulating the manners and customs of the nation had also to be changed from time to time. This is a point I specially ask you to remember. The principles of religions that are in the Vedanta are unchangeable. Why? Because they are all built on the eternal principles that are in man and nature; they can never change. Ideas about the soul going to heaven, and to one can never change; they were the same thousands of years ago, they are the same to-day, they will be the same millions of years to come. But those religious practices which are based entirely upon our social position and correlation must change with the changes in society. Such an order, therefore would be good and true at a certain period and not at another".

About the Brahmins and the non-Brahmins his sayings are no less profound. "Aye, Brahmins, if the Brahman has more aptitude for learning on the ground of heredity than the pariah, spend no more money on the Brahman's education, but spend all on the pariah. Give the weak, for there all the gift is needed. If the Brahman is born clever, he can educate himself without help. If the others are not born clever; let them have all the teachings and the teachers they want. This is justice and reason as I understand it. Our poor people

the down-trodden masses of India therefore require to hear and to know what they really are. Aye, let every man, woman, and child, without respect of caste or birth, weakness or strength, hear and learn that behind the strong and the weak, behind the high and the low, behind everyone, there is that infinite goal, assuring the infinite possibility and the infinite capacity of all to become great and good".

"Especially do I regret that in modern times there should be so much discussion between the castes. This must stop. It is useless on both sides, especially on the side of the higher caste, the Brahman because the day for these privileges and exclusive claims is gone. The duty of every aristocracy is to dig its own grave and the sooner it does so the better. The more it delays the more it will foster and the worse death it will die. It is the duty of a Brahman therefore to work for the salvation of the rest of mankind in India. If he does that and so long as he does that, he is a Brahman, but he is no Brahman when he goes about making money. You on the other hand should give help only to the rightful Brahman who deserves it ; that leads to Heaven, but sometimes a gift to another person who does not deserve it leads to the other place says our scripture. You must be on your guard about that. He only is the Brahman who has no secular employment. Secular employment is not for the Brahman but for the other castes. To the Brahmans I appeal that they must work hard to raise the Indian people by teaching them what they know, by giving out the culture that they have accumulated for centuries. It is clearly the duty of the Brahmans of India to remember what real Brahmanhood is". "Well then the Brahman must suck out his own poison. To the non-Brahman castes I say wait be not in a hurry. Do not

seize every opportunity of fighting the Brahman because as I have shown you are suffering from your own fault. Who told you to neglect spirituality and Sanskrit learning. What have you been doing all this time? Why have you been indifferent? Why do you now fret and fume because somebody else had more brains, more energy, more pluck and more than you!"

The Swami was against mystery and secrecy in religion. "Avoid all mystery. There is no mystery in religion? Is there any mystery in the Vedas or in the Samhitas or the Puranas? Mystery mongering and superstition are always signs of weakness. These are always signs of degradation and of death. We must not forget that what I mean by the conquest of the world by spiritual thought is the sending out the life giving principles, not the hundreds of superstitions that we have been hugging to our breasts for centuries. These have to be welded out even on this soil and thrown, aside, so that they may die for ever. These are the causes of the degradation of the race and will lead to softening of the brain. That brain which cannot think high and noble thoughts, which has lost all power of originality, which has lost all vigour, that brain which is always poisoning itself with all sorts of little superstitions passing under the name of religion, we must beware of. The Hindu religion does not consist in struggles and attempts to believe a certain dogma or doctrine but in realising it. Its object is by constant struggle to become perfect, to become divine, to reach God and see God. "The first step for us to take is to teach the truth to ourselves and to others. Let the world resound with this idea and let superstitions vanish. Tell it to men who are weak and persist in telling it. In the Upanishads we find the ceremonials are almost done away with,

The work of the Adwaita is to break down all these privileges. It is the hardest work of all and curious to say it has been less active than anywhere else in the land of its birth.

The Swami was not a revivalist. He had no patience with the vulgar and grotesque revivalism. Nothing was less in his mind, be it understood, than a mere revival or restoration of the Indian past. It was to those who sought to bring this about that he had referred, when he said "Like the Egyptologist's interest in Egypt, their interest in India is a purely selfish one. They would fain see again that India of their books, their studies, and their dreams." What he himself wanted was to see the strength of that old India finding new application and undreamt of expression, in a new age. Nividita reports him as saying. "Don't you see that the age for esoteric interpretations is over. For good or for ill that day is vanished never to return. Truth in the future is to be open to the world. Swami Vivekananda undoubtedly believed in the evolution of Hinduism.

"I disagree with all those," he said, "who are giving their superstitions back to my people. Like the Egyptologist's interest in Egypt, it is easy to feel an interest in India that is purely selfish. One may desire to see again the India of one's books, one's studies, one's dreams. My hope is to see again the strong points of that India, reinforced by the strong points of this age, only in a natural way. The new state of things must be a *growth* from within.

So I preach only the Upanishads. If you look, you will find that I have never quoted anything but the Upanishads—This is the message of Sri Ramakrishna to the modern world:—"Do not care for

doctrines, do not care for dogmas, or sects, or churches, or temples; they count for little compared with the essence of existence in each man, which is spirituality, and the more this is developed in a man, the more powerful is he for good. Earn that first, acquire that, and criticise no one, for doctrines and creeds have some good in them. Show by your lives that religion does not mean words or names or sects but that it means spiritual realisation. Only those can understand who have felt. Only those who have attained to spirituality can communicate it to others; can be great teachers of mankind. They alone are the powers of light."



VEDIC RELIGIOUS IDEALS.

Henotheism or Monotheism (Theism.)

To trace the course of the religious ideals of the Hindus we must take the Samhitas. These are collections of hymns forming, as it were the oldest Aryan Literature in the world. As a collected book, Rig veda is the oldest, the world has. In it we find that hymns sung in praise of different gods, devas as they are called, the bright ones. There is quite a number of them. One is called Indra, another Varuna, another Mitra, Prarjanya and so on. Various mythological and allegorical figures come before us one after the other. But the popular idea that strikes one as making the mythologies of the Aryans entirely different from other mythologies of the world, is that along with every one of the Vedic gods there is the idea of the infinite. In all the cases where hymns were written or sung about all the gods, the Being perceived was one and the same thing. The Hindu gods are taken up, as it were one after another, raised and sublimated till each has assumed the proportion of an infinite, a personal God of the universe. This was the most ancient idea of God. Prof: Max Muller creates for this idea a new name as he thinks it peculiar to the Indo-Aryans. He calls it Henotheism. But a better explanation of it we find in the Vedas. The book itself says "Ekam sat vipra bahudha vadunt" that which exists is one, sages call it by various names. It was the hymnists, the sages, the poets who sang in different languages and different words, the praise, the glory of one and the same Being. Whom the Hymnists call Indra, Mitra, Varuna,—that which exists is one, sages call it by various names. It is a grand explanation, one that has given the theme to all subsequent religious thoughts in India, and one that will be the theme of the world of religions. All religions under whatever names

they may be called, either Hindu, Buddhist, Mahomedan or Christian, have the same God. This was the Monotheistic idea of God, of the ancient Hindus.

THEISM (Exter-Cosmic God)

The next idea was of the creator and creation. The first question that we find now is the enquiry about the Universe; whence it came? How it came? How it exists? Some of these questions we find very poetically and wonderfully expressed. The famous *Nasadiya Sutra* of the Rig Veda runs as follows :—

"Then there was neither aught or naught, nor air, nor sky, nor everything; what covers all? The death was not, nor deathlessness, nor change to night and day....." That existed, that breath covering, as it were, everything, that God's existence, but it did not begin to move".....the one breath, calm, self-sustained, nought else beyond, existed in gloom, gloom hidden in gloom". Here we notice the germ of the Vedanta theory of Cycle.

To understand the above it is good to remember that according to the Hindu Metaphysics and Philosophy, this whole universe is, as it were, a mass of vibration or motion and there are periods when the whole mass of motion (vibrating atoms) subsides and becomes finer and finer remaining in that state for some time. Everything, as it were, perching and sizzling the whole creation seem to be burning away and for days it has been so. This state is described as "Gloom existed first, gloom hidden in gloom" This is called end of a cycle. Then in afternoon there is as it were in one corner of the horizon one speak of cloud, and in less than half an hour it has extended to the whole earth until it is covered with thick clouds, cloud over cloud—till it bursts into a tremendous, deluge of rains like the break of an Indian monsoon. Thus when a new cycle of creation begins, the mass of unvibrating atoms begin to vibrate, and condensation

follows. All the elements etc., come out or evolve as its result.

It is here we first hear of will as the cause of creation. That which existed at first had been changed into will and this will begin to manifest itself as desire.

"Now first arose desire, the primal seed of mind

Sages searching in their hearts by wisdom, found the bond
Between existence and non-existence."

The Rishi ends the hymn by confessing that "Perhaps he even does not know how it (the universe) came." It is a very peculiar expression which has given the theme to the vedantic theory of cycle.

The theory of will as the cause of creation has been the corner stone of both the Buddhist and the Vedantic systems. Later on it also forms the basis of Schopenhauer's system of philosophy. Dr. Paulsen, another German Philosopher describes and in his introduction to Philosophy "Will is that which appears in all physical processes, in the vital processes of animals and plants, as well as in the movements of inorganic bodies.....will in the broadest acceptation of the term, embracing under it blind impulse and striving devoid of ideas. Gradually in the progressive series of animal life, intelligence is grafted upon the will the will appears here as saturated with intelligence.....a rational will has been evolved from animal impulses."

Later on we find that the above answer as well as other answers to the question "How all this came?" would not satisfy the Vedic thinkers. The primal desire which we have read above arose in the first primal germ of creation, came to be stretched out until it became the universal God. With *Prana* they expanded the idea of the life principle until it became universal and infinite, an all-pervading Being. It is the life principle that is supporting everything, not only the human body, but it is the light of the sun and the moon, it is a power moving everything of the universe, the universal motive energy. The hymn addressed to

'Hiranyagarbha' very clearly as well as poetically conveys the idea.

"He alone existed in the beginning. He is the one Lord of all that exist. He supports the universe. He who is the author of the soul, He who is the author of strength, whom all the gods worship, whose shadow is life, whose shadow is death. Whom else shall we worship? whose glory the snow tops of the Himalayas proclaim, whose glory the oceans with all their waters declare."

Here we find that one particular idea is taken up and expanded infinitely and made responsible for everything of the universe. One particular idea is sublimated and finally abstracted into a personality. But this idea of an exter-cosmic God, did not satisfy the Aryan thinkers. In various hymns they continued to question everything they could find, the whole of nature. In this way they found all they could. But the whole of nature at best, could teach them only of a personal being who is the ruler of the universe. The outside world could teach them nothing more than the idea of a creator, of an architect. It could teach them only what is called 'Design Theory'. At the same time we notice that with the growth of their religious ideas there was the growth of rituals and ceremonials. "As the religious ideas" says the venerable Swami, "progressed in Arithmetical progression, so the ritualistic ideas progressed in geometrical progression" Thus devotion to ceremonials (Kriya kunda of the Vedas) or satisfaction in the senses and forcing various theories of external worship, produced a thick veil between truths and seekers of truths. Later on this veil of ceremonials or external worship, developed into the famous theory of 'Maya' of the Vedanta.

At last when the whole of nature could teach the Aryan minds nothing but an exter-cosmic God; when the external world could teach them nothing but the 'Design theory', they began to question "Knowing whom everything else becomes

known? Thus they turned back upon the inside world. They fell back upon other methods of discovering truth on their own minds and analyse the mind to find the truth in themselves. As its natural result now they seem to declare "Look not for the truth in books or religions; it is here in the human soul, seek within." Thus the old idea of God-head who was the governor of the universe and external to the universe, was put inside the universe. The exter-cosmic God became the Inter-cosmic. Now he is in the heart of men (Antarjain) the soul of souls the reality (sat) in all. From the famous verse "Yasminnu Bhagavo Vijnate Sarvāmidam Vijnatani bhabati"... "knowing whom everything else becomes known" had followed the Vedanta philosophy, and all the Hindu Metaphysics. It produced wonderful results in the field of search after the unity of things. As the verse "Ekam sat vipra bahudha vadanti" (That which exists is one, sages call it by various names)" taught the Hindus the unity of religious faiths, and in its results, theists or atheists, monists, dualists and monotheists all bind together in peace and harmony; so this verse "knowing whom everything else becomes known" taught the Hindus the unity of things in this world of diversity.

We notice now that with the Vedic thinkers at first the spiritual search was after the devas, the bright ones, and then it was the search for the origin of the universe, and at last the very same search became more philosophical. It is because the search is after the "unity of things"—the cosmic Intelligence. The veil seems to be very dense at first and the light may be almost obscure, but it is there ever pure and bright radiant fire of freedom and spiritual perception, the only Free Being whom man personifies as the ruler of the universe, but he does not yet know that the universe is all one, that the difference is only in degree, in the concept.

ANIL CHANDRA GHOSH.

Mantram I.

Ekam sat vipra bahudha vadanti,

"That which exists is one: sages call it by various names".

Mantram II.

Yasminnubhagavo vijnate.

Sarvvamidam vijnatani bhabati.

"Knowing whom everything else becomes known."



PERIYALVAR.

We now pass on to the Vaishnava Saints of the Pandya country. Periyalvar or Vishnu Chittan was a Brahman of Srivilliputtur. He calls himself புதுவைமன் and புத்தூர்கோன். Here மன் and கோன் mean simply as influential man; and in our Alvar's time Srivilliputtur was a newly created Brahman settlement. At the instance of Selva-Nambi of Tiruk-kottiyur, (a Purohit of the Pandya king) a conference of Theologians was held at Madura. And in the religious controversy that had taken place there Periyalvar is said to have come off successful and established Vishnuism in this part of the Tamil country. His contributions, mostly descriptive of the life of Sri Krishna, numbering about 460 songs form part of the Nalayiraprabandam. His style is modern and contains a large admixture of colloquial and local words and several Sanskrit *tailavas*. He has not said one word against the Jains or Buddhists, probably because by his time these two religions had almost died out in the Pandya country. Nor did he use any unpleasant words against the Sivites, probably because it had already established itself firmly in the Tamil country and the two rival sectarians had agreed to live together on friendly terms. The only harsh sentiments he gives vent to against the Saivas are:—

“நீரேறு செஞ்சடை நிலகண்டனும் நான்முதனு
முறையால்

சீரேறு வாசகஞ் செய்ய நின்ற திருமால்,” (IV i, 5)

“எருத்துக்கொடி யுடையானும் பிரமனுமிந்திரனு
மற்றும்

ஒருத்தருமிப்பிறவி யென்னும் நோய்க்கு மருந்தறிவா
ருமில்லை. (V iii, 6)

The above quotations explain the religious views of this Alvar.

To determine the age of this Saint there are no clear references in his works. Yet the following extracts together with the tradition that he lived at the time of the Pandya king

Sri Vallabhadeva will throw some light on his date.

(1) “கொங்குங்குடந்தையும்.” (II. vi, 2)

“நெடுமறன் கூடல் கோன்

(2) “தென்னன் கொண்டாடும் தென்றிருமலிருஞ்
சோலை.” (IV. ii. 7)

(3) “கோட்டியர் கோன் அபிமானதுங்கன் செல்வன்.”
(IV. iv. 8.)

(4) “பருப்பதத்துக்கமல் பொறித்தபாண்டியர் குல
பதி.” (IV. iv. 7)

The Vaishnava commentator Periyavacchan Pillai explains கொங்குங்குடந்தை as Kudandai (Kumbakonam) which belonged to or was in the Kongu country. In a former section we have said that Aditya I conquered and annexed Kongu in or about 890 A. D.* We learn further from other sources that Kumbakonam was a temporary capital of that newly conquered country, from which the Chola prince or the Yuva Raja ruled the new province. The second quotation informs us that the Pandya king was Nedu-Maran while the third tells us that his purohit or spiritual teacher was a pious Vaishnava Brahman who bore the title of Abhimana Tungan. It was one of the customs, of those days to give the titles of a king to his favourite ministers and purohits. Manikka-Vachagar had the title of தென்னவன் பிரம்மராயன், Sekkilar was called உத்தம சோழப்பல்லவராயன். The word Maravarman is no doubt a title borne by all kings of the Pandya dynasty; but this when combined with the name Srivallabhadeva and the

* Trichonopoly District Manual, Vol I p. 33.

eponym Abhimana Meru, does certainly refer to a particular Pandya king. From the Chinnamanur plates referred to above we are given to understand that Raja Simha II had the title of Abhimana Meru-Mara-Varman, that he was a grandson of Maravarman Sri Vallabha Deva, and that he was killed by Parantaka Chola A. D. 910. Among the well-known temples of the Pandya country Srivilliputtur is one that was not visited by Tirumangai Alvar; and when the God of Tiruttangal, a village some eight or nine miles distant from our Alvar's birth-place, has been celebrated by Kalian, he has omitted this important shrine. Taking into account all these facts we are inclined to believe that Srivilliputtur or the 'new village of Villi' should have come into existence only after A. D. 750 and that our Vishnu Chittan or Periyalvar should have flourished between A. D. 840 and 915; that is, he may have been a younger contemporary of Kulasekhara Perumal. It is worthy of note that this Alvar who is said to have carried the prize (இழி) in a religious contest held at Madura has not celebrated Kudal Alagar of that city when it has been referred in one of the hymns of Tirumangai Alvar. We know that Madura has always been a stronghold of Saivism, and it is quite possible that this Vaishnava temple could have been closed temporarily by the bigotted Saivites of that city. On the authority of certain expressions like பரமவைஷ்ணவன் னானாகி &c which occur in the Madras Museum plates of Jatilavarman, the Editor of 'Sen Tamil' is inclined to put the date of Vishnu Chittan before A. D. 770, making him contemporary with Jatila Varman or Parantaka I of the Elephant Rock inscriptions. If this was so, our Alvar should have been a contemporary of Tirumangai Mannan and a predecessor of Kulasekhara and Nammalvar. But this was not the case for the reasons which will be found fully stated in the sections dealing with the above Saints.

M. SRINIVASA IYENGAR, M.A.

LEAVES FROM THE DIARY OF A HINDU DEVOTEE.

I should like very much to install Dhruva and Prahlada in the inmost centre of my being. Can I do so by meditating on their devotion? Can I learn in this way to love the Lord my God with all my heart, with all my soul and with all my mind?

How wonderfully we are built! No one has yet paid any attention to the geometry of the body, or tabulated the secret uses of the various forms which occur in its manifold parts. The Science of Anatomy is at present purely descriptive. But the microscope of the embryologist has already shown him mother-stars and daughter-stars, poles and equators, while chemists have repeatedly declared that "the molecule must be pictured as a sort of miniature solar system." It is not time to systematise all the correspondences between the macrocosm and the microcosm, in order to pave the way for realizing the perfect poet, "Who in His person acts His own creations?"

How little, after all, does Science know! I studied Geology and Botany and Anatomy, only to find that they deepened the mystery. The name of the unsolved problems of science is legion.

Electricity is a more subtle force than light, and the mind-force which has mastered electricity is still more subtle. The laws of Karma, therefore, are more difficult to ascertain than those of electricity.

Can't the mind-force do even more than what electricity can do? We can taint the physical atmosphere? Is there not also a mental atmosphere equally liable to be tainted by our evil thoughts? Can't we purify what we can taint? Is not cosmic mental activity, therefore, as much a part of our environment as cosmic physical activity? If 'star to star vibrates light', why may not the soul of Buddha or

Christ, Nanak or Chaitanya, Dhruva or Prahlada, enter into living connection with a true *Bhakt* or Yogi, and send forth streams of blessed peace?

We can see, within ourselves, a sea of light. We can see the Galaxy and Hesper-phosphor beautifully swimming in the ether of the heart. How does science explain such phenomena? Are they the result of auto-suggestion or of self-magnetisation? Supposing they are—do these long words at all explain them?

Look at the small molecules that build up the embryo and then the man. Each one has had its history, its sun-history, its ether-history, and its earth-history. Each has strange potentialities, and each has, as it were, its Karma, and a federation of these Karmic molecules—each itself a federation of smaller parts—makes the embryo and makes the man. Karma has its chemistry and its mechanics, as it has its biology. The first two will one day be seen to be branches of the third in the largest sense of the word. There are innumerable combinations, but none against Law. The greatest agent is Love. A poet loving Nature and all its forms, loving the Naiads, the Dryads, and Oreads, puts a soul into them. That explains the myth of the Undines who get a soul when faithfully loved. That explains how we hasten the evolution of animals by love. That explains why, when higher beings love us, we develop rapidly. That explains also why, according to the Vedic poets, praise and devotion increase the strength of the Gods, the strength of all the powers of nature. Intricate are the meshes of Karma, but Love can unravel them, and bring out “the imprisoned splendour.”

That “imprisoned splendour” in my soul is also in my deadliest enemy. If it can live in the body of a Karmic Chāya (shadow), false to man and false to all eternal verities, has any other Karmic Chāya a right to complain of a sister Chāya or a brother Chāya? Let us then be kind and compassionate to one another. Let us admonish but not punish.

I see one of my properties is being mismanaged. If it were properly managed there would be more money available for the poor and for educational purposes. If all I have is a trust, is it not a breach of trust to allow the property to be mismanaged? The Agent, however, is not dishonest, though he is not truthful or diligent, and his negligence is often so gross that lawyers would call it tantamount to fraud. Prudence counsels his dismissal, while Humility and Loving Kindness say: “Forgive again and again. Who knows forgiveness may make him better. It is not your duty to love everyone as your own self? See how God continues to endow him with life, the sun shines upon him, the air does not refuse its breath to him. It may be that you have little to spare for the poor, but may not patience, forgiveness and love win a soul? Is not, after all, the winning of a soul better than the relief of the material wants of the poor? May it not be better even than spending your money for educational purposes.” I falter and throw myself on Him for guidance. Let me pray for the mis-guided man. He is unworthy, but there are, alas, things in you which make you, in some points, even more unworthy than he is. It is always hard to reconcile worldly prudence with the duty of humility and forgiveness. God alone can remove the difficulty.

Two combining weights of carbon in chemical union with five combining weights of hydrogen can take up the place of the combining weight of potassium in various compounds, and the principle of substitution is well established in chemistry. Is there moral vicariousness likewise? I think there must be, if self-sacrifice is to have free play? Would you like to suffer the consequence of your bad manager's Karma? The Karmic self halts, and is not prepared to make a reply.

Lord Kitchener had some time ago a bad accident. If “there is a special providence in the fall of a sparrow,” there must be a special providence in the fall of a Commander-in-Chief from his horse. He never had any such fall during the

whole of the Boer war. He had passed on the same horse several times by the same tunnel on former occasions. But on a dark night the horse becomes restive on seeing some coolies squatting in the street, and the Commander-in-Chief breaks his leg. How is such a *Contretemps* to be accounted for except by Karma! 'Chance' or 'accident' is no explanation.

"Call no one evil," says Guru Nanak. But Christ denounced the Pharisees, the chief priests and the elders. Why? I think he felt for them. He knew they were defiling the tabernacles of God, for God was in every one of them, and they knew this not. He wanted to hit the wretched Karmic self of every one of them, to shame the bad winged horse and to inspirit the good winged horse so that the rider in the chariot of the body might be properly obeyed and respected. His *hinsa* was, therefore, *ahinsa*. Guru Nanak, like Christ, has denounced the lying, sanctimonious priests of his times in scathing terms. Therefore there is a *hinsa* which is *ahinsa*, even according to him. When a man is a Sannyasi, the strict rule may perhaps be acted upon. But even a Sannyasi ought to denounce evil and sin. What Guru Nanak means, perhaps, is that there should be no personal attacks. If so, was I right in telling the mother of my negligent agent that the said agent was a liar? Was I not bound to speak the truth sweetly? Again, why did I speak to her in the presence of others? Had not my Sattvic self determined to speak to her privately? Then, how was it that the bad horse pulled away the cart against the will of the good horse and of the rider? Suppose it was *prarabdha*. Is that a reason for not repenting? On the contrary, I should repent even more than otherwise, for the sin which has brought about the *prarabdha* must have been of such a character as to even paralyse the will. Let me, therefore, re-inforce my Sattvic self by repentance, and by drawing upon the fountain-head of freedom.

In the higher path, does a *desire* to become a benefactor come in the way of progress, so far as it is a *desire*? Does a

prayer for the termination of the plague, for example, put back the spiritual dial? Man is operating on an extensive scale on nature as its minister and its interpreter. Whenever he has tried to do more, he has failed. He cut down forests, only to produce desiccation and barrenness, to reduce the population and to increase calamities. May not his other works be equally mischievous so far as he is not acting as nature's minister and interpreter? Is it to be nature's minister and interpreter to put an end to the plague, or to put an end to even a disease in one's self? Disease comes as a punishment. Why not bear the punishment and learn the lesson? Is not the problem complicated by man's own operations antagonistic to nature's? There would be no travail if women lived a simple healthy life. But as there is travail, we must resort to surgery and medicine to counteract the baneful effects of our own unnatural habits. Thus we have not only to be nature's minister and interpreter, but to utilise that office for counteracting, as far as we can, the effects of our own evil. The plague is an effect of our own evil, and to counteract it becomes a necessity. But if it is put an end to before its lesson is learnt, it will come again in one form or another. Why not desire, therefore, and pray that its *causes* be put an end to? Alas, have we learnt the right lesson? How difficult are even apparently simple questions like these!

Were the Jews likely to say to Pilate: "His blood be on us and on our children"? Pilate did not ask them to go so far. Why should the children be dragged in? Did Christ come in order that his blood might be as a heavy load on his own people and their children. He didn't wish to give to the Samaritan woman the bread intended for the children of Israel. There was bread for the children not for dogs—but the woman's mother-wit came to her aid, and she asked for mere crumbs from the table. How is it that the efforts of one who came to give spiritual bread to Israel and to secure their salvation ended

in a curse to them for blood guiltiness? Did he foresee that result?

How difficult it is to fix the mind! May I call the Vestal Virgins of the soul to tend the inner light! Will they come, if I call them? Am I selfish in unselfishness? Is it selfish to withdraw one's self from the arena of the world's activity, in order to find Him? Is it selfish to try to become good like Him or even to complete one's armour before venturing into the field or battle? It is not this single life that I have to live. Many more may have to be lived if the goal is not reached. If the goal is reached, we reach him who is unselfish. If it is not reached, we live another life, armed with better weapons in consequence of our spiritual efforts in this life. Let me go on, therefore, sharpening my weapons in order to encounter the world, the flesh and the devil, while doing my duty,

He interpenetrates the Sattwa in the *Kāraṇa Sharīra*, and the Sattwa interpenetrates the *Rajas* and the *Tamas* therein. The *Kāraṇa Sharīra* interpenetrates the *Sūkṣma Sharīra*, and the *Sūkṣma* the *Sthūla*, and He can only be seen when the Sattwa of the *Kāraṇa Sharīra*, the Surt of Guru Nanak, with the help of the *Shabda*—draws to Him as to a magnet. Magnetise yourself, my soul.

Physiologists explain the "Staircase effect" by assimilation. But Professor Bose shows this is not a valid explanation. There are strange potentialities within us. May there not be a spiritual "staircase effect" also? Break the inertia of the mind, teach it to fix itself on Him, and it will grow from more to more because of Him. Seek therefore, His aid, His mercy. Let the Vestal Virgins of the soul keep their lamp ever alight, even while you are doing your worldly work.

There is a clear mutuality of cause and effect in inner experiences. See Him in everything, and the interruption in meditation due to fears and hopes, the agitations of memory and imagination—the aftermath of thought—and the chew-

ings of the cud of fancy will soon cease. Restrain such disturbances of the mind, and you soon see God in everything.

Is not Sita in the hands of Ravana even now? Is not the Sattwa of Prakriti clouded by Rakshasic qualities? The rancour of castes and creeds, the racial differences, the empire of avarice, the growth of materialism—are not these all Rakshasic? The bride of God has been captured by these demons. Seek, O soul, His mercy, so that He may shine forth again, the clouds forming only a back ground to intensify His Beauty, His bride incarnate.

Omnipresent as He is, what must He be suffering when such Rakshasic qualities predominate? But in his Essence, there is no variableness. I feel now that I could willingly offer myself as a sacrifice—if the cause of the predominance of evil were removed, and the sufferings of the people were to cease. But who am I to offer myself as a sacrifice? If He is in all, does He not see the sufferings of the Karmic selves?" He can put an end to them at once but He gives opportunities to His *Bhaktas* to come forward. Do, then, also, if you are a *Bhakta*—come forward and offer yourself as a sacrifice, and seek His mercy for the sufferers—the sinners who are suffering.

He is in the Maruts and the Ashwins, and He is in me. Can I not through Him impel the Maruts to remove the causes of disease? Are Surya and Prishni inaccessible, with such a common denominator to every numerator? Life and Light everywhere—because of Him. They would be nowhere, if He were not.

My tears to-day were not idle tears. He knew their use. Merciful One, have mercy.

The Kathopanishad says: "When all the desires of the heart cease, the mortal becomes immortal." Is the desire of becoming immortal—or the desire of becoming a benefactor—or the desire of sacrificing one's self—excluded? Is there not *egoism*, though of a high order,

in every such desire? Is there not a sense of our being something distinct? The demand on our faith is a terrible one. "Believe," we are told, "that when you die wholly to self—you wholly live. Believe that when you have nothing, you have everything." The world, of course calls all such beliefs folly and moonshine—but, curiously enough, after abusing and persecuting and destroying its mystics, the world takes to worshipping them. Would it worship them if they were merely a set of nincompoops?

The Relative is all Imperfect. The Imperfect cannot be happy. Surely, there must be a world where good and evil are not at war. Surely, if we have relative Good, there must also be the absolute Good. Why not aspire after it, if you cannot do without desire?

The lower manas is like the breeding-ground of mosquitoes, during first attempts to meditate on Him. Sting after sting produces distraction. The only sure way of escape is to seek His Grace. Seek it again and again.

What a world this is! How many dilemmas we encounter in discharging even simple duties? You give an order. It is disobeyed. If you show no displeasure, there is danger of fresh disobedience, which may mean fresh sin or crime on the part of the disobedient one, and fresh grief to you. If you show displeasure, you ruffle the clear mirror of your mind. Alas, how difficult it is to show displeasure, without ruffling the mirror! Moreover, if the mirror is not ruffled, is there not a sort of make-believe, unless a distinction is made between the angry inner self and the unruffled self? What is the relation of the co-ordinating self to the two?

As, according to Geology, there is a clear parallelism in the evolution of rocks throughout the globe, we may well infer there is an underlying law. But what is it? May not there be a law also underlying the evolution of the rocks of human character?

There are stars whose light takes millions of years to reach us, though it travels at the rate of 180,000 miles a

second, and puts a girdle round our earth in one-tenth of a second. Let a single grain of wheat represent our globe, and the sun's volume can then be represented by fourteen lakhs of such grains. The weight of the sun, again, is 3½ lakhs times more than that of our Earth. But what is the sun himself to Sirius? What were the primitive cells from which these mighty luminaries came? The Prashnopanishad says, the whole of this apparent multiverse, which is really a universe, is due to Life and its Food. But what is Life? The reply is: "It is His Shadow." Truly, therefore, words have been called the "shadows of a shadow-world." Sweet shadow-maker, be Thou my shadow-slayer, and let me realise Thee in Thy Absolute Beauty.

The Anatomy of plants and animals starts with protoplasm which is another name for prana (Life). The difference between the ancient teaching and the modern is that the former recognises no such distinction as lifeless and living. There is Life everywhere, even in what is called Inorganic Matter; and if Professor Bose's discovery holds good, if electric response is a true test of life, and if all metals, in the geologic sense, give such response, what will become of the modern teaching?

Would Intelligence develop in us, if it did not exist in a potential form in what is called Inorganic Matter? What is the bridge between organic and inorganic matter? He who is Sat Chit Anand is everywhere; and wonderful is His Maya. Just count the unsolved problems of science—just map out the ignorance of science in order to understand the profundity of the Riddle. And yet all science also is His own slow Revelation of Himself, and when He is wholly revealed, the light of infinite trillions of Suns will not be equal to His Light.

If He could make a perfect physical eye in the Ichthyosaurus—could he not give a perfect psychical eye to his Yogis and Bhakts for seeing all His Glory? Could not His secret dove overshadow their inmost selves, and transform them

into a likeness of Himself? Turn, my soul, to Him. He alone can reveal the mazes of His Maya. He alone can extricate His little bird from its meshes. "If there are fifty circles in the trunk (of a tree), thirty in one branch, and ten in another, then the tree must have been twenty years old when it formed the first, and forty when it formed the other." The age of a tree can be found from the concentric circles in a section of it at the base. Each circle means a year. The branches, like the trunk, have circles—but the bark has arches. The wood flattens to north and south and expands towards east and west. Why? How does every tree, every branch become a record-keeper of time? How was it that the illustrious Linnæus was able to use a sort of flower clock by observing the opening and closing of flowers at regular hours? How is it that every atom of matter has a combining weight and a valency beyond which it cannot go? How is it that chemists cannot do without structural formulae, and things which are composed of the same number of molecules of one and the same kind differ in properties nevertheless? The vegetable kingdom keeps time and has its clocks and watches, and there is not the smallest iota of matter which is not mathematically built. Nevertheless, we deny the existence of intelligence in matter!

But if there is intelligence, may we not also infer design? And if there is design—whence came the few evil-smelling fetid plants? And whence the few fetid rocks which Geology mentions? Is there any connection between the two? If the roots of plants feed them and carry off their excretions, there is evidently an *apana* in every member of the vegetable kingdom. Plants also breathe and even transpire—so there is *prana* in them. There is a power in every plant which circulates the sap—so there is *vyana* in them. The roots and the stem and the leaves take part in their nutrition, and there is certainly a digestive force so there must be a *samana* in them. The stamens can throw their pollen and the pistils can catch it. They must, therefore, have the *udana* also, the highest

function of plants being to multiply in order to preserve animals. Can the Five Breaths be traced in the mineral kingdom likewise? They may be one day—for there is no end to His wonders, my soul.

Both *Vidya* and *Avidya*, as the *Yoga Vashishtha* says, are permeated by Him, and He is neither, and He is both. As fuel containing *Agni*, and born of *Agni*, gives forth *Agni* and is destroyed, so *Vidya* itself gets extinguished by itself when the goal is reached. The mystic Trinity lives and moves and has its being in Him, the Formless, the Nameless, but it does not exhaust him. The greater the drain, the greater the supply.

Is a *chakra* a plexus? I should say, No—for *Chakras* appear in the subtle body. Is not the heart like a central machine permeated by the *Anahat chakra*? *Paramhansa Ramakrishna* used to say, "The mother appears as the Sun reflected in the Ocean." We re-unite the broken medullary ray, and there is then a uniform sea of light obliterating even the *chakras* and breaking out into the lightnings of the soul, which bring us rare insight and sweet inner experiences.

Is not this light the radiant *Soma* of the *Rig-Veda*—the exhilarating effusion which gives strength to the gods as they live upon it? It is their food. It is the sacrificial food so often mentioned in the glorious old hymns. All the beautiful ones visit the soul when such exhilarating *Soma* is effused.

But there is a much higher stage. The mother—the *Ichcha-Shakti Kumari*—leads the child to the Absolute, and there such distinctions as I and thou, mine and thine, disappear.

Why does man occupy a higher place than the plant? The medullary ray in the plant can be seen with a strong microscope—but in us it is broken in several centres. We have the medulla oblongata and the heart in a very specialised form. The dicotyledons have their pith and their medullary sheath and their cambrium ring; and their heart-wood is the most solid. But in us there is a conscious

beholder of our beholding—a conscious hearer of our hearting, and we are, so to say, conscious of our consciousness and can think about our thoughts. Otherwise, physically, nay, even from the point of view of longevity, several plants, and even some microzoa, excel man.

Is there not something in the mineral kingdom corresponding to the medulla and to the heart? Does not chemistry talk of carbon atoms as the donjon—the keep—of certain chemical compounds? Are not the electrons themselves a gross form of the subtle mind-force which, through them, builds up many molecules which become eventually the medulla and the heart?

FROM THE EAST & THE WEST.

VEDATA WORK. SRI RAMAKRISHNA PARAMAHAMSA.

EIGHTIETH ANNIVERSARY.

The Eightieth Birthday Anniversary of "Bhagavan Sri Ramakrishna" was celebrated at the Ramakrishna Home, Mylapore, on 16th March.

In the forenoon there was the usual Bhajana and a large number of the poor were fed. In the afternoon a Harikatha on "Sri Ramakrishna Charitram" was performed by Mr. M. K. Thathachariar. The little girls of the Ramakrishna Institute then sang in praise of the Swami.

Then commenced the business part of the meeting with the Hon'ble Mr. P. S. Sivaswami Aiyar in the chair. The Hon'ble Mr. Justice T. Sadasiva Iyer, then delivered an interesting and instructive lecture on "The Essence of Sri Ramakrishna's Teachings."

THE LECTURE.

The Hon'ble Mr. Justice Sadasiva Iyer said that the doctrine of universal love was the essence of the teachings of Sri Ramakrishna. In fact that doctrine was the basis of all religions in the world. There was no difference between God and love, for God was universal love. This universal love was latent in every Jeeva on this question of universal love the lecturer quoted a few sentences from the Bagavat Gita and showed that Maya was love limited towards objects such as sons, daughters, relatives etc. and the only way to pass from the stage of impure love to pure love—from the limited love of one's relations to the universal love of all—was by controlling anger and cultivating love towards others. This limited love of the relations was usually called attachment in the Gospel of Sri Ramakrishna. To attain salvation the

only thing needful was love towards fellow creatures and devotion to God.

There was no difference between the impersonal Iswara and the personal Iswara. God was with form and without form and it was very difficult to realise him. The only real test of realisation was whether one's love towards God's creatures was increasing or not. The controversy about the personality of God was therefore a useless one. God lived in everything and so the feeling of love and sympathy should be cultivated by all. Love and sympathy were the chief characteristics of Sri Ramakrishna's teachings. In short, devotion to God and love towards God's creatures were the fundamental basis of the doctrine of universal love. The key-note of all religions was love and reverence, and that found full expression in the teachings of the saint Ramakrishna. The goal of every religion was the same, the difference being largely in method and still more in language and people were only quarrelling for selfish purposes. Ramakrishna did not make any difference between the different religions of the world. He taught Kesub Chend Sen that all religions led to the same goal. This doctrine of the unity of religions was preached by the saint to be vitally important to the progress of the world. Sri Ramakrishna fought against Phariseeism and religious bigotry with all his strength of spirituality. He taught people more by example than by precept. The faculty for the development of higher spiritual powers could be cultivated by *Viragya* and everything could be attained by it. The lecturer then showed the difference between the lower spiritual powers and the higher and that the difference lay in the fact whether these powers were used for one's own good or for the good of the world. Sri Ramakrishna refused to use his spiritual powers for the benefit of his body. To him humility was not a mere lip humility, but he carried his humility into practice and he preached the doctrine that those who worshipped God's creatures were worshipping God. Ramakrishna taught that samathic

inspiration was superior even to Vedas. The lecturer summarised the teachings of the Swami and said universal love, reconciliation of all religions and the acquisition of spiritual powers were the essence of the teachings of Sri Ramakrishna. The lecturer concluded his address by saying that that religious movement should not become a sectarian movement and should take in all that was good in other religions and should fraternise with all the liberal movements of modern times as the Brahmo Samaj, the Aryasamaj, and the Theosophical Society.

CHAIRMAN'S REMARKS.

The Hon'ble Mr. Sivaswami Iyer said that after listening to the very learned, stirring and eloquent address he thought that it would be hardly proper for him to mar the effect of the address by any feeble or superficial observations. A year had gone by since they last met to honour the memory of the great Bengal saint and they were met there that day to offer again a homage of reverence to the memory of the great saint. Those occasions were bound to be of the greatest spiritual and moral value. They gave them an occasion to remember the life and teachings of the great man. They enabled them to revivify themselves and to kindle afresh the love of spirituality that was latent in every Indian especially in every Hindu. Their country had been a land of saints.

Sri Ramakrishna Paramahansa though one of the most recent was certainly not the least of the saints that had appeared in this country and the study of his life and teachings could not but elevate them or make them better fitted to realise the noble and spiritual part of themselves. Mr. Justice Sadasiva Iyer had given them the pith of his teachings in eloquent words that it was hardly necessary to go over the same ground again nor was it necessary for him to refer to the incidents of the life of that great man, so well known to them all, which had been so often referred

to in that hall and which needed no reiteration. It was a matter for gratification that in an age when there was a marked tendency to materialism the life and the teachings of Ramakrishna should appeal so strongly to the minds and hearts of young India. It had often been said that religious instruction was unnecessary, that religion was hardly a thing to which any practical attention needed to be paid in the education of young men. But was that a correct estimate of the requirements of the situation? So long as there was a call in their nature which responded to the influence of the life and teachings of Sri Ramakrishna, it was very strong evidence that it was not enough to satisfy them to acquire the elements of material progress or to equip themselves with knowledge which subserved only such material progress. It was because there was a strong religious fibre in the heart of everyone of their countrymen, that the life and teaching of Sri Ramakrishna made such a strong impression upon them and no system of education which failed to take note of this element of their nature, or make a provision for the satisfaction of that nature could fairly be deemed satisfactory. There was a considerable amount of scepticism as to the possibility and the utility of religious and moral instructions in the educational institutions. But he was one of those who took some optimistic view of the question and he thought that it was quite practicable to provide for their young men an education which would appeal to, and cultivate the religious elements in their nature and at the same time to be free from the taint of sectarian prejudices and by making them better men, enable them to fulfil their purpose and their destiny in the world. A belief of that kind was naturally strengthened by the site of gatherings like those which were composed not of men of any one sect but of all sects and of all castes among their countrymen. It seemed to him a most hopeful feature of the times and he welcomed those occasions as affording opportunities for the cultivation of those virtues and the

learning of those lessons, which the life of Sri Ramakrishna practically illustrated and which his teachings inculcated. He added that he could not conclude without congratulating the organiser of that celebration, in having secured for the lecturer a gentleman like Mr. Justice Sadasiva Iyer, whose mind was so thoroughly attuned to the teachings of Sri Ramakrishna Paramahansa. In their name and in his he tendered the lecturer most sincere thanks for the excellent words of advise and the excellent summary of the teachings of Sri Ramakrishna Paramahansa, with which he had favoured them that night. (cheers).

With the usual vote of thanks to the chair, and the lecturer, the meeting terminated.



Sri Ramakrishna Mutt, Mylapore.

The fifty-first birthday of Swami Vivekananda was celebrated with great zeal on the 2nd February at Mylapore, Madras. The celebrations began with Bhajana in the morning. The poor were fed. Mr. K. Thathachariar delivered a tamil discourse in the afternoon on the life and teachings of the Swami. Mr. S. Srinivasa Iyengar B.A, B.L., High Court Vakil delivered a lecture at 5-30 P.M. on "The Place of the Swami in Hinduism" before a large and enlightened audience. The lecture is published seperately in this number.

Swami Vivekananda's Birthday Anniversary.

Under the auspices of the Vedanta Society at Cantonment Bangalore the celebration of the fifty-first birthday Anniversary of Swami Vivekananda began on Sunday the 9th February 1913, in the Sabha School premises. About 1000 poor people of all castes were sumptuously fed. In the evening, a public meeting was held & in the presence of a distinguished gathering including Swami Maimananda the Assistant Secretary of Ramakrishna Mission, Calcutta. Mr. Sultan Khan the wellknown Sitarist exhibited his play on Sitar & Dilruba which was appreciated very much. This was followed by Vocal & instruments music by little girls.

Mr. R. A. Krishnamachari B. A. the editor of Bramavadin, then addressed the audience in Tamil on the life & work of the Swamijee. The other speakers Viz. Mr. Venkataramayya B. A. and Mr. K. H. Ramaya B. A. gave instructive lectures in English and canarese respectively.

The photographs of Swami Vivekananda were freely distributed by Mr. A. R. Kumaraguru Moodaliar.

At 6.30 P. M. fruits were distributed & the enlarged portrait of Swamijee was taken in procession in a beautifully decorated Vimanam through the principal streets of the Station accompanied by the band & the bhajana parties—The procession reached the school premises at 9.30 P. M. & Mr. A. R. Chandrasekaram Assistant Secretary of the Society thanked the public for their having kindly responded to the invitation as also the band-men for their having offered their services freely on the occasion. Mangalam were sung & prasadam was distributed thus bringing the grand function to a happy close.

Mainly owing to the public munificence the workers were able to collect Rs76/7/- last year of which Rs68/12/2 were spent, leaving balance of Rs128/14/- (including the balance of the previous year) which is solely reserved as feeding fund.

MOHULA

Mohula is an ordinary obscure village in the district of Murshidabad in Bengal but it terms with the best type of rural population some sixteen years ago. His Holiness Swami Akhandanandaji casted his lot among this rural peasantry and chose to work among them in order to bring light culture to the simple heart of the peasants. He runs there an orphanage where the young orphans receive their training under the most affectionate motherly love and strict fatherly care of the Swami in whose felicity they forget that they are orphans. Along with the orphanage he keeps a day School for the poor peasant boys, where general as well as technical education are imparted. In last March the institution celebrated with an unusual glee the birthday anniversary of Bhagavan Sri Ramakrishna, on its newly acquired ground. The festivity continued through seven days from the 10th to the 16th of March. On the 16th, the whole day was spent in rejoicing in the house of the Lord. The fore part of the day was spent in Bhajaman, feeding the poor etc. In the afternoon there was a grand meeting under the presidency of Mr. E. Pountan, the district judge of Murshidabad. Babu Lalit Mohon Bannerjee, the private secretary of the Maharaja of Kossimbazaar delivered a stirring lecture on "Sri Ramakrishna and Ramakrishna Mission work in Murshidabad". Then the chairman spoke in very high appreciating terms about the noble work that the mission is doing there under the Swami. Then the usual thanks giving was gone through and the whole congregation was photographed. With the distribution of Prasadam the celebration came to a close.

The celebrations were as usual performed this year throughout India and outside. For want of space we could not give the full reports of the Birthday Anniversary of Bhagavan Sri Ramakrishna and Swami Vivekananda. The enthusiasm and effect of the celebrations appears to us to be increasing every year.

NOTES AND THOUGHTS

PRIEST VERSUS PEOPLE

The February number of the *East and West* contains an article on this subject. It begins with an extract from an article by H. H. the Gaikwar of Baroda, which says that no country which has remained under the dominion of a priestly class has ever thrived.

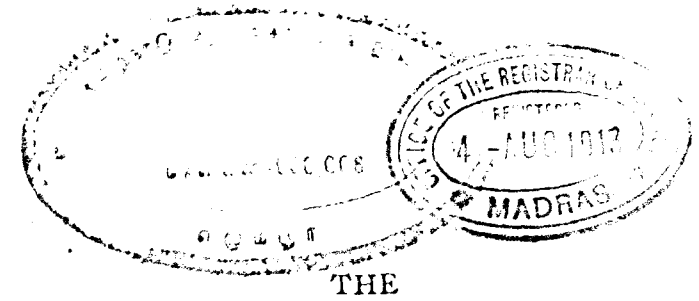
[In all controversees and discussions there is a tendency to attribute to institutions and classes results due to a multitude of causes. We are unwilling to go through the difficult work of analysing completely the causes of social— phenomena, to trace patiently the working of each different cause, and to appraise them at their proper worth. This intellectual laziness lands us often in confusion and dangerous social theories. If the priest in the East, as in the West, is accountable for many political and social evils, the intellectual free lance who attacks ever problem is equally accountable for misleading theories which have set caste against caste, community against community, race against race, nation against nation and even man against man. Pseudo—scientific theories like the superiority of the white races, owe their existence to speculations of these neo-sociologists and philosophers. It is the curse of this age of Newspapers that men are forced to speak and write on every subject, if they happen to hold any position in society. For journalistic purposes it does not in the least matter whether the opinions one is asked to give are well thought out or not. It will be enough if what is said is smart and provokes discussion and keeps the newspaper columns full. The literary out put on every subject is largely made up like this. The sense of responsibility for opinions said or written is becoming weaker. Each man's little world of experience acquired, or knowledge gained occupies all his thought and it must find its expression and that very early. It is this haste, this impatience that makes

the large body of opinions of little value. There is nothing lost by waiting and bestowing deeper thought on matters of such permanent importance as the well being and peace of society. Promptness and quickness are essential in executive work. They are out of place in questions of philosophy, social or political. A longer investigation and more careful scrutiny and gathering of data ensure unimpeachable conclusions. It is in such a spirit that we would like to approach problems of social philosophy.

The writer of the article in the *East and West* has rushed into print rather hastily. He says, "The Brahmin priesthood, possessing a status and hereditary privileges, and a tenacity resulting from intellectual and physical superiority holds to practices which many enlightened individuals amongst them know to be merely deceptive and useless and which yet because they yield an easy livelihood, may not be abandoned" This is not quite accurate, nor true. The bulk of the population has not abandoned the traditions represented by the "Brahmin priesthood" On the contrary the influence of the culture and discipline represented by the Brahmin is growing stronger and more refined. There is no fraud or deception in it. The majority of people don't consider so. It is a source of income and yields an easy livelihood. But no body would envy the lot of the Brahmin priest, or his easy livelihood. Those Brahmins who actually follow the profession of priests have generally not been under the influence of modern culture typified by Western civilization. Their practices are rather antiquated and do not come up to the standard of their brethren in Europe. To us they seem to be quite harmless when we compare them with the priests in Europe. We do not grudge the Brahmin priests the easy livelihood. He does not drink; and being wholly dependent on his co-religionists for his living, he is allotted a place in society and family where he does not count for much. But he keeps alive some religions traditions which entitle him to a better treatment. India has not yielded all the secrets

of her culture to the world and the priesthood in India has still a mission before it. If there are "enlightened" men amongst us who consider the Brahmin priests to be cheats, it is an experience which their own ignorance of the religious culture and practices of the Hindus has led them into, and they have to thank themselves for it.

The writer of this article has shown an ignorance of sociology which in a missionary is not excusable. He remarks that "if it had not been for the binding force of caste aboriginal and Aryans would long ago have become one people". This is a piece of speculation which a responsible writer should not introduce in the discussion of such a subject. One would naturally ask on what ground this remark is based. The opinion Indian sociologists hold is that the existence of the various aboriginals as independent social units is due mainly to the recognition by the Aryans of their claim to existence and to their being accorded a place in Indian social system. It is not of very great consequence that the cultured and aggressive Aryan did not give the aboriginals an equal status. There can be no social equality between races separated culturally to such a great degree as the Aryan and the Todas or Khonds for instance. From a religious standpoint, the position given to aboriginals was not degrading though social differences established a separation which culture and liberal influences alone can remove. Disturbing doctrines of equality cannot but work mischief by diverting attention from steady melioration through self help, and by presenting unrealisable speculative ideas which would weaken all motives for self help, individual as well as communal, and make a man economically more dependent on outside help. The early Aryan reformers, therefore, helped to make every community strong and fit for further growth by encouraging his pride of birth and social rank wherever it was in the social scale. No seed which does not remain in its soil will grow into a tree and bear fruit, and no individual or group which shuns the parent community can live to achieve anything good. The first condition of social elevation is the presence of a sense of intimate relationship with the society in every individual member of it, a sense of pride in its own community, which would not permit anything like its own communal expatriation. It is this principle that is taught by Vivekananda as the basic idea of Hindu Social polity.



THE BRAHMAVADIN

‘एकं सत् विधा बहुधा वदन्ति’

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

—Rig-veda. I. 164 46.

VOL. XVIII.]

APRIL, 1913.

[No. 4.]

SOME RELIGIOUS TRUTHS OF THE RAMAYANA.

The infinite and unbounded grace of Sitha.

The Universal Mother and Mediatrix.

In the last two articles we took up Lakshmana and Baratha and briefly illustrated as to how a true devotee should conduct himself. In the following articles we propose to take up Sita. It will be shown that Sita was not only a true devotee of Sri Rama and the highest devotee but also a mediatrix towards the Supreme Lord.

In what is called Sri Vaishnavism (Sri, or, the Goddess Lakshmi, the universal mother of all beings, occupies a most important place. Professor Rangachariar has most clearly explained the position of Lakshmi from the pragmatic point of view in a recent number of this journal. To attain God one should contemplate on God and His infinitely blissful attributes. The contemplation should be steady and uninterrupted. This must reach the stage of loving realisation of God. This is what is called the path of Bhakthi and when a man endeavours to follow this path, "he often feels helpless

and hopelessly forlorn on account of his knowledge of his own culpable unworthiness to be blessed with salvation as also on account of his very natural conception of God as a just and impartial apportioner of the fruits of his Karma to all His creatures..... With such an absolutely just God.....our chances of attaining salvation are infinitely small.....If we break down then, are we thereafter to have no hope?.....We are led to the old problem of how the mercy of the Loving God may be reconciled, with strict impartiality.....It is not here alone the help of an intermediary is sought. Other religions seek to postulate an interceder between God and man, so that the weak and erring human being may be made to have the full benefit of Divine mercy; and Sri Vaishnavism looks upon Lakshmi the Divine Mother of the Universe as such an interceder."—[See Brahnavadin 1912-pages 560-63]

This doctrine of the necessity for a Supreme Mediator has found great favour with the followers of Ramanuja. Lakshmi, the Divine mediatrix, has a most important part in the Bagavatha or the Pancharathra system. As a matter of fact from the very earliest times and from the days of the Alvars, the forerunners of the Brahmin Acharyas before Ramanuja, this doctrine is one of the cardinal doctrines of Vaishnavism. It must be so in any system which teaches that the real means of God-attainment is faith in Divine Grace and absolute self-surrender.

2. According to the Vishnu Purana whenever the Supreme Lord incarnates himself as a human being, Lakshmi also incarnates herself in this world and Sita is an incarnation of the Supreme Mother Lakshmi. (V. P. I. 9. 144-145).

It is said in the Ramayana itself that "the whole epic Ramayana is really the glorious story of the great

and Divine Sita". (Ramayana I. 4. 7. The celebrated Lokacharya says, that by the Sri Ramayana, the glory of the most gracious Lady Prisoner, the Universal Mother and mediatrix is expounded.

The idea of Sita being the mediatrix is indicated in several places in the Epic and we will only refer to two palaces.

i. Lakshmana prostrated before the Lord Sri Rama got told of his feet and took refuge with him *praying Seta to intercede for him*; that he might be taken with him to the forest.—II. 31. 2.

ii. When Rama asked Lakshmana to select a place for a hermitage being built, Lakshmana prostrated before Him with clasped hands *before and in the presence of Sita* and said. "My Existence itself is dependence—I am no real agent. Everything is yours, I am yours. Is there such a thing as my wish or discretion—Direct me to do in such and such away. Thy will will be done &c. &c." III. 15, 5, 6.

3. Sita realised that God Sri Rama was the real Lord and she was completely dependent on Him, that she was not subordinate to or dependent on any being other than Rama. She was always after the Lord's own heart and her grace knew no bounds. Supreme compassion was the keynote of her character. It is these characteristics that make her the universal mediatrix.

Sita's infinite grace

The essential attribute of Lakshmi is infinite grace. We may say that she is "Grace itself personified" (Lakshmi Thantra 28, 25). Sita separated herself from Rama on three occasions. The Hindu teachers say that by her first separation, we realise her infinite grace. It is out of pure grace, of course, she incarnated herself as a human

being and she suffered for the sake of her children, the humanity, she takes a physical form and undergoes the greatest sufferings to save them. Ravana, the wicked giant, imprisoned several godly women and ladies of the Svargaloka and attempted to outrage them. To release them from their prisons, to save them and their honour, it is said, Sita, voluntarily went to the prison of Ravana in Lanka. It is not on account of Karma, that Sita, was in Ravana's prison. The theory of the Divine incarnations is a religious mystery. But it must be remembered that God incarnates Himself as a human being only on account of pure unbounded grace and not on account of any Karma, or result of any past action. *His Wish* is the cause of incarnation. The explanation of the theory of the Divine incarnations according to the Githa is to the following effect.—“Though I am birthless and of imperishable nature and am Lord of all beings, yet I do allow Myself to be born, out of pure grace, without in any way divesting Myself of My essential attributes of Suzerainty birthlessness and exhaustlessness. Whenever and wherever, Virtue wanes and vice increases, then and there, do I manifest Myself in incarnations. For, supporting, i. e. (being perceived, realised 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 (incidentally) for destroying the wicked and firmly reinstating Dharma, I am born from yuga to Yuga.”—(Bagavath Githa IV 6-8). God has had several incarnations. It is said in the Vedas that. “The several incarnations simply add to His Glory,” and we must take a similar view of Sita's incarnation. The Divine Sita who had power to make the fire not to hurt Hanuman at Lanka, can certainly release herself

from Ravana's prison if she chose, and the Hindus therefore think there must be a deeper significance for her being imprisoned in Lanka and one reason has now been suggested.

4. When she was in the Lanka forest prison, she was guarded by the wicked women under Ravana's service. They annoyed and insulted Lady Sita to an indescribable extent. Not only was Sita patient but when those very wicked women asked for protection when they heard of the probability of Rama's success, Sita said to them most kindly, ‘I shall protect you. Don't be afraid.’ Ramayana V. 58. 93.

Ravana one night left his palace, went to the place where Sita was made to live and tried to induce her to act up to his wishes by every possible kind of persuasion and threat. Sita was really moved by pity and advised him as follows.—“If you really wish to live in this world and do not seek death, cruel death, it is meet and proper that you should become friendly with Rama.” He is well known for virtuousness. Do not think he will reject you, He is most loving towards those who take Him as their refuge. That is His virtue, Duty, His Law. If you want to live, be friend with him.” Ramayana V 21, 19. Thus Lady Sita, the universal Mother was so loving even towards Ravana, the archfiend, and her bitterest enemy that she tries to make him, of God's ways and save him.

5. Soon after Ravana's fall, Hanuman prayed for permission to punish the wretched cruel and wicked women who had done all what they could to make her stay as painful as possible. The Divine Mother replied No. “What could they do. They are the dependents and servants of Ravana. Why should you blame them for their loyalty. They are ignorant. Even if they are sinners, even if they are guilty of grave crimes, even if

they are fit for cruel capital punishment. Ho Monkey, mercy, compassion ought to be shown. That should be the motto of nobility and true greatness, the characteristic of a true Arya. In this world who is it that is perfect, who has not done mistakes, crimes or transgressed the law. Forgiveness of others ought to be the motto of a truly virtuous man. Who is it that is in need of grace and forgiveness. It is sinners that are really in need. Therefore these women are fit objects for one's grace. I can never bear their suffering. Thou shalt not hurt them. "He who does us good is entitled to our Love and gratitude, But equally so, if not more is he who seeks to harm us. It is no great boast that we return good for good but to return good for evil should be the conduct a righteous man"—Ramayana VI. 146. 44. Thus Sita showed her infinite grace towards even Ravana and the wicked Rakshasa women.

6. In passing and before leaving this subject it may not be out of place to mention what Rama Himself did. When His friends and followers and even His own brother Lakshmana remonstrated with Him to dissuade Him from taking in Vibhishana, Ravana's brother, as a friend when he came and surrendered himself to Rama, He expressed himself thus :—"If a man comes and surrenders Himself as a friend, even if he had not been righteous, I shall never forsake him at any time". Never do I close my heart against any that seek refuge of me". "Great and virtuous men would never disapprove of such conduct. It is only those who had not been virtuous that are objects of grace. (It is erring and sinful that are objects of solicitude to the compassionate) "If a man surrenders himself once in absolute faith unto me saying 'I am thine' and requests to be saved, then I shall be his refuge, deliver him from all fears, dangers

whatsoever, that might be caused by any being whatsoever. That is my chief aim, Law or vow, as it were." Ramayana VI 18-3 & 33.

These verses from the Ramayana are said to contain the deepest religious truth of Hindu religion and voluminous commentaries have been written on the same. The deepest truth of the Upanishads is contained in the following lines from the Kathopanishad and the Mundakopanishad.

"That God cannot be gained by the Vedas, nor by the understanding nor by much learning. He whom God chooses, by him can He be gained. God chooses him as His own." It is this teaching that is said to be the final and supreme secret or secret of secrets of the Githa. The Githa gives the final secret as :—"Renounce, give up all the so called means. Paths hitherto taught, never consider them as means at all to God-anion, as they cannot be the real means in any sense, if the real teaching as to the nature of God and His attributes and the true relationship between God and soul is realised. Take Me alone with unerring absolute faith as the only real means. I shall release you from all sins. Grieve not." Bagavath Githa XVIII. 66. And the verses given above from the Ramayana give the same teachings. They form the final and Supreme secret of the Ramayana according to Hindu teachers.

7. It is said (somewhat humorously) that the Supreme omniscient God has one sort of forgetfulness or ignorance, i. e. forgetting the sins committed by the erring human beings when they surrender themselves to Him. The omnipotent God is said to be powerless in one matter i. e. He cannot give up a person who has surrendered himself to His grace. This doctrine of mercy and grace seems to have taken deep root both in the saiva and

vaishnava siddhantas. A great divine of the 12th century a successor of Ramanuja states as follows:—"If you see in a man some feeling of sympathy and compassion when another man suffers, take that he must be a follower of Vishnu (the Supreme God) whatever his other characteristics might be. If he takes even the slightest pleasure in another's suffering treat him as an enemy of God, however good he may be in other respects."

The absolute dependence of Sita on Rama and Her exclusive dependence on Him alone.

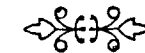
8. It is an accepted principle that a King ought to rule his kingdom in the best interests of the people under his care. And he must respect public opinion sometimes irrespective of his own inclinations. Rama to satisfy public opinion in Ayodhi had to send his wife Sita to the forest a second time. Lady Sita was then carrying and Lakshmana was taking her to the forest. She was informed that it was Rama's wish. She should go as an exile to the forest. She said to the following effect 'I am his, I cannot give up my life, If I give up my life it will be against Rama's wish and plans. However much I may suffer, His will ought to be carried out.' Ramayana VII 48. 8. Sita who could not be separated from Rama for even ten months, formerly the very same Sita now bore the very separation calmly with resignation for several years, when she realised that it was Rama's will that she should be an exile.

9. Then again after some years the sage Valmiki brought her to Rama and proclaimed in the Royal assembly that she was absolutely pure in spirit, mind and body. She declared, to the following effect "I know no other Lord than Rama. The idea that there could be any other Lord than Rama, could never have entered my

mind, spirit or act. I know Him and Him alone as Lord." Ramayana VII. 97 (14-21) When this declaration was made by her, all on a sudden the earth gave way. The goddess of Earth appeared as also a divine ethereal carlike throne. The Goddess took Sita up. The gods from the heavens showered heaps of holy flowers. She was placed in the Divine car and she vanished. The time had come for the departure of Mother Sita. By the two latter separations was established Sita's realisation of her utter dependence on Rama as His property, as it were, and that He and He alone was her Lord. It is the possession by Lakshmi of the essential characteristics herein before indicated and illustrated by the Life of Sita that Lakshmi is regarded as the Universal Mother and Mediatrix.

In the next article we shall explain a different aspect of the life of Sita.

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



"Obedience is the *prime* virtue of the slave. His master never misses a chance to sing him a song of loyalty. But the prime virtue of a free man is GUMPTION—the ability to jump at the right time and in the right direction without being told."—*Nautilus*.

"Government is not a mere routine to be followed more or less mechanically; it is a great problem to be solved. We look upon Government not as the continuation of a precedent or as an adjunct to private business. For us, Government is the instrument through which wrong can be righted, poverty abolished, life made secure, cities healthful, citizens happy,"—*La Fallitte's*.

ON SWAMI VIVEKANANDA.

One God, one soul, one Life, one Name, one Form :
This golden thread of Unity runs thro'
The changing aspects of Life—thro' calm and storm,
Thro' wind and wave, thro' birth and death e'er true
To the one ordained impulse of Nature or God,
Primeval, self-luminant, co-existent
With the web of Time, unending, ceaseless, meant
To clothe in diverse ways and forms the Lord
To suit all understandings, high or low,
That all like with one accord may bow.
And here below are they such mortals found,
That ceasing strife at one altar gather round ?
Behold, thy hands in prayer clasp before that man,
That man in God, who showed us that we can !

II

Triumphant star, in what clime art thou born ?—
Thy cradle sways in the East, thy manhood shone
Where the Sun doth set—is it to kindle there
With Holy Love the embers of worn-out creeds,
To lift the misty veil, to lighten care
Of bloated ease and baffling faith, the seeds
That shoot in man and plant him ill on earth ?
Elusive star, thy orbit where ? we see
Not thine abode. Hast thou, O Death, claimed
him ?—]

We see him still, all joy and calm and free,
O, what unravelled mystery, show us,
Bold star, to still birth's publishing tongue
And spare us from death's silencing curse,
That holy light of angels to us may come.

CHITTUR S. KRISHNA AIYAR.

THE AGE OF MANIKKA VACHAKAR

The only Tamil poet whose date has called forth a good deal of controversy from pandits and scholars is Manikka Vachakar. It is, in my humble opinion, mainly due to their sectarian bias, their overcredulousness in the *pauranic* stories, their want of confidence in epigraphy and their incorrect understanding of the historical trend of the Tamil language, literature and religion. One writer thinks that Manikka Vachakar belonged to a period subsequent to the third academy, another puts his date long anterior to it, while a third brings it down to the thirteenth century. Dr. Pope, the Editor and translator of Manikka Vachakar's works, believes that he lived 'somewhere about the seventh or eighth century of our era', while yet in another place he writes that his date 'may reasonably be assigned to the tenth century'. Thus the age of Manikka Vachakar remains still unsettled. It is not intended to waste some more ink and paper by launching into any elaborate discussion or by seriously attempting to refute their arguments, but to briefly indicate certain grounds for a correct determination of his date.

(1) The traditional order of enumerating the four famous Saiva saints—Appar, Sambandar, Sundarar and Manikka Vachakar and the position assigned to Tiruvachakam and Tirukkovai in the Saiva *tirumurais* seem to support the view that the last mentioned poet saint lived later than Appar.

(2) As a rule the best annotator would quote illustrative passages from the contemporary writers or from those who preceded the author whose work he

annotates. The commentator of Manikka Vachakar's Tirukkovai—Perasiriyar, Nacchinarkiniyar or whoever he might be—cites authorities from Iraiyanar's Agapporul^{*} Tolkap̄yam, Kural, Kalittogai, Appar's Tevaram and Naladiyar. Since the authors of all these works had lived long before Manikka Vachakar, he must have understood that Appar was his predecessor.

(3) In his Koil-padigam Manikka Vachakar speaks of Ponnambalam or the 'Golden Hall' at Chidambaram. According to traditions this hall was first built by Hiranya Varman, probably a Pallava King, during the sixth century; and we have no reason to believe that this shrine was in existence before the days of the Chola King Kocchengannan who is said to have built several temples to Siva and Vishnu, and also gilded the hall at Chidambaram.

'செம்பொண்ணித்து சிற்றம்பலத்தை.'—(N. T. T. 82.) This Chola king lived probably in the latter half of the sixth century.

(4) Manikka Vachakar refers to Pey Ammaiyar, the lady Saint and poetess of Karaikal, who could not have flourished earlier than the sixth century for the simple reason that the *andadi* form of Tamil poem, in which her திருவீரட்டைமணிமாலை and அற்புதத்திருவந்தாதி were written, did not come into use before that period, as explained by Nacchinarkiniyar in his commentary on the Tolkap̄yar's sutra 'வீரந்தேதாழம்'.

(5) A careful and candid study of the present work^{*} will convince the reader that the religious doctrines expounded by Manikka Vachakar in his Tiruvachakam, the general tenor of his writings and his contempt for other religions and sects may not enable him

* "Tamil Studies" in Press.

to take the poet's age beyond the hymnal period, i. e. A. D. 500—950.

(6) One of the 'sacred sports' of Siva at Madura was the send off of the Pandya king Varaguna to His *loka* or heaven; and this act of divine grace has been alluded to by Manikka Vachakar.

'நாகொடு சுவர்க்கநானிலம்புகாமற்
பாகதிபாண்டியற் கருளினே.'

Again in his Tirukkovai he refers to the same king thus:

'வாகுனனாந்
தென்னவனேற்றுஞ்சிற்றம்பலத்தான்'. (306)

'சிற்றம்பலம்புகழு
மயலோங்கிருங்கனியானைவாகுனன்'. (327)

It is thus evident that our saint lived in or after the reign of Varaguna Pandya. Epigraphical researches have up to now brought to light only two Pandya kings of that name, the earlier of whom lived in the first quarter of the ninth century. And the Varaguna alluded to by Manikka Vachakar must have been the Varaguna Varman mentioned in the Ambasamudram inscriptions (Ep. Ind. Vol IX., Pt. ii). He was a devout worshipper of Siva and granted donations of money and land for his worship in many Siva temples.

But the Halasya Mahatmya informs us that Manikka Vachakar lived in the reign of one Arimardhana Pandya who was forty-second in succession from the only Varaguna given in the Mahatmya list. This is one of the many shocking anachronisms that one may find in the above *stala-purana*.

(7) In the sacred sports of Siva at Madura as narrated in this *purana*, the 'Jackal miracle' which is erroneously connected with Manikka Vachakar and which is stated to have occurred in the reign of Arimardhana Pandya, the sixty-first in the list, comes after (a) the sport of turning into rock the Elephant that came to destroy Madura in the reign of the seventh Pandya, and the hearing of Nakkirar's commentary on Iraiyanar's *Agapporul* by the dumb child Rudra Sarman in the reign of the forty sixth king. The first of the above sports did actually take place in the reign of Jatila Varma (Parantakan), A. D. 770. Nakkirar's commentary contains an illustrative *korai* addressed to the Pandya king Arikesari Paraukusan who reigned about A. D. 740.

It is admitted by Tamil pandits that the Tirukovai of Manikka Vachakar was composed in accordance with the rulers given in Iraiyanar's *Agapporal*, and that our saint must have read Nakkirar's commentary. (*Vide*. The date of Iraiyanar's *Agapporul* cannot be earlier than A. D. 550. and that of the commentary by Nakkirar about A. D. 740. Manikka Vachakar must have therefore lived after A. D. 740. If, now we admit that the sports or miracles are narrated chronologically in the *stala purana*, the 'Jackal miracle', coming after the metamorphosis of the Elephant, must have happened after A. D. 770. Thus even according to the writers of the Madura *Stala purana*, Manikka Vachakar must have lived after A. D. 770.

(8) The religious propogandism of Manikka Vachakar, his visit to Ceylon and his conversion there of many Buddhists and their king which are narrated in the *Vadavur Stala purana*, are confirmed by Rajaratuakari of

Ceylon. This occurred in A. D. 819 or more correctly in A. D. 869.

(9) The language of Manikka Vachakar and the various metres employed by him do not take us so far back as the sixth or seventh century. Sanskrit words and phrases like இயமானன், உரோமம், ஸோரன், ஸோமம், வீமலன், அமுத்தானாகன், சண்டமாருதம், சிந்தாசூலம், துக்கசாகரம் and மாதாபுதம் were not used by the poets of the academic period. The resemblance between the works of Periyalvar, Andal, Nammalvar and Manikka Vachakar in thought, language, style and form is so close as to suggest their being contemporaries more or less. The above Vaishnava saints lived between A. D. 850 and 925.

(10) In the Tiru-tonda-togai (திருத்தொண்டத்தொகை) of Sundarar, the last of the sixty-three Saiva Saints, who lived about the first quarter of the ninth century no mention is made of Manikka Vachakar.

Yet like the Vaishnava acharyas who twisted and misconstrued texts to fix the beginning of the Kaliyug as the age of Nammalvar-the last of their saints-some of the more recent pandits and scholars have attempted to put the date of our saiva saint long anterior to that of Appar and Trignana Sambandar, interpreting the expression 'பொய்யடிமையில்த புலவர்' in the திருத்தொண்டத்தொகை as a reference to the saint, and supporting it by two vague allusions found in the following lines from Appar's Tevaram :—

(1) கரியைக்குதிரை செய்வான்.' (IV. iv. 2)

(2) 'குடமுழந்திசனைவாசகனாக்கொண்டார்.'

(Tani. II).

Here the first quotation proves nothing, as the miraculous transformation of Jackals into horses though

traditionally connected with Manikka Vachakar, is an old 'floating myth', like many others of that kind. It was one of the many miracles performed by Siva and to which our saint himself refers thus,

‘நரியக்குதிரையாக்கியநன்மையும்’.

There is a reference to this miracle in the Kalladam also. Unfortunately the date of this work has not yet been definitely settled. Had Kalladanar, its author, lived prior to Manikka Vachakar, which seems to me to be more probable as no mention is made of our Saints, narve in that work, the Jackal miracle should be taken as one of the many floating myths' current during the mymorial period of Tamil literature (A. D. 600-950)

In the second quotation the word வாசகன் has been misinterpreted as Manikka Vachakar, and in support of this fanciful meaning the pandits quote two sanskrit puranas whose authority might be as questionable as that of Halasya Mahatmya and other puranas. Here வாசகன் (Sanskrit, *Vachaka*) means a servant or messenger and nothing more.

Now coming to the Tiru-tonda-togai, it might be asked 'why has Manikka Vachakar alone been referred to in this indirect and vague manner while the other sixty-one saints have been mentioned by their names or titles? There is no answer to this question. Both Sundarar and Manikka Vachakar were Brahmans of the same sect; and the latter was the minister of a Pandya king and a great religious disputant who did much for the propogation of Saivism. If Sundarar had to refer to him, he would have with pride mentioned the name of this saint also instead of of using this round about expression which may be applied to any sincerely pious poet. He must have also

read Appar's Tēvaram and noticed in it the incident of the 'Jackal miracle' as well as the word வாசகன். If Manikka Vachakar had really lived before Sundarar and if the latter saint had interpreted வாசகன் to mean Manikka Vachakar, could he have not referred to our saint at least by that holy name in his Tiru-tonda-togai? This clearly shows that Sundarar had no idea of the existence of Manikka Vachakar—the fourth great saint of the Saivas, because he had not yet been born in this world.

Nambi Andar Nambi, the Vyasa of the Dravidian Vedas has correctly understood the expression ‘பொய்யடி மையல்லாத புலவர்’ to mean collectively the forty-nine professors of the third academy at Madura.

‘தாணியிற் பொய்மையிலாத் தமிழ்ச்சங்கமதிற் கபிலர்
பரணர் நக்கிராமுதனாற்பத்தொன்பது பல்புலனோர்—’
(T. T. 49)

Do the modern Tamil scholars claim to be more learned and better informed in this matter than Nambi-Andar Nambi who lived within two centuries after Sundarar or Manikka Vachakar?

It is therefore plain beyond any shadow of doubt that the saint Manikka Vachakar must have been an elder contemporary of Periyalvar and Andal of the Vaishnava sect and lived in the reign of the Pandya king Varaguna II (A. D. 870), that is two centuries later than Appar and Trignana Sambandar, half a century later than Sundarar and about one generation earlier than Nammalvar. And this is the view* held by my learned friend and premier South Indian Epigraphist, Rao Bahadur V. Venkaiya, M. A.

M. SRINIVASA IYENGAR, M. A.

*Madras G. O. dated the 27th July 1907, No. 503 Pub. P. 69.

VOYAGE OF LIFE

[All Rights reserved.]

I wish I could as merry be,
 As when I set out this world to see,
 Like a boat filled with good company,
 On some gay voyage sent.
 There Youth spread forth the broad white sail,
 Sure of fair weather and full gale,
 Confiding life would never fail,
 Nor time be ever spent.
 And Fancy whistled for the wind,
 And if e'er Memory looked behind,
 Twas but some friendly sight to find,
 And gladsome waved her hand.
 And Hope kept whispering in youth's ear,
 To spread more sail, and never fear,
 For the same sky would still be clear,
 Until they reached the land.
 Health, too, and Strength, tugged at the oar,
 Mirth mocked the passing billows, roar,
 And Joy, with goblet running O'er,
 Drank draughts of deep delight;
 And Judgment at the helm they set,
 But Judgment was a child as yet,
 And, lack-a-day! was all unfit
 To guide the boat aright:—
 Bubbles did half their thoughts employ,
 Hope, she believed—she played with joy,
 And Fancy bribed her with a toy,
 To steer which way he chose;

But still they were a merry crew,
 And laughed at dangers as untrue,
 Till the dim sky tempestuous grew,
 And sobbing south winds rose.
 Then Prudence told them all she feared,
 And Youth awhile his messmates cheered,
 Until at length he disappeared,
 Though none knew how he went;
 Joy hung his head, and Mirth grew dull,
 Health faltered, Strength refused to pull,
 And Memory, with her soft eyes full,
 Backward her glance still bent—
 To where, upon the distant sea,
 Bursting the storm's dark canopy,
 Light from a sun none now could see
 Still touched the whirling wave,
 And though Hope, gazing from the bow,
 Turns oft—she sees the shore—to vow,
 Judgment, grown older now, I trow,
 Is silent, stern, and grave.
 And though she steers with better skill,
 And makes her follows do her will,
 Fear says the storm is rising still,
 And day is almost spent.
 Oh! that I could as merry be,
 As when I set out this world to see,
 Like a boat filled with good company,
 On some gay voyage sent.

ANANDA T. M. SATCHIT.



INDIA AND HER SAGES.

RAJA GOPICHAND.

"Lord, what I ask of Thee is that my mind should never forget Thee and that I should sing Thy glory. I want neither liberation nor wealth; but grant me the company of Thy Devotees. Give me these and let me be born again and again."—Tukaram.

India is the land of sages—sages who renounced all worldly pleasures and enjoyed the bliss of the Eternal Brahman—sages who sacrificed their lives for the uplift of the masses—sages who were masters of their minds—sages who were as powerful as the God who creates, preserves and destroys the world. Now, in this age of materialism every one would certainly like to ask the question "Can the 'idle' sage be of any practical utility to us?" Let us see how far a sage can contribute towards our material and spiritual welfare. It should be borne in mind that each and every country in the world cannot produce a sage and the nation which is capable of producing sages should not be considered dead though it may appear so to a superficial observer. The History of the Hindus attests the truth of the above statement. While powerful nations like the Romans and the Greeks have dwindled into nothingness, is it not a matter of extreme wonder that the Hindu nation has survived them all, though it was threatened with annihilation from time to time. Again a glance at the Puranic literature would convince us that India was at its best when it had been flooded with numerous sages. India was at the height of her civilisation in the times of the sages of the stamp of Vasishtha, Valmiki, Suka, Narada, Janaka, Sri Rama and Sri Krishna. Coming to the recent times, we see what a good deal of services has been rendered to us by Sri Rama Krishna Paramhansa, Vivekananda, Ramatirtha and others.

They have created a veneration in the praced' minds of the Westerners towards the much despised India and her people and this cannot but fetch good both for the Indians and the Westerners. So much about what they can do to ameliorate our material condition. As spiritual Teachers they can render us invaluable services. By their example, they would teach us how to conquer the most formidable of our enemies, Desire and Wrath. They would teach us how to reach the shores of Eternal Bliss from this ocean of Life. They would teach us how to expel the darkners of ignorance from our minds. They would teach us how to cure the disease of anxieties and restlessness, we are suffering from. In short, they would teach us how to liberate ourselves from this worldly bondage. Therefore there is nothing more beneficial to us than the study of the lives of the sages; for the lives of the sages would teach us the same lesson which they taught during their life time; and hence this my humble attempt to depict the life—story of Raja Gopichand the celebrated sage-King of Grand Bengal.

Raja Trilokachand, the father of Raja Gogichand was the ruler of Bengal. He was as good hearted as he was powerful and had won the confidence and the good will of his subjects. Mynavati was the name of the Queen. She was a woman of extreme beauty and high mental gifts. But it was ordaind by Providence that the King should leave this world for good, though he was not aged enough to depart. Prince Gopichand succeeded his father. The gratification of the senses he considered the be-all and end-all of life and left no stone unturned to get as many beautiful damsels as he could. It is said that not less than a thousand maidans of the country had been betrothed to him. He never troubled himself with State affairs; but he was fortunate enough to have as his ministers men of entraordinary capability who administered the State so well that the people had no occasion to complain of any thing. So, the King found nothing

amiss on account of the death of his father. The Queen-mother deeply felt the loss of her husband and she could not spend her days in peace. She understood the transitory nature of world by things and waited in vain for a long period to find a teacher to import her spiritual education while she was thus languishing she happened to see one day from the upper story of her pulace, a sage, Jalandhar by name a God man who had purged his mind of the worldly illusion and attained the Supreme Self. He used to live on alms and to have a constant fire by his side. Coming to the story, when Mynavati saw the sage passing by her palace she found a bundle of twigs which the sage had collected for his fire, moving just above his head as he slowly walked on and the sage cast no shadow walking as he was in the hot sun. Surprised at this miracle, she realised the true nature of the man and made up her mind to become his disciple. With flowers, incense, and other articles of Puja she visited sage Jalandhar and having performed the Puja, bowed before him and expressed her desire to him in the following manner. "Lord, none but you can lift me from the ocean of ignorance and suffering I have fallen into; therefore it behoves you to rescue a drowning soul." Jalandharnath replied: "Woman, I am not a yogi. I am an insane man who considers the world a disease which none but a Gnani can cure. Does not my half naked and ash-besmeared body itself show you that I am an imbecile. You are the mother of King Gopichand and are a Queen. Therefore go you to sages of repute whose blessing you should seek. I know neither Mudra or Dharana, neither Laksha nor Laya, I care not for the world. Travelling is my occupation. Even the hottest sun would fail to drive me to shade. Grass is the cushion on which I sleep. Nothing in the world can please me. People will laugh at you, Queen, if you make me your spiritual guide." Hearing these words Mynavati once more bowed to the Good Teacher and spoke again, "My lord, my body, my mind and my wealth are yours. Even

as the coldest season cannot daunt the fish and other aqueous animals so the prattle of the world cannot daunt me. Can the hottest sun fade the lotus? Can a heavy shower of rain dissolve a mountain? Can dust foul the ever pure ether? My Lord, I tell you sincerely, let the world speak what they will; I care not. Even as the sea shelters the River Ganges so you will protect me." Convinced of the purity of her heart, sage Jalandharnath placed his palm on her head and blessed her. And hollow! the magic word of the Guru put an end to her egoism; it made her mind perceive things transcendental and to unite with the one Lord by whom the whole universe is pervaded. It is an enigma to many of the modern educationists whether a Guru can bring about such a change the mental attitude of the pupil in such a short time; but we may emphatically assert that this is a stern fact and no amount of argument can resist it. Swami Vivekananda speaks of his Teacher: "I began to go to that man (Sri Ramakrishna Paramhansa) day after day, and I actually saw that religion could be given. One touch, one glance, can change a whole life! I have read about different luminaries of ancient times how they could stand up and say 'Be thou whole and the man become whole.' I now found it to be true and when I myself saw this man all scepticism was brushed aside. In the presence of my Master I found that man could be perfect even in this body." All that we need is a true Teacher and the Swami defines a Teacher as follows. "The only true Teacher is he who can convert himself as it were into a thousand persons at a moments' notice. The only true Teacher is he who can immediately come down to the level of the student and transfer his soul to the student's soul, and see through the student's eyes and hear through his ears, and understand through his mind! Such a Teacher and none else can Teach." Jalandhar was a Guru of the type described by the Swamiji and it is no wonder that he very easily changed the whole life of his disciple. From that day forward she made it a point to

visit the teacher every now and then and it did not take her long time to get that mastery over the mind which the yogis strive to get. We have already said that Jalandhar was superhuman in all his actions. He was untouched by pleasure and grief. He was in the world and yet he was not there. Just as the sun which casts its image in water is never wetted by it so was Jalandhar free from worldly anxieties. While things were thus passing in one of the consorts of King matters were misrepresented to him regarding his mother and he determined to cure the supposed immoral behaviour of his mother. How powerful women are! By their charming words they can induce their husbands to part from their dearest relations, abandon their parents to the mercy of God and knock down the courage, wisdom, good will, broad mindedness and morality of men! Raja Gopichand made up his mind to make an end of the sage Jalandhar by means of a stratagem, on the very next day. Early in the next morning the Raja came to the court and told his ministers that he wished to see sage Jalandhar, who, understood, had lived there very long and that he should be shown all respects due to a man of his stamp. He required them to invite him to his palace and sent all his paraphernalia with them to induce the sage to go over to him. Accordingly the ministers went and invited him, but the sage cared neither for wealth nor for fame and he told them that as he was an ascetic, his visits to the King would be in no way beneficial; but the ministers were so obstinate that he consented at last to go with them. The king welcomed him, prostrated before him and said to him: "I must humbly urge you" Holiness to spend to-day's night on my cottage and partake of my food. The sage did not object to this. The King worshipped him and gave him a sumptuous feast. The King did all this to execute his treacherous plot. Just as the fisherman tempts the fish with a piece of bread in the bait so did the King all he could to please the sage. The King waited till the sage slept. In mid-night he called his servants and commanded them to throw

down the sage in a well and have it covered with cow-dung and other rubbish before next morning; and he invited their special attention to the fact that they would lose their heads if the act were to be brought to light. The servants obeyed their master and did accordingly. The King considered the sage to be dead and did not trouble himself any more on this score. Mynavati deeply resented the loss of her teacher on account of his sudden disappearance.

While events were thus marching Kaniphnath, the disciple of Jalandhar, had been searching for his Guru in different directions but to his utter disappointment he could not find him anywhere. One day, the King as usual sat on his stately seat surrounded by his courtiers. The maids of the court were fanning the King. Servants stood before him folding their arms. Poets sang his glory. As the walls of the court-room had been covered with mirrors the image of the King was reflected in these mirrors. Mynavati happened to see her son from the upper story. The scene afflicted her very much. She saw that even such a powerful King has to bend his knees before Death and this was the cause of his sorrow. Tears rolled down her eyes unconsciously and drops fell down on the King. He looked up and was surprised to see that his mother was weeping. King thereon said to her: "Mother what is it that pains you! Did any of my wives speak ill of you? If so, tell me and I will not hesitate to punish them. For mercy's sake only let me know the reason which has pained you so much. Mynavati replied: "None spoke ill of me. What pained me is quite a different thing. It is your self. You are as handsome as Madana, as wealthy as Kubera and as powerful as Indra; but one day you will have to die. Even this body of yours will have to be reduced to ashes. You will have to follow your father sooner or later. Kingdom, riches and pomp are perishable like the clouds we see every day. It is as foolish to think that these things are eternal as to suppose that the rainbow we see on a rainy evening will last for centuries. My son, your vision has been

blinded by these pleasures which are but transitory. If you do not wake up in time and dispel your ignorance, you will have to fall into the cycle of births and deaths without any hope of escape. The tree of life is considered to be barren without the fruit of wisdom. This grand palace of yours, this handsome body of yours, this vast kingdom of yours, these your wives and children are not yours as you suppose them to be. They are only a prey to the all powerful time. Many kings have ruled this kingdom of yours; where are they now? So, my son, understand the nature of world by things and go to a teacher who can lift you up. Upon this, the king begged her to instruct him as to what he should do and pointed out to her that the universal law of life and death is unavoidable. Mynavati told him that her teacher Jalandharnath could have made him taste the ambrosia of immortal bliss if he were present. She added that she did not understand what made the sage disappear suddenly on the day on which he had been entertained by the king. Raja Gopichand blushed at the utterance of these words. Indeed thieves dare not to look the owners of the stolen things right in the face. From that moment, the king's mind became troubled and restless and he repented of his crime. He now saw plainly the nature of worldly things and he instantly determined to give up everything and become an ascetic.

We have already said that Kaniphnath had been searching for his Guru. This Kaniphnath chanced to meet Gorakshanath, who was also in search of his Guru, Matsyendranath, by name, in the Bharatadesa. The two sages inquired about each other's spiritual welfare and in the course of their conversation Gorakshanath Tokingly said that the teacher of Kaniphanath was rolling in the well into which he had been thrown by Raja Gopichand. This piece of information gave Kaniphnath great delight, yet to keep up the prestige of his teacher he retorted Gorakshanath as follows: "Friend, you do not seem to understand your own defects. Your Guru Matsyendranath lives among a body of ladies and

is trying to satisfy his senses. He has created sons and daughters and given up the solitary ascetic life. Such being the case, you like a lamp which lights everything but itself appear to enlighten others while you are ignorant of your teacher's abode." Hearing this Goraksh explained to Kaniph that the actions of Gnanins bear no fruit as they are done without attachment. Then he proceeded to show that though his Guru seemed to be enslaved by worldly ties, yet he was free from all these as he had understood the nature of the self long ago. Then each of them parted and went in different directions in search of their respective teachers. Kaniphnath came to Kanchanpur, the seat of Gopichand Government, and lived in the Royal Garden with his seven hundred disciples.

His first duty, after halting there was to find out by some means how Gopichand had disposed of his teacher Jalandarnath. He accordingly directed two of his pupils to carry the news of his arrival to Queen Mynavati and to get from her true information in regard to Jalandhar and to request her to favour him (Kaniph) with a visit. Need we say that the Rani felt extreme pleasure on receipt of this welcome tidings and she immediately made preparations to see the sage. At the time of the arrival of the messenger Gopichand was fast asleep in his chamber and dreaming of the manifold mundane pleasures. Mynavati made up her mind to take him also with her to Kaniphnath so that he might be forgiven by the sage for his foul crime and might attain, his blessing. With this object in view she stepped into her son's bed-room. She found him fast asleep. She awakened him and spoke in the following strain "Oh Son, Death is fast approaching and I wonder how you are having sound sleep. Children, wife and wealth are only a minute's companions of the soul. They are all transitory and hence they cannot follow you to the grave. As long as you are virtuous so long alone you can be happy in this world. For-sake virtue and you will see that the world percepts on you. Even virtue is transitory my son. Everything you can see,

everything you can hear, everything you can smell, everything you can taste, everything you can touch is only a morsel to the all-powerful Death! Then what to speak of your headsome body, your vain glory, Kingdom, wives, children and riches! Open your eyes my darling; and see that you do not follow the world that is marching to meet with destructions like the mother flying into the flaming light with a fair speed. So, my son, repent for your past sins and take refuge with Kaniphnath, whom your good fortune has brought to our capital with your ministers and leading citizens pay a visit to the sage in the Royal Garden.

If the yogi were to get hot on account of your unpardonable crime, put up with the seeming result calmly; for great men do not really get angry though they might at times appear to be so. He who has gained mastery over his mind alone deserves the name of *yogi*. A mother might threaten her child with punishment, yet it is love that predominates in her mind. A jack fruit might appear to be full of thorns but really it contains a delicious stuff. The mind of a *yogi* is softer than butter, cooler than the moon and purer than the purest waters. So, my child, this is the time for you to make your life useful and precious. Get up and do your duty." The King was struck by the majesty and the truth of her speech and he at once started with all his paraphernalia to see the sage on reaching the destination he fell at the feet of the yogi and stood with folded hands in front of him awaiting his orders.

"Who are you?" asked Kaniph. "I am prince Gopichand," replied the King tremblingly, "and am awaiting your blessing, Sir." "Which fool named you so?" exclaimed the *yogi*, "the world must, indeed be mad to select such names to the most undeserving types of humanity like your own self. People call an insane a great Man," they call the mischievous monkey in the street Hanuman," a young widow they call "Janma Savitri." O born blind man the "Lotus eyed" and a begger they call Dhanapala. Wretch

do you think that you deserve the name "Gopichandi" which means the Lord Sri Krishna. I wonder how a spoil child like you was lord of Raja Trilokchand, who was virtue personified? Taking the words of your wife to be true, sensuous king, you dared to bury yogi jalandharnath alive. What will you say in the presence of God if you were to question about your crime. Ah! fool! you have paved the way for your destruction. The king being overwhelmed by grief, begged to be forgiven with very great pain. At this stage Mynavathi presented herself before the sage and interceded on behalf of her son. Kaniphnath at once agreed to save the King from the wrath of Jalandharnath.

Upon this, the King and his mother begged Kaniph to stay with them in the royal palace and this he consented to do without any hesitation. The treatment received by Kaniphnath and his disciples at the hands of Gopichand was quite different from that received by jalandhar. In short he behaved in such a way as would be pleasing to Kaniph. Kaniphnath after ascertaining from Gopichand the place where he had buried Jalandhar asked the King to mould four different statues of iron, copper, gold, and silver, and to take the statues with him to the well. The King obeyed him at once. Now Kaniph ordered for the removal of dung and rubbish which filled the well. Meanwhile all the citizens of the capital crowded to the spot to see the end of the day's proceedings. On clearing the well it was found that the *yogi* was not only alive but was shining like the moon in the heavens on a full-moon-day. Some of our readers may perhaps doubt the truth of this statement; but if they would condescend to read the books on Hatha and Raja Yogas they would be surprised to find that man can perform miracles more wonderful than the present one. Yoga is a practical science and I am sure on experiments, none would dare to contradict any of the statements made in the yoga scriptures. Resumming the thread of our narrative, Kaniph who was anxious to save the king from

the wrath of the buried *yogi* made a stratagem, which was fortunately crowned with success. Placing the iron statue by the side of the well he asked Gopichand to stand behind it and respect the *yogi*. The king cried "Teacher, I am" waiting for your command "who is that?" asked a roaring voice from the well. "I am Gopichand, replied the King. "May you be reduced to ashes," roared Jalandhar. And Hallo! at once the iron statue caught fire and was reduced to ashes in a minute. Immediately Kaniph replaced the ashes by the copper statue, once again Gopichand repeated the formula? "Teacher, I am awaiting your commands". The reply was the same and the result exactly the same. Next the silver statue was burnt up and next the golden one. At last Kaniph asked the King to appear in person before the *yogi*. The same formula was repeated; but this time Jalandhar blessed the King as he wondered how he could have escaped his curse fore times on coming up from the well the great *yogi* said to the King? "Since you have escaped four times, you shall live to eternity. May God bless you and may you be liberated from the lands of illusion" If we go deep into this subject we would find that Jalandhar instead of burning the statues burnt up in reality Gopichand four different *Sharira*s. The iron statue may be compared with the *sthoola sharira*, the copper one with *sukshma sharira*, the silver one with the *Karana sharira* and the golden one with the *Mahakarana Sharira*. These burnt, the soul stands in its presteive purity in the form of Gopichand in front of Jalandharnath the Paramatman. Gopichand's mind underwent a thorough change, on account of the *yogis* teachings. He placed his son on the throne and resolved to renounce everything as was customary with the students of the Nathia school. The king requested Gopichand to give him the *Yoga Daksha* to which the sage replied: "My Son! the path of *Vairagya* is full of thorns and so you would find it difficult to tread that path. Renunciation is no child's play. You might contrive perhaps to eat poison, to flash

in the air, to swim across the ocean to weigh the globe and to create and destroy? but to renounce is more difficult than all these. Renunciation is always a matter of the mind. Mere external renunciation without internal non-attachment is hypocrisy. I have blessed you, child, and you have been made eternal; wherefore, then, you desire to renounce your Kingdom, wives, children and riches?" "Can you make me a perfect sanyasin?" inquired the prince. Finding that Gopichand was entirely changed, Jalandhar invested him with the *Deeksha*. He besmeared the King's body with the holy ashes, and gave him a beggar's bowl asking him to live on alms. The first place where the King, went to beg was his Queen's Palace. Finding her Lord in the Sanyasin's garb she burst into tears and cried: "Why do you, my dear, pain me thus. Should you renounce your Kingdom for a fault of mine? What made, you my lord, besmear your handsome body with ashes and part from the pleasures of life. I fear, none would take care of you while roaming abroad." Finding that the king was in no mood to reply her she once again asked "Who will wash your feet hereafter".

King:—Ganga, Yamuna and other holy rivers.

Queen:—And who will be your night's companion on the bed-room?

King:—My bowl will be my companion.

Queen:—And who will converse with you, my love?

King:—Kinnaras. Cast your ignorance and be cheerful.

Queen:—And who will feed you, my life?

King:—My bowl.

The Queen tried her level best to make the King stay with her, but Gopichand's mind had become firm as a rock and even a beautiful damsel's sweet words had no power on it. He had attained now what the *yogis* call the super-conscious state of mind. The world appeared to his eyes as mere illusion, as a minute's dream. He saw nothing but God. He was free from egotism and he enjoyed the

bliss of a *Jivamukta*. Next he went to his mother's abode and she fed him with milk and rice. He then started on a pilgrimage to all the holy places in India. While roaming from one place to another, by chance he went to her sister's house. She tries to make him stay with her and once again rule his Kingdom; but the new *yogi* left the place at once. After a period of twelve years he returned to his mother. The rest of his days he spent in calm meditation and prayers.

New, some of our readers might be anxious to know what benefit we can reap from a study of so dry a life as Gopichand's. The answer is not far to seek. His life may teach us how a man is easily misled by the words of a cunning woman and how he is said induced by her to commit the grossest of crimes and how he must be always on his guard that he may not blindly follow her. It may teach us as well that sensuousness is always attended by danger; it may teach us that all mundane pleasures are transitory and it may teach us that a divine teacher alone can enlighten the ignorant soul. Let us place the life of Raja Gopichand before one's eyes always and try to imitate him in his virtues and *Vairagya*. Then will come a day when we will be liberated like him and taken into the Kingdom of God. May the Creator give us strength to lead a holy life.

OM, TAT, SAT.,

GLORY TO SRI RAMACHANDRA.

S. B. DAVID.

* Raja Gopichand lived about 15 centuries back.

THE PATH OF DEVOTION.

Every book on our religion tells us that one of the ways of attaining the beatitudes of Divine union is the *Bhaktimarga* or the path of devotion. Most Hindus have only vague notions about this noble path, though it has been described with fulness of detail combined with passionate beauty of utterance in our holy scriptures and in various religious text books that have come down to us from an antiquity which even the widest reach of mind is unable to conceive. It will be our endeavour in the succeeding pages to go into the heart of this portion of our ancient and wonderful faith and realise its beauty and sweetness in a fair though not adequate measure.

It has been affirmed by some modern students of our religion that the religion of love is one of the achievements of Hindu protestantism and that it is a comparatively recent development of our religion. Such assertions are easily made when there is a deep desire to support a pet theory, but they will not bear careful examination. From time immemorial the path of God-Love has been preached in our country. The *Sutras* of Narada and Sandilya are themselves of great antiquity, and present a comparatively late stage of the development of the doctrine of love. Various *vidyas* and *upasanas* are distinctly laid down in the Vedas, especially in the Upanishads. Thus it is clear that the religion of God-Love has existed in our land from time immemorial, though it has received special emphasis at particular periods and under peculiar conditions.

The word *upasana* means literally being near. Can we think of a more expressive word to denote the vital elements of devotion? Being near to the Lord—that is true devotion. Such nearness should be physical, mental, and moral, and implies an utter and ecstatic self-surrender. This element,

as well as other elements of devotion are expressed in a noble and beautiful verse in the Ramayana, where Vibhishana fleeing from the unrighteous anger of his wicked brother seeks refuge with Rama. The Verse runs as follows :

सर्वलोकशरणाय राघवाय महात्मने ।

निवेद्यतमाक्षिप्रं विभीषण मुपस्थितं ॥

The object of devotion should be He who is the refuge for the whole world and who has the gift of supreme bliss in His hands, and he can be attained only by getting near to him through love—pure, perfect, and passionate.

It is a matter of common knowledge that the supremest teaching of our religion is that there are four paths to achieve the highest aim of existence, viz. union with the universal soul and attainment of spiritual rapture and bliss. These are called the *Karma Yoga* (the path of unselfish work), the *Raja Yoga* (the path of mental control and concentration), the *Bhakti Yoga* (the path of meditation), and the *Guana Yoga* (the path of self-knowledge). We should remember that, though each path is described as leading to the goal of salvation, mediately or immediately, a contemplation of the nature and essentials of each *yoga* as described in our holy scriptures shows us how the various paths cross and intermingle at the beginning.

No one can tread the path of duty for duty's sake with any degree of certainty unless he cultivates self-control, worships the lord and prays to him for help and guidance, and seeks mental illumination by a study of the Holy scriptures. Nor can one tread successfully the path of mental concentration until he purifies his mind through the discipline of selfless work, love for the lord, and the study of the sacred books. The path of devotion is at the commencement very hard to tread unless a man practices mental control, does work without expectation of its fruits, and studies the holy

books. Similarly the path of *Guana* or knowledge—surely the most difficult of the paths—will be easy to travel only if the human soul seeks as a preliminary the grace of God, does the enjoined acts with a perfect and glad renunciation of results, and seeks the disciplining of the mind through the practices laid down in the *yoga Sūtras*.

The *Bhakti Sūtras* of Narada contain a short and sweet definition of *Bhakti* or devotion, viz. “सापरा नु रक्ति रीश्वरे (It is supreme attachment or love to the Lord). That love should dominate the whole life of the man, fill his heart, shine in his eyes, and make his utterance musical and passionate. It should transfigure the common earth and skies into a new heaven and a new earth. It should make him realise in a full measure the unity, the beauty, and the bliss of life.

It is easy to see that devotion is not an exotic plant that has to be carefully nurtured in the soil of the soul, and that it is as natural for the individual soul to seek the bliss and rapture of God-ward love and devotion as for a flower to seek the glow and warmth of the golden rays of the sun. The world is in the beautiful words of the Gita अनित्य (impermanent,) and दुःखाश्रय (the abode of sorrow). One of the elements of knowledge has been defined therein as “जन्ममृत्युजराव्यादि दुःखदोषानुदर्शनं” (the perception of the fact that life is made intolerable by the sorrow of birth, the sorrow of death, the sorrow of senile decay, and the sorrow of disease). Is it not natural for the *jiva* who is by nature and in essence *sachidananda* (a sentient blissful entity) to seek to realise his true nature and soar beyond the worldly life's multitudinous pains? Further, each *jiva* is a fragment of universal being, and what is more natural than the desire of fragments for fulness and completeness)—the yearning of the बद्धजीव for पूर्णानन्द ?

One may well ask here, what is the use of love when the Lord Himself is law and cannot hasten or retard the

upwardness of the effort of the *jiva*, because the Law must hold its course whatever an individual's yearnings may be. The lord says in the Gita :

“समोऽहं सर्वभूतेषु न मे द्वेषोऽस्ति नाप्रियः ।

(ये भजन्ति तु मां भक्त्या मायि ते तेऽप्यहं ॥

(I dwell equally in the hearts of all. I show no partial love or wilful hatred to any soul. They who love me with pure and intense devotion, they dwell in me and I in them).

One may well ask, how can the Lord, if He dwells equally in the hearts of all and is the Law that guides the universe and knows no change or exceptions, dower the devotee with His Love and his grace, while he does not do so in regard to the soul that is immersed in worldliness? The answer is clear and simple. He who seeks to get near the Lord draws the Lord to himself by the force of his love. Love results in the union of the natures of the lover and the beloved, and no one can love the Lord intensely and passionately without losing his sense of separateness from Him without attaining freedom from those *karmas* that keep him circling in the whirlpool of *samsara*, and without rising to the beatitudes of union with the Divine. What higher use can you imagine for any act, physical, mental, or moral, than the uplifting of the soul into the heaven of spiritual bliss and of the consciousness of our union with God?

In a stanza as melodious in rhythm as it is pregnant with meaning in Sankaracharya's *Sivananda Lahari*, the most vital elements of *Bhakti* have been beautifully described.

“अङ्गोऽहं निजबीजसंतति रयस्कान्तो पलं सूचिका

सार्धान्नैजविभुं लता श्रितरुहं सिन्धुःसरिद्वल्लभं ।

प्राप्नोतीह बया तथा पशुपतेः पादारविन्दद्वयं

चेतो वृत्तिरूपेति तिष्ठति सदा साभक्तिं शिशुच्यते ॥

The similes employed herein which enable us to grasp in some measure the nature of godward love are not only beautiful in themselves but contain the highest aspects of the

philosophy of devotion. There are three stages of godward love. The stage of separateness, the stage of nearness and occasional union, and stage of ceaseless and ecstatic union. In the case of the seeds of the *ankola* tree, they seek the tree and cannot exist far away from it. This symbolises the first stage of God-love when the soul after roaming through the fleeting pleasures and pains of earthly existence seeks the nearness of the Divine. Further in the case of the iron pious attracted by the magnet, of the creeper twining lovingly round the tree, and of the devoted and chaste wife who lives with her lord, we have nearness followed by a greater intimacy and union. These symbolise a higher stage of God love when the soul is not satisfied with nearness alone, when it tastes of the bliss of union and yearns for a prolonged and intimate communion with God. The case of the river that hastens with unresting feet and eager heart to lose itself in the ocean, symbolises the highest kind of God-love when the soul forgetting its separate life and oblivious of everything save love of love soars into the seventh heaven of divine bliss and drinks of the nectar of joy that flows from the Lotus feet of the Lord.

The Sanskrit language has various words to denote different forms of love and everyone of these forms has been used in our holy books to picture to our minds the overflowing love and compassion that the Lord feels for all his creatures. दया (compassion), इनेह (friendship), मैत्री (affection), रति (the love of the lover for his beloved), वात्सल्य (the love of the parents for the child), भक्ति (the love of the lord for his creatures), प्रेम (the deep affection that the Lord feels for us), etc.—these are some of the terms that bring vividly before our minds various aspects of that mysterious force—Love. To some people no belief is so lovable and so elevating and consoling as the idea of God as Father. To others God is dearest as the universal Mother. Indeed to me this idea has a charm and a fascination that beggar

all description, and this conception, whenever I think of it even for a moment seems to bear me on its wings to realms of holiness and rapture that I am unable to put into words. Mr. Nagarcar says:—"The world has yet to understand and realise as it never has in the past, the tender and loving relationship that exists between mankind and their supreme Universal Divine Mother. Of what a world of thought and feeling is centred in that one monosyllabic word 'Ma' (mother).....words cannot describe, hearts cannot conceive, of the tender self-sacrificing love of a human mother. Of all human relations that of mother to her children is the most sacred and elevating relation and yet our frail and fickle human mother is nothing in compassion with the Divine Mother of the entire humanity, who is the primal source of all love, all mercy, and all purity". Again, there are other souls to whom the conception of God as the Divine child (Balakrishna) is supremely satisfying. Swami Paramananda says: "No relation is more uplifting or purifying than this, for there is great depth in sincere and unselfish mother love. The deeper you live in that ocean of love the higher you rise in wisdom. Surround your Divine Child with true mother love, then nothing, no evil, will ever dare approach you. Look upon Him as your own child" The Gopis loved Him as the Bridegroom and reached the goal of divine union in that way. I have tried to express this idea in the following Verse.

देहेन्द्रियातीत परामभक्त्या
लब्ध्वालसदेहधरं द्विगोप्य ।
चक्रुः प्रपत्तिं सतिभावरूपां
तं कृष्णमूर्तिं शरणं प्रपद्ये ॥

The Rig Veda says:—"योवाभारमिव श्रियं" (God is to be loved even as a maiden loves her lover). Others again like Hanuman reached the goal by service to the Lord—सेव्येसक भाव. Some noble souls like Arjuna attained to oneness with the Lord by seeking His friendship—सख्य.

Indeed, the forms of love are infinite and numberless. Jivatmas have achieved the bliss of union with the Lord by cultivating to its highest point any particular form of love that was suited to a particular soul by its previous course of evolution and by the tendencies (*Vasanas*) acquired by good *karma* in previous births.

Our Holy Books treat of various divisions and gradations of love. There is the division into Satwika Bhakti, Rajasa Bhakti, and Tamasa Bhakti. Bhakti is divided also into *Uttama*, *Madhyama* and *Adhama*. Advaitic philosophers divide bhakti into प्रतीकैवास्ति, अङ्गावयवद्वैवास्ति अहङ्प्रहोपास्ति and ओंकारोपास्ति. There is a beautiful verse that deals with nine forms of devotion :

“ श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनं ।
अर्चनं वन्दनं दास्यं सख्यमात्मनिवेदनं ॥

(Hearing about the glory of the Lord, singing His praises, contemplating on His Beauty, serving His lotus feet, offering worship to Him, prostrating before His shining form, Being his loving slave, His companionship, and utter self-surrendering Love). Some great Vaishnava saints have stated that in the highest form of devotion even after the soul attains the presence of the Lord there is विश्लेषभीत्यं i. e. apprehension that some gust of worldliness may force it away from the Love of the lord. They mention also another form of devotion called प्रपत्ति. The doctrine of प्रपत्ति is explained by some persons as utterly different from that of Bhakti. But the difference is one that is more apparent than real. This difference is brought out in a passage from Govindacharya's The Divine Wisdom of the Dravida saints: "The best means to salvation is God Himself. Even this is two-fold. One is by *Bhakti* or loving Him with all the energy of one's own will; the other by *Prapatti* or loving Him with all the force derived from God Himself when the aspirant has resigned his own will, and placed all his hope and confi-

dence in the sweet will and dispensations of Providence". In the case of Bhakti caseless self-examination and watchfulness, a certain degree of learning, the possession of accessories required for worship, and mental concentration are required. In *Prapatti* the soul in whatever social status it might have got embodiment and whatever its limitations, surrenders its will to the will of the Lord and throws itself into the loving arms of God to be dealt with as He chooses. The elements of this conception of *प्रपत्ति* are brought out beautifully in the following verse :

आनुकूल्यस्य संसृतिः प्रतिकूल्यस्य वर्जनं ।

रक्षित्यतीति विश्वासः गोप्तृय वरणं तथा ॥

आत्मविशेष कार्पण्ये षडङ्गा शरणा गतिः ॥

(Willing only what is conformable to His will, relinquishing of all that is not conformable to His will, confidence in His power and desire to save, seeking him as our sole refuge and protector, and measureless self-surrender with a feeling of utter helplessness and dependence are the elements of *Prapatti*). *Prapatti* is very difficult though it is apparently simple, because the human soul will find it the most difficult thing to achieve that thorough effacement of the will and that measureless self-surrender without which God's grace will never be attained. This feeling has been given an exceedingly beautiful and immortal expression in that wonderful book which is at once the Holy writ of the lover of God and the greatest of Tamil Poems—*Tiruvachakam* :

“பிறிவறியா வன்பர் நின்னருட்பெய் கழற்றாவினைக் கீழ்
மறிவறியாச் செல்வம் வந்து பெற்றாறுன்னை வந்திப்பதோர்
நெறியறி யேனின்னை யேயறி யேனின்னை யேயறியுமறிவறி
யேனுடைமாயடி யேனின்னடைக்கலமே—

(Oh Lord of the Universal devotees whose love for Thee could not brook even a moment's separation from Thee have reached Thy lotus feet and have gained the supreme wealth of the soul—viz, salvation. I am ignorant of the means of

worshipping and glorifying Thee. I know Thee not, I have not the purity and perfection of mind required to know Thee. Behold me a refugee at thy feet and save me).

With that wonderfully intimate knowledge of the glories and imperfections of our frail human nature which our philosophers and devotees have had in a larger measure than the great souls of any other race, our spiritual teachers have laid down various practical means for disciplining the mind and making it a fit recipient of the Grace of God. *Tapas*, *archana*, *kirtana*, image-worship, reading and hearing about the gracious acts of the Lord during his *avatars* or incarnations, frequent meditation, pilgrimages, occasional withdrawals into solitude in places where nature is at her best, seeking the company of saints and sages, and the cultivation of mental repose and inward rapture are the various means laid down to cultivate into a habitual mood the feelings of love and wonder that come to us like angel's visits whenever we contemplate on the beauty and majesty of the universal frame and look through Nature up to Nature's God. I would like to say a few words here about the significance and value of image-worship. Name and form are inseparable and the mind is so constituted that it lays hold of the Lord in the first instance only through the help of *Nam arupa*. The Hindus have a two fold belief in this matter and both the aspects are full of spiritual truth and beauty. We believe that the presence of a beautiful image before us help us to attain mental concentration and repose which are the sole means of achieving spiritual rapture and illumination. We believe also that when an image is the object of meditation to highly developed souls and is consecrated by *Mantras* and *Pranapratishtha*, there is a higher and greater manifestation of Divinity there than elsewhere and that there is then located in the image a great reservoir of spiritual power and magnetism from which can flow a stream of grace to the soul of the devoted worshipper who worships the Lord in the image and contemplates on His perfections. Cardinal Newman says: "And it is love, which

keeps Thee here still, even now that Thou has ascended on high, in a small tabernacle, and under cheap and common outward forms. O Amor Meus, if their were not infinite love, wouldst thou remain here one hour, imprisoned and exposed to slight indignity, and insult? While the Upanishad says:

इंशावस्यं इदं सर्वं यत्किंच जगत्यां जगत्

(Whatever is on this earth must be realised as filled with the Divine), it teaches also that the worship of the Personal God is the easiest path to reach the goal. The same gracious doctrine is preached by the Lord in the Gita

क्लेशोऽधिकतरस्तेषां भव्यक्ता सक्तचेतसां ।

भव्यक्ता हि गतिदुःखं देहवाग्रावाप्यते ॥

येतुसर्वाणि कर्माणि मयिसम्बन्धस्य मत्पराः ।

अनन्येनैव योगेन मां ध्यायन्त उपासते ॥

तेषामहं समुद्रतो मृत्युसंसार सागरात् ।

भवामिन् चिरात्पार्थमस्यावेशित चेतसां ॥

The Lord says in the Ranotherathapaniyanishad:

अहं सन्नहित स्तत्र पापानप्रतिमादिषु ।

(I am near to Thee in such imagies of stone etc.). Of course the spiritual value of image worship depends on our states of mind and feeling (Bhavanas) By slowly making the mind converge upon the contemplation of the beauty and sweetness of the Lord, the Holy Books take us to the next stage of contemplating the Lord in the image as being one with us. We know a very familiar verse that ends thus :—

अहमित्येव विभाषये मवानी ॥

After the mind is led thus far it will realise for itself the truth of truths that the whole universe is God. Well has it been said :

चिन्मयस्या द्वितीयस्य निष्कलस्या शरीरिणः ।

उपासकानां कार्यार्थं ब्रह्मणोरूप कल्पना ॥

गौरी दासमयी लौही लेप्यालेख्या च सैकतां ।

मनोमयीमाणे मयी प्रतिमाष्टविधा स्मृता Bhagavatam ॥

Each soul must choose its beloved manifestation of God (इष्टदेवता) in accordance with its *Vasanas* and reach the heaven of spiritual bliss by going up the ladder of worship and love.

Having dealt at some length with image worship—I wish to say a few words about massworship in temples and *bhajana* parties. These were established by our forefathers as auxiliaries to the cultivation of spiritual emotion. I am tempted to quote here a beautiful passage from Matthew Arnolds' *Culture and Anarchy*. He says: "In religion there are two parts, the part of thought and speculation, and the part of worship and devotion.—Now thought and speculation is eminently an individual matter, and worship and devotion is eminently a collective matter. It does not hold me to think a thing more clearly that thousands of other people are thinking the same, but it does help me to worship with more emotion that thousands of other people are worshipping with me. The consecration of common consent, antiquity, public establishment, long-used rites, national edifices is everything for religious worship. 'That which makes worship impressive' says Joubert 'is its publicity, its external manifestation, its sound, its splendour, its observance universal and visibly holding its way through all the details both of our outward and of our inward life.' Worship, therefore, should have in it as little as possible of what divides us, and should be as much as possible a common and public act; as Joubert says again: 'The best prayers are those which have nothing distinct about them, and which are thus of the nature of simple adoration.' For 'the same devotion' as he says in another place, 'unites men far more than the same thought and knowledge'. Thought and knowledge, as we have said before, is eminently something individual and of our own; the more we possess it as strictly of our own

the more power it has in us. Man worships best, therefore, truth the community; he philosophises best alone!"—I have quoted this long passage because it not only contains that beauty and melody of language for which Arnold is so famous but brings out very well the value of mass worship and devotional singing parties. We have wonderful soul-moving songs sung by the most gifted and pious composers in the world, and yet it is a pity that the *bhajan* paths should be so few and so poorly attended. I hope that in various places in India there will soon be great and widely attended *Sankirtana* associations which will make it possible for us to keep alive in us the joys of devotion amidst the distracting worries and sorrows of our worldly lives.

There is nothing that keeps the flame of love always burning in our hearts more than a constant knowledge and remembrance of that infinite love which has induced the Lord to incarnate again and again in this world. The Verse in the Gita where the Lord declares the purpose of the incarnations are as well known as they are sweet and sublime. Such incarnations how the Lord's *सालभ्य* (i.e. accessibility and desire to win our hearts and give us the joy of his love.

One great peculiarity of the path of devotion is that it is the greatest unifying force in India. The system of caste has its origin in scriptural injunction and has its support in the facts of racial compositeness and in the need of functional differentiations. But possible estrangements of feeling might result from it unless it is rightly understood, and the one unifying force that again and again firmly knit up our society and brought together its various elements is the religion of devotion. I need only mention Chaitanya, Kabir, Ramanand, Nanak, the Mahratta saints, and the Saivite and Vaishnavite devotees of southern India to bring home to our minds the great truth that this religion of devotion has been the greatest unifying force in the Hindu society during all ages.

NOTES AND THOUGHTS

SWAMI ABHEDANANDA DOWN SOUTH

The Atlanta Psychological Society has recently been the medium in and through which a rare and unusual privilege and opportunity has come to all who are interested in psychology, New Thought, Metaphysics, Oriental philosophy, etc.

Under the auspices of this society, Swami Abhedananda, originally from Calcutta, India, but now living at the Vedanta Ashrama, or peace retreat, in the Berkshire hills of Connecticut, gave a series of lessons and lectures to large and enthusiastic audiences. The Swami is at the head of the Vedanta Society of America, and the especial work of this society is to disseminate and interpret the Vedanta Philosophy, which is embodied and incorporated in the Vedas, one of the most ancient of Scriptures, and embracing the philosophy, religion and metaphysics of the Hindu-Aryan people. Vedanta means the culmination of all wisdom. An excerpt from the Vedas is "That which exists is one; philosophers call it by various names."

The keynote of Vedanta is *Oneness*, and the Unity of All, must be recognized in and through diversity, and in all the Swami's work he stressed and exemplified this oneness in Spirit and Truth. His initial lecture was given in the lecture room of Carnegie Library and hundreds were turned away. The subject was "The Relation of Soul to God," and was treated in a masterly way from both a scientific and metaphysical standpoint, and satisfying both mind and heart, proving conclusively

that all science leads to God. Showing the presence and imminence of God in and through and above all things, "a God at hand and not a God afar off." And after hearing this lecture, one felt that the Relation of Soul to God is very close—very real and present—and that through the unifying principle of Love the Soul realizes union with God and has Divine Communion.

At my home on Sunday evening, March 2, about sixty progressive people assembled to meet the Swami, and for a social evening. Some beautiful and interesting points were brought out here through the questions asked the Swami. He talked much of his teacher, Rama Krishna, and his personal touch with him. The Swami is one of the Twelve Disciples taught by Rama Krishna. He also spoke of his spiritual brother and co-disciple, Swami Vivekananda, who represented the Hindu religion in the Religious Congress at the World's Fair in Chicago, and who was his predecessor in the Vedanta work in America.

On being asked of the Motherhood of God, Swami said the Divine Mother had always been recognized in Hindu religion, and is oftentimes stressed because the children can get so close to the Mother's heart. He says as the child cries for its earth mother when it is tired and hungry, and its toys fail to amuse and satisfy it any more, and it desires only its mother and will have only her, and she takes it in her arms and to her bosom, and comforts it; so when *We*, the Divine Mother's *children*, are tired of all the toys of life, and are through with sense pleasures and enjoyments and long for and desire our Mother, cry for Her, and will to have only Her, then She will come to us.

At the Unitarian Church Swami gave a course of eight lessons on Spiritual Unfoldment. These class

lectures were largely attended by interested and sincere seekers after spiritual truth. He stressed so vividly the importance of controlling and subjugating the lower nature by the awakening and conscious activity of the Higher. We must strive incessantly to know the Atman, or real Spiritual Self, and to sacrifice the selfish self, so that the Selfless Self or Spirit can manifest. Spirit will repulse all that is not Spiritual. Spiritual knowledge is the only knowledge worth while and to acquire Spiritual knowledge we must live the life of purity, that tends to grow such knowledge. We must, through concentration and meditation on higher things, and the ideal, grow into higher things and reach our ideals and thus form a higher and more accurate ideal. The two final lectures of this course on God Consciousness were gems of Spiritual worth, and the Divine afflatus felt by all will always linger.

The Unitarian and Universalist ministers invited the Swami to fill their pulpits, and a sermon given by the Swami on Sunday morning, March the 9th in the Unitarian Church, on account of the Spiritual power behind it and the veritable Power of the Presence, will go down in the lives of those who heard it as an hour of inspiration and uplift.

The Ethical Society also invited the Swami to lecture before them and a large crowd of Atlanta's representative people gathered at the Auditorium to hear him lecture on "India's Contribution to the World's Ethics," and the salient and succinct truths that he brought out, about the invasion and subjugation of India's people, through living and practicing the higher ethics of non-resistance and "loving thy neighbour as thyself," and "doing unto others as you would have others do unto you," and non-killing and non-stealing were certainly

forceful and food for thought. The lecture was very universal and covered the entire field of ethical research.

The Unity Club of the city, composed of the ministers of all churches, gave the Swami a reception in the parlors of the Piedmont Hotel, thus extending brotherly love and kindness and exemplifying the principle of Unity.

In all the Swami's sojourn with us he was never iconoclastic. Never tearing down or taking away, but giving a wider and more accurate perspective of all we had, he was truly eclectic, giving not only the best of Hindu philosophy, but the best of all philosophies.

While he is from the heart of the Orient and his messages distinctly Oriental in its pristine purity, yet his only propaganda is the propaganda of Truth, and he teaches that no people, place or thing have a monopoly on Truth, but all have Truth in the degree that we live the life and unfold the Spirit from within, and that the only freedom we have is in Spirit, and that Spirit leads us into all Truth. His final lecture in Atlanta was on the very interesting subject, "Reincarnation," and the overflow of audience that greeted him at Cable Hall Sunday afternoon, March 9th, showed the interest in this subject. Reincarnation, were a feature of this lecture. Having been cradled in the thought and being in his own element the Swami answered scientifically and metaphysically all the intricate questions propounded to him on the subject. This meeting was one of great interest and worth and provoked much thought.

His coming and going has left a spirit of love, harmony and a greater feeling of Unity and Peace. He oftentimes quoted :

"May we realize the Infinite in this life! May we attain to Truth and enjoy Peace forever! Peace, Peace, Peace be unto all, and to all living creatures."

MRS. ROSE M. ASHBY,

President of Atlanta Psychological Society. Atlanta Ga., March 25.—*The New Thought News*.



"Tomorrow's fate, though thou be wise,
Thou can'st not tell nor yet surmise,
Pass, therefore, today not in vain,
For it will never come again."—*Selected*.

"If you cultivate a liking for deep thought, life will begin to have a deeper meaning for you. Your stock of right thoughts will increase as you unfold, and true wealth will be accumulating. Your mental capital will support you where no material capital would be of any avail. Many People interpret life in terms of bodily sensation, but they must fail utterly when they leave their higher nature out of account.

Life as a deep meaning for each of us. What we have to do is to learn to live, not after the standard of the methreolist, but after the pattern of the highest ideal one can conceive. Marcus Aurelius Antoninus said." This is moral perfection, to live each day as though it were the last; to be tranquil, sincere, yet not indifferent to one's fate."

CLEARANCE J. GUNN.

SOLUTION OF TRUSTS

A Lecture by Swami Abhedananda.

Ethical culture, or the development of humanitarianism, as the only solution for trusts and John D. Rockefeller, was among the startling things suggested Sunday night by Swami Abhedananda, the Hindu Philosopher. In a masterly lecture on "India's Contribution to Modern Ethics," at the Auditorium under the auspices of the Committee for Ethical Lectures of Atlanta. M. H. Wilensky introduced the speaker.

"The fundamental teachings of the Vedic law are expressed in three Sanskrit words," said the Swami.

"Their meaning is as follows: Control thyself; give freely to the needy; be compassionate to all living things." These are the basis of all ethical thought, no matter what the religious creed. It is only by practicing these laws that there will be found a remedy for those evils which exist in the world today, by practicing the doctrine of non-resistance to evil and doing good to all men.

Must Educate Trust Leaders.

"Changing external conditions or administrations will never relieve the people from the oppression of trusts and monopolies. The men back of them must be educated to see unity of humanity, to feel for others as they do for themselves. What does it profit when John D. Rockefeller gives 31,000,000 to education, then raises the price of oil and makes many more millions? Like other millionaires, he is followed blindly by thousands of Americans, to whom the word 'great' means 'wealth,' who wall into the abyss of greed and ambition

for material gain, from which we should strive to be delivered.

"Socialism will never bring a solution, for it cannot control the greed of the individual through the government. Your republic has not been able to bring a solution, despite the fact that all men are born free and equal. The only proper method is to develop a feeling for others. Then you will have heaven on earth, peace and good will. The millennium will come with the recognition of the unity of humanity."

Sunday afternoon a large audience heard Swami Abhedananda at Cable hall on "Reincarnation," under the auspices of the Atlanta Psychological society. Sunday morning he spoke in the Universalist church.

He leaves today for New York.

Three More Lectures.

Three men in the forefront of ethical thought today in the United States have been chosen by the Committee for Ethical Lectures of Atlanta to deliver the three remaining lectures of their winter series. The announcements were made last night by M. H. Wilensky, chairman, at the lecture of Swami Abhedananda under the auspices of the committee.

Dr. Alfred W. Martin, associate leader with Dr. Felix Adler of the New York Ethical Society, will deliver the fourth lecture on Monday evening March 31. His subject will be "The Symphony of Religions."

Professor Edward Howard Griggs, of New York, will deliver the fifth lecture of the series on April, 15, Tuesday, his subject to be "Public Education and the Problem of Democracy."

Dr. Jhon Lovejoy Elliott assistant leader of the New York Ethical Society, and head-worker of the Hudson Guild, where a new idea for trade apprenticeships is being worked out through the co-operation of capital, labour and the people, will deliver the concluding lecture in May on a subject to be announced later.

These lectures are free to the public through the generosity of the committee, consisting of forty prominent citizens interested in ethical culture. Tickets may be secured through request to the secretary, J. C. Green, field, 216 Peachtree street.—*The Constitution*. March 10. 1913.

The Prudent man, alive, awake,
To all the turns events may take,
The vigorous man, prepared to brave
All strokes of fate, have ever grave,
Is never taken by surprise,
When ills assail and troubles rise.
Though laid by rude misfortunes low
His manly spirit nought dismays,
He strives and hopes for better days.

MAHABHARATA



THE BRAHMAVADIN

“एकं सत् विप्रा बहुधा वदन्ति”

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

—*Rig-veda*. I. 164-46.

VOL. XVIII.]

MAY, 1913.

[No. 5

THE GLORY OF SITA'S ABSOLUTE FAITH AND EXCLUSIVE LOVE.

1. It is usual to explain the nature of the individual Soul, and its relationship to God, by frequently comparing it to a dutiful wife, in relation to her husband. We often say that God is our father or mother and some suppose the relationship is brought out best by the smile of husband and wife. Max Muller writes as follows in his life of Sri Ramakrishna :—

“This love according to the Vaishnavas becomes manifold in any one of the following relations, the relation of a servant to his master, of a friend to his friend, of a child to his parents or vice versa and a wife to her husband. The highest point of love is reached when the soul can love God as a wife loves her husband. The shepherdess of Vrija had this sort of love to Lord Krishna and there was no thought of any carnal relationship.”

2. (a) Sri or Lakshmi, the inseparable Consort of the Supreme, knows no other Lord than the Supreme. She is always after the Lord's heart. Her love is such that even when inseparable, she is always anxious there should be no separation, and that this union should continue always, even without a moment's break. She has no pleasure except that arising from the fact that He is pleased; even then her pleasure is only incidental, from the very nature of the thing, i.e. not because she wanted any happiness herself, but His happiness produced of itself happiness in her. Owing to the several characteristics common to Lakshmi and the soul in its true, freed and essential aspect, often times the individual soul in its pure aspect is compared to the eternal divine Consort. The Soul in its pure aspect will have no real life except in God and in union with Him. If away from Him its object is to reach Him, and to reach Him He himself is the only means. It will live and continue this mortal life by having the mind always on God and His attributes, always yearning for eternal union with the Supreme.

2. (b) Let us take Sita who is an incarnation of Lakshmi. True service to God with loving realization of the Supreme is the aim of a pure soul. She was the greatest loving devotee. "Moved by her extreme love of Rama She gave up all her enjoyments, wealth, relatives, followed him to the lonely forest, not minding at all the difficulties and miseries she might have to undergo. No thought of these difficulties could have occurred to her as she was always thinking of Rama and Rama alone." Says the poet,

3. Knowledge of God's infinitely blissful nature and attributes is certainly a very good reason for Divine service and for our seeking God attainment. Hanuman

asked the princes of Ayodia, who they were; Lakshmana replied, "We are the sons of Dasaratha, I come next to Rama. His Excellences drew me on to serve him. "But the highest aspect is that service should be done not because of His having such infinitely blissful attributes but because it is right and proper that the soul should perform the same because of its very relationship with God, apart even from His attributes which are really inseparable from Him.

Rama and Sita were the guests of the Rishi Atri in the forest. Atri's excellent and saintly wife was the great Anusuya. She said: "O Sita it is certainly proper and highly becoming of you that you should have given up your relations, wealth and other attachments and followed your high souled and righteous husband. But it should be remembered that *whether he is good or bad, one should follow the Lord* and you should always be so." Sita replied most humbly, "I am Rama's. I am eternally bound to him by the very nature of our existences. The world may think that I am his, only because of his excellences and blissful qualities. But his excellences and blissful attributes cannot be separated from him. How can I prove that I am His, by the very nature of our existences. Yet it is so really." (II. 117). In another place Sita states she stands to Rama as the sun's rays stand to the sun.

V. 21. 15.

4. The individual soul has intelligence or knowledge and bliss as its essential attributes in its pure aspect. These attributes differentiate the soul from inanimate existence. But God is the soul's soul and Lord and it is really a mode of the Supreme i.e. even for its existence depends on the Supreme. So we can very well say that the really essential element is its dependence, which element is even more essential than knowledge

and blissfulness. Realising the Absolute Dependence of oneself on God and doing Divine Service thus stand on a higher footing than realising His infinitely blissful attributes and doing service. The celebrated Lokacharya says, "that absolute dependence on the Supreme and not knowledge or bliss, is the connoting or essential feature of the Soul in its innermost aspect. Intelligence and bliss are mere outward covers or outer blades, as it were, of the knowing self-conscious soul." "O Friend Thou sayest that God is most cruel unjust and partial, that though I am pining after Him, He has not yet come to me. Therefore give Him up. But my mind will never turn away from Him. It will always go after Him. Let Him be cruel, most cruel, unjust and partial But my mind does not know of any experience other than that of God. It will never leave Him" cries the greatest and foremost of dravidian saints—Saint Nammalvar or Satagopa who is often compared by the Vaishnavites to the Divine Lady Sita and whom they regard as their greatest teacher and founder, as it were, of the New Dispensation.—

5. The true devotee, who has realised that God is his only means and refuge, does not attach the slightest importance to his own efforts in attaining his goal. "Renounce all duties, never treat them as means. Take Me alone as refuge. Thou shalt be relieved of all sins whatsoever," said Lord Krishna to Arjuna. B. Githa XVIII. 66.

"There is a state of mind, known to religious men, but to no others, in which the will to assert ourselves and hold our own, has been displaced by a willingness to close our mouths and be as nothing in the floods and waterspouts of God." "Official moralists advise us never to relax our strenuousness. Be vigilant day and night they adjure us. Hold your passive tendencies in check. Shrink from no effort. ... But the truly religious

persons find that all this conscious effort leads to nothing but failure and vexation and only makes them twofold more the children of hell they were before. The way to success ... is by surrender! Passivity, not activity, relaxation not intentness, should be now the rule. Give up the feeling of responsibility, let go your hold, resign the care of your destiny to higher powers, be generally indifferent as to what becomes it of all. You will find not only that you gain a perfect inward relief. ... Whatever its ultimate significance may prove to be this is certainly one fundamental form of human experience. Some say that the capacity for it is what divides the religious from the merely moralistic character. ... (They have actually *felt* the higher powers in giving up the tension of their personal Will". The above is an extract from Professor James Excellent Epoch-making and soul-inspiring book on the varieties of religious experience (p. p. 47, 109, 110). This attitude of mind described so well by Professor James, has been illustrated in the lives of innumerable Indian Saints, both ancient and modern, especially among the Dravidian saints both Saivite and Vaishnavite.

Now let us see what Sita said to Hanuman, when he suggested that she might go to Rama with him. "Rama would not keep quiet. He who is born of the family of Kakutsa. The matter should be left entirely in his hands. He should come to Lanka conquer the enemies and save me. I should not take my protection upon myself. I am His, He should reach me and do what is proper for Him. Nothing should be done that is not proper for me or for Him. I am His. His will ought to be followed." And when Ravana pressed Sita to do as he directed Sita replied, "Ha Ravana, without Rama's command I won't take upon myself my own protection. Self

effort in self protection is against my Thapas.—The law of surrendering myself to and following His will. I won't be his true wife. Therefore I have not burnt you, Thou who art fit to be burnt to ashes."

Lokacharya says that Lady Sita gave up her own effort and powers, to save herself, though she knew she was all-powerful and she relied on God and God alone and Droupadi the queen of the Pandavas renounced her feeling of shame and delicacy. When Duryodhana outraged the modesty of Droupadi, the wife of the Pandavas in the royal assembly, she gave up everything did not try to protect her body even by her own hands but resigned herself completely to Lord Krishna and we know Krishna saved her.

6. To Sita, Rama was the very life in which, she lived. "There is no such thing as my existence or Sita's existence without you." Said Lakshmana. When Rama was about to leave Ayodhya, Sita spoke as follows:—Heaven and hell are different to different persons. To be with you is heaven to me, to be without you is hell. I can't bear separation from you. How can they be separate. "They were as it were one entity."

Kara and Dooshana were great wicked giants in the forest always molesting and annoying and doing all possible injuries to the great saintly Rishis in the forest. The joy of Sita, the Universal Mother, knew no bounds when the virtuous and righteous have been protected. Her Love of Rama was such that she for the nonce forgot His might and Valour. She who had been anxious about Rama and the Rishis, when she saw Rama victorious, she embraced him with the greatest Joy. *She became existent*, says the Rishi. She regained *her life*.

7. When she accompanied Rama in the forest never was her mind troubled by her seeing the wild

elephants, lions or tigers. How could she feel any fear in Rama's presence. "When one realizes that God is his means and has taken him as his refuge, there will be no fear whatever," says the commentator. "The time for tension of our soul is over. That of happy relaxation, of calm deep breathing, of an external present; with no discordant future to be anxious about, has arrived. Fear is positively expunged and washed away." (James Varieties of Religious Experience).

8. When Sita was in the Lanka forest, "her mind was fixed solely on Sri Rama-Rama alone. Her eyes saw neither the good attractive pleasant beautiful trees or fruits or flowers in the garden where the scenery was magnificent, nor the cruel ugly Rakshashees of most repulsive and savage appearance". "I am now in the midst of the giantesses, away from the great warrior, my Lord Rama. Away from Him, nothing is of use. Everything good and which may be called mine is intended for His pleasure and His pleasure alone. Ornaments and such things, even these worn by me are for His happiness not for mine at all. Nay, even my life is for Him. I have no use or pleasure for any of these things except that they are for Him and Him alone." Nammalvar (Our Alvar), the greatest of the Alvars or Bagavatha teachers who preceded the Brahmin teachers like Ramanuja exclaims as follows:—"I won't bear even the mention of everlasting eternal blissful state, I do not want it, Oh Lord even if thou offerest the same to me, not merely the blissfulness of soul-realization of my immortal soul but also the blissfulness of communion with Thee, my only Lord, if that is intended for my pleasure. No, I do not want it, if it is not bestowed for thine own glory and pleasure. I pray Be pleased that my mind, head &c. may be fixed at thy most holy blessed golden lotus.

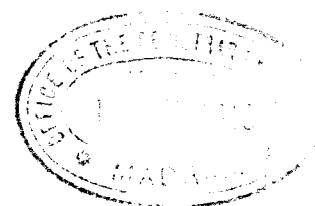
feet, if the same is for *thine own pleasure*. Take me for thy own sake only, O God, not for me at all. Even heaven, infinitely blissful eternal heaven, I do not want if it is for my pleasure. It is thy pleasure alone that I want, O Lord."

9. In the outpourings of some really great devotees it is seen that words of so called anger towards the Supreme are sometimes used. This state of religious experience is really born of the greatest and exclusive love towards the Supreme and a feeling of unbearable-ness at their separation from Him. This will be explained later on. When Lady Sita gave vent to such expressions, Hanuman seemed to show his disapproval. Seeing this the saintly Sita said as follows:—"My Lord Rama treated me with supreme affection and kindness. He showed to me such an affection as one would show to mother, father, brother and other relatives, all put together. He loved me as if I were occupying all these relationships to Him. I know he has an incomparable love towards me. It is for my sake he is bridging the ocean, vanquishing the enemies. He will be reaching this ere long. I cannot bear this life of-course. But I am continuing the same for His sake, that He may not be disappointed. My life is of no use to me. There is no such thing as my pleasure. He must not be disappointed. I should not be the cause of His disappointment. I have no other object in continuing this life, Ha Hanuman, you, the messenger."

10. From an examination of the religious experiences of great and pure saints and devotees, Hindu teachers, have generalized two classes of experiences. One is called Knowledge or Wisdom, Guanam or Faith State.—And the other the Prema or yearning State, born of exclusive love towards Him and Him alone. The

saint realizes and remembers in the God knowledge and faith, state that God is the origin and life of all. He is dependent for his very existence on the Supreme ; that God is the ruler and proprietor and himself the ruled and the property." Once this is realised His Grace alone can be the means and his efforts can never be any real means for delivery and god-union. He unreservedly places himself in His hands. Even this self-surrender and Faith form no real means but are only the marks of the true *gnani*. It is mainly this aspect that we have hitherto illustrated in the foregoing pages. We shall deal with the Prema aspect, the aspect of deep yearning Love, of Sita in the next article.

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



THE PATRIOT-SAGE OF MODERN INDIA.

The many disciples and admirers of the great sage in India and elsewhere will have received with deep interest and satisfaction the publication by the "Prabudha Bharata Office" the "*Life of Swami Vivekananda*"—a truly memorial volume consisting of contributions from several disciples, Eastern and Western who draw upon the resources of intimate knowledge and appreciation faculty in their interpretation of the aspects of the great Swami's life and its significance for Modern India. Robust optimism, searching astuteness, keen practical insight, hardent love of a freedom consistent with progress, absorbing devotion to the service of the motherland, and an unfaltering faith in the spiritual greatness of the Hindu constituted the distinctive marks and driving forces that rendered possible the achievements of the great Swami. To have provided within the short period of his earthly existence signal proofs of sterling greatness, to have impressed the world with the splendour of our Spiritual past, to have expounded the doctrine of *Mukti* that man becomes divine by realising the Divine and to have proclaimed the message whose central features summed up in the theory of *Advaita* serve to elucidate the common truth expressed in Science, Art and Religion; all this bears remarkable testimony to the single-mindedness, spiritual fervour and intense devotion of a great teacher who is entitled to a place among those Saviours whose thoughts, expressed in words or embodied in actions, prove the source of strength and inspiration to mankind.

Man, the Swami taught, has within him elements human and divine; education is the manifestation of his perfection and religion of his divinity.

Like every great teacher that India has produced, Swami Vivekananda had a profound consciousness of the wisdom

enshrined in her sacred literature and he strove ceaselessly to bring home to the minds of her children that theirs was the heritage of a great spiritual past. Intolerance and aggression are alike unknown to Hinduism; the worship of the *Ishta Devata* is the recognition of each soul to plan and follow its own path of spiritual realization. Nowhere is this better expressed than in the Swami's declaration that "from the highest flights of Vedanta Philosophy of which the discoveries of science seem like echoes to the lowest ideas of idolatry with its mythology, the agnosticism of the Buddhists, the atheism of the Jains, each and all have a place in the Hindu religion."

The inspired and inspiring address of the Swami before the Parliament of Religions proclaimed, as it were, the re-birth of Hinduism; in it was uttered the spiritual consciousness of India to the Western world enmeshed in remorseless commercialism and material civilization. The splendid, thrilling performance of the yellow-clad orator on the Chicago platform could not but have created an overwhelming impression on the occidental mind and compelled a version of any previously formed conception of the value of the spiritual treasures of India presented to the world. It seemed as though the intellectual streams of the East and the West, ancient and the modern world, mingled their waters in the resistless flood of the Swami's spiritual discourse. The Chicago address marked a new awakening in spiritual life; it held out to reverent admiration the truths culled from the sacred writings of sages whose feet had trodden and sanctified the land which the Hindu loves to call the *Punya-bhumi*. Such was the practical effect, the philosophical interest, the psychological intensity of the memorable speech which, combining all the graces of oratorical accomplishment, remains still a marvel of sincerity, force, conviction, and enthusiasm.

The years of the Swami's life were few but how crowded, how glorious; his message was not absolutely novel but how

vast and significant !. The explanation of such a career is surely to be sought in the character of the man, the inspiration of his work and the strength of his causes. Enough has been already said regarding the moral and intellectual excellence of the Swami. Vivekananda's strength of character and resoluteness of purpose could hardly fail to achieve complete succession whatever line of life so much so that it requires no great effort to imagine him as a lawyer endowed with those great qualities that under a different training have endeared him to the mind and heart of all those who can revere selfless service and superior wisdom faith in himself, in India and in her spiritual destroy cheered and encouraged him in the performance of a work whose magnitude may well appeal the mind of an average person.

Among the influences that blended together in giving form and fixity to the greatness of Swami Vivekananda, we should recognise the training imparted to him by his Master as well as the strong attachment evoked in him by the land that bore him. One anecdote is worth recalling in connection with his spiritual apprenticeship. Once, Sri Ramakrishna asked Naren—for, so was Vivekananda called—what was his highest ambition in the world. The answer came that it was to remain always in *Samadhi* and with an assuring smile the great Master declared that surely Naren was born for something greater. Yes, Vivekananda was born for ceaseless, selfless work, for the clear exposition of truths fully realised, for the illustration of the belief that Life itself is religion and that real conquest consists in renunciation. Verily, in his guru Ramakrishna, he found the living embodiment of which the sacred books could furnish merely a description. How broken were the words, how beautiful the reality !. The desire for knowledge consumed, as it were, the ardent disciple and, as years rolled by manifestations of genius succeeded one another with fulness, and frequency.

But in a consideration of the Swami as a great spiritual teacher, we are likely to forget the sincere patriotism in him. India formed the background of his thoughts and speculations. True enough, it was for Vivekananda to lay the foundation and not the coping-store ; true enough, the word "Nationality" or "nation-building" was not used by him as often, if at all, as the word "spirituality" or "man-making". But at heart he loved and adored his country though he would not admire all the new-fangled ways of her children in modern times. The vision of her great past bade him hope for a far greater future. Though his mind perceived how best discordant thought, race and feeling could be harmonised, his feet were yet firm on the Indian soil. In condemning apology for anything Indian, in disproving superstitious assertions, the monk yielded place to the patriot in Swami Vivekananda. Nothing true or more expressive can be stated of this patriot-sage than what he himself said of his Master". He was content to live that great life and leave it others to find the explanation ! "

S. AMBRAVANESWAR.

RANDOM THOUGHTS ON BHAGAVAD-GITA.

It is an undisputed fact that there is nothing so great in man as mind. This truth often flashes itself on the mind of every average thinker and attempts have often been made in every civilised land to find out the nature of the mind. Such enquirers have been called philosophers and we have been often told that this land of ours is verily a "land of philosophers." There is indeed, much truth in this statement. The Upanishads are recognised by Scholars all over the globe as expositions of the loftiest philosophy—that was ever the product of human mind.

In the Gita Mahatma it has been said that the great teaching imparted by Lord Sri Krishna to Arjuna on the battlefield of Kurukshethra and appropriately called the Bhagavad Gita is the Cow of Upanishads; Sri Krishna the cowherd milking her and Arjuna, the calf quaffing the milk of immortality. Numerous have been the commentaries and translations that have appeared from time to time on this great teaching, it will never be out of place to make references to it as often as an occasion may present itself. The present writer does not therefore think it necessary to make an apology in giving expression to his 'Random thoughts on the Bhagavad Gita.'

The teacher and pupil.

A careful observer will easily find out that there was no better pupil than Arjuna, the great warrior, to receive the teaching on the battlefield. He was indeed a typical pupil. He had in him, in proper proportion, the ingredients of a man of average perfection. He had many a time earned reputation as a good fighter, generally in a righteous cause. He however was not free from those defects and failings in human nature which generally form not an insignificant

factor of human character. Among the five brothers, there was not another who had in him the type of an average man, so beautifully proportioned. Dharmaputra erred on the side of passivity, Bhima had too much the character of savage ferocity, Nakula and Sahadeva, the younger brothers, had not sufficiently evolved into anything like manliness.

The appropriateness of Arjuna as an average typical pupil, is proved by other circumstances as well. He was a Kshathria by race, and thus belonged to the *middle* of the three classes *viz* Brahmins, Kshathrias and Vaisyas, who according to the Dharmasastras constitute the "Twice born" classes, and to whom knowledge might be imparted. As has already been seen, Arjuna was the *middle* of the five brothers. We very often hear, in every day life any sensible man advising his friend in a difficulty to adopt a middle course. Then again, in society, we find the most influential class is the *middle* class. If one examines the lives of great men, it will be found that they were in their earlier days of a middling character as regards capacity, intelligence or power. In the Yoga shastras, the practice of yoga inculcates the same principle by the adoption of such exercises, both of body and mind as induce the nerve current to flow through the 'Sushumna' said to be the *middle* of the three great nerves, the remaining two being called 'Ida' and 'Pingala'. In international politics again, the great aim of nations is to preserve what is known as Balance of Power between several nationalities, who have conflicting interests, so that none shall gain at the expense of, or suffer at the hands of, another. It is, thus, plain that the ruling or guiding principle which leads to harmony and peace *i. e.*, "Santi"—the be-all and the end-all of every undertaking—is that which suggests a medium course of activity or establishes a balance or equipoise. Sri Krishna most aptly called the *Jagatguru*, wanted to teach Arjuna the typical average man and pupil with a typical average mind and attainments, this law of balance or equipoise. In many places, in the Githa this fact

has been prominently brought to the notice of Arjuna by such words as '*Nirdwandwa, Subhashubha parithyuga, Thulya-priyapriah* etc.

Time of teaching.

The time was also most appropriate. The great battle of Kurushethra according to history was fought just at the termination of Dwapara yuga, the last of the three virtuous yugas, and just at the entrance to the Kaliyuga, the Iron age of vice and suffering. This was a proper Sandhiakala—a transition and there was real need for the great teaching and one is reminded of the Lord in which He says that He comes down as an avatar or incarnation whenever there is an extinction of Dharma and an up-rise of Adharma:

Place of teaching.

The place at which the great teaching was imparted to Arjuna is also appropriately called Dharmakshethra, because the contending parties, who were just beginning to enter into a deadly conflict, had each the object of establishing what appeared to it as the true Dharma or Duty. The presence of the Lord there also rendered the place holy, and the true Dharma was to be taught there by Him.

Occasion of teaching.

The occasion was also equally suitable. The greatest impression is made on the mind when it is in a helpless condition and is ready to accept any quarter whatsoever. Water when poured on parched up land is readily assimilated by it. A hungry man is ever eager for anything that he could get to appease his hunger. The necessity for light is felt when darkness reigns supreme. Arjuna's state of mind on seeing his gurus and relations arranged before him, ready to fight regardless of life or death was one of extreme uneasiness, nay consternation—a feeling called up by the delusion which had taken possession of his mind and

under the sway of which he foolishly thought he was on the point of shedding the blood of his gurus, elders etc. This feeling was dictated by his *Ahankara* *erithi*, and hence, Sri Krishna, thought that an opportunity had come for disabusing Arjuna's mind of such a meaningless feeling—Such a state of mind, however, is not an uncommon thing. For it is a recognised fact of human experience that, very often, when even the most virtuous or courageous men by accident or design, have to face any danger or calamity to themselves or those intimately connected with them, suddenly get out of their wits and become very much confounded. All the moral force which, till then, guided and regulated their activity become paralysed and they feel quite unnerved. So was it with Arjuna.

The General Character of the Gita.

Five thousand years or more have elapsed since the date of the great teaching but yet to a sensible mind the teaching appears as though just delivered. It has nothing old about it, nothing to be improved upon, nothing to be rejected. It is an up to date one. It is complete, perfect all inclusive and all exhaustive, one, applied to man or brute old or young, animate, or inanimate, permanent or impermanent. It is truly the '*Pranava*' which means 'quite new' Lord Sri Krishna made it so, as he very well knew that his teaching was to be one that should be applied, when occasion required it, to the whole jagat or world and eternity.

Revelation of the Truth.

That which is the truth is the same in all ages. Every religion aims at the knowledge of the truth. The aim of science is also the same. Nature's laws have always been the same and are immutable. The knowledge of these laws constitutes wisdom. Ignorance of these leads to delusion, called in Vedanta Philosophy '*Maya*'. Arjuna, as has been

said above, was under the sway of such a delusion, and it would have been extremely uncharitable and unjust to allow Arjuna to continue under the spell of the delusion—due to the idea of differences caused by egoism and misconception as regards what is the real duty to be attended to and performed. Sri Krishna who knew that Arjuna was Himself and every one on the battlefield, Pandavas and Kauravas, were all Himself, would not allow Arjuna to bring in false differences and to introduce the elements of discord on a 'Dharmakshethra' the field of battle which was to be fought to establish truth for the welfare of all mankind and the glory of God.

The Truth.

In the 13th Chapter (Verses 27 & 28) it has been said that he alone sees who sees the Supreme Lord abiding equally within all creatures undestroyed amidst destruction, and seeing the Lord in sameness abiding in all sides alike, he no longer slays self by self and hence reaches the final goal. This is the truth, and our proper duty is to perceive this truth by taking such ways and means as will lead us to it. The Gita contains directions which constitute the ways and means and also a description of the nature of duty and the manner in which persons of different temperaments may perform it to the best advantage.

The doctrine of one-ness or Divinity in everything may be easily explained by a reference to the law of causation. Every scientist will tell you that the law of causation explains after all nothing but the identity of cause and effect, with a difference due to change of form.

(To be Continued)

N. S. PRABHU.

LEAVES FROM THE DIARY OF A HINDU DEVOTEE

(Concluded from page 168.)

What says Vedanta? The physical sheaths break up in order to herald a new manifestation—a new aggregate or experiences. Gradually, as in a theatre, scene after scene is being exhibited, the scene being Himself, the seer, Himself, the theatre Himself, the curtains Himself, the actors Himself, the prompters Himself, the lights Himself, the darkness Himself. All that appears was already in Him—parental love—filial love—fraternal love; all love and all law were in Him. He appears as the sand, mud and dust. He appears as the ocean ooze. He appears as Ether, Air, Fire, Water and Earth. He appears as the interplay of their forces. He appears as the Mineral Kingdom, the Vegetable Kingdom and the Animal Kingdom. His is the power of beholding Himself as something other than Himself. That power is the real Maya. The true Gnani, therefore knowing Him as He is, becomes an Adwait Bhakti, and like Shri Ramchandra, says; "My Namaskars to myself." The Adwait Bhakt has raptures and ecstasies higher than the Dwait Bhakt, but like every great Guru, he is the humblest of the humble. This is the true characteristic of a true devotee. He is bound to be self-sacrificing, for is not God the true self denying Self?

* * * * *

Can you see beauty in a Leper or a Liar, oh soul? Is there beauty in the fetid rocks and fetid plants and other fetid things? Ishwara is not touched by Karma or pain—as the Yoga Sutras say. But if the Nirguna is also Saguna, if He is All, and All is He, how do you answer the above question? The Gita says—Tamas—like Rajas and Sattwa—has its being on account of Him. As a background, it is as intelligible as the dark background in painting. Evil may also be "good in the making." From the Karmic point

of view, is not a wonder that the Supreme should condescend to live even in one who has merited leprosy and worse. But, says the highest flight of Vedanta, "There is no leprosy—no lying—to one who truly knows the Self. All this, though relatively true, is, compared to the Absolute, like the appearance of a mirage—like the stupidity of the ten fools who, after crossing a river, began to count in order to see if they were ten, and each not counting himself cried out that one was drowned." Approach the matter, oh soul, from another standpoint. If thou wert infinite, infinite in beauty, infinite in wisdom, infinite in power, what would you do? Would you not necessarily make yourself omnipresent? Would not thy omnipotence confer free-will and the power of shaping one's own destiny? Would not that gift create Karma, and would you not reward and punish according to merit and demerit, and yet be near the very worst sinner to save him when he repents? Would you not, therefore, become the Akarmic self of every Karmic individuality—whether it be of a leper or of a liar—in order to combine mercy with justice?

* * * *

Is not God like the highest dramatist? He creates His characters, and mingles pathos with humour, law with love, beauty with sublimity. But all these, to be set off, require in this world a background of sin and darkness and temptation, for then alone there will be sorrow and repentance and the divine unfoldings of the soul. Thus even Satan has a room in this cosmic drama. Without him it will be as interesting as Othello without Iago.

The dramatist, to create, must breathe his soul into his characters. So does God. He even becomes them. Shakespeare played a part in his own dramas. But God not only creates his characters—he plays the part of every one and, as it were, forgets his own self in the excitement of the play of them. Thus all the world is truly a stage, but the men and women who are players on it are God in disguise, and

the gallery and the pit are also God in disguise. The curtains (another disguise) roll up and down and the cosmos appears, and roll it again disappears with the stage and the actors and all the scenic apparatus. The proprietor and manager, however like a true artist, conceals his art and conceals even himself. So each actor comes to consider himself an independent individual and he becomes what he thinks himself to be. He who finds his true self rises to the highest position—the position where all stands explained and where what appears contradictory now is seen to be a harmony. In this petty theatre of the Earth, evil and good are not a little mixed up. In another world—this may not be. In a third, the conditions may be different from those in the other two, and so on in the infinite worlds. There are, from the relative point of view, tiers above tiers of spectators; the Bhuvār sees the Bhuh, the Sva sees the Bhuvār, the Maha sees the Sva, the Jana sees the Maha, the Tapa sees the Jana, the Satya sees the Tapa. Hence the notion of the upper and lower, the eater and the eaten. The theatre of even the mineral kingdom on this little earth is so vast that thousands of questions as to its working remain still unsolved. Who knows its mechanism—its secret springs? Are we not like an ant in a dungeon who, understanding only a few of the things in the dungeon should presume to judge of the merits of man's works from what little she sees and understands? Had not St. Paul this in mind when he said, "The foolishness of God is wiser than men, and weakness of God is stronger than men."

* * * *

Every actor has it in his power to earn promotion. If he well acts the part of a noble—he may be given the part of a king. Conversely, if he well represents a villain, he may qualify himself for personating a demon, unless he repents and turns over a new leaf. The magic of the Great Thaumaturgist makes every actor believe that he is not an actor at all, until his inner eyes are opened.

In the Karmic field, a good man is truly God's fellow-worker. By following law, by following the path of humility and loving-kindness, he comes to understand that the Spirit of God dwelleth in him—the Spirit which is untouched by Karma—but which *appears* to be subject to it. Gradually the seer, the sight and the seen—the cause, the effect, and the link between the two—merge into a marvellous indivisible-divisible unity, and to that unity all things are lawful, though all things may not be expedient.

Here is a sweet girl, a child-wife who is tyrannised over by her mother-in-law's mother-in-law. Here is another whose husband makes her home a hell for her. Here is a third who is hourly expecting the death of her lord and master. Is the Great Dramatist playing each of these parts of His drama? If so, the sufferings are His, and, therefore, there are no, sufferings, for He never suffers. How mighty is Avidya?

* * * *

Sweet Sharada, divine Sharada, mother, wife, and daughter! Love personified as shown in Wisdom! Wisdom personified as shown in Love! I felt thee to day shaming my wretched Karmic self. How canst thou come to a wretch so foul? Yet thou hast come, and I understand how there is unity in multiplicity, how there is no difference between the great Gurus and Him—for He is they and they are He. The glorious song of Guru Nanak to-day merely verified my own, sweet experiences. Shame again and again the foul Karmic self until it is wholly silent. Shame it till the false ego is sublimated into the true ego, for He alone can truly say: "I am." Shame it till all the dancing shadows that spread a mirage before me merge into the Divine Light. Let the true self, now larval, assume the chrysalis state—the *hiranamaya*—and let the chrysalis burst forth into the full-winged spirit shining with the emeralds and sapphires of the Highest Heaven. Do thy beautiful work on me, thou blessed spirits.

Is it not time to add to the Vibbutis of the tenth chapter of the Gita, with the help of Science? What a sublime list of His glories can be extracted from scientific works! I may one day make the attempt in all humility, if He help.

* * * *

Evolution—what is it? Evolution of Life of the Sat Chit Anand. It follows there must have been His involution. The Brihad says He is, as it were, in sleep in the mineral kingdom. Biogenesis, therefore, is truly not life from *Asat*, but life from Sat. Let Science change her view-point, and its researches and classifications will assume quite a different aspect. The present ones are so imperfect. There is a wilderness of observed facts—but no supreme co-ordinating law.

How close is St. Paul to Vedanta! "He that is joined with the Lord is one Spirit." (1. Cor. 6-18). "Now there are diversities of gifts, but the same Spirit. And there are diversities of ministrations and the same Lord. And there are diversities of workings but the same God *who worketh all things in all*" (1. Cor. 12-4). But what did he mean by "at the last trump" and "the resurrection of the dead"? Had he an idea like that of Socrates in the *Phaedrus*.

* * * *

The Hindu and Buddhistic "Om" is "the word of reconciliation." One of its meanings is "yea," and St. Paul says, in II. Cor. 1-20, "In Him is the Yea.....through Him is the Amen"; and in I. Cor. 14-33, "God is not a God of confusion, but of peace," for in him all contractions are reconciled.

* * * *

St. Paul speaks of the natural body and the spiritual body—the outward man and the inward man—of things temporal and things eternal—of becoming "wise unto that which is good, and simple unto that which is evil"—of those that gather little having no lack, and of those that gather much having nothing over—of "perfecting holiness in the

fear of God"—of putting on love which is the bond of perfectness—of justification by faith, working through love and not by the works of the law. His 'Lord' and 'Spirit' correspond to our Paramatma and Atma, his Law and Liberty correspond to our Dharma and Moksha—his 'Flesh' and 'Spirit' to our Prakriti (or Avidya) and Purush. "He that soweth unto his own flesh shall of the flesh reap corruption." "If ye are led by the Spirit, ye are not under the law." "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." "Now the Lord is the Spirit, and where the Spirit of the Lord is, there is liberty."

I think I understand what St. Paul meant when he wrote:—"That I should not be exalted over much, there was given to me a thorn in flesh, a messenger of Satan to buffet me, that I should not be exalted over much. Concerning this thing, I besought of the Lord thrice that it might depart from me. And he hath said unto me, My grace is sufficient for thee: for my power is made perfect in weakness...for when I am weak, then I am strong" (II. Cor. 12). He had his Valley of the Shadow of Death, and his Slough of Despond, but he knew the uses of humility and self-surrender. "If any man thinketh that he is wise...let him become a fool that he may become wise." He knew "that nothing is unclean of itself" (Romans 14—14), but he knew also those inner temptations which are collectively called 'Satan.'

There are many curious coincidences. The Gita does not lose sight of what it calls Loka Sangriha, and St Paul says: "It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth." (Romans 14—21). The Gita lays great stress on discharging the duties of one's "Savadharma," and St. Paul says (I. Cor. 7-20), "Let each man abide in that calling wherein he was called." The Vedas speak of God's sacrifice and of His pervading cosmic form, St. Paul says: "Seeing that we

who are many are one bread, one body, for we all partake of the one bread" (I. Cor. 10-17). Every spiritual teacher has exoteric and esoteric disciples, and St. Paul writes, "I fed you with milk, not with meat; for ye were not yet able to bear it" (I. Cor. 3-2).

Does St. Paul really not when he says, "For God hath shut up all unto disobedience that he might have mercy upon all"? (Romans 11-32). Can it be fairly retorted that the converse of the proposition, "God fattens his flock and shows kindness to them in order to fit them for his slaughter-house," ought also equally to hold good? May it not be that St. Paul, who knew that the wages of sin is death, that as we sow so we reap, and that "each one of us shall give account of himself to God," was referring to the law of Karma which makes one act of disobedience breed other similar acts, unless the Akarmic Self, the Spirit himself which "beareth witness with our spirit that we are the children of God" (Rom. 3-16), is turned to for help and guidance?

Are not some of the rites prescribed by our ancient Rishis useful symbols? "Circumcision," said St. Paul, "is that of the heart, in the spirit, not in the letter." and Guru Nanak similarly gave a beautiful description of what the inner sacred thread should be, and what *Shraddha* should be celebrated; How powerful is every symbol, It truly unites, as Carlyle says, the gold of silence and the silver of speech.

"Circumcision is nothing, and uncircumcision is nothing; but the keeping of the commandments of God" (I. Cor. 7-19). How consistent has been the teaching of all the *Bhaktas* on conventions and ceremonies, and artificial distinctions. Did not Guru Nanak, for example, say that "he alone is low-caste who forgets the Lord."

Sitting on the high flat roof of a cottage by the sea, I have been gazing at the stars with love, the Hyades, who

nursed the infant god of the Greek mysteries—the Krittika (Pleiads) who nursed the Hindu generalissimo of the gods—the suns in Orion, and numerous others. Their sweet influence seems to descend upon me, and closing my eyes I see their beauty in the inner ether. Work hard, oh soul, to gain that inner beautiful harmony and melody which eye hath never seen and ear never heard. Work hard with the aid of the Shabja. Let the baby-spirit repeat it to its Virgin Mother, with unutterable love,

* * * *

I sent a courteous letter to a kinsman on a somewhat ticklish subject, after weighing every word, lest I should give him offence, and he sends a rude reply. Is he also a mask of God? How am I to bring myself to love him, if I don't see the divine in him? There are perplexing varieties of masquerade apparently—and perplexing tests of faith. When Namdev was one day baking bread in the open air—a dog came up and ran away with the bread he had already baked. The saint ran after it with clarified butter, crying, "Oh my Hari, let me butter the bread." And immediately, it is said Hari looked at him and said, "Nama, Nama won't you let me disguise myself even as a dog."

* * * *

Europeans laugh at such stories. But they do not laugh when their own chemists tell them: "Tartaric acid, in solution, is an optically active compound. Tartaric acid, in solution is an optically inactive compound. Tartaric acid, in solution is a dextro-rotatory compound. Taratric acid, in solution is a lævo-rotatory compound. These four statements are true." Here is an acid in solution which is believed to be active and inactive, which can rotate the plane of polarisation of a ray of light in the direction in which the hands of a watch ordinarily move, and in the opposite direction. Four apparently contradictory statements are made regarding it; and to reconcile them, for they are all true, the hypothesis of

geometrical isomerism has been invented. We are asked to believe that the two atoms of carbon in the acid are in direct union with four atomic groups all of which are different. We are asked to picture to ourselves the two asymmetrical carbon atoms at the centres respectively of two tetrahedra, with one summit of the one joined to one summit of the other, while at the remaining six summits stand the remaining atomic groups. We are further asked to consider all the possible arrangements of these groups; and to admit that two of the possible arrangements bear to each other the same relation as an object bears to its image in a mirror. In that case, if one of the molecules is dextro-rotatory, the other will be lævo-rotatory. "If we suppose a dextrorotatory molecule joined to a lævorotatory molecule, the righthanded optical activity of one will be neutralised by the lefthanded activity of the other; the compound molecule will be optically inactive, but resolvable into a dextra-rotatory and a lævo-rotatory molecule. The existence of two optically active and one inactive but resolvable modification of tartaric acid, is, thus, in keeping with the hypothesis. It is also possible to represent the molecule of tartaric acid by such a modification of the figures given above that one-half of the molecule shall be the mirror-image of the other half. One-half of such an arrangement would be dextro-rotatory and the other half lævo-rotatory; the dextro-rotatory part would neutralise the other, and the whole molecule would be optically inactive." Here, then, are Vedantic conceptions of the *Bimba* and *Pratibimba* made use of to show the truth of a couple of chemical paradoxes. But apparently though an acid may be scientifically believed to be both active and inactive, it is unscientific to believe the self to be both *karmic* and *akarmic*!!

* * * *

All the numerous aniline dyes are made from nitrobenzene, which is made from the hydrocarbon benzene, a

component of such a humble substance as coal tar. Now benzene is an aromatic compound of six carbon atoms and six hydrogen atoms, and its reactions are very curious. In March 1865, Kekule, who had been long meditating on these in order to frame a formula as to the arrangement of the atoms, had occasion to ride on the top of an omnibus, and that ride, it is said, "has been worth millions of pounds to chemical manufacturers," because during that ride Kekule pictured to himself six atoms of carbon arranged so that each was in direct union with two other atoms of carbon and with one atom of hydrogen," and invented his "hexagon-formula of benzene." He imagined the six atoms of carbon to form a *stable nucleus*, and he imagined the derivations of benzene as formed by the removal of one or more atoms of its hydrogen, from the stable nucleus. No one considers that hypothesis unscientific. Indeed, the great Russian chemist Mendeleef has said that, "Chemistry recognises how *changes take place in combinations of the unchanging*." But talk of the Saguna being a phase of the unchanging Nirguna, of the personal God being a phase of the Impersonal, and you draw upon yourself the laughter and contempt of European missionaries in India. How logical and consistent we are!

* * * *

Why should there be so many opposites at all? In the relative world there are innumerable kinds of reality and innumerable correspondences. Ruskin has said that "Symmetry is the opposition of equal quantities to each other." I look into a mirror, and the mirror-image is relatively identical with my appearance, but it has not my reality. Similarly, my Karmic self has not the reality of the Akarmic self upon which it is as dependent for its existence as the image in a mirror upon the beholder. But the shadow and the shadow-maker appear two different things, till the shadow is slain. Hence the injunction of every great seer and saint to lose one's self in order to find one's self.

Yes, there is a vast difference between my self and my image in a mirror. But what my karmic self is to such image, that the Akarmic self is to the Karmic self. Has not Carlyle—who was not a Hindu—said that we are all shadows and needn't, therefore, wonder at ghosts?

* * * *

What then is the mirror? What is Vidya—alias Avidya? Science says that everything we have comes from the sun, and, on this account Haeckel thinks that Sun-worship is more reasonable than Christ-worship. Yet the Sun is different from the earth which comes from him—when we judge of him from the relative point of view. The earth—which makes herself a mirror for his ray,—would not have come into existence but for him, and if the Sun has a mirror in a child of his, why may not the Sun of Suns have a mirror in our Sun, and all that are derived from the Sun, including the humblest piece of carbon, as much as the highest, like pure diamond? If carbon atoms can remain stable while their companions are ever changing, may not the Eternal remain unchanging, while his shadows and the mirrors receiving his shadows and made from his shadows are ever changing?

* * * *

Talbot, the founder of photography, "dipped paper into a solution of lunar caustic (nitrate of silver), and then brushed over this paper a solution of common salt; on this prepared paper he laid a transparent drawing, and placed the paper and drawing in sunlight; after a little time he removed the drawing, and at once took the paper, whereon the Sun had imprinted a copy of the drawing with the lights and shadows reversed, into a dark room, and immersed it in a boiling solution of common salt. Talbot thus obtained a copy of his drawing on which the sunlight was without action; *but the lights and shadows of the original drawing were reversed in the copy*. He now laid the copy on another piece of paper

prepared by dipping in solution of silver nitrate, and brushing over with common salt solution, exposed the arrangement to sunshine, and passed the paper through a boiling solution of salt; and thus he had a copy of the original drawing, with *the lights and shadows represented as in the original.* We know that chloride of silver is formed when common salt meets a solution of nitrate of silver, and that chloride of silver is blackened by sunlight. But even up-to-date chemistry is not able to say definitely what change is caused in the *composition* of chloride of silver by the action of the sun. It is said that *perhaps* a small quantity of oxygen unites with portions of the chlorine and silver. We now prepare our plates differently in a dark room, and expose them in a camera for a fraction of a second to the rays of light coming from an outer object. "The amount of change on the sensitive surface of the plate depends on the intensity of the light that falls on it; more light comes from the lighter parts than the darker parts of the objects"; but nothing is nevertheless seen on the plate until the picture is developed. "The highest lights of the objects produce the darkest picture on the plate," but the lights and shadows in the original objects can nevertheless be reproduced by means of physical and chemical processes. The chemicals, the plates, the paper are all made from the sun. A little sunlight effects momentous changes on substances which are themselves the results of sunlight. We feel no astonishment now-a-days on seeing the highest lights producing the darkest picture on the plate, or on the original lights again appearing, but we fall foul nevertheless of those who talk of Vidya turning into Avidya, and Avidya into Vidya of the shadows disappearing in light, and of all Duality disappearing in the final Unity. Science cannot, after all these years of research, explain what changes are effected by the sun, but it has no patience with those who ask it to suspend its judgement in her matters. A single sun can assume a thousand paradoxical forms—but any paradox about the Lord of the Sun is unintelligible non-sense to Science!

Is not every true seer a saint or photographer in the highest sense of the word? Is he not a writer of light? He shows how the lights and shadows of the original are reversed in the copy, and how the lights and shadows can be made to reappear as in the original. He knows the spiritual developing process, the picture fixing process, and the process of reproduction, and the Sun of Suns is as indispensable to him as to an ordinary photographer. And yet Science, which believes in the necessity of the sun, can't bring herself to believe in the necessity of the Sun of Suns. It does not care even to believe in it hypothetically, in order to see if all that is said about spiritual photographs of the Lord in the soul or about spiritual electricity is true. A vast field of experiment is thus beyond its ken.

—THE EAST & THE WEST.



THE PATH OF DEVOTION.

(Concluded from page 222)

I shall now say a few words about the philosophy of life from the point of view of the devotee. The soul when it disobeys His Law commits sin and becomes the object of His कोप or anger. The result is a ceaseless round of births and deaths with all its attendant sorrows and miseries. When the soul lives in harmony with His Law and loves Him, it becomes the object of His Love and he becomes प्रसन्न and dowers it with the highest ecstasies of Love. The Gita has laid down the gracious and comforting doctrine that whatever depths of sin a man might descend to, the love of the Lord will redeem him and slowly pull him up into the daylight of life according to His Law and finally lead him into the Heaven of Spiritual bliss and illumination.

ओपचेत् सुदुराचारो भजते मामनन्यभाक् ।
साधुरेव समन्तव्यः सम्यग्यवसितो हि सः ॥
क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।
कौन्तेयप्रतिजानीहि न मे भक्तः प्रणश्यति ।

(Even if a man be given to evil courses, if he loves me with singleness of heart, he must be deemed good, because he is striving upward and will become pure and righteous and and attain the heaven of inner peace. O Arjuna, promise in my name that no lover of mine shall ever be lost).

I shall now, before concluding this essay, deal at some length with the various characteristics and aspects of a devotee's life, because it is only by a frequent contemplation of these that we can in even an adequate measure realise the joys of a life of devotion. I shall first refer to three beautiful verses in the Gita about this matter and then discuss each trait of a devotee at some length. The lord says in the Divine Song :

सततं कृतियन्ते मां भजन्तश्च दृढव्रताः
नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ।
मच्चित्ता मद्गत प्राणाः बोधयन्तः परस्परं ।
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ।
माकर्मकृन्मत्परमो मद्भक्तः सङ्ग वर्जितः ।
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥

(My devotees praise my glory and strive with steadfast vows to reach me. They are full of reverence for me. Their minds are centred in me. Their very lives are devoted to me. They communicate to each other their joyful experiences of my beauty and my sweetness. They rejoice in me and delight in me. They do such acts as are dear to me and carry on my work in the world. To them I am the supremest thing in the world. They are devoted to me and unattached to other things. They are full of love for all. They reach me and live in me). The twelfth chapter of the Gita contains a beautiful and elevating description from the Divine lips of the physical, mental, moral, and spiritual life of those devotees who are dear to the Lord and to whom there is nothing higher in life than His service and nothing sweeter than the contemplation of His beauty and His glory.

The first thing that we should bear in mind in realising for ourselves the chief beauties of a life of devotion is that the path of god-love is one that all can tread. It can be sought by all without distinction of race, creed, or colour. It can be successfully followed amidst the distractions of worldly life as in the silence and repose of forests and mountains. A beautiful verse tells us that the true hermitage is a devoted and passionless heart :

वनेषु दोषाः प्रभवन्ति रागिणाम्
गृहेषु पद्मेन्द्रिय निग्रहस्तपः ।
भक्तुस्सिद्धे कर्मणि यः प्रवर्तते
मिनवृत्तरागस्यगुण ॥

(For the worldly and passionate men there are evils even in life in forests. The true austerity is control of the senses even in one's home. To him who does good acts and lives an unattached life, his home is a hermitage).

Again, a devotee must open his heart to the whole world if he would see the beauty of the world-soul and attain to mystic union with it. We have all heard of a beautiful incident in the life of Ramanuja that illustrates this characteristic very well. His guru Tirukkottiyur Nambi revealed the *ashtakshari* to him under promise of secrecy as it was a *rahasya* (secret). Ramanuja asked his *guru* what would happen if he revealed the *mantra* freely to others and broke the Law of secrecy. His *guru* said that the person who reveals it would die though the person hearing it would be saved. The heart of Ramanuja yearned for the happiness of all mankind, and he ran to the top of a tower and shouted out the *mantra* to the crowded streets below, careless as to his fate if only he could save others from sin and sorrow. The stream of the love of God which fills the soul of the devotee is so copious that it overflows the banks of his limited self and extends to all who are devoted to the saints. Hence it is that those who serve the saints also attain to the Love of the Lord. The saint's heart is full of love for the whole world and overflows with the Love for the Lord; and one who goes near a saint and serves him cannot but shake the thirst of the spirit at the nectareous stream of love that flows into the saint's heart from a divine source and overflows it and fills the world.

Another peculiar characteristic of this *marga* is that it is a great leveller and reveals each human soul in its native beauty stripping it of the shows of convention and worldliness. The saint sees the lord everywhere and his simplicity and keenness of vision are such that the empty shows of life vanish before his searching gaze. Not only does he feel the unity and beauty of life but whoever come within the sphere

of his holy influence forget for the time being their world lives and conventional conceptions of differences of rank and station and caste and creed, and feel as simple human souls in his presence. What greater gain can we imagine than this—we who grow up slaves of custom all through our lives, who multiply differences and set up high and hideous barriers between each other as we grow up, and to whom the simple sweetness of the world is so overlaid by sin and sorrow that we miss the purpose of existence and are so preoccupied with little and petty trifles that we forget the true proportion of things and find that 'the hills of time shut out the mountains of eternity'?

We must not forget the important fact that intense love of God and glow of spiritual emotion have to be slowly and laboriously cultivated and maintained. Amiel says in his journal: "The religious state is one of deep enthusiasm, of moved contemplation, of tranquil ecstasy. But how rare a state it is for us poor creatures harassed by duty, by necessity, by the wicked world, by sin, by illness!" St. Theresa says: "I do not see how God can come to us, or enrich us with His grace, if we shut the door against Him. Though he is infinitely desirous to communicate Himself to us with all His gifts, He will have our hearts to be found disengaged, alone, and burning with a desire to receive Him". In the language of the Bible, we must keep the home ready for the Bridegroom's coming. The Lord tell us in Ch. XII of the Gita the successive steps by which the mind is to be led up to Him. Yield up the fruits of all acts to Him. Then you will get the strength of soul required for doing His work in the world. After this by constant effort you will be able to fix your thoughts on Him. You will finally be able to sacrifice your agitated mind at the altar of His Love and to achieve mystic union with Him and taste of the eternal and heavenly joys of spiritual rapture.

Again, the life of the devotee is one of continual prayer. The object of prayer is not to seek interference with the

working of the laws of nature for such a thing cannot be but the attainment of spiritual strength and of His grace which can turn seeming ills into blessings and lead us towards higher attitudes of happiness. In the truest and highest prayer, the devotee leaves it to the lord to do what is the best for him. In one of our sacred books we read :

यद्विदं मम देवेश तदाज्ञापय माधवा

(Do Thou, oh Lord, ordain what is good for me).

We cannot conceive of any higher prayer than the following by Sankaracharya.

मासमः पातकी नास्ति पापघ्नी त्वत्समानहि ।

एवं ज्ञात्वामहादेवे यथायोग्यं तथाकुरु ॥

(I am the worst of sinners and Thou art the Supreme Purifying Force. Do with me as Thou wilt". Tennyson says "For so the whole round earth is every way bound by gold chains about the feet of God" Marie Corelli says in her *The soul of Lilith* : " God—the great patient loving God, hears the huge sounding board of space resound again and yet again with rough curses on His name, with groans and wailings, shouts, tears, laughter and shuddering discord through His everlasting vastness, but amid it all there is a steady strain of music—full, sweet, and pure—the music of perpetual Prayer? No science of Prayer? Such science there is that by its power the very ether parts asunder as by a lightning stroke—the highest gold gateways are unbarred, —and the connecting link between God and man stretches itself through space, between and round all worlds, defying any force to break the current of its messages".

The great peculiarity of a life of devotion is that it knows no satiety. Well has the Tamil saint called the Lord *Aravamudan* (the nectar of which one you can never tire). There is a beautiful verse in the *Bhagawata* which brings out this fact very well.

तदेवरसं रुचिरं नवं नवं

तदेव शश्वन्मनसो महोत्सवं ।

तदेव शोकाणव शोषणं नृणां

यदुत्तमं श्लोकं यशोनुगीयते ॥

(The singing of His glory is an act that discloses to us His ever—new and ever—varying beauty, that brings to our mind endless and deep rapture, and that dries up our seas of sorrow).

It is a truth insisted on by all religions that renunciation is the true path to happiness and salvation. Professor Deussen has pointed that deeds of self-sacrifice and renunciation cause thrills of joy when they are heard because the soul is all-pervasive and universal and any achievement that shows that the soul is not limited but is in relation to the unlimited causes joy because such an achievement is a disclosure of its essential nature. Such renunciation is very difficult to achieve except through the medium of devotion. When we seek the grace of God, and try to get nearer to His nature which is limitless love, then indeed will renunciation become easy. The way to the joys of renunciation is rendered easy and smooth if we seek the help of devotion.

Our Holy books have pointed out again and again what are the outward manifestations of devotion. Tears of joy on seeing His form and hearing about his love to us, tears of grief at separation from him, voice choked by emotion at the thought of His beauty, laughter caused by a happy heartfull of the recollections of His affection for us—these are some of the physical signs of God-love. It is said in the *Mahabharata* :

श्रुतमप्यौ पानिषदं दूरे हरिकथामृतात् ।

यन्नसन्ति द्रवश्चित्तं प्रेमाश्रुपुलकाधेमाः ॥

(Even the Knowledge of the upanishads is far below the nectar of Harikathas, if it does not melt the heart, bring

tears of love into the eyes, and thrill the frame). The same idea is contained in the following beautiful verses from the Mahabharata and the Bhagawata :

कथं विनारोमहर्षं द्रवता चेवसा विना ।
विनानन्दाश्रुकलया शुद्धेक्ष्णया विनाऽशयः ॥

वागद्विदाद्रवते च चित्तं हसत्यर्भाक्षं रुदति क्वचिच्चा ।
विलज्जतद्रायति नृत्यते च मद्रक्तियुक्तो भुवनं पुनाति ॥

(Bharata)

तदस्मसारं हृदयं वतेदं यद्द्रष्टुमाणं हरिनामधेयः ॥
नाविक्रियेतायमुखे विकारो नेत्रेजलं गालरुहेषु हयः ॥

(Bhagawata)

The following beautiful stanza from that miracle of devotional poetry—the Tiruvachakam—is worth remembering in this connection :

கூடிக்கூடி யுன்னடியார்
குனிப்பார் சிரிப்பார் கனிப்பாரா
வாடிவாடி வழியந்தேன்
வற்றன் மறம் போகிற்பேனே
ஆடிஆடி யுடையாயொடு கலந்
துள்ளருகப் பெருகி நெக
காடியாடி யானந்தமது வே
யாக வருள் கலந்தே.

Another trait of the true devotee is his abounding compassion. He feels the grief of the world as his own grief, and yearns to take all beings to the source and home of eternal bliss. It is this feeling that impels such devotees to go from place to place and makes them impart to all the secret of the great happiness that they have found. Just as where the beautiful feet of the goddess of spring go the

flowers bloom in joy, so wherever they go sweet flowers of reformed human lives blossom and sweeten the world.

It is only the devotee that knows the true meaning of love. In all human love there is a taint of some expectation of something to be got in return. Swami Vivekananda pours his own on this as shopkeeper's love. He says : "The first test of love is that it knows no bargaining; it always gives. Love takes upon itself the stand of a giver; and never that of a taker". Tauler says : "Much more we must scorn all idea of reward, that we may love God only because He is the supreme good". Narada says : "This is the highest form of love because there is no desire for reciprocity, which desire is in all human love". The love of God should become an absorbing passion that finds its best reward in itself. Swami Ramakrishna Paramahansa says : "This world is a huge lunatic asylum where all men are mad, some after money, some after women, some after name or fame, and a few after God. I prefer to be mad after God". It is when this longing—intense and passionate—fills the heart of man and when he has nothing to ask for from the Lord except that the Lord should shine before him always that the soul attains the highest heaven of spiritual emotion and fulfills the purpose of existence.

To the true devotee, the ordinary words of God-love that we hear are capable of conveying ideas and emotions that we realise in a vague and shadowy manner. Francis de Sales says : "We all use the same expressions; but the words pronounced by those lovers of the almighty were inflamed and embalmed, if we may say so, with the delicious perfume of divine love; whereas with us they are only cold expressions, which neither contain the energy nor the sweetness of charity". Even ordinary terms of endearment give them raptures that are too deep for expression and take their thoughts to the feet of the Lord.

Another peculiarity is that whether he be learned or ignorant, the utterance of the devotee becomes musical, wise,

and passionate. We all know the classic instances of Valmiki and Kalidasa. St. Teresa says: 'I know a person who without being a poet, has sometimes composed upon the spot, stanzas of very exact metre, on spiritual subjects, expressing the pain which her soul felt in certain transports of divine love, and the joy which she was overwhelmed in this sweet pain.' Emerson says: "Only itself will inspire whom at will and behold! their speech shall be lyrical, and sweet, and universal as the rising of the wind". This is but natural, because who can behold the All-perfect Beauty without rising habitually into that heaven of musical speech and poetic thought that is in eternal relation to such Beauty?

For the successful cultivation and perfection of the emotion of love it is necessary to make mental efforts to lessen worldliness in our hearts and to withdraw ourselves occasionally from the pursuit of those trifles the seeking of which is our serious business in life. Love for the world increases with the increase of the attention that we bestow upon the achieving of worldly objects. The motion of God-love has to be carefully cultivated and unless we are very, attentive the plane of spiritual ecstasy will be extinguished by the fierce gusts of sense-allurements that blow over the domain of the soul.

Another characteristic of the true devotee is his thorough fearlessness. God is to him His best beloved, and loving a God of love, how can he know fear? What has he to fear in the world? He speaks out the truth before the sons of men even if they stone him or crucify him or offer a cup of hemlock to him. The death of the body is as nothing in his eyes. Love sustains him wherever he may go and whatever physical embodiment he may have. Love is his word and love is his shield, and he marches through the world as a spiritual hero laying all shams low and showing truth in its beauty 'Such fearless life is sure to be hard at the beginning but will end in pure joy. Has not the Lord said in the Gita :

‘यत्तदमे विषमिव परिणा मेऽमृततापमं ।

तत्सुखं सार्विकं प्रोक्त मात्मबुद्धिप्रसादजं ॥’

(That joy is the highest which looks bitter like poison at the beginning but is sweet as nectar at the end, which results in a serene and unclouded condition of the mind. Unless we are fearless, how can we attain control over the senses and cleanse our heart with the pure water of dispassion so as to make it a fit home for God-Love? Unless we strive constantly to go upward we are sure to go downward. The ideal requires a ceaseless striving to reach up to it: otherwise, it recedes more and more from our ken. Resting in Him, how can the devotee know fear?

Fearlessness has to go hand in hand with steadfastness if we are to maintain our footing in the path of devotion. Occasional fits of fearless striving upward are not of much use, unless we strive in a spirit of firmness and steadfastness. Swami Vivekananda says; "My Son, hold fast! Do not care for any body to keep you. Is not the Lord infinitely greater than all human help? Be holy, trust in the Lord, depend on Him always, and you are on the right track; nothing can prevail against you". The Lord says in the Gita :

मय्येव मनभाषस्व मयिबुद्धिं निवेशय ।

निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥

(For thy mind on me. Plant my thoughts in me. Henceforth you shall dwell in me. There is no doubt about this).

Whatever sorrows come to us are means of making our faith steadfast. Kunthi prayed on a memorable occasion that she may have frequent sorrows to make her faith in the Lord steadfast and unchanging.

विपद्ः सन्तु नः शश्वद्यासु संकीर्त्यते हरिः ।

The best way of cultivating steadfastness is to cultivate the habit of unselfish work and yielding up the fruits of work

to God. It is when we yield to the suggestions of selfishness that our faith begins to waver and is overthrown. The Lord says in the Gita that they are four kinds of devotees :

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।
 आर्तो जिज्ञासुरार्थज्ञानो च भक्तप्रेमा ।
 तेषां ज्ञानी नित्ययुक्त एक भक्तिर्विशिष्यते ॥
 प्रियो हि ज्ञानिनोऽत्यर्थं महं स च मम प्रियः ।
 उदाराः सर्वे एवैते ज्ञानात्मा मेव मे मतं ॥

(The man in trouble, the man desirous of Knowledge the man in search of wealth, and the wise man—these are the four classes of good men that seek me. Of these the wise devotee is the highest. He is dear to me and I am dear to Him. All these four classes of men are noble but the wise devotee is the noblest of them all). The persons who seek Him for other purposes than His love are not condemned herein, for those who go to him for petty joys will finally cling to Him for His own sake. But the great drawback about selfish love is that it is an obstacle in the way of achieving the highest love. If we cast off selfishness and are full of steadfast love for Him, He is bound to come near to us and shine in our hearts for ever. Let us place Him on the altar of our hearts and light there the ever-burning flame of devotion. Then will His beauty always shine before our inner eyes and fill us with the joy that passeth all understanding.

Another mental state that has to be cultivated if we want to attain to the highest attitudes of God-love is measureless self-surrender. Let us not forget why it is that in India the finest powers of the mind were bent in the service of God—why our architectural geniuses employed their highest talents in the erection of wonderful temples—why the best flowers and garments and gems were used to decorate the images of God in our temples — why our loftiest strains of

poetry and music were dedicated to the glorification of God—why our great sculptors spent their lives in rendering into forms of human beauty.

“That fair Beauty which no eye can see”? Ruskin has pleaded in eloquent words against the modern craze of beautifying private buildings and keeping religious edifices poor-looking and ugly. We in India have offered the best that God's earth can yield to Him, because by perfect self-surrender alone can we achieve the supremest heights of achievement in every one of the fine arts and get near to His nature. Swami Paramananda says: “That which has been offered to the ideal at the feet of the Master, we have no right to use for our personal satisfaction or happiness”. The feeling that is uppermost in the mind of the devotee is that while the whole world including ourselves belong to Him, our first duty is to glorify Him and offer the best that we have to Him, and not spend our lives in adorning and exalting our petty selves.

It is by these various means that we attain to that supreme form of love where love is the highest ideal and an aid in itself. Swami Vivakananda says: “The love has passed beyond all these things, beyond rewards and punishments, beyond fears, or doubts, or scientific or any other demonstration. Sufficient unto him is the ideal of the love, and is it not self-evident that this universe is but a manifestation of this love? Unattached yet shining in every thing, the motive power of the universe, without which the universe will fall to pieces in a moment is love; and this love is God. Thus we come to what is called supreme Bhakti, supreme devotion when forms and symbols have fallen off. Man becomes divinely mad and forgets that he is man. With desires vanished selfishness, and at the apex, he found that Love, Lover, and Beloved, are one” “You know the eastern story how when a lover came to see his beloved he knocked at her gate. She asked: “Who is there”. He answered:

"It is I". The gate would not then open. Again, he knocked and again the question came, who is there? He then answered: "It is thou" Then the door opened and he met his beloved. This story has a profound spiritual meaning, and shows us how in the highest love, the lover becomes one with the Beloved, and attains to the joys of rapturous, endless, and ecstatic union.

It is to be hoped that we Hindus will retain our hold upon the wonderful doctrine of God-Love which our ancient teachers communicated to the future generations out of their great love for humanity and their overmastering desire that all should seek and find the lotus feet of the Lord. Unless we do so, we shall cease to be true Hindus. May the Lord bless us and make us worthy of His Love. I shall conclude this essay with those gracious words of hope and promise that throb with a love that passeth over understanding, those words which are the crown and glory of that book of books, the Gita:—

मन्मना भवमद्रक्षो मयाजि मां नमस्कुरु ।

मामैवेष्ट्यासि सुखं ते प्रतिजाने प्रियोऽसि मे ॥

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज

अहंवा सर्वपापेभ्यो योक्ष्यामि मा शुचः ॥

(Devote thy mind to me. Love me. Sacrifice everything unto me. Reverence me. Thou shalt be one with me. I swear unto thee that this shalt be. Thou art dear to me. Give up all Dharmas and seek me as thy sole refuge. I shall liberate thee from all sins. Give up all fear and be supremely blessed and happy.

K. S. RAMASWAMI SASTRIAR, B.A., B.L.

VEDANTA WORK

The Entally Ramakrishna Archanally, Calcutta.

The thirteenth anniversary of the foundation day of the Entally Ramakrishna Archanalay was celebrated in premises No. 5, Delhi Entally Road, Calcutta, on Sunday, the 13th April last. The portraits of Sri Ramakrishna Paramahansa Deva and his worthy disciple, the late Mahatma Debendranath, the founder of the Archanalay, were beautifully decorated with flowers and leaves and placed in the Pujah Hall. Sweet strains of *Nahabat* stirred the neighbourhood from the dawn and before the day was well-advanced the spacious quadrangle and corridors were filled with Bhaktas or devotees. Swami Premananda with other younger Brahmacharins from the Belur Math was there while the friends, co-workers and followers of the late Mahatma Debendranath mustered strong to do honour to his memory and render homage to their common Lord Sri Paramhansadeva. Sankirtan parties, hailing from far and near, such as Bally, Watgunge etc., began to pour in after 3 'O' clock in the afternoon and till midnight the cry was, "Still they come". Musulmans, Hindus and Christians were among them once more bearing a glowing testimony to the fact that Sri Paramhansa Deva loved all creeds and classes and was loved in return. The guests were treated to sherbut, pan, and Prasad. The poor numbering about a thousand—the living gods and goddesses as Swami Vivekananda would call them—were sumptuously fed with rice, dal, kitchery, curries, curd and sweets. The function was in every respect a brilliant success. The gathering dispersed in the small hours of the morning.

RAMAKRISHNA MISSION IN TRAVANCORE**SRI RAMAKRISHNA ASHRAMA****HARIPAD.**

The general reader may remember that the foundation stone of the Sri Ramakrishna Ashrama—Haripad was laid on the 4th September 1912 by His Holiness Swami Nirmalanandaji, President of the Ramakrishna Ashrama, Bangalore. Some time previously Mr. Venkatasubramony Aiyer a member of the local Ramakrishna Association had given a piece of land, an acre and 5 cents in extent, to the Sri Ramakrishna Mission for the erection of a Mutt and Mr. S. Subbaraya Aiyer, vice President of the Association had donated a thousand Rupees towards the construction of the Mutt building. The collection of subscriptions was begun and several gentlemen came forward with decent sums. Soon after the laying of the foundation stone the building work was commenced in right earnest and the whole thing was almost complete by the end of April last.

The opening of the Ashrama was fixed for the 4th of May 1913. His holiness Swami Nirmalanandaji of the Ramakrishna Ashrama—Bangalore accompanied by His Holiness Swami Vishuddhanandaji arrived here on the evening of the 27th April to direct in person the arrangements made.

The site of the Ashrama is the best that could be had in the locality. On the left and in front opens to view a vast expanse of poddy fields which is one sheet of silvery water through out the monsoon period and an expanse of green and gold from January to April.

The main building 54 by 15ft in the inside is divided into three rooms, the central one being a hall (30 by 15ft)

with a room on each side 12 by 15ft. There are two side rooms adjoining the two rooms, while there is a Verandah running all round 8ft broad with an extensive portico in front 20ft by 15ft, which too has verandahs 6½ft broad. The walls of the building rising from a basement 3ft high resting upon a foundation 3ft deep. The main structure and the Verandah have separate roofings and the whole building faces eastwards. The northern room is the Pooja room while the southern one is intended for worshippers.

The ceremony commenced with the recitation of Sri Rudrem, Devimahatmyam and Bhagavad Gita conducted at the Ashrama in orthodox fashion which lasted from 6 to 10 A. M. At 8.30 A. M. the procession started with Bhajanam and Nagaswaram from the local Valiakottaram (the place belonging to the Government where saints and other holy persons are lodged with the photos of Bhagavan Sri Ramakrishna Deva and Sri Swami Vivekanandaji mounted together upon a well caparisoned elephant. Offerings were made to Lord Subrahmanya and to Mother whose temples were on the way. The procession reached the Ashrama at 9.15 A. M. and at once the photos were taken and carried inside. At the appointed auspicious time Swami Nirmalanandaji solemnly installed with pooja Bhagavan Sri Ramakrishna and Shri Swamiji on the beautiful altar. A short Bhajan followed and then Swami performed Arathi. Prasad was thereafter distributed among the large crowd of devotees who had assembled from far and near. The procession then returned to the Valiakottarem where all present were sumptuously fed. At night there was a Vedic Homam directed by the Swamiji in which members and Bhakthas took part.

Next day 500 poor were fed at the Ashrama, and in the evening between 4 and 6.30 P.M. there was a public meeting which was very largely attended. Swami Nirmalanandaji presided. Mr. K. Padmanabhan Thampi B.A., B.L., the president of the Association, made a short and instructive speech on Bhagavan Sri Ramakrishna and His teachings. After that Mr. Kunjuraman Menon, District Court Vakil of North Malabar, gave a lucid and eloquent speech on the ideals of the Sri Ramakrishna Mission. Mr. M. R. Narayana Pillay B.A., B.L., (District Munsiff—Thiruvellah) and Dr. K. Raman Thambi B.A., M.B., & F.L., B.D.T.M. & H. (Edinburgh) L.M. (Dublin) spoke about the Mission. Mr. S. Subbaraya Aiyer, the vice president, then read a report giving particulars about the construction cost, etc., of the Ashrama building and appealed to the public for further generous contributions and support. Finally Swamiji closed the proceedings with an eloquent and thrilling speech on Bhagavan Sri Ramakrishna and the Hindu Religion. The meeting dispersed at 6.30 P.M.

The Swamies proceeded next day to Thiruvellah touching Maunar, Mavelikara and other places on their way, to open Sri Ramakrishna Mandiram erected there by the devoted public.

In conclusion, I think, it will not be out of place in this connection to remind the public that this is the first and the only Ashrama in this Travancore state—nay whole of Malabar. Such being the case, we are sure that the blessings of Sri Bhagavan will always be with us and that more Ashramas and Mutts of the kind will also come into existence in this remote part of the Indian continent.

R. S. Krishnan

Secretary,

Sri Ramakrishna Ashrama, Haripad.

NOTES AND THOUGHTS.

To live is now to act. Acts lay down the primitive strata in the soul, which determine even the deepest belief.

(President Stanley Hall)

There is sometimes a discontent which prefers even painful experience to the present pleasures simply because the painful experience will give an opportunity for the exertion of those activities which our restless feelings demand.

(Rosa)

If we survey the field of history and ask what feature all great periods of revival, of expansion of the human mind, display in common, we shall find, I think, simply this that each and all of them have said to the human being, 'The inmost nature of the reality is congenial to powers which you possess'...In a word, 'Son of Man, stand upon thy feet and I will speak unto thee' is the only revelation of truth to which the solving of epoches have helped the disciple. But that has been enough to satisfy the greater part of his rational need.

(William James)

VIRTUE AND VICE

The ideas that these two words symbolise have been the cause of much confusion and mischief. The vice has been condemned, the virtue been applauded. All saints and sages tell us to do good, but the fools will not explain why to do good. All will sermonise against the vice but

fools will not tell us what is vice. Has vice gone away from the world because Christ preached, Buddha taught or Confucius inculcated virtue? Some other as whimsical, as saints tell us there is no vice and no virtue. They are responsible for nothing. No vice can touch them though it may be eating up their vitals and of those who come round them. The Botany of Manplant declares that the virtue and the vice are two deversified illusive manifestations of Atman just as the lamb and the tiger. They are both real and unreal. There is no tiger, no lamb, no virtue and no vice but still there is. Let us reconcile this contradiction once for all.

The virtues are those environments which replenish the roots of Manplant and make them strong. The vices are those environments which squeeze the tips and deaden the roots. The Manplant begins to fade, is miserable in its pallor and there is no end to his miseries because he loses all power to free himself from desire. Though the plant fades away, desire does not. When he is given the manure of virtue, the roots are replenished, the plant grows in strength and he is powerful to be proof against all vice. He is lotus in the mud. Here then clears up the meaning of "good mind, good find." Because his roots are made strong and stronger till he grows that a single thought stops the production of seeds. As we have said the plant is no plant. He is Atman where there is no more-virtue and vice. Here then clears up the meaning of those irrelevant talkers who pretend to be untouched by virtue and vice. They are untouched but the mistake is they still centre themselves in body, in desire. They produce seeds. They go on as plant. This is vice. We should be virtuous, we should be good, not to please any man or God but for our ownself, that is our nature. Our object is to

cease to desire and attain Nirvana. To be free I wish to be virtuous. To be happy I wish to be virtuous.

The virtue and vice interchange each other's constitution at times. They cannot be separated but if separation is desired, both will vanish—the plant and its environments.

The sample bottle of Amurtha Karpooa Gritha received from Messers M. C. Sinha & Co., of Madras has been tried by us. We have no hesitation in recommending it in all cases of headache, rheumatic pains & neuralgic pains generally. It is a cheap & excellent pain-killer.

The Brahmadin.

REVIEW

We have received from Mr. M. S. Natesan of the Ramakrishna Vivekananda Vedanta Society, Trichinopoly, a short and interesting life sketch of the Swami Vivekananda. It will be useful to boys. Swami Sharvananda's introduction and the halftone blocks make the booklet valuable and attractive to them. Published by the Sri Vani Vilas Press, Trichinopoly, the execution is all that is desirable.



A PAGE WITH POETS.

(BY :—MR. K. D. RAVAT.)

Distinguished much by reason, and still more
By our capacity of grace divine,
From creatures that exist but for our sake,
Which having served us, perish, we are held
Accountable, and God, some future day,
Will reckon with us roundly for the abuse
Of what He deems no mean or trivial trust.

— William Cowper.

But mercy is above this sceptred sway ;
It is enthroned in the hearts of kings,
It is an attribute to God himself ;
And earthly power doth then show likest God's
When mercy seasons justice.

— Shakespeare

Be just, and fear not ;
Let all the ends thou aim'st at be thy country's,
Thy God's, and truth's ; then, if thou fall'st, O
[Cromwell,]
Thou fall'st a blessed martyr.

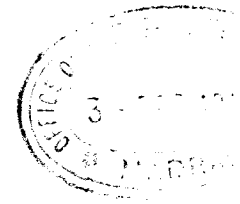
— Shakespeare.

For tho' from out the bourne of Time and Place
The flood may bear me far
I hope to see my Pilot face to face
When I have cross'd the bar.

— Lord Tennyson

How happy is he born and taught
That serveth not another's will ;
Whose armour is his honest thought
And simple truth his utmost skill !
Whose passions not his masters are,
Whose soul is still prepared for death,
Untied unto the world by care
Of public fame, or private breath ;
This man is freed from servile bands
Of hope to rise, or fear to fall ;
Lord of himself, though not of lands ;
And having nothing, yet hath all.

— Sir H. Wotton.



THE BRAHMAVADIN

“ एकं सत् विप्रा बहुधा वदन्ति ”

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

—Rig-veda. I. 164-46.

VOL. XVIII.] JUNE, 1913. [No. 6.

THE DIVINE MADNESS OF SITA'S YEARNING LOVE.

II. In the previous article, we said there were two classes of religious experiences. One state is what is called the knowledge or faith state—in which the saint realizes his true relationship with God and the fact that God's Grace alone is the efficient means of delivery and surrenders himself unto His Holy blessed feet and once His grace is realised as the only means, the devotee surrenders himself and there is of course then a feeling of heartfelt relief and happiness and the devotee feels as if he is already in the eternal blissful state. But this is only the beginning. When the saint realizes his true relationship with God, especially when God's infinitely blissful attributes are also realised, it is most natural that his love towards the Supreme will become indescribable and there will be a deep yearning for attainment and loving realization of Him in full, even with this mortal body if possible. He will forget himself. He will become God-intoxicated and he will act in such a way as may

appear some what irreconcilable, with his knowledge, state and his acts may perhaps appear as inconsistent and improper. But such activities and expressions are born solely of pure love and yearning after Divine Union. These so-called mad states are considered even superior states by religious teachers. They are not born of selfishness and self-assertiveness or of ignorance of the true nature of self and the real means at all, but of God-knowledge and love.

12. These states of mad activities cannot be considered as conscious self-efforts to reach the God-head, which would be really inconsistent with the surrender or absolute faith state. These so-called efforts are born of love to the Supreme and the life in this mortal body continues only in these so-called efforts and they are really inevitable till the soul is relieved of this body and till it reaches the eternal blissful state of Divine Communion and cealization.

It is said that the purest of angels, who are really all-knowing and who have had never any birth in this mortal world, are always incessantly praising the Supreme and His infinitely blissful attributes, *most illogically* as if they are mad. "God is the Supreme Lord and life about whom, the purest angles always speak madly, as if they have no intelligence or reasoning faculty." A great Brahmo teacher who could not realize the devotee's madness after God, seems to have thought of Sri Ramakrishna Paramahansa, the foremost of modern saints, as somewhat mad. And we know an ancient saint, who was born at Mylapore, is known as Peyalvar or the mad Saint.

If some of the states of Sita, dealt with in this paper appear incongruous, we should remember that they are all born of her yearning for union with Rama.

13. Sita while she was in the forest of Lanka felt her own separation very keenly that the tender leaves of the forest trees became withered or burnt on account of the excessive heat and warmth from her breath. She never took any food whatever; she was fasting; her body became most reduced and she was often sighing and making heavy breaths. At times she would think of Rama, as cruel, indifferent and unjust. Then she would say, "Certainly it is not his fault whatever. The reason must be something in me. My own bad deeds. It must be so," and then she would continue and say, "He is all-knowing. Not even a request is necessary for His coming and helping me; He knows my circumstances; He is omniscient; He is more anxious to reach his devotees than the devotees themselves to reach the Supreme. He only wants not to be rejected. He would think very high of even this passive attitude; He is most compassionate and gracious; is he not born of the family of the most high minded Raghu; His only happiness is the happiness of his people; He is most celebrated and renowned even amongst His foes as the refuge of the weak and oppressed. Rama who is infinitely good and gracious has not yet come to me and it is owing to my misfortune that I should be so bad as to doubt even for a moment whether he is so good and gracious after all."

14. When Ravana gave final orders that she should be molested and threatened as much as possible by the Rakshasa women and that she should be forced to obey his command, Sita passed a restless time and even decided to commit suicide and protect her chastity and virtue. With this view she went to the Simsuba tree in the forest and was making preparations for putting an end to her now life violently. Hanuman was then at the top of the tree, unnoticed. She exclaimed, "Is there any generous

being here in this wicked land to give me some poison, poison would delay, a knife or sword would end me immediately and more swiftly. Is there a being to give me a knife. Is it so very difficult to get it in this wicked Ravana's place. Yes it would be difficult. This is no place for virtuous women. I shall give up my life." Now the holy messenger Hanuman narrated from the top of the tree a true account of Dasaratha, Rama and Lakshmana from the beginning and announced himself as the messenger of the Lord for finding and reaching Sita. God is even more anxious to reach us than even the highest devotees are to reach Him. Hanuman, the purest of souls and the most learned man of saintly life according to Hindu books is supposed to represent the true holy Teacher. When he gave the life-restoring account of Rama, Sita's happiness became indescribable. Her joy for the moment knew no bounds. She gave in full details her own story and explained her unbearable situation and said, "I shall keep up this life for only two months more, only two more." Again she would begin to doubt the sincerity of Hanuman. She thought, "Why could not this be Ravana himself taking this shape to cheat me?" and again would say "O Ravana, the wicked wretch, can he bear to hear of Rama's glory and infinitely blissful attributes? Is it possible that even in disguise he should be capable of giving the soul-inspiring account of Lord Rama?" Again she would exclaim, "Is it true that I saw Rama's messenger? Can it not be a dream? A monkey to be seen in a dream, is not auspicious at all. But I feel the greatest happiness. Rama's story has produced in me great joy. Or can be an illusion? But I have memory, knowledge and discrimination now contemporaneously. So it cannot be an illusion or hallucination. No, it may be the

the result of wind in the body. If it were that, there would be other symptoms of disease. May it be madness along with lucid moments? No, I see myself, I see Hanuman, I see other things without any hallucination. Can it be like the water in the mirage owing to the heat of the sun? No, there is no such heat in this shady beautiful garden. Oh! He must be Ravana."

15. After she became thoroughly convinced that he was Rama's messenger, she once burst out in anger as follows:—"Rama and Lakshmana are alive, then, why have they not yet reached me? Has he lost his courage and valour on account of his loss of me; Has he become drowned in sorrow? He rejected his kingdom for virtue's sake, took me to the forest with him with joy. Has he become timid and despondent? Is he afraid of Ravana? I don't think Rama came to the forest to act according to his father's wish. He came only to molest me. He is born of the family that has been always bent on relieving others from difficulties. Will he not try to sustain his own honour and protect me?"

16. At the time when Rama was about to start for the forest from Ayodhya in obedience to the wish of his step-mother and for keeping up the word of his revered father, he first suggested that Sita might remain behind in Ayodhya. But Sita could not bear this thought of separation from her lord and in a tone of irreverence she spoke as follows:—"Are you unable to protect me? What would my father Janaka, the Lord of Mithila, think if he hears these your words? Will he not think that a worthless female came in male attire and took his girl in marriage and cheated him? Thou shalt take me with thee. I shall be of help to you in the forest roads. I shall remove the thorns &c on the way and make thy way soft. Can't you bear with good temper when other persons are

honoured. If thou takest me with thee, I would feel myself honoured and people will respect and honour me. Thou art a warrior. You know that I would not bear your separation. You have not understood yourself. You are perfect." Thus said Sita these improper and irreverent and angry words, owing to her excessive love, friendship and fear at the thought that she might perhaps be left back. "Take me with you; I cannot live without you. I know of no sin, that would make me able to live away from you," Thus she spoke in her Divine madness.

The very Sita who said that Rama knows best and he would himself come says to Hanuman at last, "Oh! Hanuman, I pray that you will convey these words to Rama; pray that he should come here when I am alive. For you, it is only the carrying of these words to Him; For me it is giving life. Oh! When shall I be one with Rama, as the rays with the sun."

17. We may close this paper on the Divine madness of Sita the last of our articles on Rama and with the following few words from the immortal Epic. Hanuman said, "O Lady please see this ring of Sri Rama." She had perhaps even then doubts as to Hanuman's sincerity and Hanuman had to request Sita "Please see this ring of Rama, O Lady Sita." Once it was known to be Rama's, Sita received the same and her eyes became fixed on the same. The eyes were always seeing the ring which had adorned her husband's fingers. Immense joy overpowered her. She was Ramahimself as it were; that is she saw Rama in a beautiful vision which was of the nature of immediate presentation of sense perception.

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

TATTWAMSI FROM THE STANDPOINT OF RAMANUJA.

FROM the subtle disquisitions of the Advaita philosophy which carries us by its ingenious argumentations to the most dizzy heights of philosophic thought ever reached by man, we descend to the refreshing regions of a philosophy, more humane but not less argumentative on that account—an important phase of Indian thought, which has come down to us from a remote antiquity and which combines in itself all the advantages of a true philosophy and of a very practical form of religion as truly elevating as it is realisable by the ordinary human understanding. The practicality of this system will become evident when it is compared with Advaitism; for while the general body of the Advaitins, cannot be Advaitins in the real sense of the term, but one only in a thousand can be such, the general body of the Visistadvaitins are really such in the present unexpanded and limited understanding, as enveloped in the coat of Maya, can only be worshippers of a personal God. It is not intended by this to detract from the merits of an astonishing system of philosophy such has Advaitism is but only to prove its transcendental nature and the severe exercise of the reasoning faculty that is necessary for man to comprehend it.

Sri Ramanujacharya, the best exponent of Visistadvaitism, was not the founder but only the populariser of that philosophy which had come down to him from a remote antiquity. This phase of Indian philosophy seems to have had its advocates even before the time of Vyasacharya, for he speaks of the Bhagavathas or the Pancharatras in the second adhyaya of the Sarecrakasutras, where according to Ramanuja, he approves of their system and according to

Sankara, he disapproves of the same. The similarity of Ramanuja's system to that of the Bhagavathas or the Pancharatras, if not its identity with it, is proved by both these systems, being based upon Bhakti as that of Sankara on wisdom. Ramanuja acknowledges his indebtedness, as already mentioned, to the commentators of the Sutras as Tanka, Dramida, Guhadeva, Bharuchi and so forth. Of all these it is from Bodhayana, the Vrittikara, mentioned in Sankara's commentary, that Ramanuja acknowledges to have drawn his inspiration and whose Vritti he professes to follow in his Sri Bashya. Though of such a hoary descent and by the practicality and the humaneness of its doctrines though so admirably adapted to the ordinary run of humanity, it is a pity that even its fundamental tenets are not known even to the Hindus outside the pale of Visistadvaitins. The following is a concise summary of its leading doctrines.

Brahman or Paramatman or the Supreme Soul, the Jeevatmans or the individual souls and unintelligent matter form three separate entities of essentially such differing natures that they can at no stage become one. Brahman from His very nature of omniscience, omnipresence, and infiniteness, is naturally different from matter and the individual souls, of which the former possesses no knowledge and the latter only limited knowledge. To say that God and the universe are one in the ultimum is as much as to say that light can be one with darkness. The separateness of these three entities is of eternal endurance both in the active state of Brahman and in His passive state. Of these, Brahman is not entirely destitute of attributes but rather endowed with all the imaginable auspicious qualities. What the Vedas mean when they say that Brahman is निर्गुण is not that He is devoid of all attributes but only that He is destitute of all inauspicious qualities. He is not abstract existence, knowledge and eternity as Sankara puts it, but He is existent, intelligent and eternal. "The Lord is all-pervading, all-powerful, all-

knowing, all-merciful; His nature is fundamentally antagonistic to all evil."

In spite of the permanent separateness of the Supreme Soul on the one hand, and of matter and individual souls on the other, their oneness has to be admitted in the same way as an animal is regarded as one, though it consists of a body and a distinct soul that controls the body. The individual souls and the unintelligent material universe form the body of the Lord. He, as the Soul of the souls and of the material universe, enters and pervades all parts of the universe and guides and controls it, in the same way as our bodies are guided and controlled by the souls existing in them and pervading them. As life cannot be said to be here or there in the body but is in every part of it, so also the Lord is present everywhere in the individual souls and in matter. The text that is so often quoted in support of this doctrine is the अन्तर्यामिवाह्न — (Brih Up iii 7) which says, that "within all elements, all sense organs and all individual souls, there abides an inward ruler, whose body, those elements, those sense organs and those souls constitute." In addition to His possessing all auspicious qualities which are His attributes the material universe and the individual souls, as forming the body of the Lord, also become His attributes. Thus there is only one Brahman, the Lord, एकमेवाद्वितीयं but this Lord is endowed with attributes (विशिष्टा) and is not attributeless निर्विशेष. Hence the term Visishtadvaitism, by which name the philosophy is known which means qualified Advaitism (i. e.) oneness of all in possession of qualifications or attributes.

Thus the God of this system is a philosophical God, not the personal God of the doctrinal theologies and at the same time satisfies the cravings of the human heart. He is not a God that seated on a superb throne and adored by a hierarchy of angels in the holy regions of Heaven, issues his mandates to the denizens of the earthly orb, but is an impersonal God pervading all and permeating all and

actively employed in controlling and governing the universe. Possessed as He is of active and unlimited intelligent attributes whenever He so desires, He can appear on the Earth in any form He likes to succour suffering virtue and to punish tyrannic vice. In this way this philosophy presents a double aspect of God, one, as an immaterial but all pervading entity, an object of contemplation to the intellects trained in the subtlest systems of philosophy and the other, as one who assumes corporeal forms, an object of devotion to the general run of humanity. Instead of calling this God as Brahman, which is the name given to him by Vyasacharya in his Sarirakasutras and accepted as such by Sankara, Ramanuja identifies Him with Vishnu. This philosophy cannot become sectarian on account of this identification; for, its sectarian nature disappears, if we take Vishnu to be synonymous with Brahman.

The individual souls and matter, as forming the body of the Lord, are only modes of Him (Prakara). They have enjoyed the kind of individual existence which is theirs from all eternity and will never be entirely resolved into Brahman. They however exist in two different or periodically alternating conditions. The one is the अव्यक्त or सूक्ष्म stage and the other is the व्यक्त or विकास stage. In the former of these two stages, they exist in their subtle state, in which they do not possess those qualities, by which they are ordinarily known and in which they possess neither name nor form. Matter is then unevolved and individual soul is not being joined to material bodies, their intelligence also is in a state of contraction. This is the stage in which they are in every प्रलय which occurs at the end of every कल्प, and the Brahman is then said to be in His कारणावस्था or causal stage. To this stage it is, that all the Srutis that speak of Brahman as one only in the beginning without a second, refer. सदेवसोम्य इदमग्र आसीत् एकमेवाद्वितीयं. For remaining in their unevolved stage, with all the attributes of intelligence absent, as contained in Brahman in their germinal condition, their is every

reason for supposing them as not different from Him. Because, at this stage they are so subtle that no distinct individuality can be attributed to them. When the Pralaya stage comes to an end, primary unevolved matter passes over into its other condition, when it comes to possess visibility, tangibility and so forth, by matter from its subtlest state becoming grosser and grosser. Individual souls also enter into connection with matter, that thus becomes gross and their intelligence becomes expanded or gets vikasa, awakening them to a sense of their distinct individual existences. The circumstances and the surroundings amidst which individual souls have to live at the time they enter into connection with matter, are determined by the kind of actions, good or bad, they had performed before Pralaya. This re-appearance of matter and the individual souls, so as to have names and forms at a mere thought of Brahman, is called His Karyavastha state or the state He is in at the time of creation. Thus, it is clear that cause and effect are the same, for, the effect in nothing but the cause, which has undergone certain modifications or Parinama. Hence if the cause is known, the effect is also known.

It will be seen from the above description, of the nature of Brahman, that this system is as perfect a system as any system of philosophy without any of the elements of doctrinal theologies. Once the existence of God, the individual soul and matter is assumed, all the further developments of this system appear perfectly logical without our having to come across any assertion which is found inconsistent with observed facts or with established truths of the science of logic. As according to all the other systems of Hindu philosophy, so also according to Visishtadwaita, God is not made to create out of nothing. He by the mere force of His will simply gives new forms, to already existing matter in which the individual souls abide. In the matter of creation, Brahman is indirectly responsible, what is directly responsible being Karma, with

which each individual soul is shackled. Nor is there in this system the admission of an inexplicable something called Maya, eclipsed by which, Brahman who is brightness itself, labours under a strange delusion and is not able to know that matter and individual souls are nothing but Himself. The Visishtadvaita philosophy has been able to get clear of the difficulty of assuming the existence of something called Maya, by hypothetically regarding Brahman as qualified. A kind of qualified monism taking the place of the rigid monism of the Advaitins has saved the Visishtadvaitin from a very serious difficulty.

❧ If Maya and Avidya are not accepted in the sense in which Sankara understands them, in what other sense does Ramanuja accepted them? It is not possible for the Visishtadvaitin to discard Maya and Avidya from his Philosophy; for, in the Vedas themselves we meet with such passages as मायान्तु पृथक् विद्धि मायिनन्तु महेश्वरम्; अविद्यायामृत्युं तीर्त्वा विद्यया मृतमश्नुते. These words must be interpreted in some reasonable way if the Visishtadvaitin wishes to take his stand entirely on the Vedas. From what follows, it will become evident that he is even more orthodox in the interpretations of the Vedic passages than even Sankara himself.

Sankara and Ramanuja hold diametrically opposite views about the study of the Karmakanda taking a necessary precedence to the study of the Gnanakanda. Sankara does not regard the study of the Karmakanda as absolutely necessary for the study and the proper understanding of the Gnanakanda. He pertinently asks "How can knowledge of works, which depend upon distinctions and which by their Mayic nature, involves the struggling soul in the endless cycle of births and deaths, be helpful to the very same soul in freeing itself from this bondage and realising its oneness with Brahman? Do not the Srutis themselves declare the destructibility of Karma and the results accruing therefrom in passages like the following? अन्तवदेतास्य तद्भवति—To him that world obtained by works comes to an end. (Brih III—810)

येयदहर्कमाचतो लोकः क्षीयते एवमेवामृतपुण्यचितो लोकः क्षीयते—just as the world obtained by works perishes here, so also, there, the world obtained by merit perishes. (Chand. Up VIII—1—6.) The study of the Karmakanda, the Purvameemamsa and the performance of Karman, are helpful to a person entering on the study of the Gnanakanda only in so far as they bring about the purification of the mind or चित्तशुद्धि. These do not take the next antecedent place to the study of the Gnanakanda. The grand object aimed at being the realisation of the oneness of the individual soul with Brahman the Gnanakanda passages, which declare this oneness, have to be understood by hearing (श्रवण) reflection (मनन) and steady meditation (निदिध्यासन) Hearing, reflection and steady meditation, being the unavoidable actors for the individual soul becoming one with Brahman through the study of the Gnanakanda, whatever are necessary to induce the individual to learn the Gnanakanda passages from a competent teacher and to reflect and steadily meditate on them must be admitted as taking a place immediately preceding the study of these passages. It is reasonable to suppose that any one who is not able to discriminate between the eternal and the non-eternal, who has not the necessary amount of tranquility and restraint of mind, who has a love for the earthly and heavenly enjoyments and who has no desire for final release, will not subject himself to the difficulty of studying the Gnanakanda under a proper teacher and of intensely meditating on its passages. So what immediately precedes the study of the Gnanakanda according to Sankara are नित्यानित्यवस्तुविवेक शमदमादिसाधनसम्पत्, इहमुत्रफलभोगविराग and मुमुक्षुत्व. In case one is in possession of these qualifications, says Sankara whether he has or has not studied the Karmakanda, he is in perfect liberty to begin the study of the Gnanakanda. Thus Sankara appears to take more liberal views about one's qualifications for the study of Vedānta than Ramanuja which will become evident from what follows:—

Ramanuja taking quite the opposite view, insists on the study of the Karmakanda and the observance of the Karmas mentioned therein as an unavoidable means for a proper understanding of Vedānta. For this purpose, he establishes that the Purvameemamsa and the Uttaramemamsa form one Sastra and declares that the mere study of the Uttaramemamsa without a previous training in the Purvameemamsa is good for nothing. For the Purvameemamsa guides the student in the proper understanding of the Vedas and instructs him the way of performing sacrifices and other Karmas. These Karmas, if performed with a view to get mere worldly and heavenly rewards, vain transitory enjoyments, bind the soul in the endless cycle of Samskara, from which there is no final release. But, if the same Karmas are performed, as a matter of duty, without any reference to any personal advantage and if all the virtuous actions that are performed are dedicated to the Lord then and there, with the simple object of pleasing Him for no personal gain, the Lord becomes pleased with him and his steady contemplation on the Lord gets strengthened, which brings about his final emancipation from the Samsara. What makes us welter in the mire of Samsara, without any hope of release, is Karma, good or bad, performed with a view to obtain personal advantage. What the Vedas declare as Avidya or Maya, keeping the soul in perpetual bondage and leading it along darker and darker regions is Karma, and not some inexplicable principle different from Karma, as the Advaitins would have it. Avidya is used in the sense of Karma in the Vedic passages like the following:—विद्याञ्चाविद्याञ्च यस्त-

द्वेदमुभयं सः । अविद्याया मृत्युं तर्वाविद्वयवानृतश्नुते Here what it denoted by अविद्या is वणाश्रमविहितं कर्म or the work which is enjoined in connection with castes and Asramas. So अविद्या means by work मृत्यु—ज्ञानोत्पत्तिविरोधिप्राचीनं कर्म (i. e.) the effects of the past work which are obstructive of the genesis of knowledge. विद्या—by means of the knowledge of Brah-

man. अमृतम्—Brahman. अश्नुते—Attains. Thus the meaning of the whole passage is—He who knows both विद्या (knowledge) and अविद्या (work) together, first destroys by means of the present Avidya or work, the effects of the past work, here denoted by the word मृत्यु which is obstructive of the genesis of knowledge and then attains Brahman.

In this way the Visistadvaitins settle the meaning of the two important words अविद्या and माया in the Vedic passages, which, when understood as an inexplicable as the Advaitins would take them, give room to endless disputations and have brought on them the universal censure of the non-Advaitins, by these latter stamping them with the cynical name of Mayavadins and sometimes rather unjustly of Prachchanna Boudhas.

Such being the view of the Visishtadvaitin of the nature of Brahman, the material world and the individual souls, at no stage in the progress of the individual soul in the path of virtue, can it become one with Brahman in the sense in which the oneness is regarded by the Advaitin. The Visishtadvaitin does not feel himself as placed in a world of illusion. Everything that he sees around him is real to him—every object of the material universe, every soul and every phenomenon. All individual souls preserve their individuality for ever and what is meant by Moksha for him is only an everlasting blissful residence in the world of Brahman from which there is no return in the sphere of transmigration. "The characteristics of the released souls are similar to those of Brahman; they partake of all the latter's glorious qualities and powers, excepting Brahman's power to emit, rule and retract the entire world.

To finish this short summary of Visishtadvaitism it remains for us to see what it is that helps the individual soul to pass through the various stages of progress, until it comes to possess all the qualities of the Lord with a few limitations; It is not वाक्याद्वाक्यार्थज्ञान or a careful study of the Upani-

shadic passages so as to get a correct understanding of them, or, to put it in another way, it is not the expanded vision of the individual by his intense meditation on the meaning of the Vedas that gets for him final emancipation, but it is only devotion or Bhakti in the Lord that guides him along brighter regions to the blessed presence of the Almighty from which there is no return. For Mundaka(III-2-3)says नायमात्माप्रवंचनेन लभ्यो न मेधया न बहुना श्रुतेन—यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तन्नृं स्वाम्—“Mere hearing, reflection and steady meditation form no means of the attainment of the Self; whomsoever this Self chooses by him alone is he reached. It is indeed the dearest one that becomes worthy to be chosen.” Again in the Bhagavatgeeta the Lord says. “To those who are desirous of an eternal union with Me and accordingly worship Me, I give with love, the faculty of understanding by which they come into Me.” These two passages and many others of the like nature both in the Srutis and the Smritis state unambiguously that the Lord's love for the individual soul begins with the love of the individual soul for the Lord and the Lord's love awakens the understanding of the individual soul by which it is enabled to attain final release. Thus, the whole edifice of Visishtadvaitism as built on the firm foundation of Bhakti as that of Advaitism is built on wisdom.

It may be, as in the passages quoted above, that Bhakti is insisted on as the only means for attaining final emancipation. But there are other passages in the Upanishads, which teach wisdom as the only path for the progressing soul. How are such passages to be reconciled with those already quoted? Immediately following certain Vedic passages, as भाति च तपति च कीर्त्ता यशसा ब्रह्मवर्चसेन, we have such Anuvadas as य एवं वेद, by which वेदन or ज्ञान is accepted as the means for reaching the final goal. If so, how can Bhakti be acknowledged, as the path leading to the highest bliss? Here, in direct violation of the derivative meaning of वेदन Ramanuja boldly asserts

that वेदन is Upasana and not Gnana, for which, he not only calls to his support the interpretation of the word by the Vrittikara or Bodhayana, but also attempts to prove this meaning of वेदन by construing this word in connection with preceding and the following passages in the Vedas. The Vrittikara says “वेदनं स्यादुपासनं तद्विषये श्रवणात्”—Vedan means Upasana, for, the word is found used in this sense in the Vedic passages. Take for the sake of illustration the following passages:—विज्ञाय प्रज्ञां कुर्वीत—Having discovered Him let him practise knowledge. अनुविद्य विजानाति—Having discovered Him let him know. ओमित्येवात्मानं ध्यायन्—Meditate on the Self as the ओम् निचारयते मृत्युमुखात् प्रमुच्यते—Having perceived That, one is released from the jaws of death. आत्मानमेव लोकमुपासीत—Let him worship the Self alone as the object to be attained. आत्मा वा अर श्रोतव्यो मन्तव्यः निदिध्यासितव्यः—Verily, my dear one, the Self has to be seen, has to be heard, has to be reflected upon, has to be steadily meditated upon. सो वेदव्यसस विजिज्ञासितव्यः—He has to be sought after He has to be known, with eager desire.

The words प्रज्ञा, विजानाति, निचाय्य and विजिज्ञासितव्यः all conveying the same import as वेदन, that occur in these passages, have to be so understood as not to clash with the meaning of निदिध्यासितव्यः occurring therein. In the passages अनुविद्य विजानाति, विज्ञाय प्रज्ञां कुर्वीत, the words अनुविद्य and विज्ञाय mean having learnt the meaning of the Vedantic passages. विजानाति and प्रज्ञां कुर्वीत are not used in their literal sense of ‘knows’ and ‘should practise knowledge’, in which case, there will arise redundancy, but mean ‘should meditate upon’ or ‘perform Dhyana’, if these words are are to be interpreted so as not to be inconsistent with निदिध्यासितव्यः. If विजानाति and प्रज्ञा are taken in the literal sense, in addition to redundancy, the Vedas will have to be charged with making inconsistent statements. वेदन being a form similar to प्रज्ञा or विजानाति, also implies ध्यान

or उपासन. This interpretation of वदेन is supported by the following passages, where वेदन and उपासन are used as interchangeable terms:— मनोवा ब्रह्मेत्युपासीत, भातिच तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य एवं वेद, न स वेद अकृत्स्नो ह्येव आत्मेत्युपासीत, य स्तद्वेद यस्य वेद समयैतदुक्तः, अनुमृतां भगवो देवतां शाधि यां देवतां उपास्ते । In these passages, in the beginning there is mention of the word उपासन and the concluding passage also ends with the same word. So all the derivatives of विद्, that occur in the intermediate passages, must be interpreted so as not to clash with उपासन found in the उपक्रम and the उपसंहार.

In this way, Ramanuja proves that the sole object of the Upanishads is the teaching of Bhakti. This is nourished by intense meditation and by the life-long performance of virtuous actions, such as sacrifices, with no other motive than that of pleasing the Lord. The very same actions, which, when performed with a selfish motive, act as a clog on the soul, become its liberators by exciting the love of Lord, when performed as a matter of simple duty, only to be serviceable to Him. What a beautiful system of philosophy, that gives us a God with active sympathy for His beings and ever watchful to advance them, the only condition required to be fulfilled by them, being their disinterested devotion to Him! How much does it evidence the greatness of its founder, by the whole system being of such strong construction, that it is able to hold its own even with the manly system of Advaita! Indeed, both are calculated to do immense good to humanity; still while Advaita can appeal only to the men of the highest intellects, the latter appeals to all grades of men from highest to the lowest.

This thesis cannot be better closed, than by giving a rough outline of the way, in which, the Visishtadvaitins try to disprove the grounds on which is reared the lofty edifice of Advaitism. Rough though it be, it will in a way

show what subtle argumentations Ramanuja uses to undermine the stronghold of his adversaries. The nature of the disquisitions that he has adopted, as ingenious as they are brilliant, has not failed to excite the admiration of even cultivated minds, trained in the western system of philosophy. Coming after Sankara, as having had to perform the grand task of disproving a system constructed by a gigantic intellect, Ramanuja had to adopt subtler argumentations than even Sankara and, therefore, his Bhashya is more controversial than even Sankara's. And as such, the student of Indian Philosophies, has to face even greater difficulties in understanding Ramanuja's Bhashya than the Bhashya of the founder of Advaitism. While the style of the Sree Bhashya is tough and terse that of the Advaita Bhashya is lucid, sonorous and flowing and thus is more or less like the style of Patanjali's Maha Bhashya. The example given below, of how Ramanuja blows up the theories of his adversaries, can only give a faint idea of the intellectual feats that he performs, and, if one wants to know them in full, he cannot do it better than by drinking directly from the fountain-head. A careful study of the Sree Bhashya amply repays the labour spent upon it.

To begin with Ramanuja says, that one's own experience, logical inference, revelation, definite as well as indefinite perception and all the accepted criteria of truth, prove only such things as are qualified by attributes. By no method, however ingenious, is it possible to prove a thing, which is absolute and unqualified. What we perceive, we perceive only with the help of the senses and if the senses are not relied upon, perception itself becomes impossible. As each sense receives what comes within the sphere of its perception, and as what are perceived by the senses are smell, taste, sound etc attributes of objects, anything perceived must have attributes. The view of the Advaitin, that existencet unqualified can be perceived, in the same way as we can perceive a genus alone without qualification is wrong, because our perception of the genus alone is not on account of the

absence of the particularising attributes, but only owing to the omission on our part to perceive those attributes. In the same way, we imagine we perceive absolute existence, only because, we omit to note the particularising qualifications.

Neither can there be verbal testimony to there being any such thing as pure unqualified existence; for, all proposition are made in the forms of sentences which are composed of words, those latter being made of roots and terminations. The words and the terminations have got their significances, which, synthetically equated give the pervading idea of the sentence. Thus, while the putting together of many subordinate ideas assumes the form of a proposition, how can there be a proposition, conveying only one idea, without being helped by other subordinate ideas. But as absolute existence cannot permit of its assertion by more than one idea verbal testimony has no place in the proof of absolute existence.

The theory which maintains that a thing can be existent and non-existent at the same time, is illogical and erroneous. The opponent's view is, that in an animal like a cow, her dew-lap, the triangular configuration of her face and so forth, are distinct and non-distinct at the same time. Such a view is clearly wrong, because, they are as much distinct from her as the stick by which she is driven and the bell strung to her neck, the difference being only of degree. One set of distinctions is separable, while the other is not. So, no instance can be cited of any object which is entirely devoid of attributes, that are distinct from one another and from the object itself.

The above consideration disproves the view of the Advaitin that there is no such thing as differentiation. The contention of the Advaitin, for proving the non-existence of differentiation is, it may be remembered, that two kinds of knowledge, differentiation and existence, cannot be perceived at the same time; and that, when existence is perceived, differentiation is not perceived simultaneously. Another ground for denying the existence of differentiation is, that

for knowing the species, the genus must be known, and for a knowledge of the genus, the species must be known and thus there arises the fallacy of mutual dependence. These two contentions are set at naught by the Visishtadvaitin, who states, that the perception of no one thing is possible, unless at the same time, its distinctness from other objects is noted, and therefore the existence of an object and its distinctness from other objects can be perceived without any intervention of time. If distinctions are really absent, as opined by the Advaitin, and if there is only one object without a second, then, when one object is perceived, all other objects will have to be perceived at the same time which is not actually the case. If pure existence only comes within the sphere of a cognition and not differentiation, why does not one, who goes in quest of a horse, come back satisfied with a buffalo as soon as he sees the latter? To him there is no distinction between a horse and a buffalo, the only reality being pure existence and nothing else. Memory will have nothing to do in the life of man, for when the existence of any one object is cognised at present, it will be the same thing as cognising other objects that existed in the past. No Yogic perception into the future will be of any avail, as the present cognition of any one object will bring along in its train other objects that are going to exist in the future. There need be no such distinction as a preceptor or a disciple; for, when one thing is known to the student, all other things will become known to him, as a matter of course, without the guiding hand of a preceptor. Last of all, one state of consciousness will be able to take in all other states of consciousness, in which case, we will have to allow the non-existence of persons affected with blindness, deafness and so forth; because, the reception of any one attribute by any one sense will be tantamount to the reception of all other attributes capable of being received by the other senses.

(To be continued)

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

ODE TO INDIA.

1. The Bharata-Varsha (India) illumined by attractive and faultless knowledge is the beautiful lotus like face of the Goddess of the Earth.

2. It is graced by agra-harams (streets) made sacred by the daily study of the scriptures. In its assemblies of learned Brahmins discuss and meditate upon the import of the six system of philosophy.

3. Here shines the King of mountains, who is the father of Gouri, he of the imperishable form, the sustainer of the world, he whose minor heaps pierce the skies, and who is the cause of the descent to the Earth of the heavenly river Ganga.

4. There the virtuous persons drink the sweet nectar of holy joy flowing from the love of the lotus feet of Hari and forget pain and sorrow.

5. Through it flows the holiest of holy rivers, the heavenly river Ganga—the river on the contemplation of which all ignorance disappear—the river the very sight of which leads to the fruition of all desires—the river on once bathing in which the bliss of beauty voluntarily and gladly seeks the baker—the river which is beloved of the Ocean—God and which is lovingly fondled by his multitudinous arms.

6. There exist here many other sacred rivers the very remembrance of which leads to the disappearance of the fever of the body and the fever of the soul.

7. Everything here—mountains, rivers, trees, beasts, men, flowers, fruits, gems—is endowed with a greatness unparalleled in this universe.

8—9. It is here that scripture says; "Tell the truth! Be virtuous. Worship as Gods thy father and thy mother! Thy teacher and thy guest. Depart not from these

injunctions", and thus governs all souls whose minds are steeped in natal inner darkness, ever as a virtuous mother governs her beloved souls.

10. The pure ones new only in this land the greatness of that wisdom which says that non-liberation is due to ignorance of the nature of the self and could be removed by the knowledge of the true nature of the self.

11. Here alone do the virtuous adopt with single-minded devotion those sure means of liberation through wisdom—the discrimination of the permanent and the impermanent, non attachment to things, and tranquillity, austerity, and passionless state of soul.

12. Here was known by the ancient sages the truth deep contentment is the final goal of life and that it could not be attained by wealth.

13. Here was known that secret that if the soul were known and realized everything would become known well and that the soul is knowledge.

14. Here does the creeper of devotion, which dowers men with desired delights, flourish in the soil of the heart fed with the water of psychic equipoise.

15. And some here concentrate their mind upon the Supreme Bliss by means of thought control with the help of, scriptural postures etc and vanquish misery.

16. Others here do without attachment to results the acts enjoined in the scriptures and the smritis and seek by the means of the resultant non-attachment to reach the supreme Bliss.

17. Thus many sages—Vasa's son Suka, Vanadeva Janaha, and others. Knew the self by realisation and attained inward bliss.

18. This is the land where the goddess of learning came from her paradise and took human form as Valmiki on this earth.

19. Here was born Vyasa incarnation of Vishnu, who gladdens the heart of the wise by the gift of the nectar of sweet poetry.

20. They (Vyasa and Valmiki) shine the sun and the moon in the firmament of truth and remove the inward darkness. How can we describe aught, India which is hallowed by this existence.

21. Here were born Sankara Ramanuja, and Madhwa who have fashioned a golden staircase to reach the terrace of Salvation.

22. Here were born Kalidasa and others who are the sovereigns of the realms of poetry and the garlands of whose verses are worn round the necks of learned men in all lands.

23. Here dwelt that great king Harischandra who has made the three worlds uragrant with the perform of his food and who held fast to Truth beyond which there is no Surer means of attaining our desire and which with singleness of heart all men above for the fruition of various desires.

24. Here was born Dharma who, when forced to leave his father's lap by the wribs of his step mother, took the path of divine devotion and won the love of Vishnu and finally attained the highest starry sphere.

25. Here incarnated God as Rama who announced the Kingship which was in his lands in obedience to the command of his father, who read the worlds from the domination of evil-doers, who was the refuge of the suffering ones and who dowered with bliss the hearts of the good.

26. This land was consecrated by the birth of Krishna the utterance of whose name will purify all sins, the recollection of whose youthful achievement is the best means of happiness and prosperity, whose adoration is the best means of destroying the sorrow of birth and death, whose incarnation had for its fruit the establishment of righteously

27. Here was born Buddha, whose dreams were haunted by the pain which other souls suffered, whose heart was untouched by those desires that sway all hearts, whose teaching of truth was unique in this universe and who showed the commandments of the scriptures by his life.

28. My salutations to thee, Oh' my country. May thou triumph and produce such great children as those described above.

29. May this great land triumph: May the system of caste which to its most valuable assets live for ever. May the Dharma taught by the Vedas triumph for ever. May the goddess of prosperity smile for ever on the devoted followers of the Dharma.

K. S. RAMASWAMI SASTRI, B.A., B.L.

"If the day and night are such that you greet them with joy, and life emits a fragrance like flowers and sweet swelling herbs that is your success."

* * * * *

"The man who is forever and ever watching the morals of others, must necessarily neglect his own."

* * * * *

"Each of us makes his own thought climate, and if it is not satisfactory and helpful, we must look for the cause within ourselves. It is not a matter of locality. External conditions are always the expression of inner cause. We will not find the 'beyond' the balm we seek, for all joys of heaven cannot help a discontented mind."

* * * * *

'Two good rules: First, do not get worked up about nothing; second, do not get worked up about anything.'

The Life of Swami Vivekananda.

(BY HIS EASTERN AND WESTERN DISCIPLES.)

A REVIEW BY MR. C. P. RAMASWAMI AIYER B.A., B.L.,

"In Europe, political ideals form the national unity; in Asia, religious ideals form the national unity. All of us have to be taught that we Hindus dualists, qualified monists, Saivas, Vaishnavas and Pasupadas,—all these various denominations have certain common ideas behind them; and the time has come when for the well-being of ourselves, for the well-being of our race, we must give up all our little quarrels. My idea is, first of all, to bring out the gems of spirituality that are stored up in our books and in the possession of a few only, hidden as it were in monasteries and in forests, to bring them out, to bring the knowledge out of them, not only from the hands where it is hidden, and still more from that inaccessible chest,—the language in which it is preserved, the incrustations of centuries of Sanskrit words."

Such was the ideal, so lofty was the aim of Swami Vivekananda. How well and how adequately during the short years that were allotted as his span of life, the Swamiji fulfilled this ideal, we know who are the inheritors of his tradition and his life-work. In the making of modern India, in the welding together of a unity in this country, no one has played as great and as inspiring a part as the Swami. To superficial observers, looking down from the lofty and inaccessible heights of ignorance, few problems present so many difficulties as those engendered by the apparent diversities of religious and social ideals in modern India. Many have concluded that spirituality is dead and that the New India like the phoenix of old has to rise to glory out of the ashes of dead religions. The moral of the life of Swami Vivekananda was that he has taught that

in our country, no progress is possible excepting through our faith, and that materialism will only lead us into a moral and social morass. At the same time, the Swamiji was no dreamer of dreams, evolving vague theories out of a mystic inner consciousness. His was a manly faith. Strength, exclaims the Swami. "Strength is what the Upanishads speak to me from every page. Will sin cure sin, weakness cure weakness? Stand up and be strong. There are thousands to weaken us and of stories we have had enough. Everything that can weaken our race, we have had for the last 1,000 years. Call with trumpet voice upon the weak, the miserable and the down-trodden of all races, all creeds and all sects, to stand on their feet and be free. Freedom, physical freedom, mental freedom and spiritual freedom, are our watch word....."

Thus he expounds what may be called Neo-Hinduism,—the Hinduism which will infuse vigour and not emasculate. The Swamiji goes on to expound that "out of our physical weakness came a third of our miseries, out of it was evolved our want of combination and our selfishness." He has the boldness to say, "Our young must be strong. You will be nearer to Heaven through football than the study of the Gita. You will understand Gita better with your biceps, your muscles, a little stronger. You will understand the mighty genius of Krishna with a little of strong blood in you. You will understand the Upanishads better and the glory of the Atman when the body stands firm upon your feet." To him, 'Rahasya,' secrecy, was the curse of all curses. He poured forth his illimitable scorn upon the Sanyasin who went into the forest. He taught us that the Vedantin must be a Vedantin of the work-a-day world and not of the cave or monastery. "No privilege," said he, "to any one. Equal chance for all. Liberty is the first condition of growth."

This great seer, unlike many of the prophets and teachers of old, from the first saw his plan clearly and saw it whole.

He laid down a complete curriculum for our onward march. He wanted to lay hold, and he wanted the leaders of his country to have a hold, upon the spiritual and secular education of his countrymen. He wanted a man-making education and he planned out a course of life-building, character building and assimilation of ideas. And he believed that the salvation of this land lay in carrying the light and the life of the Vedanta to every door and in rousing up the Divinity that lies hidden up in every soul. We can only picture to ourselves what a Reformation he would have wrought, what an impetus he would have given to the evolution of this land along the true lines of progress, if he had not been cut off at the age of 39. Volcanic was his energy and his life was meteoric. Our life consists of the most part of formulæ and *hearsays*; and we are content to walk in the midst of shibboleths, but to the prophet and seer, these are intolerable. They want to be face to face with the reality of things and in the measure in which they are sincere, they fulfil their vocation. Amongst us, in India especially out of the conflict of two incongruous civilisations, a kind of dilettantism has arisen, a kind of amateur search for truth, a toying with truth. This is the sorest of all sins, and it was the Swamiji's mission to point it out.

VIVEKANANDA'S EARLY YEARS.

All of us are familiar or ought to be familiar with the general life history of the Swami. We have all heard of the great Swami Ramakrishna, the Paramahansa who combined the austerities of the Yogin with the catholicity, the boundless love for his species, the sense of compassion of the Lord Buddha. We have all tingled with love and awe when we heard the sweet anecdotes of his administrations to the lowly, his rebuke of the spiritually arrogant, his assertion of the spiritual dignity of men. Such a man was a real incarnation of the Divinity; and it was the happy and rare lot of Swami Vivekananda to be one of the band of his devoted disciples. The Swami passed through the intellectual

struggles which each one of us experiences in his turn and he developed through negation and agnosticism to complete belief. After completing his training under Paramahansa, Swami Vivekananda went on his wanderings, and he became a travelling monk and later on carried the message of Hinduism to the West. Returning from America, the Swami recast the content of Indian philosophy so as to meet our present-day needs and difficulties. He inaugurated a religious revival in this country and instead of shutting his soul up in the fastnesses of its sanctity, he spread throughout the length and breadth of his country a number of centres of public service; centres from which radiated bands of missionaries intent on relieving suffering alleviating distress and spreading the light of the Sanatana Dharma. The Swami visited the country of the West again, came back, and died having concentrated a most unparalleled activity of thought and action in the space of less than twenty years. Such a life, so lived, has lessons full of import for each of the sons of India; and no greater service can be rendered than the publication of an adequate biography of the Swami, with all the loving and the intimate details which only a disciple can introduce. Such a work as now been attempted in the book which lies before us, namely the *Life of Swami Vivekananda* by his Eastern and Western disciples. The entire book will be completed in three volumes. The edition has been styled the semi-centenary, birthday memorial, edition, the title recalling the fact that it is just fifty years since the Swami was born. The plan of the book has been that each disciple should choose one particular phase of his life or work with which he is most intimately acquainted and should present it in a separate chapter or series of chapters. It must be confessed that this leads to some inequality of treatment and certainly to some lack of unity in style. But these faults are compensated for by securing greater vividness of presentation. This volume contains an excellent exposition of the modern religious transition in India as well as the spiritual unrest of the West. Such a recital was

necessary in order fully to understand the work of the Swami and the rise of the Monastic Order, known as the Ramakrishna Mission which he founded and which is one of the most hopeful signs of the times. The life of the Swami has been lived so recently that it is difficult for us to appreciate its full and tremendous significance. It has been said that men living by the side of a high Mountain cannot gain its true height. It might be objected by some who are met in sympathy with the movement which the Swami represented that the work is written in too laudatory and lyrical a strain. But the answer is that it is frankly a production of his disciples and in our opinion, the scalpel is not the necessary adjunct of a biographer. One demerit of most biographies in recent times has been that the author thinks it necessary to probe, to analyse and to diagnose. We are apt to be misled by the scientific method. We would exchange a hundred such cold, patronising and scientific biographies for one Boswell.

Narendra Nath Dutta, as the Swami was known in his younger days was born in an ancient family of Kayastha at Calcutta. They had been very rich and influential, but about the time the Swami was born, his family had become straitened in circumstances. From his earliest boyhood unconventionality and daring and a certain restlessness, were his prevailing traits. This restlessness was the spirited, eager restlessness which developed with increasing years. It is said, that like all great men he was aware of the sense of power from his youngest days. But he was not precocious or 'precious. His was a healthy, manly boyhood full of mischief and adventure. He got a first prize in boxing. But it is recorded, that from his early years, his ideal was the Sadhu and that his ambition was to be a Sanyasin. Narendra was as fortunate in his father as in his mother. His father was broad-minded and counted friends amongst all classes, but he had deep respect for national traditions. Christianity was active in its propaganda when Narendra was young. His father took great care to keep alive in the

son a proper sense of respect for the national tradition and culture. When a man loses faith in his historic past, he loses faith in himself. After passing his Matriculation at the age of 16, Naren entered the collegiate course and devoted himself to the study of Literature and Philosophy. His unconventionality developed even more strongly than ever in his college days. In addition to his ordinary studies, he had become well-versed in music by this time, and he composed several songs and hymns. It will be noticed that Naren later on in life was the composer of some of the most famous songs in Bengali, which are now used in religious worship.

At this period of his life, his ideal was Mr. W. C. Bonnerji and but for his coincident meeting with Swami Ramakrishna, he might have become a successful lawyer, full of self-complacency and heedless of the things beyond. But when studying for his B.A., Naren met an old man who went in trances and lived a monk's life at Dakshineswar. The decisive turn in his life was given by this old man who was no other than Swami Ramakrishna Paramahansa. Even the spiritual influence given by the Swami might not have lasted, but for the trials and tribulations which young Naren was subjected to at this time and which made him turn his attention to the things that really matter. Some days after his B. A. Examination, his father died of heart-disease and the family was plunged into the direst poverty and he alone was the supporter of his family. This period of darkness and trial made his character and determined his faith. The valley of despair leads to the celestial mountains. The boy facing innumerable difficulties studied for the degree of the Bachelorship of Law. He was too proud to accept help from outside and every member of the family struggled bravely with a smiling face. To make matters worse, a dispute arose with a branch of the family over the family house. Naren was at bay? Mr. W. C. Bonnerji, out of the great love he bore to his father, volunteered to help the family and it is recorded that Naren's clear and cold replies in cross-examination

during the progress of the case, contributed not a little to his success. When he was leaving the Court Jubilant, the attorney on the other side shook his head and said "the law is certainly your profession." After this, the prospects of the family were slightly better but not comfortable. When matters were at the worst, and his spirit sank within him, Noren hastened to the garden at Dakshineswar where Sree Ramakrishna sat in meditation and the thought gradually developed in his mind of renunciation. The circumstances of the family were no better, but his spirit became braver. But his path to realization was neither straight nor easy. During his college career, he studied the philosophy of Spencer, Mill and Comte and gathered their spirit of seeking for a scientific basis in thought, which stood him such good stead in later life.

Philosophy is the basis of Indian culture and the daily worship and the ordinary incidents of a Hindu household all involve certain spiritual and philosophical conditions. But in the history of most personalities, there arises, at some time or another, when they revise their early beliefs and voluntarily or imperceptibly begin to criticise that assimilation of tradition and life which is at the back of our consciousness. Then arises frequently a rebellion against old standards. This crisis generally comes through higher education. Noren's was an original mind and naturally he brought his newly acquired philosophical perceptions to bear upon Hindu culture. He saw his ground work trembling beneath him. In the language of his biographers, he demanded light even at the cost of darkness. In India, the rise of the philosophical perception generally leads to rebellion against the national systems. The network of caste becomes intolerable. To the superficial student, the ideal of the Sanyasin ceases to satisfy and the results of Western culture is too often the introduction of the Greek Ideal, an acceptance of life as it is—a Hedonism which delights in the superficialities, and to the stronger

soul comes a distressing agnosticism—a standstill of the intellect and the soul, a stifling of the religious atmosphere. To most this is the culmination of their intellectual existence, but to Noren, the voice of agnosticism was the voice of anguish, and he steadfastly sought for a way out. Noren was naturally pure in thought and deed and the story of his physical temptations as told in the book under review affords an inspiring study of a charming personality. He felt that though the mind might be agnostic, a little learning was not an excuse for much sinning. The instinct of the ascetic in him deny to himself even the ordinary comforts of life and he was willing to be the monk, even though the stimulus to monkhood was wanting. It was at this time during which his critical faculty had its full sway that he was attracted to the Brahmo Samaj. We are indebted to the biographers for a discriminating and sympathetic account of this form of protestant Hinduism. The work of the Brahmo Samaji has been often misunderstood but the essence of it lay in the rejection, sometimes violent rejection of what were considered to be accretions to the pure Hindu faith. The ideal of the Brahmo Samaji was the purification of national life and it would have been very strange if Noren had not been deeply affected by the Movement. He became a constant attendant at the addresses of Keshub Chandra Sen and busied himself with the reconstruction of the national consciousness and during these days he also joined a movement of the young men of Bengal who desired the unity of the great Indian masses irrespective of castes or races. For a time, Noren was satisfied, but he had not yet realised. He constantly met Maharshi Devendranath Tagore and accepted his counsel to practice meditation with insanity.

VIVEKANANDA'S REALISATION.

Nevertheless Noren burning with a desire to see and

realise God went to the Maharshi dissatisfied with the results of his austerity and asked him in a tone of longing "Mahasaya, have you seen God." He began to feel that Brahmo Samaj was not his final resting place of belief. He hastened to Dakshineswar and he asked Paramahansa the same question, and got the unhesitating reply, "Yes, my son, I have seen God and I can show him to you. But the final result was not achieved without a struggle and it was not until he had challenged and doubted even Sri Ramakrishna that the light of full knowledge came to him. We owe to the biographers a most illuminating discourse upon this transition period of Noren's existence and the development of the mystic consciousness in him. Sri Ramakrishna was, as the biographer says "realist in world of ideals," Sri Ramakrishna represented the Noren was the embodiment of modern India with its new learning and his was the new asceticism involving the sacrifice for the service of others.

Before the publication of the present work it was doubtful whether the full significance of the meeting of this Master and Pupil was ever distinctly pointed out and we cannot pass without referring to chapter 34 of the volume entitled "At the touch of the Master", where the clash of the two great egos is depicted. From the time when he met Sri Ramakrishna, until he finally became a Sanyasin, Noren's life was one of great suffering. In the interim proposals were made for his marriage but he brushed them aside and the ideal of celibacy gradually became a principle with him. Finally at the age of 24 he became a Sanyasin though, in his own individual way, he never completely broke up relationship with his people in the sense in which so many other monks do. The volume depicts stages of renunciation through which young Noren passed and we are given a vivid picture of method of the Paramahansa's teaching. Sri Rama-

kishna was not metaphysical. He never discussed because he had seen and under his guidance Noren began to realise that it is not knowledge but realisation which is true religion. Sincerity and religion, the biographers point out, were the key-notes of the Paramahansa's teaching as they were to be the dominant habits of Swami Vivekananda's gospel.

DISCIPLESHIP.

The work traces with loving detail the progress of Swami Vivekananda's discipleship. On every point say the biographers, there was dissension, the Master always loving, disciple always gloriously militant. But his intense personality became subordinated in the end to the vision of Sri Ramakrishna and after sometime, he literally gave himself up to his Guru in a spirit of utter discipleship. Then did he acquire his real power and personality. He believed in himself and he realised that he stood on *terra firma*. His great energy began to build up a definite spiritual structure by itself and from these days he was a source of inspiration to every one who knew him. Poverty and its tribulations had made him the sympathiser of the poor and the lowly, and prayer and meditation had made him realise the difference between the Intellect and the Glory of the Spirit. Through association with the Paramahansa, he realised the human element in religion and he laid the foundations of his belief that though the idea of God becoming man is a theological speculation, the idea of man becoming God was a human reality.

Instructed by Ramakrishna, he went through various Sadhanas and while Sri Ramakrishna was lying ill, it is recorded that he went to him asked him to show the path to the Samadhi. The answer came "You are like a huge banyan tree and must give:—shelter to thousands of weary souls. Instead of that, you are seeking for your own salva-

tion." At this reprimand, Noren understood that his mission was to think and labour for others. He was to be a world-teacher and not a Yogi intent on his own soul's awakening.

VIVEKANANDA MISSION.

The volume ends with a narrative of the passing away of Sri Ramakrishna and from this stage begins the true life work of Swami Vivekananda and his missionary activity. Our readers would have understood from the above narrative, this volume is preliminary in many senses. It deals with the apprenticeship of Vivekananda and with his preparation for the work which lay ahead of him. We are left expectant of great things to come, and if the succeeding volumes are as informing and as illuminating and as spiritual as the present one we have no doubt that a notable contribution would have been made to the history of Indian thought and philosophy at a critical period of its existence.

Like all the productions of the "Prabudha Bharata Press" this volume leaves nothing to be desired in its general get up and handiness.



LAW AND THE UNIVERSE.

THOUGHTS OF A VEDANTIN.

The Universe is guided by a law, which forms the chief constant factor in its Evolution.

The guiding principle of the universal Law is the differentiation of matter and the regulating principle of it, is its organisation,

To understand this, you have to take the case of Solution. What do you find in a solution. To make a solution at least two things are required: a solid and a liquid, a solid and a gas, a liquid and a gas, or a gas and a gas. To make a solution Temperature and Pressure must also be taken into consideration. Take the case of a solution in which a solid and a liquid, viz., water take their part. What do you find here? You will find that the solid would dissolve in the liquid (water) under certain conditions of Temperature and Pressure. As each quality of the solid is added to water, it becomes dissolved in it: and this process, if continued, reaches a certain point, under ordinary condition of Temperature and on Pressure, this point is reached no more of the solid dissolves. Now, if the Temperature and Pressure are altered, the point of Saturation is raised according as the Temperature is raised and the pressure is lowered. Suppose the Temperature is raised, the Pressure being made constant, more of the solid begins to dissolve until a certain point is reached when no more of the solid would dissolve. This is the highest limit, at which the largest amount of the solid would go in solution. When this highest limit is reached, let the Temperature be allowed to fall. What would you now find? You would observe, that as the Temperature gradually falls down, a change takes place in the solution. Gradually and by slow degrees the solid dissolved in the solution, is seen to be

gradually and by slow degrees thrown out into manifestation. Something begins to settle down, and that something would be observed to be a portion of a solid previously dissolved. It can now be observed that the settlement does not take place as a mere settlement but that the settlement would be observed to possess certain geometric form. This geometric form would be found to obey a certain Law, a certain constant Law, obeyed and fulfilled under the same conditions. The settlement goes under the name of Crystallisation, and the solid is said to possess Crystalline structure.

This crystalline structure of matter is manifested in every thing in the world. Even things possessing life have in them the Principle of Crystallisation worked.

Thus every particle of matter which is manifested to the senses is but the manifestation of Form and this manifestation of Form is nothing but a definite Constitution of matter guided by a definite Law in the building up of Form. This is the very root of the Divine Plan of Creation.

To say once more :—

It is the ever-unchanging law which guides the universe on its onward path of evolution, manifesting itself in the principle of regulation by organisation, and annihilating itself in the attainment of unity out of which manifestation was,

OBEDIENCE AND HEALTH.

It is a striking fact that the health of the people was considered of great importance and was always mentioned in connection with their spiritual welfare. If they were obedient to the law, they were kept in health, if disobedient, sickness followed. The same law that brought about these results has always been operative and is active in our midst to day. Faith in God as the health of his people and obedience to the law of being bring health. Distrust and disobedience produce ill-health.

In the past half-century there has been a general awakening among all people to the realization of the relation between righteousness and health, and men everywhere are seeking the knowledge of God and his healing power. They find that the law of God prospers as well as heals, and God becomes to them their 'all sufficiency' in all things. 'This all sufficiency manifests to them according to their need. To one it is health, to another prosperity, to another freedom from bondage, to some habit, to others it is illumination, (Unity),



RULES FOR OLD AGE.

"With apologies to Emile Faguet, whose book on 'old age' I do not at all fancy, I will try to set down some rules for old persons. When I am old I will observe the following items (perhaps).

I will not try to act nor dress nor talk so as to make people think I am younger than I am.

I will not pretend to be young nor be angry when called old, nor be ashamed of my age.

I will not complain of being old.

I will not continually remind people of my old age to secure their sympathy or to hear them say I am not so old after all or do not seem so.

I will not form the habit of indulging in reminiscences.

I will be particularly careful not to repeat the same anecdotes over and over.

I will not complain of the present and claim the past was much better.

If I am deaf, weak-eyed lame or otherwise afflicted I will not advertise my infirmities, but avoid of binding them upon the notice of others as much as possible.

I will not read my manuscripts to visitors.

I will not talk of myself, my works, or my achievements even of my mistakes, any more than is necessary.

I will speak cheerfully or keep still.

I will never indulge in cynicism, never sneer at youth, and I will try always to appreciate what younger folk do.

I will be as little bored as I can and never say I am bored nor if possible act as I were bored.

I will not give advice unless it is asked, and not often then.

I will not be irritable.

I will not be a nuisance nor an incumbrance, as far as in me lies.

I will not be offended by neglect, but will remember the words of the sage.

"Those who come to see me do me honour, those who do not come to see me do me a favour."

I will be as little disagreeable as possible, and will never use any natural disagreeableness as a means of getting my way.

I will cultivate the friendship and companionship of young children who alone understand old age.

I will learn to love to be alone. As Ibsen says.

"The fresh soul is the soul that is alone."

I shall try to show the world that old age is spiritual opportunity and not physical calamity.

Forced to become a bystander, I shall try to be helpful and a cheerful one.

I shall try to sweeten like pear Dr. Holmes describes that mellows and becomes full flavoured before it drops from the stem, and shall try not to sour and dry and rot.

I shall conceive my life's triumph to be to grow triumphantly, victoriously old.

In a word I shall try to adjust myself to old age, as to all other facts of life.



VEDANTA WORK
APPEAL TO THE PUBLIC

FOR
THE RAMAKRISHNA MISSION SEVASRAM
MUTHIGUNGE, ALLAHABAD.

THE MISSION BEING INCORPORATED UNDER ACT XXI OF 1860
OF THE GOVERNOR-GENERAL OF INDIA IN COUNCIL.

The Ramakrishna Mission Sevasram, Muthigunge, Allahabad, was started in 1910 in response to the call for relieving the suffering of the sick poor of the surrounding locality as well as of the large concourse of pilgrims from every part of India, who frequent the holy confluence of the Ganges and the Jumna throughout the year. When these poor pilgrims fall ill and their helplessness and suffering become extreme, they usually die without any shelter and treatment. To secure these helpless, sick, and indigent people has been the aim of the Sevasram and it is carrying on its humble work with very limited means through the assistance of some of the kind-hearted gentlemen of the locality. The scope of work of the Sevasram is daily increasing and we appeal to all generous souls who feel for the poor and the distressed to help the Arsam in performing its duties to suffering humanity. We trust that the cries of the diseased and the helpless will not remain unheeded and that the generous public will extend their helping hands to support this infant institution in its days of trial and want.

Contributions, however small, to help the work, will be thankfully received and can be sent to Swami Brahmananda, President, Ramakrishna Mission, Math, Belur P. O., District Howrah; or to Swami Vijnanananda, Math, Muthigunge, Allahabad.

SWAMI VIJNANANANDA,
Math, Muthigunge, Allahabad

THE GURUKULA ACADEMY KANGRI

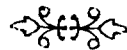
The Gurukula is the only institution in India, where an earnest effort is being made to revive the ancient institution of Brahmacharya and to impart education on sound and truly Dharmaic lines. Classical Sanskrit has the foremost place in the curriculum but English and modern sciences and systems of philosophy also are not neglected. All that is best in the West is conserved, assimilated, and acclimatized. The medium of instruction being Arya Bhasha, the *lingua franca* of India, the students can study and digest much more than their congeners in ordinary schools and colleges because the development of thought is not hampered and the march of the intellect is not impeded. Another peculiar feature of the scheme of studies followed in this seminary is that the conductors are not guided by any hide-bound traditions which have gathered round Indian Universities. But perhaps the most peculiar characteristic of the Gurukula is its work of character building which consists in inculcating sound principles of *Dharma* both by precept and example. An institution having such strong claims upon the sympathies of all that care for a rejuvenation of the vitalizing and healthful teachings of ancient sages, and a revivification of a civilization, that was interpenetrated with virile spirituality, is well worth a visit.

The 11th Anniversary of the Gurukula is being celebrated on the 19th, 20th, 21st, 22nd, & 23rd of March 1913. During the Holi and Easter Holidays. Swami

Achutanandji, Saraswati Swami Satyananandji, Sarawati Pundit Tulsi Ram Swami of Meerut, Pundit Ghasi Ram M.A., L.L.B., Pundit Jagan Nath, Nirukta Ratan Pundit Purnanand, Pundit Arya Muni, Professor D. A. V. College Lahore, B. Braj B.A., L.L.B., Professor Ram Deva Professor Balkrishna M. A. Paundit Balkrishna Shastri Pundit Akhilanandaji, and Kaviraj Vaidya ratana Jogendra Jogendra Nath Sen Vidyabhusan M.A., will deliver lectures on various moral, social, religious and philosophical subjects.

In the Saraswati Sammelena (the Symposium of the learned) papers in Arya Bhasha on "Bacteriology in the Vedas," "Eternity of Vedic Revelation," "The method of Vedic Interpretation," and in Sanskrit on "Sanskrit Literature" will be read by Pundit Shripad Damodar Satya Velekar, M. Goverdhan B. A., Brahmchari Vishwa Nath Brahmchari Budh Deva and others.

In the Devabani Sammelena, the Brahmcharis will recite poems in Sanskrit, composed by themselves and deliver lectures in Sanskrit. In the Arya Bhasha Sammelena lectures will be delivered on the methods of spreading a knowledge of Arya Bhasha—the Lingua franca of India. The Hon'ble Pundit Madan Mohan Malviya has kindly consented to preside over the conference and to deliver an opening address. A conference to discuss measures for the elevation of the depressed classes will also be held on this occasion. Lala Lajpat Rai is expected to preside over the deliberations of this conference. Shrimati Satya Bala Devi, the well known singer who has made a name for herself even in America will also entertain the public with the sweet songs and chant Sama Veda Mantras.



NOTES AND THOUGHTS

THE PROBLEM OF EVIL.

MR. R. TAGORE'S LECTURE.

Mr. Rabindranath Tagore delivered a lecture at Caxton Hall on the 2nd instant, his subject being "The Problem of Evil."

The question why there was evil in existence, he said, was the same as why there was imperfection, or, in other words, why creation at all. They must take it for granted that it could not be otherwise, that creation must be imperfect, must be gradual. But the real question was:—Was this imperfection the final truth, was evil absolute and ultimate? The current of the world had its boundaries otherwise it could have no existence; but its meaning was not in its boundaries, which were fixed, but in its movement, which was towards perfection. The wonder was, not that there should be obstacles and sufferings in the world, but that there should be law and order, beauty and joy, goodness and love. Man had felt in the depth of his life that what appeared as imperfect was the manifestation of the perfect. He had found out the great paradox that what was limited was not imprisoned within its limits; it was ever moving, and therewith shedding its finitude every moment. Pain, which was the feeling connected with our finiteness, was not a fixture in our life. It was not an end in itself as joy was. To meet it was to know that it could not be the principle of permanence in the creation. It was like error in the intellectual life. So read the history of the development of science was to go through the maze of mistakes it made current at different times. Yet no one

really believed that science was the most perfect system of disseminating mistakes. Every moment evil was being corrected by the totality of things. They exaggerated its importance by imagining it as at a stand still. But evil was ever moving, so with all its incalculable immensity it did not effectually clog the current of life, and, on the whole, the earth, water, and air remained sweet and pure for living beings. All statistics consisted of deliberate attempts to represent statistically what was in motion, so by this process things assumed a weight in the mind which they had not in reality. If they kept the flashlight of observation turned upon the fact of death the world would appear like a huge channel house but it was surprising to think that in the world of life the thought of death had the least hold upon our minds.

Not because it was the least apparent, but because it was the negative aspect of life ; as a whole, never took death seriously. Evil could not altogether stop the course of life on the highway and rob it of its possessions. For the evil had to pass on, it had to grow into good. If the least evil could stop anywhere indefinitely, it would sink deep and eat into the narrow of existence. The question would be asked:—What is goodness, what does our moral nature mean? His answer was that when a man began to have an extended vision of his self, he became conscious of his moral nature. Good was that which was desirable for the greater self, and the moral faculty was that by which we knew that life was not made up of fragments, purposeless and discontinuous. To the man who lived for an life had an extensive meaning, and to that extent pain became less important to him. Pleasure was for one's own self, but goodness was for the happiness for all humanity and for all time. So, from the point of view of the good, pleasure and pain must appear in a different meaning; so

much so that pleasure might be shunned and pain courted in its place, that death might be made welcome as giving a higher value to life. Man's freedom was never in being saved troubles; it was in the freedom to take trouble for his own good, to make the trouble an element in his joy. It could be made so only when we realised that in us we had the world man who was immortal who was not afraid of death and sufferings, and who looked upon pain as only the other side of joy. He who had realised this knew that pain was part of our true wealth as imperfect beings, and had made us great and worthy to take our seat with the perfect.



NOTICE.

"Prices cheap; Goods Sound"

If you wish to buy good Timber for your house-building, furniture factory, or for any purpose, place your orders on

"M. P. Narasimhachari, Timber Merchant, Rayapuram."

Because :—

Timber of best quality is always kept in stock,

Prices comparatively cheaper,

Measurement unquestionable,

Promptitude and care, the motto,

Once you buy you will never go to others.

Doors and Windows of all patterns made to order at Short Notice. Workmanship guaranteed. Wood working a speciality.

Teak joists, beams, rafters, and planks and Country wood, such as Venteak, Poona, & etc. will also be supplied at a short interval.

All wood works undertaken ; and goods delivered free on rails at Madras. Liberal discount for Cash or per V. P. P. Further particulars on application.

TRAIL ORDER SOLICITED.

M. P. NARASIMHA CHARI,

TIMBER MERCHANT,

SURIYANARAYANA CHETTY STREET

RAYAPURAM, MADRAS, N. E.

Telegrams :—

"BURMATEAK; MADRAS"



THE BRAHMAVA DIN

"एकं सत् विप्रा बहुधा वदन्ति"

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

—Rig-veda. I. 164-64.

VOL. XVIII.]

JULY, 1913.

[No. 7.]

BAGAVATH VISHAYA

**God the only object of Nammalvar's consciousness
Dramidopanishad (Introductory).**

I

*(The place of Nammalvar in the development of
Hindu Religion.)*

Professor William James in his most excellent and epoch-making book on the varieties of religious experience points out two aspects of the study of religion. "On the one side of it, lies the Institutional, on the other, personal religion. One branch of religion keeps the divinity, another keeps man most in view. Worship and sacrifice, procedures for working on the disposition of the deity, theology and ceremony and ecclesiastical organization are the essentials of religion in the institutional branch. In the mere branch of religion it is the inner dispositions of man himself which form the centre of interest, his conscience, his deserts, his helplessness, and his incompleteness. And although the favour of God is still an essential feature and theology plays a vital part therein, yet the acts to which this sort of religion prompts are

personal, not ritual acts, the individual transacts his business by himself alone and the ecclesiastical organization with its priests and sacraments and other go-betweens, sinks to an altogether secondary place. The relation goes direct from heart, to heart, from soul to soul, between man and his Maker." (Gilford Lectures.)

2. "Religion means in this latter sense, the feelings acts and experiences of individual men in their solitude, so far as they apprehend themselves to stand in relation to whatever they may consider the divine. The divine is, only such a primal reality as the individual feels impelled to respond to solemnly and gravely. For religion in its strong and fully developed manifestations, the service of the highest is never felt as a yoke. Dull submission is left far behind and a mood of welcome has taken its place. The will to assert ourselves and hold our own has been displaced by a willingness to close our mouths and be as nothing in the floods and water-spouts of God. The time for tension is over and that of happy relaxation, of calm deep breathing of an eternal present with no discordant future to be anxious about has arrived. Fear is not to be held in as it is by mere morality. It is positively expunged." "Religion ought to mean nothing short of this new reach of freedom for us, with the struggle over, the key note of the universe sounding in our ears and everlasting possession spread before our eyes. In the religious life, surrender and sacrifice are positively espoused. Even unnecessary giving up are added in order that happiness may increase. Religion thus makes easy and felicitous what in any case is necessary and its vital importance stands vindicated beyond dispute. It becomes an essential organ of our life performing a function which no other portion of our nature can so successfully fulfill."

3. Study of religion as explained above means then really the study of the personal experiences, of saints and mystics: To those who are religiously inclined, the study of the greatest saints' experiences, would be really the highest study. It is their experiences, that really form the originals for any religious system. Such experiences cannot be considered as mere hallucinations. "The value of religious experience can be ascertained from one's own immediate feeling primarily and from what can be ascertained of their experienced relations to our moral needs and to the rest of what we hold as true. Immediate luminousness, philosophical reasonableness and moral helpfulness are the criteria by which we distinguish religious experience from hallucination. The feeling of reality are as convincing to those who have them as any direct sensible experiences can be and they are as a rule much more convincing than results established by mere logic ever are, if you have such experience you cannot help regarding them as genuine perceptions of truth or revelations of a kind of reality which no adverse argument, however unanswerable by you in words can expel from your belief." (p.p. 72-73—Gifford Lec). In the words of Tennyson "by God Almighty there is no delusion in the matter. It is no nebulous ecstasy but a state of transcendent wonder, associated with absolute clearness of mind" (384). "The mystic state seems to those who experience them to be also states of knowledge. They are states of insight into depths of truth unplumbed by the discursive intellect. They are illuminations, revelations full of significance and importance, all inarticulate though they remain and as a rule they carry with them a curious sense of authority for after time." They can be easily distinguished from hallucinations "The collective name for the ripe fruits of religion in a character,

is saintliness. The saintly character is the character for which spiritual emotions are the habitual centre of the personal energy and there is a certain composite photograph of universal saintliness, the same in all religions of which the features can be easily traced." The following extract from St. Beunes History of Port Royal on what is called the state of grace puts the matter clearly "an inner state before all things is one of love and humility, of infinite confidence on God and of severity for oneself accompanied with tenderness for others. The fruits peculiar to this condition of the soul have the same savour in all under distant suns and in different surroundings."

4. It is impossible then to confound hallucination with true religious experience. Experiences of the greatest and highest mystics and saints are at the root of all religions and after these perhaps too long, quotations from James' Lectures, no apology is necessary for taking up Nammalvar's God consciousness as our subject. Professor Max Muller writes "In the South of India there exists a philosophy which it may show clear traces of sanskrit influence contains also original indigenous elements of great beauty and of great importance for historical purposes." We are certain it won't be considered presumptuous, if we say, that the elements are of great importance not only for historical purposes but also for the higher religious purposes.

5. Nammalvar, otherwise called Satagopa, is considered as the greatest saint by the Vaishnavites of South India. God was the only food by which he sustained himself. God was the air he breathed and the water he drank. He is said to have realized this state literally. His own words are as follows: "The beloved Krishna was the food which he took, the water he drank and the betel he used." "Pleasure giving, sweet-eyed wife and the highest

wealth (which all seek for increasing their happiness) good children who give extraordinary happiness to their parent and the loving parents who work for the good of their issue and who do everything for their happiness,—All for me is Thyself O God." O God I cannot bear my very existence away from you."

6 (a.) In the Bagavath Githa the Lord says, "All persons who worship me are noble and generous. Even those who worship me for attainment of wealth or individual soul-realization are certainly generous." The Lord is so gracious that he is pleased even with such devotees who seek Him for selfish purposes. He is so anxious to reach them that he esteems *them* as liberal and generous. "But the devotee to whom Vasudeva is everything, (father mother, brother and in whom the devotee felt every conceivable pleasure, to whom, he is the sole means, the goal and aim and end to be reached.) He is my very soul, I cannot live without him. Such a great soul is very rare." True such a great Saint is most rare. Our saint Nammalvar is one of such saints.

(b) He was like Lakshmana of old, a true and exclusive God lover. Lakshmana expresses himself as follows.—The transcendent heaven, the attainment of immortal soul realization, suzerainty over all the worlds including Brahmaloam I do not want when they come without you O Rama," (ii) 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 don't know father, brother or Lord or other relation in anybody except in my Ragava."

(c) Our Alvar pours out in one place as follows :--
 "Oh Gracious God, may it please you that I should always at all times, places, stages and conditions of my life be doing thy service without the slightest taint of self,...I don't want thy heavenly bliss. I cannot bear even the mention of the transcendent eternal infinitely blissful heaven, if it is to be bestowed on me for the sake of my pleasure. It is solely to please thyself, thou should accept me, if thou wilt. Bless me with thy holy feet. O Lord thy infinite grace has willed that I should love and serve you exclusively since my veriest childhood when I knew nothing whatever of anything. (Just as Lakshmana would not sleep even when he was a baby, if his cradle was separated from Ramas! Our saint cannot live without musing over the divine attributes. He was always living in him and his attributes. "Thou are my immortal sweet nectar, every succeeding second I feel thyself and thy attributes as newer and newer insatiable holy immortal nectar." He utters with his own mouth before his departure from this world, "Thou hast entered into me to the fullest extent that my inexpressible and immeasurable yearning towards thee may be quite fully and perfectly satisfied. I have attained thy holy blessed feet. I have become calm and steadfast. I am drowned in the infinite blissful ocean of thine eternal happiness."

7. (a) We propose to give in a few articles in the pages of this journal a broad outline of our saints experiences of God and his attributes. How God through his infinite grace towards our saint (who had been in his own words simply passing through from one birth to another as the palanquin bearer was bearing the vehicle now on one shoulder, then on another by turns without any merie of his own) led him on from realizing one blissful attribute

after another, until he reached the infinitely blissful state, never to return again to this transmigratory existence! But before giving even a mere outline of the several successive states of his God-consciousness, it may not be out of place to explain very briefly our Saint's position in the history of Hindu religious thought and the principal and main religious truths taught to us by the out-pourings of his excessive God love and deep yearning for God union.

(b) The Sanskrit Upanishads, the Vedanta sutras and the Bagavath Gita are the fundamental authorities of the Hindu religion. Almost all the modern sects base their teachings on these books. Long before the Sutras, the great school of Pancharathra or Bagavathas had come into prominence. "So much is certain that in the opinion of the best commentators (the Pancharathra or) the Bagavathas are mentioned in the Sutras themselves, and hence must not only have existed but even reached a considerable degree of importance at the time when the Sutras were composed. The pure doctrine of the Upanishads underwent at a rather early period amalgamations with beliefs which most probably had sprung up in altogether different communities is a well known circumstance. It suffices for our purpose to refer to the most eminent of the early literary monuments in which an amalgamation of the kind mentioned is observable. The Bagavatha Githa. The Doctrine of the Githa represents a fusion of the Brahman theory of the Upanishads with the belief in a personal highest being Krishna or Vishnoo, which in many respects approximates very closely to the system of the Bagavathas." In fact many Scholars think that the Bagavath Githa was the chief Smrithi of the ancient Pancharathras. "But the same Bagavath Githa is quoted in the Sutras as inferior to Sruthi only, in authority. The Sutras moreover refer in different places to certain

Vedantic portions of the Mahabharatha. Several of which represents forms of Vedanta closely related to the system of the Bagavathas." Vol. 34 Sacredbooks of the East .a

(c) The Bagavathas had their own mode of interpreting the Vedanta Sutras. Though some Oriental scholars may think that the teachings of the Githa and the Sutras seem to differ in some important points from those of the Upanishads, orthodox Hindus of all schools of thought are agreed that the teachings are not different from the fundamental teaching of the Upanishads. In the opinion of the orthodox Hindus, the three form a connected and consistent whole.

8. The Alvars of South India are the old teachers of the Bagavatha school. The term Alvar means, one who is deeply drowned in God-Love. The Alvars belong to all castes. They are twelve in number and all their devotional poems are in Tamil. They lived long anterior to the great Ramanuja, the most important Vaishnavite teacher in later times. Ramanuja was the sixth in apostolic succession from Sriman Nathamunigal the first great Brahmin teacher of the Bagavatha school. This Sriman Nathamunigal was initiated into the teaching of the Bagavatha system by Saint Nammalvar the greatest of the Alvars. Nathamunigal compiled the Tamil poetical works of the Alvars and arranged the same in order. The next great teacher was Yamunacharyar or Alavandar who lived about the end of the 10th century and the beginning of the 11th century. This Yamunacharyar was the teacher's teacher of the Great Ramanuja who lived in the 11th and 12th centuries. The Bagavathas or Pancharathras are thus the direct fore runners of the Ramanujas and Ramanuja was its greatest expounder and teacher in later times and almost all the Vaishnavite sects of the whole India trace their origin to Ramanuja

9. Nammalvar was the greatest of the Bagavatha saints of early times in South India. His poems are the vocal outbursts of his intense, incomparable, immeasurable and exclusive Godlove and deep yearning after God-union. The poems are four in number, the first three are small works. The fourth and the most important is called Thiruvaymoli a poem of 1102 stanzas i.e., about 4,500 lines. (The holy out-pourings of his exclusive God-love). The Vaishnavites regard his works as equal in authority to the Sanskrit Upanishads. In fact, the celebrated Vedanta Desika, a brilliant and most orthodox Brahmin teacher who followed Ramanuja, has styled Nammalvar's work as Dramidopanishad. He has given an excellent abstract of the religious experiences of Nammalvar in Sanskrit, called Dramidopaniṣad Saram. (The essence or the Dramidopanished). He has also written another excellent epitome, on the same, which is called Dramidopaniṣad Tatparya Ratnavali (an abstract of the gems of the Dramidopanished). It is said that in interpreting abstruse Vedanta sutras and reconciling different portions of the Vedanta, Ramanuja was guided by the divine truths taught by Nammalvar's religious experiences as contained in his Tamil poems; Ramanuja's own nephew Pillan has written a commentary on the Dramidopanished or Thiruvaymoli, which commentary is supposed to be the abstract of Ramanuja's regular and systematic discourses on Nammalvar's greatest work. The commentary consists of 6000 sentences. It is called 6000 commentary. There was a very great expounder of the Dramidopaniṣad after Ramanuja by name Nambillai or Devaraja or Jagadacharya. He was the fourth in apostolic succession from Ramanuja. His lectures have been abstracted into what is called 36,000 commentary or Eadoo, i.e., quite equal to and appropriate to the grandeur and sublimity of Nammalvar's divine utterances or Dravidian Upanishads. This 36,000 commentary is the most important commentary and it is really a treasure house of the philosophic and religious

thought of the times, a vast mine of all the ancient traditional lore and the same will be followed in the main in our articles on Nammalvar's religious experience. They are fully elucidated in the commentary by quotations from the Ramayana, Mahabharatha and other important works and illustrated by the instances contained therein. The Dramidopanishad with its commentaries are called Bagavath-Vishaya, i.e. Lord, the only object of Nammalvar's consciousness. The Supreme Lord God and His attributes formed the sole and only object of Nammalvar's consciousness or experience throughout his life. In later times Manavala Mahamunigal expounded and popularized this Bagavath Vishayam i.e. the Dramidopanishad and its commentaries. The 6000 commentaries of Ramanuja's nephew and the 36,000 commentary, the works of Ramanuja's successors, Lokacharya, Vedanta Desika and Manavala Mahamunigal would establish, that the later Bagavatha system as only a continuation of the old teaching of the Sanskrit Upanishads and Sutras and Gita and that the teaching of the Alvars in Tamil and that of the Rishis in Sanskrit were both the same on fundamental points.

10. The works of the Alvars occupy a most high place in the Vaishnavite system. The Vishnavites consider that the Vedanta is two-fold, Sanskrit and Dravida. Both classes of Upanishads form thus the (Ubayam) the two fold Vedanta. The recital of the Tamil Veda, forms an important part of the ceremonials in Vaishnavite houses in connection with marriages and other religious festivities and the daily worship of the Supreme in houses and temples. In the temples important offices are held with respect to the recital of the Tamil Vedas which form an essential part of the Divine worship. In the saint's own words they are the outpouring of such deep yearning love that "even trees melt and show their sympathy". The learning and music of the poem is such that scholars, musicians and loving devotees extol the same as most high, that even the

God-loving eternal angels pray to hear more and more the inspired outpouring and become more anxious to hear the same and are never satisfied". In fact the reciters of the Dramidopanishad take precedence over the reciters of the Sanskrit Vedas and have very high privileges, in temples. There is a special annual festival in December and January for 20 days in all the important temples. The Alvars are specially honoured during this festival and the recital of the 4000 stanzas (16,000 lines) forming the poetical works of all the Alvars forms a most important portion of the festival, and in Srirangam, the most important place of pilgrimage, there are a number of hereditary Brahmin office holders, who expound special portions of the Dramida Upanishad during this festival before the God Ranganatha. This system is continued even to the present day. It will thus be seen that the works of the Alvars are held in very high veneration by the Vaishnavites whether Brahmins or non Brahmins and the Vaishnavite teachers view the Sanskrit Upanishads, and Githa, the Vedanta Sutras, and the outpourings of the Tamil saints as one synthetic and connected whole. Without a thorough knowledge of the Dramida Upanishad and its commentaries, the learning of a Pundit, however great he may be, would not at all be considered complete among the Vaishnavites.

In the next article, we shall give a short explanation of the essential religious truths according to St. Nammalvar.

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

Harischandropakhyanam—The Triumph of Truth

In the Treta Yuga there dwelt a Saintlike King Harischandra by name. He was a sovereign of mighty prowess but his great claim to the love and admiration of the world was his answering loyalty to truth and virtue. The poet says : When he was ruling, there was no failure of seasons, no deceases, and no untimely deaths ; and the citizens were never given to vicious courses". The king was himself a model of virtue and piety and his noble example was followed by his loyal and happy subjects.

Once upon a time while he was hunting in the forest, he heard the voices of some women in distress. They cried : Save us, save us '. The king swore that he would protect them and punish the transgressor whoever he was. The voices were the voices of certain divine *Vidyas* or dilects presiding over various branches of knowledge. These *Vidyas* were beyond the reach of mortals and believed that no human being can conquer them. But Viswamaitra, a great sage, began to conquer them through the aid of his matchless perseverance and penance. The *Vidyas* were slowly compelled to accept his mastery and submit to his sway and hence cried out for help. Vigneswara who wanted to help them and at the same time felt the impossibility of rendering fruitless the power of Viswamaitra's psychic purity and penance resolved to use Harischandra as an instrument to foil the sage. The king's mind was thus dominated by the god, and hence he addressed the sage thus : " Which sinful man dares to tie up fire in his cloth while I am here. I, the king, shining with the flame of prowess ? He shall attain the long sleep of death, his

Harischandropakhyanam—The Triumph of Truth 343

frame pierced to-day with the arrows which, released from my bow, shall illumine the corners of the earth " Viswamitra's anger was kindled by these words of the king. He lost his self control and thus perished his long-acquired spiritual merit. The conquered *Vidyas* were no longer his, as his anger overthrew the balance and serenity of his mind and led to the disappearance of his spiritual power. He was thus in a towering passion both because of the insult offered to him and the disappearance of the *Vidyas*. The king began to realise the great error that had been committed and prayed for forgiveness. He said to Viswamitra : Oh high souled one, I have done my duty and have not been guilty of transgression. You should not get angry with me for having done my duty '. Viswamitra then asked him for a gift. The king promised to give whatever was asked by the sage, Viswamitra then asked the king to give him the money required for performing the *Raja Suya* sacrifice as well as the entire belongings of the king. The king gave up to the sage his kingdom and began to depart from it along with his wife and child as commanded by the sage. Then Viswamitra insisted on the gift of the money required for the performance of the *Raja Suya* sacrifice. But by the cession of his belongings the king had become a beggar and was unable to redeem his promise. He then promised to the sage that he would earn money and carry out his promise within a month. Then the king departed from his kingdom with a smiling face and was accompanied only by his wife and his son.

When the king thus started from his capital, his subjects who loved him dearly lamented his departure. They said : " Oh lord, dost thou leave us lost in grief and trouble ? Thou knowest the law and art devoted to it. Thou doest good to thy subjects. If you have any respect for

the law, lead us also with you. Stay a moment. Let our bee-like eyes enjoy the sweetness of thy lotus face. When shall we see thee again. Alas, he who was preceded and followed by princes now walks along followed only by his wife and his child. He whose very servants used to go before him on elephants now walks along the street. O king thy face full of manly beauty will become covered with dust and lustreless. Oh stay with us. Mercy is the sovereign duty of princes. Our wife and children, our wealth and our lands are of no value in our eyes. We shall abandon these and go with you as your shadow follows you. Where you are, there should we be. Where you remain, there is happiness for us. The city where you stay is paradise in our eyes". The king was moved by this spontaneous and passionate outburst of loyalty and love, and stood in the street with swelling heart and tear dimmed eyes. But Viswamitra insisted on the king leaving his dominions and the king accordingly left his land with a heavy heart.

Harischandra eventually reached Benares with his wife and his son. No sooner had he set foot there than Viswamitra appeared before him and insisted on the king's giving him the sum promised to be given for the Raja Suya sacrifice, as the month already fixed for the giving of the amount had expired, the king promised to give the sum in the course of that day but he did not know how the money was to be got. At length he resolved to sell himself as a slave for it was better to be a slave than to break one's word. His queen, on seeing the look of despair on his face spoke thus: "My lord, give up your sorrow and do your duty. He that departs from the path of truth should be avoided like the grave..... Those well-versed in the sacred law say that truth is the sole path to Heaven and that falsehood leads to Hell."

Then she said with faltering words "A son has been born to me". But when she said these words, she felt choked by a passion of weeping and was unable to say anything more. The king unnerved by the anguish and her tenderness asked her to mention her plan. She said in a broken voice: "A son has been born to me. In the eyes of those who follow the scriptural law, the fruit of married love is the birth of a son. Sell me as a slave and give the promised gift to the sage". When she in the greatness of her love for her lord and overmastering desire to see him tread the path of truth proposed that she should be sold as a slave, the king was overwhelmed by sorrow and fell down in a swoon. On regaining consciousness he wept and bemoaned his fate and said: "What great sorrow are you working for me, my dearest, by seeking to be sold as a slave so that my promise may be redeemed! How could you summon courage to think of a cruel plan like this? How is it possible for me to sell you as a slave and get cling to my approved life?" He fell again in a swoon. His queen unable to bear the sight of his grief swooned also. Viswamitra thereupon threw water on them and made them regain consciousness. Like an unexorable fate he stood before them and demanded from the king the payment of the promised sum. He said, "Give me the dakshina promised to me if you care for Dharma. It is truth that gives the matchless radiance to the sun. It is truth on which rests this solid earth. The heaven itself has as its basis Truth and Truth alone. Truth is the highest Dharma. Truth outweighs in spiritual merit thousands of sacrifices. If when the sun sets you do not pay the sum due to me, I shall curse you." The queen looked at her husband with large eyes full of despairing love and repeated her request to be sold as a slave. The king said; "Oh dear one, I shall do what the most cruel

of man cannot summon courage to do. I shall sell you if my tongue can be so sinful as to tell the public that I will sell you." He then stood in the thoroughfare of the city and said. "I am come here to sell my wife. I am an inhuman wretch, a heartless and sinful demon. If you can buy this beloved spouse of mine, tell me." Strange words in which his love for his queen, his inability to part with her, the imperativeness of selling her, and the desperate hope that no one would buy her were struggling for expression. An old Brahman appeared at the scene and said. "I am a rich man and my wife is young and unable to attend to the household duties single. I shall buy thy wife." He thrust money into the king's hand and led away the queen as his slave. Seeing this, the young prince who was a little child could not bear to part from his mother and clung to her garments in an agony of grief. The queen prayed the Brahmin to buy her son also so that she and her beloved child might not be parted. The Brahman granted her request and purchased the boy also. As the queen and prince were led away by their master, the grief of the king broke all bounds and he was overrelieved with sorrow. He cried "Alas! she" my queen on whose face even the wind, the sun, and the moon have never looked has become a slave to a stranger? My son, who was born in the line of the descendants of the sun and whose finger are soft and unused to work, has been sold as a slave!" Fie on me who am a wicked and heartless man? My heart does not break even after this," Harischandra then offered to Visvamitra the money which he got by the sale of his queen and his prince. But even after this sum was paid, a portion of the sum promised already remained to be paid. Thereupon the king proclaimed in the streets that he would sell himself as a slave. The God of justice (Dharma) himself stood before

him in the form of a dark deformed dreadful Pariah with melodious frame, who spoke harsh words and glared about him with terrible eyes. He agreed to buy the king as his slave. But Harischandra was unwilling to become the Pariah's slave he who was of the great Surya Vamsa dynasty. But he felt bound to degrade himself to that level as the sanctity of the spoken word outweighed any personal calamities that would have to be endured. Thus the king had to endure the loss of his kingdom, the sale of his wife and son, and his own slavery to a Pariah in his deep devotion to truth.

Alas! what duty was assigned to the king in his new position as a pariah's slave? He was directed to remain in the burning ground and buy a fixed rate for each corpse brought there to be burnt. So he remained in that lonesome burning ground where his only companions were Jackals and the place was reeking with the stench of corpses. The place was horrible with spectral form and sounds. The smoke of burning corpses hung in a thick depressing cloud over the ground. The desperate and hopeless wailings for the dead that never return ever and anon pierced his miserable ears. Wherever he turned his eyes he seemed to see grinning corpses that seemed to laugh at the even scene and futility of mortal ambitions and achievements. The place was a veritable hell on earth and no fate could be crueller than that which compelled the great king to remain therefrom day to day. The king whose foot felt on softness and eyes on splendor in a gay and magnificent court.

Thus passed a terrible twelve month—a twelve month which was as long a hundred years to the mind of that miserable king. One day as he reclined in his terrible solitude, he had a terrible dream. He dreamt that he was born again as a Pariah and was exacting the corpse-tax

described above. Once upon a time so ran the dream he insisted on the tax being paid for a poor Brahman whose corpse was brought for cremation. The Brahmin relations of the deceased cursed him for his rapacity. Their curse was that he should undergo tortures in hell. He underwent dreadful tortures in hell. He was then born on this earth as a dog and then as an ass. He was then born a king but lost his empire in gambling and saw his queen and princes in dire poverty and suffering without any honor to help them. He then died again and was brought before Yama. Yama (the God of Death) told him that these were the results of Visamitra's anger, and that he would lose his son also. When this great grief was predicated, he woke up from his dream. He prayed to God to let the bitter cup pass untasted and to put an end to these sufferings. But soon his routine of slavish work dulled the edge of his sorrow and even overthrew his memory and he was absorbed in his miserable work.

One day while the young prince went to a garden, he was stung by a serpent. The unhappy queen whose cup of sorrow was already full was overwhelmed by this new disaster. More dead than alive. She dragged herself to the cremation ground to administer the last rites to her beloved boy. No one followed her. Who would care for a slave? In this world even in death which is the great leveller, the rich have mourn while the desperately poor who have no joy in life are uncared for when dead. The queen went to the burning ground maciated in body, pale and lustreless in complexion her beautiful frame covered with the dust of the earth wherein she rolled in agony uncomfited and alone. The king was not able to know his own wife in her great grief so changed was she and so degraded he! she the queen of happier days was not able to know her lord who looked like a withered tree.

He looked upon that dead boy with face fair like the moon, with arching eyebrows and beautiful nose, with clustering curls about his high and noble brow, with large and lovely eyes closed in death, and with lips whose fresh beauty belied his condition. The king felt a great pity for the person whose child had thus been taken away by the cruel hand of death. A sudden fear came into the heart of the king "can it be that my lovely boy might have died like this young child here!"

But the unhappy queen commented her loss unceasingly. She said: "Where art thou gone, my king, leaving me helpless and miserable and in such sorrow? Oh fate, you have deprived him of his kingdom; you have led to his selling his queen and prince as slaves; and now you have killed his son? what shall I do; where shall I go. The king, on hearing this, regained his memory. Sorrow came on him like a tidal wave and he lost his consciousness and fell upon the ground in a swoon.

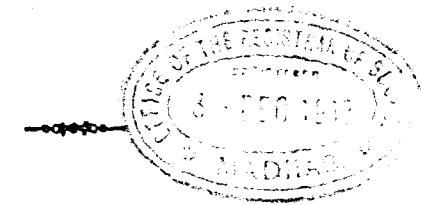
When he regained his senses, he placed his child on his lap and cried: "Why will not my heart break seeing thee dead, my little one? Who shall call me father hereafter in sweet lisping accents? Whom shall I lovingly call my child? Thy wicked father sold thee as a slave like a thing? Now I have lost thee. Why will not the serpent sting me also and take me where thou art?" The queen now recognised her lord and saw what a miserable condition had been his lot. A sudden rash of sorrow and tenderness dimmed her eyes and gripped her throat, when she saw that her king was worse than even a slave. So great was this new grief that even her sorrow for her child passed out of her mind for a moment, she cried: "My lord, am I in a dream or am I awake? If thou art become thus, there is no law in this universe. I lose faith in God, truthfulness, virtue, and mercy. How else can you, the

soul of truth and honour, become thus in life? 'The king replied : ' We unhappy who have lost our son shall pray Yama to bestow on us the alms of death. Let us go soon to the place where our dear boy is, I wish to die soon but alas I have sold myself to another and even my body is not mine to throw away, what sorrow is ours that cannot allow us to have even the poor Joy of death! Alas! shall death bring about an end of our wões. We know not what fresh horrors are in store for us in hell and in future births. The flood of my evil fate has drowned my boy also. How can I, a slave, dispose of my body without my owner's leave? But great sorrow reck's not of sin. Even if I am born a beast nor my sin of suicide, I never can feel such grief as now kills me. I shall commit my body to the flames and be with my boy on the funeral pyre. But do thou depart to the house of thy master. In some happier life we shall meet again. Forgive, me dearest, if in life I have said or done aught unworthy of thee, and pardon my cruel sale of thee, thou of noble birth and nobler! heart ". She said to her husband : " I shall ascend the funeral pyre with thee. We shall leave this world together, whatever joy or sorrow comes where ; let me have it too. Whether thou goest to heaven or hell let me be with you. I desire nothing more ". The king moved by the greatness of her love and grief, consented this and granted her poor request for death with him and their son.

He then formed the funeral pyre and lit it and stood before it with his wife and meditated with folded palms upon Narayana,—He who is immortal, he who wears the golden silk and shines on the lotus of the heart, He whose love and mercy are infinite and omnipotent. Just when he and his wife were stepping on the funeral pyre came the gods with glad eyes and admiring words. There came

Dharma, Brahma, Indra, and others. Viswamitra came with them. The boy rose up from the pyre as from sleep. A shower of heavenly flowers spread perfume through the air. Indra asked the king to go with his wife and son to his glorious heaven. But Harischandra refused to leave his service unless with the leave of his master. Then Dharma told him that knowing the sorrow in store for him he himself came the *chandala* master. But Harischandra's heart smote him for leaving his dear subjects who could not bear to part from him. He refused to leave for heaven unless they could go with him. Indra said, " their stores of merit and sin are various. How can they, all live with thee in heaven. Oh blameless king ? ", But, the king said : " If aught of merit belongs to me, Oh God let them share it with me and live with me in heaven. Indra agreed to this and took the king, his queen, his prince and his subjects to his glorious abodes.

K. S. RAMASWAMY SASTRI B.A., B.L.,



THE MAHALAYA AMAVASYA

On Monday the 30th of September 1913 falls the great ceremonial occasion known among the Hindus as the Mahalaya Amavasya. The term Mahalaya Amavasya literally means "the New Moon day of the great stay." It is believed by the Hindus that, during the solar month of kanya (Tamil Purattasi) and the lunar month of Bradrapada, corresponding to September and early October, the ancestors of a person leave their celestial homes, the Pretaloka, and make their sojourn in the homes of their descendants on earth. They make this migration and settlement in the beginning of the period of fifteen days, technically called by the name of Mahalaya paksha, preceding the New Moon day of the month of kanya. They stay, of course unobserved and invisible, in the house of their descendant for the space of a month,—till the sun enters the *Vrischika* (the scorpio), fifteen days after the New Moon. The reason for their advent and stay will best be appreciated by the Hindu whose religion, ever guided by sacerdotalism, consists largely of ceremonialism. It is well known that on every Amavasya day, that is, on every occasion when the conjunction of the sun and moon takes place, the spirits of ancestors are believed to be satisfied by the offering of oblations and the performance of ceremony by their descendant. But the Amavasya that takes place in the month of kanya is singularly sacred. It is in fact so sacred as to impart sanctity to the lunar fortnights immediately preceding and following it. That is why the *Pitris* do not come there for the moment alone, and in other new Moon days and return to Yama's region immediately after the receipt of the oblations; but they as has been already mentioned, voluntarily take their abode in the midst of their descendants. They are in other words, in the position of guests, and must

be gratified by special ceremonials and offerings in the form of milk and sugar, of honey and ghee, of curd and fruits, of rice and sesamum. A man might be a beggar, he might be a poor, resourceless servant. Even he must perform the ceremony. He indeed, the sastras recognize, need not undergo any expense. It is enough if he bathes and offers, with a full heart, the sesamum and water. The yearning and hungry spirits are then satisfied as much as though the libations were made in holy Gaya itself.

The offerings are to be made every day during the Mahalaya paksha period, and the orthodox observe this rule with scrupulous fidelity. But the vast majority of men perform them only once. According to many writers, the period after the fifth day of the dark lunar fortnight the *Panchami* as it is called in the Hindu almanac, is specially auspicious. One writer says that the merit of a single day's offering in the Mahalaya paksha period is equal to the merit and efficacy of a day's ceremony at Gaya. If it is done under the constellation of *Bharani*, it is equal to five ceremonies at Gaya. If on the eighth day, equal to 25, if on the 12th, 100, and if on the New Moon day, 1000 times on the banks of the sacred Ganges.

The performance of the ritual brings a double blessing! It in the first place gratifies the eager expectations of the ancestral spirits, facilitates their prospects of the leaving the preta loka for the supreme felicity of heaven. At the same time it showers rewards on the performer. Writers are not agreed as to the extent of these rewards. Nor are they agreed in regard to the capacity of the different days of the Mahalaya paksha to bestow happiness of man: but all are agreed that, if the spirits receive gratification, the performer receives greater qualifications. He will, it is said, be blessed with children, with wealth, with health, and all other items of happiness, in this earth, while he will be also paving the way for an open door into the heavens. Childrenless homes will be filled with children, the pangs of poverty will be replaced by the luxuries of wealth, and all reasons for mental discontent

will vanish by the satisfaction of all desires. The performance of the Sraddha during the first day, says a writer, will bring gain during the second children; and during the third the accomplishment of one's ambitions. The fourth day's ceremony, continues the same writer, will secure the destruction of the performer's enemies; the fifth day's ceremony wealth; the sixth honour and reputation; the seventh influence and authority over other men, and the eighth, supreme intelligence. The ninth day would bring good wives; the tenth would secure the satisfaction of one's cherished views, and the eleventh, erudition in vedic and other sacred love. The 12th and 13th days' ceremonials are believed to be singularly fruitful. For, they, it is supposed, will yield the manifold blessing of children, wisdom, cows, bodily strength, mental vigour, independent power, long age and material prosperity. The 14th day of the Mahalaya paksha is considered by more than one author to be particularly favourable for the gratifications of souls that died unnatural deaths,—by weapons, for example, by being drowned, and so on. The height of rewards is reached in the New Moon Day; for it secures heaven itself!

While the performance of the Mahalaya paksha ceremonial gratifies both the ancestral spirits and the performer, its non-performance means much misery to both the parties. It disappoints the expectations of one and blasts the hope of heaven ward march. It also leads to the misery of a man for the spirits stay in his house for the space of a fortnight after the New Moon, hoping that then at least he would satisfy them. If he does not propitiate them even then, they leave his home in disgust and in indignation for their world, pronouncing curses on their descendant for his indifference and ingratitude. The delinquent will then, it is believed, suffer from a multitude of hardships and misfortunes, the loss of sons, of wealth, of health, and of happiness in general.

Such is the importance and significance of the Mahalaya Amavasya and its ceremonial, and it will now be seen why

the orthodox Hindu is so very eager to perform the Sraddha then. It is a time when he can easily satisfy his forefathers as well as himself. It is a time peculiarly suited for the display of his gratitude to his ancestors and the acquisition of blessings at their hands? And while the offerings of the simple oblations and libations will bring so much advantage, his parsimony or indifference will, it is sincerely believed, be a parent of manifold evils and misfortunes.

V. RANGACHARI, M.A., L.T.

“Best of all is it to preserve everything in a pure, still heart, and let there be for every pulse a thanks giving and for every breath a song.”

* * * * *

“Hell is the littleness of our own natures and it follows us, lives with us, and is our curse in all things.

* * * * *

“One good habit formed paves the way for another.”

* * * * *

“Just being happy is a fine thing to do—Looking on the bright side rather than the blue.

Sad a sunny musing

Is largely in the choosing;

Just being happy is a brave work and true.

INDIA AND HER SAGES—SRI GNANESWAR.

"O Great Gnandev, hear my prayer, keep me always awake by enthroning thyself in my heart. Thou art powerful. Put an end to my illusion. O Great, O Gnandev think of me."—Ekanath.

In the following few lines, I shall make an attempt to place before the readers of the "*Brahmavadin*," as briefly as possible, the holy life of Sri Gnaneswar, the father of the Maratha poets and sages. Gnaneswar's fore-fathers were, by profession, clerks or Kulakaranies under the village Muniff of Apegav a small village on the banks of the Godavari; by caste, they were Maratha Desastha Brahmans. Vitthalpant, the father of our hero was born in his fifty fifth year. His childhood gave unmistakable proof that his was not to be a common life. He completed his study of the Vedas, poetry and grammar, comparatively at an early age, and with his father's permission set out on a pilgrimage to the recognized divine temples and rivers all over India. On his Way back, he halted for a few days in Alandi a small hamlet near Poona, where he was married to the daughter of an Sidhopant, a pious Brahman of the place.

With his newly wedded wife, he retraced his way towards home. A few days elapsed and he lost his parents. He showed no interest in discharging the household affairs as from the very beginning of his childhood he had manifested no inclination toward worldliness, and naturally made his wife feel unhappy. At last Sidhopant, his father-in-law, prevailed over him to remove his residence to Alandi.

But this change of place did not, however, bring about any change in his mental attitude; on the other hand he tried his influence over his wife to grant him permission to become a Sannyasi but his father-in-law would bring to his notice the fact that a man who has no issue is not authorised by the Sastras to lead an ascetic's life. One day while Rukmini Bai, his wife was in a pensive mood, he told her that he intended to go to Kashi and she unconsciously said, "yes." Highly delighted at this unexpected favour he turned his face towards Benares where he was taken into the favour of one Ramanand Swami, who was then a sage of great reputation and piety. Vitthalpant in his eagerness to wear the Sanyasin's garb, misrepresented to the Swami that he had neither children nor wife. The Swami invested him with the Sannyasa Deeksha and henceforth Vitthalpant bore the name Chytanyaswami. This news reached the ears of Rukmini Bai and she dismissed from her mind all dreams of future happiness. She did not however even for a moment entertain the idea of deviating from the path of righteousness; on the contrary her affliction made her direct her actions towards Heaven with more than usual energy and enthusiasm.

Twelve years passed away, nothing important taking place in the meanwhile. After the elapse of the aforementioned period it happened that Ramananda Swami, on his way to Rameswaram stopped for a few days at Alandi. One day Rukmini Bai chanced to meet him and observing that he was a *Sannyasi* fell at his feet as it is customary among the Hindus. "May you be mother of children," said the sage, by way of blessing. Rukmini Bai burst into a mournful laughter, and being asked the reason, she related to him her story, from the date of her marriage to Vitthalpant's *Sannyasi*. Ramanand, by the description she gave of her husband, had no difficulty in conjecturing that

her husband was none other than his disciple, Chytanya-swami. He at once, returned to Benares and on obtaining from Chytanya a confession of his fraud, expostulated that a married man who possess no issue is not allowed by the scriptures to renounce, and therefore, he would forthwith, without hesitation, join his wife and follow the ways of *Grihastashramam*. Chytanyaswami belonged to that admirable type of disciples, who recognise no other *Sastras* than their Guru's words; and, therefore, it was no wonder that he again wore the name. Vitthalpant and demonstrated the obedience he cherished towards his teacher by once more yoking himself with his wife..

He returned home and lived with his wife; but immediately he was excommunicated by the orthodox Brahmans of the day. His action had been unsupported by the authority of the *Sastras* and in those days anything that had not the sanction of the *Smritis* was not tolerated. So life became bitter to the couple; but Vitthalpant's piety and confidence in the justice of Heaven gave him back his usual tranquility. In the year 1195 of the Shalivahana Era, a male child was born to them, and in the following six years they were blessed with three more children two males and one female. Their names and years of birth are as follows :—

Name.	Year of birth.
1. Nivrithi निवृत्ति	1195.
2. Gñaneswar ग्नेश्वर	1197.
3. Sopandev सोपानदेव	1199.
4. Mukta Bai मुक्ताबाई	1201.

These children, as they grew, showed uncommon affection towards one another. Their youthful minds were bent towards spiritualism. Vitthalpant removed his

quarters to Triambakeswar, with the intention of performing penance in that solitary place. One night, he was going round the temple of Triambakeswar in *pradakshina*, when they were terrified by the appearance of a tiger which was passing by; and while he was engaged in taking care of the frightened young ones, Nivrithinath, the elder boy missed his way and they could not form a conjecture as to the course taken by him. While roaming at random the boy reached a lively cave in the midst of the forest; entering it, he stood face to face before a *Yogi* who was seated there surrounded by his disciples. He fell at the *Yogi's* feet and invoked his blessing. The *Yogi* whose name was Gyninath, delighted at the appearance of the diminutive form, which possessed the purest of hearts initiated him in the secrets of *Brahma Gñana* and *Saguna Bhakti*. Seven days he remained in the cave and on the eighth day he came back to the anxious family. He made his brothers and sister partakers of the divine wisdom he gained from Gyninath and thus became their spiritual teacher. These extraordinary children gained that which is inaccessible even to the *Yogis* not to speak of the common people. But the parents of these young saints were immersed in anxiety on account of the future of their dear little ones, for they knew that their children were being shunned and despised by the Brahmans as outcasts because they were the result of the union of a *Sannyasin* with his wife. The boys had come of an age to be invested with *Yagnopavit* and the parents would have sacrificed anything to see their children taken into the society but where was the authority to perform the *Upanayana* of a *Sannyasin's* children? In vain, they appended to the Brahmans who suggested that there was no atonement to Vitthalpant's crime but to drown himself in a holy river. He blindly obeyed them and plunged into the Godavari

to rise no more, and his affectionate wife followed his example.

The children were thus left helpless, the Brahman world looking upon them with contempt and none to sooth them by a kind word or benevolent deed. What a horror was it to the children to be placed in this unpleasant position? The Brahmins could have certainly followed a different cause in this particular case as Vitthalpant returned to *Grihastashramam* not on account of any sensuous longings, but in obedience to the command of his preceptor. Moreover, he was more than a common man, he ought to have deserved therefore the respect of the Society instead of its persecution. Some laws cannot hold good in the case of a senseous beggar and a Yogi who has gained victory over his senses. Be that as it may we must return to our narrative.

These uncommen children did not feel, however very much on account of the death of their parents. They turned beggars and lived on alms. Nivrihinath the elder brother, never desired to be taken into the Society; for he was so sunk in meditation that his body appeared to him only the outcome of mere imagination. So it was the same to him whether he was invested with the holy thread or remained without it. Gnaneswar looked at the subject of *Upanayana* from a different standpoint. Gnaneswar has come to impart spiritual education to the ignorant thousands by his personal example and teachings and therefore, he hinted to his brother that they might fall at the feet of the Brahmins and beg them to perform their *Upanayana* "I do not belong to any particular caste" said Nivriti such as the Brahmins, Kshatriyas, Vaisyas and Sudras, I am neither a *Deva*, nor a *Vaksha*, nor a *Kumara*, nor a *Nisachara*. I am *That* which is immortal, infinite and eternal. *That* is not water, not fire

not air, not ether, not *Mahatatva*, not even *Viral*. I am neither, *Saguna* nor *Nirguna* and am inaccessible even to undivided devotion. I am the self, O. Gnaneswar, (and therefore do not feel the necessity of *Upanayana*.) Lord Gnaneswar replied, "it is true that the soul is not the doer of any actions—whether they be sanctioned by the Vedas or not, but, at the same time the Vedas assert that none should transgress its commands. Therefore, it is the duty of every individual to follow his Dharma and observe the rules of his caste. The ages especially should follow then *Dharma* and set an example to the masses. The duties of ones' household ought to be necessarily performed and one should not deviate from the path of virtue. O. Nivriti, the sastras say that even a man who has reached perfection is not free to set aside the authority of the *Vedas*. (Therefore it behoves you to induce the Brahmins to allow us the benefit of our religion and Society)." Sopandev stated his opinion as follows: *Bhakti* ought to be the first concern of a man and not any caste; for, is there anything to prove that the Pandavas and the sages Durvasa, Vasishtha, Agasti, Gautama, Vyasa and Valmiki had anything to boast of their parentage? Therefore, it matters little whether we are born of a Sanuyasi or a Grihastha, whether we are recognised as Brahmins or not so long as we are determined to lead a life of devotion." After a little discussion, the brothers unanimously agreed to follow Gnaneswar suggestion.

They set out, on foot, with their tiny sister, Mukta Bai, to Pythan or Prathisthan, which was in those days the seat of Brahman learning in the South. Which nation in the world can boast of such beautiful children, such young saints, the personal monuments of the glory of Maharashtra, the Great Kingdom, the mansion house of

sages, poets, warriors, politicians, patists, *Sastras* and Pandits? O Maharashtra, pity it is that thy history should shut its pages to Gnanadev, Tukaram and Smārtha Ramdas! Pity it is thou hast lost thy vitality. How would Gñaneswar like to see you in the present days of your degeneration! How then tramplest down under thy feet his teachings. Thou hast formed societies to destroy caste, to pull down images that could give inspiration to the early saints, and to set at nought the authority of the *Sastras*, which thou considerest only as the tattle of innocent children! Thou seemest to possess more wisdom, experience, and insight into the human nature and the Divine Law than Sri Gñaneswar! O Gñaneswar will you thus abandon the country of your holy birth to the mercy of Satan, the unconquerable Kali?

But to return to the story. The four children reached Pythan in safety and took their quarters at the residence of one Krishnaji Pant, who was their father's maternal uncle. The leading and learned Brahmans of the city met at a place and the petition was presented to them. All *śrutis*, *Smritis* and *Puranas* were examined from top to bottom; but they failed to discover a precedent of the case. *No Sannyasi had up to that time resumed the duties of a householder and brought forth children into the world.* The Brahmans did not, for a while, know how to proceed and were much perplexed; at last, they delivered their judgment that the children could not be allowed to enter the caste, according to the *Sastras*, and that their salvation lay in following the paths of devotion and non-attachment. The children took this decision with neither pain nor pleasure; but they became the objects of humiliation and ribaldry at the hands of those whose heart had been untouched by any tender feelings. One by one the people began to quit the judgment hall. One of them,

led by curiosity asked to be explained the significance of their names.

Nivrithi said, "My name is Nivrithi निवृत्ति and I do not fall in the ways of the world प्रवृत्ति. I am a *Raja yogi* and am enjoying the immortal bliss of the soul." I am Gñaneswar, the knower of all sciences and thrice will I say so, if I am to be questioned my name." Sopan stated: "My name is Sopan which means that through devotion towards Keshava I can find place to the devotees in Vykunta." Mukta Bai said: "I am Mukta Bai मुक्ताबाय, the *Lela* of the Lord and am come here to proclaim His glory." These replies created a good deal of laughter, and one of the persons remarked that name have nothing to do with the bearers thereof and as an instance pointed out that the name of a buffalo which was passing by was Gñanadev. Sri Gñaneswar argued that there was no real difference between himself and the animal in as much as they were endowed with similar feelings and possessed a soul that is all pervading. The individual referred to above, to test the truth of Gñaneswar's words, gave three lashes with his whip in the back of the buffalo; but strange to say the lashes imprinted their mark on the body of Sri Gñaneswar, who felt himself not something apart and distinct from the universal soul. Blood issued forth from the wound and the spectators stood amazed at the novelty of the strange miracle. Some of the Brahmans, not convinced by this proof of his divinity made him understand that society would claim them as their own, if he would make the buffalo recite the Vedas. Sri Gñaneswar obeyed; and placing his hand on the head of the buffalo made it sing the vedic hymns, without any error either in pronunciation or in *Swara*. Every word was so being distinct and sweet that the administration of the audience knew no bounds. Again,

I ask which country in the world can make dumb animal give utterance to articulate sounds? The record of this miracle are still in existence; and as its performance occurred in the historic age one who is always inclined to treat our *Puranas* as myths and legends, as the innocent prattling of the carbaric age, will not venture to call into question the possibility of this miracle. What are miracles to us, are simply natural occurrences to the sages; for they know that the all powerful Lord of this universe is quite capable of doing things that seem to us impossible.

The Brahmans whose pride and arrogance was thus spoken by the demonstration of Gnaneswar's divinity, which hitherto lay dormant, at once recognised him and his brothers and sister as members of the Society and certified that they (the children) were divine beings enshrined in human bodies.

We find that allusion has been made in the *Sudhapatram* to another miracle where Sri Gnaneswar called to his presence the dead Pitris.

After these occurrences, the brothers and the sister set out on a pilgrimage and on their way our hero performed more miracles such as calling forth the dead to life.

I cannot resist the temptation to say a few words regarding Changdev and Visoba Chati *alias* Visosba Kuechar.

The former struggling to show his superiority over Gnaneshwar and the latter playing a hostile part for reasons known to none but his own self, eventually turned his disciples. Changdev was a *yogi* who had lived over 13 or 14 centuries and his *Siddhis* had gained him the admiration and the awful veneration of the ignorant masses. The news of Gnaneswar's miracles falling on his ears he determined to visit him and test his perfection in yoga. He sat down to write a letter to Sri Ganeswar

whom he did not know how to address. To write *Namaskar* to a mere child his pride did not permit; nor did he deem it proper to give him *Ashirvad*, for in wisdom Gnandev was his elder. What was he to do? At last he decided to send him (Gnaveswar) a blank paper and he naturally thought that Gnaneswar's *Yogi* powers would not fail to bring to their notice the significance of the blank paper. On receipt of this paper, Gnaneswar remarked that Changdev's heart still remained as blank as the blank paper he sent—meaning that he had gained no wisdom though he had lived for centuries together. Gnandev sent word through the messenger, that Changdev's visit would give him, his brothers and sister extreme pleasure and therefore he would be welcome. With thousands of his disciples Changdev started on his journey; and to make an impression on the mind of the brothers and the sister, he rode on a wild tiger with a serpent in his hand to take the place of a whip. While Changdev was thus approaching his destination, the four children promptly decided to show the old *Yogi* that they were not a whit behind him in these superhuman powers. They sat on a wall and Gnandev gave his command to move. With the speed of the wind the wall moved and on his way, Changdev met them face to face. He could tame wild animals to suit his whims but to give life to the inanimate was an impossibility to him. Pride at once vacated his heart for better feelings and he fell at the feet of the young sages and implored their blessing. Mukta Bai took upon herself the task of imparting him that wisdom whose glory the Vedas sing.

Visoba Chati who was their staunch enemy, was likewise subdued by the performance of another miracle. To the very last he remained a faithful and loving disciple of Gnandev.

After showing to thousands of weary souls the way to liberation, Sri Gnandev, in the year 1218 of the Shalivahana Era, of his own accord took *Samadhi*. All the sages of note were present on the occasion and their records on the subject prove that Sri Pandurang or Vitthal, the Lord Sri Krishna, the divine Father, Mother and Protector of this universe, appeared in his *Saguna* form to bless Gnandev who was buried alive according to his wish. Namdev, a devotee of Sri Pandurang felt very much afflicted at Gnaneswar's disappearance and made the Lord to take him into his presence, even after his *Samadhi*. So it was certain that Gnandev lived though buried alive and it is said that even to day to some blessed souls he is not dead—did I say dead! Oh! Gnaneswar cannot die. He is immortal, omnipotent and all pervading! He is without beginning or end—eternal! He is the life of the Universe? About within an year, Sopan and Nivrti placed their bodies, under the earth and Mukta Bai returned wherefrom she came to the world below.

Gnaneswar is rightly considered by the Maharashtra to have been an *authar* of Sri Vishnu, Nivrti that of Sri Sankar, and Sopan that of Parameshti and Mukta Bai that of the Divine Power or the *Maya*.

The greatness of Sri Gnaneswar lies not in the miracles he performed, for miracles are no miracles to *yogis* of his type. He will be remembered always as an incarnation of the Lord. He established for the first time, in the Maharashtra the superiority of what is known as "Adwaita Bhakti." He pointed out that Bhakti must have its place in the Adwaita Philosophy. He linked together the Saguna and Nirguna Brahma. He maintained that Saguna and Nirguna are but two different things but the distinct phases of the one eternal. To those people to whom Nirgunism is an attraction, he said: "My friend

Saguna is not anything distinct from Nirguna; you err if you think so. Waves are nothing but water. Jewels are nothing but gold. All for me are delusive and transitory and they must naturally rest on something that is eternal. The world is nothing but a collection of names and forms (*Nāmarupa*) that are constantly changing; so they must necessarily be established in something eternal. So the world is Brahman. The source of Saguna being Nirguna, Saguna also is Nirguna." To the Saguna worshippers he said. "The Vedas assert that our mind can imagine the destructible. *यदृष्टं तन्मृष्टं* So the Suguna Brahma cannot last to eternity and therefore Saguna is something that must depend on Nirguna, the Eternal. So, your Saguna is only a seeming modification of the Nirguna and therefore recognise the Nirguna aspect of the Brahma as well.

To the Gnanis he sang the praises of wisdom (Gnana) and to the masses he presented the advisability of worshipping the Saguna Brahma, which is the creator, preserver and the destroyer of the world. His celebrated commentary on the Bhagvad Gita and other books develop side by side the beauty of the Suguna and Nirguna but in his minor works the superiority of Bhakti is made manifest, for these latter works were intended for the uplift of the ignorant and Gnana is something which they cannot aspire at.

I shall say a few words on Bhakti and Gnana. Gnana is the supreme goal which we must attain. No one will deny; but our scriptures definitely lay down that *Gnana* is to be gained only by these where mind has been purified through *Karma* or *Upasana*. And he who has not this preliminary should not aim at wisdom which he cannot obtain. First deserve and then desire and if you do not deserve, at least abstain from misleading the world by

your hypocrisy. Any one who has his eyes open, can see that *Vedanta* is being preached now-a-days by the most undeserving men to the most undeserving. To say "I am Brahma" is easy enough ; but to feel it we must possess a pure heart. Brahma is to be gained through the heart and not through the brain. You may swallow the Vedantic theories, you may preach, you may write books and pretend to teach the world while your mind is as dark as that of others ; but you will not gain the Brahma. You can approach it only if you tread the beaten path of our sages. Vedanta is a secret study to be gained from a Guru by deserving souls and hence it should be revealed only to those whose mind is ripe. An Universal teaching of the Vedanta perverts the brain of the ignorant and creates mistaken ideas. Of late, a mad project of putting an end to all differences in society has been on foot and as a justification to this procedure, the well known words "All is Brahma" is advanced. It is true that the Atman is all pervading, but be it understood, we cannot unmake that which the Atman has made. The Laws of God are so very unshakeable that you may try your best for centuries together to break down all differences and yet you will see that old differences spring up entirely in new garb. An attempt to root out differences has always ended in utter failure. The system of caste, for instance, is a subject which has drawn to itself a good deal of attention from our educated Indians and those people whose heart cherishes nothing but hatred towards Brahmans, because they are recognised as the foremost class of the Hindu Society, have levelled a million charges against our society and expressed a hope that sooner or latter the system must collapse. I humbly beg to say that these people, perhaps will have the gratification of humiliating the Brahmans, but differences will continue to eternity. My intention is not

to enter into a discussion on caste but I may suggest that the study of Vedanta should not be used as a means to create ill feeling and chaos in our Society.

Be that as it may, we must at the present, admit that Bhakti is the only means of gaining Mukti. The advantage which Bhakti has over other yogas is that the welfare of the devotee becomes the concern of the Lord, in the Bhakti yoga, and all that he is expected to do is to abandon his mind to the divine will of the Lord. Bhakti wins alike the heart of our fellow being and of him who is our Master. Bhakti gains Heaven and find all human beings together with the golden chain of love. Wisdom is to be gained through Bhakti which alone can purify the heart. It is the mightiest force of love. From time to time the heart of Maharashtra has been filled with Bhakti and they have immersed in the nectar of Bhakti. Sri Vittal of Pandharpur has created and attracted a hundred of sages to himself. In no other part of India, you can witness a gathering consisting of all castes engaged in pious *Bhagana* for getting all their differences for the time being. It is Sri Gnaneswar who gave this supreme Bhakti to Maharashtra and he will be remembered to eternity for this invaluable gift of his !

Gnaneswar was indeed an Avthar of Vishnu. His was, indeed, a life entirely devoted to the uplift of the suffering millions to whom he gave spiritual food which rendered them happy. His words, writings, and actions manifest the loftiness of his disposition, the love of his heart and the wisdom of his head. His tongue emitted words that soothed many a troubled heart. His eyes radiated tender love towards all creatures. His face created joy in the heart of the beholder and His lustrous form distributed the rapturous bliss it contained among those who had the supreme good fortune to be blessed with

His presence. Let us then sing his glory and utter His holy name. Gnaneshvar, Gnaneshwar, Gnaneshwar.

Glory to Sri Ramachandra.

Om. Tat. Sat.

S. B. DRAVID.

N.B.—Those who understand Marathi would do well to read "Gnaneshwar Maharaj by Mr. L. R. Pangarkar, the pious editor of the Marathi weekly, "Munumkshwa," as he has treated the subject elaborately and in a masterly way.

Shakespeare says:—"I had rather have a fool make me merry than experience make me sad."

* * * * *

"Cheerfulness is a friend to grace; it puts the heart in time to praise God, and so honour religion by proclaiming to the world that we serve a good master. Be serious yet cheerful "Rejoice in the Lord always."

* * * * *

"Perfect obedience to God is perfect happiness and to realize this happiness the more readily we must in all ways obey God cheerfully.

NOTES AND THOUGHTS

WOMAN IN CREATION

Woman is Negative Aspect of Man,-

The Positive Aspect in Creation.

With both, in him she is, in her he is.

Man or Woman alone ! Then Life is not.

Of her, the mild, softer side of Nature manifest,

Of him, the sturdy and the harder side, manifest,

He is for her but to find her in him ;

She is for him but to find him in her.

Matter-Spirit in Cosmos is, to be.

So Woman-Man in Cosmos is, to be.

Matter, Spirit alone ! then Cosmos not,

So Woman, Man alone ! then Nature not.

As Spirit is the Life, Matter the Form,

So Man is Nature's Law ; Woman, Nature ;-

This Law working Nature for Existence

To be, and Life to manifest from both.

Nature doth occupy Equality

In Man and in Woman ; who both are good

Equally ; to make one Prime is but

To set at naught the 'ther against Nature.

A Woman-Man.

Hypnotism, Mesmerism,

Personal Magnetism, Will-Culture, Mind-Reading, Telepathy, Occult Healing, Clairvoyance, Clair-aupience, etc. taught in our correspondence Course.

Completa cost Rs. 3 only.

Prospectus and testimonials of our successful students sent FREE to every applicant.

'Self-Culture Journal'

The monthly periodical contains instructive reading along Mental, Moral, Psychic, Occult and Spiritual Sciences and philosophy. Self-Culture is edited by DR. K. T. RAMASAMI, D. Sc., PH. D., and other eminent men of the West.

Annual Subscription Rs. 3 only.

Sample Copy Annas Two only.

Address: —

THE INDIAN ACADEMY OF SCIENCE, KIZHANAT
TAM, TINNEVELLY, INDIAN.

The World's Messeenger

A high class monthly magazine devoted to the discussion of literary, scientific, industrial and religious topics. Our chief aim being the diffusion of education. We distribute valuable books free to our subscribers every year and devote the profits the profits the help of the poor and needy students.

Annual Subscription Re. 1—12—0.

(Royal Edition) Rs 3.

For particulars apply to:—

P. Roy B. A., Manager,

18, Kali Prasad Chakraborty Street,

Calcutta.

THE BRAHMAVADIN

“एकं सत् विप्रा बहुधावदन्ति”

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

—Rig-veda. I. 164-64.

VOL XVIII.] AUGUST, 1913. [No. 8.

BAGAVATH VISHAYA

God the only object of Nammalvar's consciousness
Dramidopanishad (Introductory).

II

(The Essential truths of Religion According to
Nammalvar.)

11. a According to the great Hindu teachers the Tiruvoyimoli or the Dramidopanishad of Nammalvar is an illuminating poem on the highest aims of life, and it should be studied, properly speaking, by persons who have not much attachment to things of this world and it is also said that the saint's experiences can be really enjoyed only, by sincere God-loving devotees, freed and pure souls the eternal and transcendent angels and by the Supreme Lord Himself who in His infinite grace has blessed our saint with the divine visions and realisations of the Supreme. Though we may not be able ourselves to realize our saint's God-conscious states, yet as after all “the faithful” of every religion live only at second hand

exclusively, there is no harm in our attempting to understand the general truths underlying our saint's poetical outbursts. In the first article we explained the position of our great saint and the veneration in which his works have been held in South India. Now we propose to give a very short summary of the teachings which we can gather from his out-pourings born of excessive and yearning God Love before we take up the successive states of Nammalvar's religious experience.

(b) According to the Bagavatha system every religion ought to teach what are called the five essential truths. In fact the celebrated Lokacharya has written a work called Artha Panchakam or the five essential truths, which is considered by Dr. Bandarkar to be quite the best summary of the teaching of the modern Bagavatha system. It was brought to the notice of the European public by Dr. Bandarkar at the Vienna Oriental Congress of 1886. The five truths are with reference to the nature and attributes of the Supreme God, Parasvarupam; the Jiva or the individual soul, (Jivaswarupam) The nature of the goal or aim or end to be reached by the Soul Oopeyasvarupam; and of the obstacles (Virodi); and the nature of the means or Oopauya to reach the goal. We shall state what appears to be Nammalvar's view on these subjects in order:—

12. 1 The nature and attributes of God.

1. God is the uncaused cause of the whole universe. He is the one only, the seed of the whole universe. II-1-11 1-5-4.

2. He is immanent in everything and is the internal ruler. The whole animate and inanimate existence forms a mode as it were of God. He is the soul of the whole universe which forms His body" I.9.1. I.1.7. He is omnipresent. There is nothing whatever which is not fully pervaded by Him" II-2-6 & II-5-4.

3. He is knowledge and bliss". "None greater than He" 1-1-2.

4. He is the invisible internal ruler of the earth, water air, fire I-1-3-11. VI. 9-1-5.

5. "He is Himself the universe and all its manifestations. Yet he is without the slightest imaginable taint or imperfection. But he is absolutely pure III-4-10

6. "He is possessed of such infinite immeasurable unlimited bliss that the Vedas cannot reach Him but can only return without being able to describe His infinite bliss" 1-1-1.

7. He is the eternal of Eternals, 1-5-9. He is a mass of intelligence". 111-4 10.

"He is Narayana, Lord of all the 7 worlds i.e. the internal ruler of the whole animate and inanimate existence" II-7-2.

9. It is He that gives eternal and infinite bliss. "He is the boat to reach the other side of the ocean of Samsara." II-8-1.

These Extracts seem as it were to be the important texts of the Upanishads made into Tamil.

13. a' It is He that has incarnated Himself as human beings out of His infinite pure grace (as Rama and Krishna and Vamana and Thrivikrama) without in the least giving up His unlimited infinite nature. Lord Krishna is the Supreme Lord of the Universe. III-10-6.

(b) "It is the Supreme Brahman, the uncaused cause of the whole universe that has out of pure grace delimited or shown Himself in the holy images in the sacred temples to reach mankind. It is He who was alone and one and who created Brahma, the gods, all the beings, with the whole world, that stands here as (Adippiran) before your very eyes. The first Lord in Thirukurugoor (Temple)" IV. 10-1.

(c) Worship of the Supreme in the sacred temples forms a very important feature of the Bagavatha system. Several competent scholars think that such worship was common some centuries before Christ. (Indian Antiquary 1912) and several portions of the Divine out-pourings of our saint are addressed to the presiding deity in the sacred temples of India and Vaishnavites regard such places where these temples are situate as particularly sacred and holy places specially favoured by the Supreme and even to this day temple worship forms a special feature of the Ramanuja system.

"Oh Ye who live in this world, the Transcendent eternal Lord, the Lord, of the sinless eternal transcendent angels enjoying infinite and eternal bliss, who is the father, mother, self and who occupies all other relations to all beings, who look after us even when all others give us up; He delimiting His own infiniteness by His infinite grace to reach His devotees, has shewn Himself here in such forms as the devotees wished to worship. Oh ye need not have any doubt in this."—III-7-9.

II. THE INDIVIDUAL SOUL

14. The Soul is a mode of the Supreme. The supreme God has the soul as his house or his body". He is the owner. The soul is the property. "He is the internal ruler and possessor of the soul". This soul is different from matter. "Matter is changing but the soul is eternal". The soul in its pure state knows no other Lord than God. "The Lord is its very life".

III. THE GOAL

15. Service to the Supreme in all states (conditions) of existence and in all places and times is the goal to be reached. Even the pleasure derivable from this service

is His. The soul's blissfulness is only incidental and of course inevitable. It is not the aim. "Thy will be done" is the aim. Even heavenly infinite bliss itself is not the aim if it is with even the slightest my-ness. II-9. But service to God would not stop with it and it will and must develop into service for God-lovers and devotees. "O Lord when am I going to have the privilege of serving thy eternal angels and their devotees' devotees' devotees in the infinite eternal blissful state." II-3-10. Of course this divine service would by itself produce unlimited infinite blissfulness. It is drinking the infinite immortal immeasurable bliss-nectar-God who by His very intrinsic essential nature is devoid of even the slightest imaginable shadow of imperfection and who is an ocean of infinitely blissful and auspicious attributes, who is blissfulness itself and who is the cause of whatever is blissful in this universe. It is service to such a Being and his devotees and devotees' devotees that should be the sole aim of man.

IV. THE OBSTACLES

16. Contact with matter and a desire to obtain material things, such as wealth &c which are ephemeral by their very nature and a love for one's self and persons connected with his body, i. e. confounding the body with the soul (the idea of I-ness and My-ness) are the obstacles that stand in the way of one's spiritual progress. When one realize that God is the real father, mother, wife, child and every conceivable pleasure-giving thing, and He is the real wealth and happiness, our attachment to things material will cease and the idea of I-ness and My-ness will disappear.

It is not necessary for this to desist from work or duty or give up life. Doing duty as duty without the idea of I-ness, My-ness, means real giving up of attach-

ment to fruits. This doing duty as loving worship of God is real renunciation. "I had thought before that it was I and this was mine in my days of ignorance." II-9. "Give up the idea of thy and thine, surrender yourself unto God, worship Him." I-2.

V. THE MEANS

16 a What is the means then of overcoming the obstacles in our way. The Vedanta Sutras teach that God-knowledge, meditation on God and His attributes and loving devotion to God lead to God-union. A knowledge of the nature of God and His attributes leads to the volitional efforts of the individual in contemplation and meditation, steady meditation reaching the stage of immediate presentation or intuition of a loving nature and the meditation is undertaken as conscious means to God-attainment. This is called the path of Bakthi or Love. This effort in its latest stage is merged in the yearning after God union and God-Love that could not brook any separation from God. The God-consciousness of our saint gives prominence to God's infinite grace being the only means of release. He feels that he himself is incompetent and God's grace alone will bring about God-union. He absolutely surrenders himself unto God and by His grace and grace alone reaches Him. The highest stage of the follower of both paths is the same. But the exclusive love towards the supreme and deep inexpressible yearning after God-union, cannot be in any sense *the means* but the aspirant cannot sustain life without such yearning love and it is only by that, life is sustained. The element of uninterrupted, steady meditation and loving remembrance does not form part of the connotation of the expression Faith and Surrender as understood in South India.

(b) Even the non-attachment to things ephemeral and material, is produced only through His grace and even the desire to worship God and the higher stages of deep yearning and exclusive love are experienced as sweet gifts of the supreme grace. It is He that takes our Saint higher and higher on the road to eternal bliss and our saint says that it is impossible to describe his intense yearning love. It is greater than the whole universe. He became drowned in eternal bliss" and the poem ends of itself. X-10

(c) According to the older teaching of the Sutras, only persons of the three higher classes can take to the meditations forming the method of God-love and great importance is attached to rituals and caste rules. The theory of Divine grace and absolute Faith and Surrender (or Prapathy) has no such restrictions and the Brahmin Acharyas by following the teaching of our saint and accepting him as their first teacher of the New Dispensation made the teaching acceptable to modern times.

17. To sumup, God Narayana, the eternal consort of Sri or Lakshmi, is the uncaused cause of the universe, consisting of the whole animate and inanimate existence. He is immanent in the universe. He is the internal ruler. The whole universe is His mode. Yet he is transcendent and possessed of infinitely blissful attributes free from evil whatsoever, absolutely pure. The souls are by nature free from evil, pure and blissful but owing to Karma, are subject to wheels of birth and death. Service to God without attachment but with a yearning and intense love is the goal. Attachment to matter and things material is the obstacle. He is the sole means of release and God-union. Purity of life, sympathy for God's creatures and a most indescribable yearning love of God are the marks of a true devotee.

The whole of the Dramidopanishad may be said to be a logical development of the essential teaching of the ancient sanskrit Upanishads contained in the following few lines of Mundaka and Katopanishads and of the final and supreme secret of the Githa given in its last chapter.

"God cannot be gained by hearing, learning, meditations &c. He whom he chooses obtains him and becomes his own." Mundaka and Kataup.

"Renounce all duty and work. Take me and me alone as thy sole refuge. I shall cause thee to be released. Grieve not." B. G. XVIII-66

18. We will close this article by giving a free explanatory translation of the substance of a few lines taken from here and there in the Divine Poem forming our Saint's outbursts.

(1) 'O Lord I have not performed the ordained duties (I have not followed the Karma yoga Path) nor have I the subtle knowledge of the soul (nor have I followed the gnana yoga). Thou hast given me thy blessed feet alone as my sole and only means V. 7. (1 & 10).

(2) Whether you release me from this bond or not I do not care. I know no other Saviour than thee. I have surrendered myself to thy feet as my only Saviour V.8. (8 & 11).

(3) "O Lord though incompetent to follow the ordained paths of work and wisdom, my mind yearns daily after you and you alone. My yearning love towards you melts my soul and I live and sustain by that yearning." V. 7-1 V. 81 V. 10-1.

(3) "O Lord I have no other support or Saviour other than yourself I cannot bear my existence without you." X. 10-3.

(4) "I have no other refuge. Thou art my sole refuge. I surrender myself at the holy feet of Thyself

and thy blessed Consort, O God of the Tirupathy Hills.

VI. 10-10.

(5) "I have no merit whatever. I am the lowest of the lowest of creatures III. 3-4. I have simply been going through the several cycles of my birth.—11-6-8. Following the inclinations of my body and senses. 3-2-1. I am the most heinous sinner. There is no equal to me in that respect. Out of pure grace thou has removed all evil from me and blessed me with a divine knowledge of the nature of exclusive love towards you. O, mind, fix thyself at His effulgent Holy feet Worship Him. 1-1-1.

(6) "I have had no knowledge whatever about thee. I was incompetent to follow the ordained paths. Thou hast made me understand and realise the relative position of myself and thyself. But I also realize that my efforts won't be of any avail. Not only that, but thou hast graciously bestowed on me such immeasurable and exclusive love towards thee and deep yearning for union with thee that I am not master of my physical body. I cannot direct them to do the ordained works or to take to the path of the yoga meditations. My mind melts. What can I do? It is impossible that I should do anything." O Lord V. 8, 1. & 3.

(7) "O my friend, thou tellest me that He is cruel. He has not blessed me with union with Him. He is unjust. He is not merciful."

Yet let Him be cruel, most cruel, unjust and hard hearted. My mind won't leave Him. I am His. My seeking Him does not depend on His possessing blissful and Auspicious attributes. He is my life. How can I bear separation from Him? V. 3-5.

(8) Oh my insatiable Nectar, more sweet than the immortal Nectar of the Gods. 1-6-6. All my doubts

have been cut, impurities have been removed, I have drunk deep, very deep and drowned in that sweet Nectar. I am most blissful." 1-7-3.

(9) "What sin has this girl (referring to himself) committed? What is that which those blessed feet cannot bear O gracious forgiving Lord." 1. 4-7.

(10) "Even if thou givest me the whole universe consisting of the three worlds and thine infinite Transcendent Heaven, I don't want. I want thee and thee alone." II-9.

(11) "The mad girl does not sleep either day or night. The tears flow like a river and the hands are always throwing out the flood of tears. Where is He. The eyes cannot see, she is unconscious, she spreads her hands, searches for the supreme by her hands. She hears the words "Disc" &c. She raises her arms and puts her hand on her head. O God what have you resolved to do in the matter of this young girl." (referring to himself) VII. 2.1.

(12) "In her mad states she would touch the earth and would exclaim this is the earth treaded by the beloved Vamana Bachelor." (Dwarf incarnation). IV. 4-1.

(13) "She would see the blue clouds and exclaim that the most gracious blue coloured Narayana has come.' IV. 4-4.

(14) Going or coming, moving or sitting, I have no other word than of Him. Forgetfulness of him is impossible in me O friend. V. 3-3.

(15) I don't care whatever mother may do or you may do O friend, you need not expect me back, I have been caught in the net of Vasudeva. V. 3-6.

(16) Don't be angry with me O friend, See him if you can with my eyes, V. 6-2. (His beauty &c.).

In the next article we propose to give a broad outline of the saint's continued but varied states of God-consciousness as appear from the successive sections of the Holy outbursts.

S. GOPALASWAMI IYENGAR



TATTWAMASI FROM THE STANDPOINT OF RAMANUJA.

(Concluded from page 303.)

Another statement of the Advaitin, that pots, jars and other objects are unreal as they are not present at one and the same time before consciousness is illogical and this illogicality is proved by the Advaitin not having understood the nature of the stultifier and the stultified. The analogy taken for proof is the stultification of the snake by the perception of the rope. The analogy itself, holds the Visishtadvaitin is wrong, on the ground, that in the case of the snake-rope there is the stultification of the snake by another substance, the rope, at the same place and at the same time. To hold that a jar that was long ago perceived at one place is stultified by a pot perceived later on at another place is unreasonable, because, there is the want of the sameness of time and the sameness of place. So, the mutual stultification of the different objects of the world is unproven.

The Advaitin tries to prove the self-luminous nature of experience by establishing its unoriginated character and by the incapability of experience being experienced. This view is untenable, because, all experiences are conditioned by time. It often happens, that, having once experienced an object, we, by the lapse of time, forget that experience and subsequently call it back to memory. Does not the fact that we forgot a past experience prove that it came to an end, and do we not, by calling it back to memory, experience a past experience? Has not the new experience, which is only another name for consciousness can be eternal, the object experienced must also be eternal. For, if I have once experienced a jar and if that experience of the jar be eternal, the jar experienced must always be present before me. Far from this being

the case, the moment I turn away from the jar, the experience of the jar also disappears, leaving behind only the memory of it. Thus, the eternity and the self-luminous nature of experience are disproved by its being capable of being experienced and by its unoriginated character. It is also disproved by the fact that in trance, deep sleep and intoxication, consciousness is entirely absent. Should consciousness have been present in these states, then as soon as we awake, we should be able to say what objects were experienced. As there was complete oblivion in these states, consciousness is proved not to have existed then. It is wrong to assert that there was experience of objects, which was afterwards forgotten. For, how can there be uniform forgetfulness, every time there was deep sleep or trance or intoxication?

The view of the Visishtadvaitin is that consciousness is not the Self but only an attribute of the Self, which the ego makes use of, when, in waking moments, external objects are presented to it through the senses, and that in deep sleep there is entire absence of consciousness which disproves its self-luminous nature. Thus consciousness, which admits of origination, destruction and modification, can never be the Highest Self, which is permanent and unmodified. It can only be its attribute, because, consciousness always relates to an object, owing to the impossibility of there coming into existence any consciousness without the object of which to be conscious. When one says 'I see a cloth' I am conscious of a jar' and so forth, consciousness is found to be an attribute of 'I'. As it belongs to the predicate portion of the proposition, the subject is 'I'. 'I' can only be the experiencer and not experience itself.

We can get a clear insight into the nature of the ego and consciousness by making use of the analogy of the flame of a lamp. The तेजस् of the flame which is not a quality, but a substance, while helping to reveal the flame, also illumines external objects. The pure brilliant तेजस् which is the en-

lightener of external objects, is the object to which the ego is compared and experience is like objects being brought to light by the agency of तेजस्. Granting for supposition's sake that this तेजस् is endowed with intelligence, it will exactly take the place of the ego, and outside objects illuminated by it, being seen by it, will answer for experience. In this way, experience, deriving its luminosity from the ego, becomes also the attribute of luminosity to the ego.

The Advaitin declares, that the ego is not the Self, but the result of the super-imposition of the subject on the object, or, of the seer on the seen due to the influence of अविद्या. According to him, the very idea of अहं is absent from consciousness, which is pure intelligence. This view does not stand to reason, because, if the thing 'I' is not the Self, then the Self will be deprived of subjectivity. Allowing this to be the case at the stage of final release, or, मोक्ष there being simple luminousness and nothing else, the 'I' or the enjoyer is negated at that stage. But, every one strives for final release that he might be disburdened of his load of sorrow and that he might be the enjoyer of perfect bliss and freedom. Were the idea of the 'I' to be absent at this stage, where is the reward of all arduous struggle for release? It is but poor consolation to say, that, at this stage, आत्मन् becomes luminousness and unalloyed happiness. Far from coveting such a stage, every one will flee from मोक्ष from the mere fear of being resolved into an abstract something, from which the consciousness of अहं is absent. Hence the ego which is called the क्षेत्रज्ञ so long as it is confined in the matter, is a permanent entity enduring even after मोक्ष, enjoying unalloyed bliss and perfect freedom, even like the Lord from Whom it is separate.

The foregoing proofs advanced to establish the permanent egoity of the Jeevatman establishes the egoity of the Paramatman as well. He is not unalloyed bliss, and unlimited intelligence, but, on the other hand, He possesses

all these as His attributes. When the Srutis say of Him as अद्वितीय (One without a second) it does not mean that there is no second besides Himself, but simply means that He is unequalled, being in possession of all the auspicious qualities to the highest degree. He is also अद्वितीय in the sense, that, He, being the Soul of the universe, of Whom matter and the individual souls form the body, there is none other except this universe-bodied Lord. What was said by the Advaitin that सत्यं, ज्ञानं and अनन्तं, by denoting the negatives of their contraries, express Brahman unqualified, is illogical; for whether taken in their denotative or their indicative sense, each of these is an attribute, and as such, express Brahman as unqualified. Moreover, if unqualified Brahman is intended to be denoted by the negatives of the contraries of सत्यं, ज्ञानं and अनन्तं one word would have been enough for the purpose and the mere object of the use of a plurality of word implies multiplicity of attributes. Thus, the Srutis, the Smritis and the Puranas prove, that the Highest Brahman is free even from the smallest taint of evil, that he possesses all the auspicious qualities to the highest degree, and that all intelligent and non-intelligent existences are real and constitute His body.

The next point of attack of the Visishtadvaitin is the most important stronghold of the Advaitins which is Avidya. Ramanuja has displayed wonderful skill in his attempt to demolish this stronghold and appears to hunt after the Advaitin from shelter to shelter and to aim his missiles at him mercilessly at all points. One caution may be necessary here, that, though Ramanuja performs astonishing feats by the brilliancy of his intellect and his unsurpassed power of argumentation, yet, the writers on the Advaita philosophy, that came after Ramanuja, have written elaborate treatises to disprove his doctrines. Thus, though by the succeeding writers trying to prove the fallacies in the writings of their predecessors belonging to the opposite side, neither Advaitism

nor Visishtadvaitism can be regarded as finally established beyond dispute, the fact remains unquestioned, that another writer with less polemical powers than Ramanuja's, would have found even his attempted work of the demolition of Advaita no easy task. In fact the founder of Visishtadvaitism appears like the veriest elephant well matched in contest with another elephant of no inferior strength. As the method adopted by Ramanuja to disprove the existence of such a thing as Avidya is a subject big in itself for a separate thesis, only a brief notice of it can be given here. In the matter of the acceptance of Avidya seven impossibilities or Anupapattis are shown, of which only the first four are sketched below.

The first of these is the Asrayanupapatti or the absence of anything for this ignorance to reside in. What is called the individual self, being a thing projected by Avidya, the latter cannot itself take its stand on the individual self, a thing projected by itself. Nor can it reside in Brahman, because, from the very self-luminousness of His nature, darkness cannot reside in Him.

The second impossibility is what is called तिरोधानानुपपत्ति, or, the incapability on the part of Avidya to veil Brahman. For, Brahman, being self-luminous, concealment by Avidya may mean either the obstruction of the origination of luminosity or the destruction of the existing luminosity. Unless luminosity is entirely destroyed in either of these ways, while in existence, it can never be concealed by darkness. So, concealment of luminosity is only another name of the destruction of luminosity which means the destruction of Brahman.

The third is the Swarupanupapatti, which proves the impossibility on the part of Avidya to have any kind of existence. Avidya is considered to be the misleading cause, that leads Brahman or the self-luminous consciousness into the belief that it is manifold. This misleading cause, if it can be spoken of to any way, must be regarded as either a

reality or an unreality. It is admitted by the Advaitin that it is not a reality. It can be proved not to be an unreality in the following way. The only reality being the self-luminous consciousness and all distinctions being due to error, अविद्या, if it were an unreality, must be either the knower, or the known, or, knowledge. It can never be knowledge, for the simple reason, that knowledge does not admit of distinctions in the standpoint of the Advaitin. Moreover, if Maya can admit of distinctions by being the knower, or, the known, or knowledge, the question will be what it is that has given rise to such distinctions. As it is admitted by the Advaitin that origination of distinctions is due to Avidya, for the same distinctions to be produced in Avidya, the existence of another Avidya will have to be admitted. Thus, there arises the fallacy of *regressus in infinitum*. Evacuating this ground, if the Advaitin takes shelter in the statement that Brahman Himself is the originator of Avidya, then, owing to the eternal nature of Brahman, Avidya too will have to be allowed to be eternal, by reason of which, the individual soul can never get liberation.

The fourth is the Anirvachaneeyatvanupapatti or the impossibility of Avidya being incapable of definition as an entity or a non-entity. All mental cognitions relate to the totality of things either as entities or as non-entities. There cannot be the cognition of anything which has neither the character of an entity, that of non-entity. But, it is admitted by the Advaitin, that there can be the mental cognition of Avidya, which is neither the one, or the other. If mental cognitions thus come to possess the new characteristic of having for their objects, things, which are neither entities, nor, non-entities, then, all things might become objects of all cognitions.

In a similar manner, the inadmissibility of the existence of Avidya is elaborately proved by three more Anupapattis known as प्रमाणानुपपत्ति or, the incapability of Avidya being

established by any means of proof, निर्वर्तकानुपपत्ति or, the powerlessness of the knowledge of the oneness of the attributeless Brahman to be the remover of Avidya and, lastly निर्वर्त्यानुपपत्ति, or, the irremovability of Avidya by any means.

The sum and substance of what is contained in the foregoing pages in connection with Visishtadvaitism is, that God, the individual souls and matter are permanent entities and distinct from one another and that the two latter form the body of the Lord. Therefore the तत् in तत्त्वमसि is Brahman endowed with all auspicious qualities and त्वम् in the same aphorism is the Soul of the individual souls, abiding in material bodies. By the word त्वम् what is denoted is not the Jiva, which is the body of the lord, but, the Lord Himself, in the same way as when देवदत्त is addressed it is Devatta's Jiva that is the object of address and not Devatta's body. Therefore, तत्त्वमसि according to the Visishtadvaitins means, that the त्वम् or, Brahman, Who is Soul of the individual souls abiding in material bodies is the तत्, or, the Lord Himself, in possession of all auspicious attributes and free from any taint of evil. This meaning of the aphorism*, says the Visishtadvaitin, is direct, being got by accepting the मुख्यार्थ of the words composing aphorism and free from the charge to which the Advaitin is liable, by his having recourse to लक्षणा, whereby, he understands the words in their indicative sense.

The summaries of two systems of philosophy, presented in the foregoing pages and the points of the controversy, noted therein, are enough to enable us in a way to draw a line of contrast between the two systems. According to the Advaitin

* तत्त्वमसीति सामानाधिकरण्ये तत्पदं जगत्कारणभूतं सत्यसङ्कल्पं सर्वकल्याणगुणाकरं निरस्तसस्तहेयगन्धं परमात्मानमाचष्टे । त्वम् पदञ्च तमेव सशरीरं जीवशरीरकं परमात्मानमाचष्टे । अत्र सामानाधिकरण्यं मुख्यवृत्तं । त्वं—सशरीरजीवान्तर्यामि ब्रह्मा तत्—अनन्तकल्याणगुणाकरं ब्रह्मा सीत्यर्थः ।

there is one only without a second, the whole material world and the multiplicity of Jivas being mere illusion. According to the Visishtadvaitin, Jivas and matter are real and permanent entities, quite different from each other and from Brahman. According to the one, Avidya is an inexplicable something, beginningless but with an end, making the one view itself as the many; according to the other, Avidya is only good or bad Karma, done with a selfish motive, involving the Jiva in the endless cycle of Samsara. In the view of the one, Jiva can be an all pervading entity, being in reality not distinct from God; in the view of the other, Jeevas are mere atoms, but their wisdom has the potentiality to encompass all. The God of the one is mere attributeless wisdom, which is unalloyed bliss, while, the God of the other is an all-wise being in possession of all auspicious qualities and having the Jeevas and matter as His body.

The Highest Brahman of the one, being attributeless, and as such, unfit for adoration, a lower Brahman has to be acknowledged, endowed with all auspicious attributes, by the adoration of Whom, the mind of the adorer gets purified, and prepares him for higher knowledge, whereas, there is no admission of a duality of Brahman in the system of the other, there being only one God and all the other, the creating Brahman downwards, being mere Jivas. What leads the individual soul to final release in the one system is the expansion of wisdom on the part of the soul by its unaided efforts, while, according to the other system, it is Bhakti that does this, by awakening the mercy of the Lord, Whose grace grants the individual soul wisdom by opening its vision to realise His glory. And lastly, the Moksha of the one system is the merging of the individual soul in Brahman, as a drop of water, falling on the ocean, loses its individuality and inseparably mixes with it, while, the Moksha of the other system is an eternal blissful residence of the individual soul in the presence of God in वैकुण्ठ, becoming like Him in every respect except the power to emit, to rule and retract the universe.

The followers of each of these two systems have long continued to blow up the theories of the opposite party; yet, neither can be said to have been finally successful. If the one party scoffs at the other, for the gratuitous assumption of an inexplicable something called Maya, this party scoffs at its opponent in its turn, for the assumption of a God that permeates all and, as such, is not परिपूर्ण, as a lump of sugar, dissolved in water, is not itself the entire solution, but only a part of the solution. If the one party accuses the other of reducing man at the state of Moksha to mere bliss, instead of being an enjoyer of bliss, the latter accuses the former of holding forth as ideal happiness, enjoyment in a world in the presence of a personal God, which appears to be, if not childish, at least unphilosophical.

We have had enough of these controversies and enough of the hair-splitting differences that have tended to divide the Hindu community into camps, at drawn swords, in matters, religious and even social, impeding the progress of a nation that was once great and powerful. It is really unaccountable that differences of views in matters philosophical should have so acted on its social customs, as to crystallise it in varying set forms, so entirely ill-adapted to one another, as to defy all attempts for the cementation of the entire community. Fortunately, owing to the attempts of men that are the products of the western method of education, Hindu religious work are seeing the light of day in the shape of translations and people are opening their eyes to what are the real points of difference between the several systems and what little reason there is for these to act against the mutual social intercourse and the mutual friendly understanding of different communities. They are also enabled to see the unity underlying the variety of the different Hindu philosophical systems and to recognise that all are but the varying paths leading to one common goal. Are we wrong in stating that the Bhakti Marga of Visishtadvaitism is included in the Advaitic system, by the latter permitting the worship, of the Lower Brahman?

Or, is it wrong to assert that the Gnana Marga of Advaitism is also recognised in Visishtadvaitism, as it will be impossible for the released soul to realise God in all His glory without wisdom being granted to it by God, whose mercy for the striving soul is awakened by its unequalled Bhakti? Minute differences in the subtlest points of philosophy need not prove detrimental to the religious unification of the community, without which, it cannot hope for advancement in matters, material, social and political. Is a Visishtadvaitin an alien to an Advaitin, because, he professes a God, endowed with attributes? Is an Advaitin, again, a heathen to a Visishtadvaitin for the mere reason that he regards abstract bliss as the ideal to be had in view? The followers of the different systems of philosophy will do well to look with an eye of sympathy upon one another, as travellers by different roads to one common goal, and, each, while trying to raise himself individually, will also work for the general upheaval of the entire community. I cannot close this thesis better, than, by expressing my feelings of sincere devotion to the two great religious reformers of India, whose teachings, I have sketched, though imperfectly, in the foregoing pages and whose blessings I invoke, with an humble and prayerful heart in the following verses which I place at their feet as my humble tribute, though unworthy of their greatness. May both the systems grow and bless the land through all eternity!

यस्य स्मृतिर्भुविददाति जनायानित्यम्

ज्ञानञ्च कीर्तिं ममलामचलां श्रियञ्च ।

श्रीशङ्करं जगदनादिगुरुं शिवेशम्

तं शङ्करञ्च वरदेशिकमानतोऽस्मि ॥

व्याते यत्पदसारसारसयुगे भक्तिप्रवाहस्स्वयम्
 गाङ्गः पूर इवोद्धृत्यतितरां वाचालवीचीचयः
 सोऽयं श्रीनिलयालयो मम सदा कल्याणकन्दप्रसूः
 भूयान्नापितभाष्यपङ्क्तिरनघो रामानुजाख्यः फणी॥ २

श्रुतिर्वाजसमर्हते अद्वैते कल्पवल्लिके ।
 निर्विशेषविशिष्टे जीयास्तां शुभदेनृणाम् ॥ ३

उद्धूते श्रुतिर्वाजतस्मृतिवचः पानीय संवर्धिते
 श्रीमद्देशिकपालिते सुतसमं युक्तिच्छदैः शोभिते ।
 नित्यानित्यविवेकपुष्पबहले अद्वैतरूपे लते ।
 अन्योन्याश्रयणात् सदा सुमनसां मुक्तिं सुवातां फलम्॥

A. PANCHAGESA AIYAR M.A., L.T.



SATYAPARIPALANAM—TRUTH AT ANY COST.

Once upon a time a sage met certain wise birds and astonished at the wisdom which they displayed asked them how they were transformed into birds. They then narrated the following story.

"There was a great saint by the name of Vipulasivān. Two sons were born to him—Sukrisha and Thumbuni. We are the four sons of Sukrisha. We were obedient to him and devoted to his service. One day Indra came to him in the guise of an old bird with broken wings. Indra said that he was starving for eight days and craved for food. Our father promised to give him food. Indra then required human flesh and blood as food and drink. Our father then called us and said : "Sons have been born to you. We are now in this bird's debt as I have promised to feed him. Offer your bodies unto him". We said in reply." We will never do this. How can a man kill himself to serve another ? A living man will feel many joys and will acquire religious merit. A dead man not only loses his body but is unable to acquire merit". Our father became angry with us at our selfishness and disobedience and cursed that we should become birds. He then turned to the old bird and offered himself as food. The old bird said that it would not let a living person and asked him to depart from the body by the practice of *yoga*. Our father then prepared to do so and said : " Brahmin is a Brahmin only so long as he is truthful. No act or sacrifice leads to the acquisition of spiritual merit as truthfulness does." Indra was astonished at this supreme loyalty to truth and blessed him with the gift of wisdom and went away. We then fell

at our father's feet and prayed him to recall his curse. He said that the words of a truthful man could never be cancelled or recalled. But out of his compassion and love he gave us the boon of spiritual wisdom though we had become birds through his curse.

K. S. RAMASWAMI SASTRI B.A, B.L.

RIGHTEOUSNESS

Science has shown that the Atman of yourself is the same as the Atman of your fellow. On the mental plane there exists a common brotherhood in man each man being given that seed—which is called soul—Everything in the world is as much yours as any others. Only you have to feel. All are born with a small portion of Divinity within them. It is a mere spark smouldering in our body. This particular germ could be cultivated if we Will. Why is a man able to command millions of people under him. It is because he has developed that power which enables him to command. It is only from constant practice that a man is made perfect in his art. If this seed of the soul be sown in good soil it produces good results.

In spite of the theories of agnostics and materialists there has always been a perpetual passionate craving in men for that onward peace and happiness which can only be obtained by a perfect faith in God. Here I quote Gladstone's maximum "In practice the great end is that the love of God may become the habit of my soul and particularly these things are to be sought."

(1) Spirit of Love (2) of self sacrifice (3) of purity (4) of energy.

Thus unselfish love, unswerving faith, high aspiration and pure devotion lead a man to the topmost pinnacle in any branch of life. When once he forgets the existence of the *one* above him, egotism and selfishness enter a man craving for that hard, glittering metal i.e: gold. Man should try to live such a careful self-denying life as shall foster the germ of divinity within him.

Our experiences show how the teaching of a spiritual leader in an audience has at least a momentary effect though not a permanent effect of turning a bad man towards good

There is a story which shows how a ruffian, while going to a village at dusk for robbing, saw a little Muhammadan boy kneeling down for his prayer as soon as he heard the Inam of the mosque saying Allah-Hu-Akbar-Allah. Even the hard-heart of the ruffian melted at the boy's devotion to God. And from that time forward he became a penitent. How many good deeds have been brought about directly or indirectly by prayer than this world ever dreamt of is shown in the above story. Who would tell the number of crimes which the robber would have done but for the immediate attention of the boy towards his worship which diverted the path of the robber. Thus true spiritual progress and knowledge are shown in the cheerful, sincere and wholesome life of the person possessing it and in the encouraging influence it has on others. And to such men,

"Stone walls do not a prison make,
Nor iron bars a cage,
Minds innocent and quiet,
Take that for an heritage."

On the other hand the vast majority of people make their houses, palaces and castles worse than graves because

they are led to egotism and selfishness by their desires for the worldly fears and cares.

This spiritual progress and knowledge lead us to be cold, calm and resolute like fate in our prosperity or adversity.

"Nothing in the world is single" says Shelley. Cold and heat, storm and sunshine, joy and sorrow, good and evil, all go in pairs.

The bitterest sorrows are but blessings in disguise and sweet are the uses of adversity and the sharpest pain are brought upon us by ourselves and even then they turn as warnings for our future guidance." Love for admiration from others should not be built up. For "the only true criticism of art is silence—silence, as grand as heaven itself." If that love for admiration be within a man the smouldering seed of spiritual soul is suffocated and at last perishes. For the spiritual progress and knowledge—in a word to righteousness—all the materials for building up are ready but no artisan is to be found. Only few are able to build themselves by the calm resignation of the world. Then how are others to be developed and when?

That the faculty of unselfishness, of purity of love, of truth and of energy if developed, form the essential parts for spiritual progress and knowledge.

It is to be tied up in youth nay even in childhood. For everything energy is required. The knowledge imparted to youths at this present day is quite different from that which was given in older days. Many of them are brought up without any faith in God and religion and this gives them an enormous license to all vices and crimes. Like the tender plant which can be bent into any form and will retain the same after its ripened age, so childhood, the happy, sweet, innocent and unthinking

age is being stamped out by time in which the world rushes along, its eyes fixed on gold. Swami Vivekananda says "Religion is the manifestation of divinity already in man and education is the manifestation of the perfection already in man."

Thus is it education to teach the children to trample on others and push forward themselves. Is it to teach them not their chances of happiness lie in being richer than their neighbours. Is it to teach them to accumulate hoards of wealth? They are taught not to lessen their heaps by so much as the smallest coin. They live and then—die! Who knows what then happens? The parents are the only persons who would bring them to righteousness.

If we bring children to such qualities which gives them both the spiritual progress and knowledge, then suffice it to say that he would be perfect when he becomes a man.

"Maxima debetur pueris reverentia" The greatest reverence is due to children says the Latin proverb. It is by our giving reverence to them they are forced to think very generous of their surrounding people and this imprints first of all a cheerful opinion in their minds. Then the boy should be made to understand the word—love and he should be taught how he has to love creatures, men and above all God. He should be taught by his parents how God pities as much the death of a little bird as the death of a mighty emperor and how God hears with as much patience the prayer of an infant as well as that of thousand worshippers. This will infuse in the child an idea for pure devotion. He should be told that in the eye of God there is no work menial. Then the child understands how all are equal in the eyes of God.

In India parents think that by putting their children in schools their responsibilities are over. But this conviction has in no way been the truth. Out of five hours spent in the school by the child, the remaining nineteen hours of the day are left to the control of the parents who would exercise over him in all his requirements. No training is so useful for children great or small as the company of their betters in whose society they lose the overweening sense of their own importance which people very commonly learn. At least half an hour in the night and half an hour in the morning should be bestowed on the child by their parents for bettering him. The child should be taught cleanliness, how he should be clean in all ways. Ample allowance should be made for its being always careful. The parent should ask about his behaviour in the class and if he had done any wrong they should rectify him. He should be taught not to have any selfish ideas and should be taught to speak the truth. In teaching cleanliness he should be taught, how clean his place in his house should be, how neat his dress should be and how pure he should be. His book should be arranged and not thrown in all ways.

In the previous pages endeavour has been made to impress how unselfish love unswerving faith and high aspiration lead a man to righteousness and make him cold, calm and resolute in prosperity and adversity.

The child should indeed have high aspirations but not like Alnaschar's which are mere imaginations and pass away. For bringing him to have an aspiration we should impress in his mind some ideal which would give him a higher standard of morality. We have our great works—the Ramayana, the Mahabharata &c.—The parent should try to give him at least a story however small it may be, every night before the child goes to bed and thus

make his mind full of deep impressions which would enable him to work and endeavour with all his might the next day. If this routine work be done for a few years, sure it is that the boy will be trained to such qualities as will lead him to righteousness.

Thus I end my narration with the following lines.
Magna Est Veritas Et Prevalebit.

Truth is Might and will prevail.

V. S. CHINNASWAMY.



NOTES AND THOUGHTS

A CELESTIAL FAIRY

- Nigh 'loft the Lord of Day did trace his path,
 An arch in the starry globe, with zenith passed,
 I met a Fairy, flown to earth from high;
 Her lips were rosy crimsoned hue, her face
 Did shine with godly resplendence; her teeth
 Were pearly white, whiter than whitest things;
 Her slender delicate frame shaped by
 The Hand which Nature never saw, has seen
 Nor she will see again. Such was her form
10. Clothed in the richly yellow-hued garment,
 With a pearly necklace, smoothly adorned;
 With ears bedecked with sparkling tiny gems,
 A true type of Indian Beauty;
 Richly adorned, and gaily dressed was she;
 She came, she came with sweet and lovely smile,
 With hands uplift, partly her breasts did shine
 Gold white like virgin snow, Her face to me
 With sweet and lovely smile did manifest
 Spiritual grace, far far removed above
20. The earth's torrents of passions. She signed
 To me, a sign which I ne'er understood
 At first. Then slow to her I made approach,
 And then I spake with quite and slow accents:-
 "How to obtain the Grace of God; how to
 Find Him, I have not known, and know not what
 To do. The world is engrossed in passion;
 Man is a brute in truth though not in form,
 Without feelings of sympathy and love
 For his own kind; he gropes in dark with thirst

30. After worldly pleasures of transciency;
 He seeks delight in another's suffering,
 This is the thing I found, and words do fail
 To aid me to give expression"

Thus said,

I stood, in utter gaze and deep surprise:
 She moved, to me she moved, her tender hand,
 Adorned with rich device in gold, uplift,
 And with sweet silver accents the smooth flow
 Of the river of speech poured forth in full,
 From pearly lips, she spoke.

* * * * *

40. That which follows is quaint in verse, worse than
 The unadorned prose could justify
 The thought, so high, so subtle and sublime.
 She spake in language that of gods:
 "The Wise proclaim-two kinds of knowledge there
 are:

The Low and High. The Lower One is that
 Which the *Vedas*-the *Rig*, and *Yajus*,
 The *Saman*, and the *Atharvan*,—*Shiksha*,
 The Science of Euphony; *Kalpa*, The Rule
 That guides Ceremony; *Vyakarana*,

50. Grammer; *Nirukta*, which explains the words
 Of archaic use; The *Chandas*, prosody;
Jyotish, the Science of stars that influence
 Mankind,-proclaim. The Higher One is that
 Which doth proclaim the world-the Eternal;
 That which Eye hath not seen, beyond approach,
 Markless, without colour, sight, hearing;
 That which hath not hands and feet, Eternal,
 All-pervading; in All It doth exist;
 Highly subtle; It is that Formless That

60. Which only the steadfast have fully seen.
It is That thou must know, It is That from which
These creatures came forth; It is That by
Which
The born sustain; 'tis That by which, at last,
They immerge, know thou That; That is *Brahman*;
When seeing seen, the Wise seen the hue.
The radiant golden hue-of the Lord,
The Creator, the Supreme Spirit, the Cause-
The Efficient Cause of Creation; then they,
Bereft of Sin, become stainless, and do
70. Attain Sublime Equality: the Soul-
This Soul, which by All Life doth shine, the
Wise
Knowing become, speechless, self-rejoicing in
Self,
Self-beloved of Self, the Doer of Action,
This is supreme amongst all those Knowers
Of *Brahman*, the Supreme Spirit. By Truth,
By Action, by Right Knowledge, and by
Eternal *Brahmacharya*-Chastity,
Can'st thou become the true Knower of That-
The Soul, the Supreme Spirit; and all at once
80. Thou dost become stainless, and purified.
When thou can'st see really shine in thine
Embodied Case, that Bright Effulgent Light."
Thus said-and lo!-like light-ning flash in clouds.
84. She vanished-leaving me sore abashed behind.
A Lever of Spiritual Light.

A VEDANTIN.

GLIMPSES AND GLEANINGS

He who receives a good turn should never forget it;
he who does one should never remember it.

Charron.

The path of a good woman is indeed strewn with
flowers but they rise behind her steps; not before them.

Ruskin.

"Friend, I do thee no wrong: Did'st not though agree
with me for a penny? Take that thine is, and go thy
way. I will give unto this last even as unto thee."

Ruskin.

"In practice the great end is that the love of God
may become the habit of my soul and particularly these
things are to be sought—(1) spirit of love (2) of self-
sacrifice (3) of purity (4) of energy."

Gladstone.

"Youthful intellect is imitative."

Morley.

"He who makes a fine plantation of trees knows not
who shall gather the fruit; he who builds a house cannot
tell who shall inhabit it; a general is not certain that he
shall be successful in his command nor a minister in his
ministry; he who marries a beautiful woman in hope of
being happy with her knows not but that even she her-
self may be the cause of all his uneasiness, and he who
enters into a grand alliance is uncertain whether they
with whom he allies himself will not at length be the
cause of his ruin.

This makes a wise man frequently say that it is a
great folly to say that there is not a divine Providence
that presides over these things and that they can in the
least depend on prudence."

Soetesar.

Hypnotism, Mesmerism,

Personal Magnetism, Will-Culture, Mind-Reading, Telepathy, Occult Healing, Clairvoyance, Clair-aupience, etc. taught in our correspondence Course.

Complete cost Rs. 3 only.

Prospectus and testimonials of our successful students sent FREE to every applicant.

'Self-Culture Journal'

The monthly periodical contains instructive reading along Mental, Moral, Psychic, Occult and Spiritual Sciences and philosophy. Self-Culture is edited by DR. K. T. RAMASAMI, D. Sc., PH. D., and other eminent men of the West.

Annual Subscription Rs. 3 only.

Sample Copy Annas Two only.

Address:—

THE INDIAN ACADEMY OF SCIENCE, KIZHANATAM, TINNEVELLY, INDIAN.

The World's Messenger

A high class monthly magazine devoted to the discussion of literary, scientific, industrial and religious topics. Our chief aim being the diffusion of education. We distribute valuable books free to our subscribers every year and devote the profits to the help of the poor and needy students.

Annual Subscription Re. 1—12—0.

(Royal Edition) Rs 3.

For particulars apply to:—

P. Roy B. A., Manager,

18, Kali Prasad Chakraborty Street,

Calcutta.

THE BRAHMAVADIN

“एकं सत् विप्रा बहुधा वदन्ति”

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

—Rig-veda. I. 164-64.

VOL. XVIII.] SEPTEMBER, 1913. [No. 9.

INTRODUCTION TO DRAMIDOPANISHAD OR BAGAVATH VISHAYA.

III

(An outline of the outbursts of Nammalvar's Continuous, varied and successive states of divine Communion—
(Books I & II).

19. The outpourings of our saint form a big poem of ten books, each book containing ten sections, each section consisting of eleven stanzas, each stanza consisting generally of four lines. The Holy poem consists of 1102 stanzas and the commentaries are very voluminous. There are as already stated several commentaries called the 6,000, 9,000, 12,000 and 18,000, 24,000, 36,000, sentences and other explanations of these commentaries. The poem with all the Commentaries, has been published in very small type in ten very big volumes. They will form about 30 volumes of ordinary size in good type. The language of the commentaries is a sort of Sanskritized Tamil called Manipravala, peculiar to all Vaishnavite

Literature: and a knowledge of both the languages is necessary for mastering the poem with the commentaries: and a short clear and systematic explanation of the sacred poem with the help of the most important commentaries will form a big volume. We now propose to give only a short and cursory view of the line of our Saint's experiences as the same may be useful to the religious student, before he undertakes a deep and detailed study of the successive states of our saint's God consciousness.

20. Our Saint experiences the blissful attributes of the supreme one after another and explanations are given in the commentaries as to how the experience of one attribute leads on to another. Only one idea will run through each section and we will first take up the first book and shortly explain the ideas running through each section of the book. As regards the other books, we will take up only some important sections and bring up this mere outline to a close.

I. 1. TRANSCENDENT INFINITE BLISSFULNESS.

Our saint enjoys the transcendent omniscient and the infinitely blissful nature of the supreme in the very first section. "He is the life of every thing and the Universe is his body. He pervades every thing. He whose infinite bliss is beyond any imaginable measure, beyond thought and speech, impossible to be reached by the Vedas. That person whom I can only say 'that person,' through his infinite grace, removed all my impurities and doubts whatsoever, blessed me with a most blissful knowledge, a Divine knowledge without the slightest imaginable confusion and an exclusive love towards Him. He is the eternal of eternal angels who have not the taint of any imperfection. O Thou my mind, prostrate thyself at

the blessed feet of Him, who having reached me is, only now, free from any anxiety for me."

I. 2. CAN BE REACHED BY GOD LOVE.

21. Our saint first experienced God in a general way as an infinite ocean of all blessed characteristics whatsoever. He is beyond speech and thought. If so, is it impossible to reach him. No, says the saint in the next section. He can be reached by God Love. "Get rid of the idea of thy and thine wholly from its very root without the slightest traces of the same. Worship the Lord and lovingly meditate with perfect sincerity of mind, speech and body. Thou wilt reach Him who is the home and owner of thy soul." "Who is most loving towards his creatures and who is equal to all. O mind surrender thyself to the blessed feet of Narayana whose blissfulness is beyond any imaginable measure of calculation whatsoever."

I. 3. HIS DELIMITING HIMSELF: DIVINE INCARNATIONS.

22. Even if He can be reached by such a loving faith, is it possible for us poor creatures to have that Loving faith? Yes, He has delimited Himself and descended into human forms as Rama Krishna &c. capable of being visually seen by all. "He is most easy to be attained by loving devotees." "He to be perceived by the sincere devotees and enjoyed by them, was born as a low caste shepherd and allowed Himself as a baby to be bound by a stiff and strong rope by the loving shepherdess Esoda his mother. Oh what is it 'I cannot understand it O' Thou Transcendent Lord, is it necessary to condescend to such an extent, even to allow thyself to be bound like this, Oh should you lower yourself thus for the sake of showing yourself to the devotees. Oh how strange and wondrous is thy simplicity should it go to this extent."

And when our saint here realized the Lord's inexpressible condescension to reach His devotees thus, he became unconscious and tradition says that for six months he continued unconscious; he awoke himself and then the Divine effusion continued. "Oh there is no limit or boundary for thine incarnations no, rules whatever. It is not limited to any caste or class. Thy wonderful deeds seem not to be bound by any known laws of science. Thou art most easy to be reached by loving devotees. They reach you certainly. They have no doubt whatever in the matter, in their mind. But, others there are, who wont believe you. Thy way is mysterious and inexplicable: there will be no end to these disputes about yourself and your ways and incarnations."

23. "Oh thou whose eternal body is like that of the blue sky, thou hast shown me thy most effulgent blessed feet which measured all the three expansive worlds, the Divine feet of Thirivikrama." Our saint cannot forget the blessed feet: "He will prostrate Himself, he did not know what he was doing." He was in a state of ecstasy and it is said to be impossible to describe it in words: This is a temporary state of what is called (Samslesha) or God union, of the nature of immediate direct presentation or sense perception or a loving realization.

SAINTS' ECSTASIES.

24. The following extract from Professor James' work with reference to an analogous instance puts the matter clearly. "The deliciousness of some of these states seem to be beyond anything known in ordinary consciousness. It evidently involves organic sensibilities for it is spoken of as something too extreme to be borne and as verging on bodily pain. But it is too subtle and piercing a delight for ordinary words to denote. God's

touches, the wounds of his spear, references to ebriety and to nuptial union have to figure in the phraseology by which it is shadowed forth. Intellect and senses both swoon away in these highest states of ecstasy." "If our understanding comprehends" says saint Theresa, "it is in a mode which remains unknown to it and it can understand nothing of what it comprehends. For my own part I do not understand itself to do so. I confess it is all as mystery, in which I am long." "In the condition called raptus or ravishment by theologians, breathing and circulation are so depressed that it is a question among the doctors whether the soul be or be not temporarily dismissed from the body. One must read Saint Theresa's description and the very exact distinctions which she makes to persuade one self that one is dealing not with imaginary experiences but with phenomena which however rare, follow perfectly definite psychological types" page 412 (Varieties of religious experience.)

OUR SAINT SPEAKS OUT AS A YEARNING WIFE. I-4.

25. When the state of this kind of God union Ecstasy passed away our saint was anxious for a physical perfect enjoyment of His blessed feet as if it was possible. For the nonce this was more painful than any physical pain could be, an unbearable pain. He yearns for God union with this mortal body: This state of the saint is called the state of separation (vislesha). In ordinary states of God-knowledge even in the temporary state of Divine Ecstasy or God union our saint will speak as himself in his own words but in states of excessive yearning love for God union, the saint pours out as a young lady, intensely panting after union with her husband. This symbolism is most common in Dravidian Literature. In Maxmuller's life of Ramakrishna Paramahansa we find

the following "He began to practise and realise the Vaishnava ideal love for God. This love becomes manifested in any one of the following relations. The relation of a servant to his master, of a friend to his friend of a child to his parents or vice versa of a wife to her husband." The highest point of love is reached when the human soul can love his god as a wife loves her husband. The Shepherdess of Vraja had this sort of love towards the Divine Krishna and there was no thought of carnal relationship. No man they say can understand this love of Sri Radha and Sri Krishna, until he is perfectly free from all carnal desires. They even prohibit ordinary men to read the books which treat of this love of Radha and Krishna because they are still under the sway of passion."

1.4. GODS' FORGIVENESS.

26. The Hindu teachers say that persons who cannot realise the significance of exclusive God Love and its mad states would always ridicule this symbolism and its phraseology. But in twenty-seven sections out of the one hundred constituting the poem, this symbolism is adopted and we will give a short explanation about the meaning of this symbolism at the end of this outline. Now in the fourth section of the first book of the sacred poem our Saint speaks out as a loving separated wife. True God delimits and is incarnating himself to be capable of being reached by us. But are we not guilty, have we not transgressed His laws and sinned against Him. Is it possible for us sinners to reach him at all. Yes. He has forgiveness as one of his blessed characteristics. However heinous our sins may be God will forgive our sins if we surrender ourselves to Him. The yearning maiden says "He has just now forgotten His forgiving nature which is the sole

support of the weak and wicked, remind Him of that: He would come at once. Tell Him what is that sin which His blessed Holy feet cannot bear. Is there such a sin, ask him O bird of the forest, Go as my messenger to the Lord of Lords, lying down in the milky ocean pondering over what he should do for the happiness of his creatures what is the crime or sin committed by this young lady to merit your separation? which crime cannot be overcome by the infinite grace of thy blessed holy feet !

RAMAYANA INSTANCES,

27. In the Ramayana Sugriva first made himself an ally of Lord Rama and promised to go with Rama with a large army. But after he was crowned King of Kishkindha he forgot himself in sensual pleasures, forgot the duties towards the Princes of Ayodia the princes became angry. Thaura wife of Sugriva knowing all the mistakes and faults committed by her husband goes to the valiant princes prostrates herself before them expresses herself thus:—Why is it that you are angry, what is the reason of the anger ! Is there any thing so serious as cannot be forgiven by you oh sons of Dasaratha the generous and compassionate. It is you that have given this Kingdom to us generously and we are your children O Lord."

28. "Oh parrot go to my lord", our saint exclaims "what is that mistake which this lady has committed which cannot be borne by the grace of thy Holy feet." Thus our saint expressed our Lord's blessed characteristic of divine forgiveness in what is called in his state of separation in I. 4.

1.5. GOD'S INFINITE CONDESCENSION. HE CANNOT BEAR SEPARATION FROM DEVOTEES

29. Now the gracious God shows himself to our Saint. The maiden's separation state is over ; the know-

ledge state returns. The devotee is the very life of God. The butter touched by the low shepherdesses is the food of the Lord and the Lord lives on it. Our saint first sees His absolute perfection, purity and his own imperfection, feels himself unworthy of God's touches, runs away as it were that his impurity may not taint the supreme spotless Lord. Will not thy transcendent greatness be affected if the gods and others worship thee and come to thee. Oh Lord is this butter of the low shepherdess the medicine for you for thy having swallowed the universe before, that diseases may not affect thee. This revealed to him how he associates, with devotees, high and transcendent though He may be, and how He feels them as His own food i.e., life sustainer. He cannot live without them. Lord Krishna says "the exclusive God lover is my very soul." B. Githa VII. 18. Thus in states of communion with God, the idea of superiority would never enter. It will be like water mixing with water.

I. 6. HIS WORSHIP NOT DIFFICULT.

30. True our past sins are no bar for our now wishing to reach God. He will forgive us. He will associate with you and move with you freely without any feeling of condescension. But is worshipping Him any thing which we cannot perform? No "mere pure and good water, or any flower is quite enough. These thou deemest as magnificent sacrifice." "If we worship him with a sincere heart and offer Him an ordinary flower and pure ordinary good water, that is most dear to Him." Here we may quote the words of the Githa. "Who so in love offereth to be a leaf, a flower water what is so lovingly dedicated in purity of heart I do enjoy the same immeasurably" (most impatiently devour) (IX 26).

I. 7. WORSHIP ITSELF BLISSFUL.

31. This surrender, Loving, faith and worship is not only easy but in its very nature pleasant happy and blissful. Our saint pours out in the 7th section. "I am drinking and drinking the immortal blissful and sweet pure nectar. I have overcome the bonds of my birth or Karma" and in states of divine communion the saint feels not only that it is without the idea of any condescension on the part of the supreme, but that He also associates equally with all kinds of devotees whether they are angels or free souls. The Supreme Lord limits himself to every being suitable to his capacity. All the same it is true and full communion: "whether he is Garuda the eternal angel or the being in this world or in heaven. He Lord of Tripathy) is the same: He has joined me in my body literally truly and fully."

I. 9. ENJOYMENT STEP BY STEP.

GRACE ALONE CAUSE FOR ALL THESE EXPERIENCES. I. 10.

32. He made our saint enjoy him without being burst in the act; the Saint enjoyed Him little by little, step by step in 1.9. How is it that he is made to have these beatific visions. What is the cause? There is no cause whatever except His infinite grace: "He reaches even if one counts one, two, three and twenty-six" (The supreme principle in Hindu philosophy is often denoted by this number.) Even without my calling out that number. He is reaching me "Having reached me he wont leave me. He has fixed himself in my mind making it impossible for me to forget him at any time" I wont ever forget Him.

1. BK. I TO 10 SECTIONS SUMMED UP.

33. Thus we have rapidly run through the first book consisting of one hundred and ten stanzas. To sum up,

our saint says:—"I realize the supreme transcendent God possessed of infinite blissfulness and other auspicious characteristics which are beyond speech and thought Him who can be reached by exclusive God love. I realize how he delimited himself and became Krishna and allowed himself to be bound by the shepherdess Yesoda. He condescended thus, not remembering my past sins and unworthiness. I feel my unworthiness might taint his absolute purity. But He feels things touched by His devotees however low they may be, as His food and life and He feels more than satisfied with any thing which the devotee offers with sincerity of heart and I drink the sweet nectar and have got rid of my bonds. He loves me equally as he loves the angels. He has truly and literally entered into all parts of my body and has mixed himself up in me and I see that there is no reason whatever for all these communions except his infinite grace. It is his infinite grace that has given me this pure God knowledge and exclusive God love. O mind, prostrate thyself, worshipping his blessed effulgent feet."

BOOK II.

34. The reader will now have some idea as to how the poem will continue and we will take up in order the other books now: In the 2nd book our saint pours out "I am drowned in divine blissfulness" and he enjoys the same like "the full mixture of divine honey milk, ghee sugar, nectar all put together" "My life has become intermingled with thine." "Thou who art become to me the full essence of the happiness derived from the divine instruments sacred insatiable music" and then exclaims "when is it that I am going to realize this supreme unspeakable blissful happiness of joining thy eternal angels who realise their existence only in you." And when this yearning

for joining God's eternal angels grew most intense the saint attained the state of the yearning maiden in separation. His yearning to join the divine angels is even greater than his yearning for God-union. When Bharatha the great loving and faithful devotee left Lord Rama, Rama felt as if Lakshmana too was not with them in the forest and when he reached Guba it was only then that he felt that Lakshmana and Seetha were with himself. Separation and association with true devotees created such feeling and emotion in Rama similarly our saint feels his blissful service and divine communion was as nothing when compared with the blissfulness produced by service to angels and God together and he exclaims that service to his devotees even in this world is higher. Bk II secs. 3, 4.

35. The yearning of the supreme to reach associate and commune with our saint is if possible even greater than our saint's yearning and our saint exclaims that God is most anxious that he (the saint) should not run away from him with a feeling of his own unworthiness and himself pacifies the yearning supreme divine spirit in him, that he need not be anxious he would not leave him. "I have gone through several cycles of births one after another, Just as the palanquin bearer takes the palanquin post first on this shoulder and next on the other. (i.e.; I have no merit but). I have attained the blessed feet: My mind has become most pure, penetrating, clear and most loving towards thee. I am drowned in thy infinite divine bliss. Will I forget thee! Is there any chance O Lord dont be anxious." IIInd book 6th section.

THE REAL GOAL.

36. Our saint speaks out in II-9 what he really wants and thus incidentally decides what the goal ought to be for all. "I want neither eternal freed soul realization

(non returning soul realization) nor the infinite heavenly bliss if it is given to me for my sake or wish; I can't bear even the mention of it. Take me for thy sake O Lord not for my sake and even the happiness resulting from it is thine not mine O Lord." We already referred to this experience of our saint when we compared him to Lakshmana of old in our first article. vide (paragraph 6 *ante*) Thus our saint proclaims that eternal divine service is his goal in the first book and now in the 11th book he declares that even the motive for such service, is felt by him to be the Lord's own happiness and not his own, though incidentally he may be in a most blissful state himself seeing the Lord's happiness,

S. GOPALASWAMI IYENGAR.

NANDACHARITRAM—TRUTH DEARER THAN LIFE.

Once upon a time a king in his passion for hunting pierced with his arrow a female deer which was suckling its child. The deer cursed him for his barbarous cruelty to become a tiger. The king asked it how long he was to bear the hated form of a tiger. The deer said that he was to be a tiger till he met Nanda. The king became a tiger owing to the operation of the curse and roamed the forest leading a cruel life. One day there came a herd of beautiful cattle, the leader being a cow by name Nanda. Nanda in its search for good grass became detached from the herd and unconsciously approached the tiger. When the tiger was about to spring Nanda stood with tears in its eyes. The tiger asked it why it wept. Nanda said. "I do not weep for life. Death is certain to come to everything that is born. Even the gods must die when their hour comes. But my young child is at home. It lives upon the milk from my breasts. It has not yet learnt to eat grass. I shall go home and suckle it, bid it farewell after entrusting it to others, and then return here." The tiger was not inclined to believe Nanda, but Nanda swore by the holiest things that she would return. The tiger assented to Nanda's proposal but cautioned it against paying any heed to friendly counsel and staying away. Nanda replied: "I shall not deceive thee. He who seeks to cheat another in reality cheats himself." Then the tiger let Nanda go home.

Nanda went home and stood with tearful eyes by the side of its child. The calf asked Nanda to explain why she was in such grief. When Nanda explained, the

calf replied." Let me go with thee and die by the tiger's hands. Wherever thy pure soul goes, may my soul also be there or do thou stay here and let me go in thy place. What better death can I have than in serving my mother! There is no friend dearer in this world than the mother. No love equals a mother's love. There is no friend dearer in this world than the mother. No love equals a mother's love. There is no pleasure equal to the joy of serving one's mother. There is no god higher than one's mother. Ah! let me go in thy place." Nanda replied. "It is I that have to die. Do thou preserve this life. Obey me in this. Take good care of thy dear self. Do not indulge in undue desire; be not careless; and do not put undue confidence in any body. Carelessness in these matters brings on trouble. Never wander alone in a forest. The world is fleeting. Do not grieve for me. Live thou happy and obey these directions". There is no love so sweet as the love of a child. No joy equals the joy of making a child happy. The home of a childless creature is a desert. A child leads to our happiness ever after death. The touch of a child's body is more delicious than sandal "I have to lose thee. But weep not for me and let me go". She then turned towards her sister kine and said, "I have to go back as I have pledged my word. Forgive me if I have done anything wrong. Protect my dear unprotected child. He is your child from this moment". They said: "Do not go back out of a fantastic devotion to truth. Wilt thou turn away from thy duty of protecting thy child? An oath which is broken to save one's life will do thee no harm". Nanda replied: "I might for a moment think of breaking a solemn oath if by that sin another's life can be saved. But how can I tell a lie to save myself! The worlds rest upon truth. The ocean respects

its limits out of regard for law and truth. The moral law is based upon truth. He who breaks his word loses his heavenly beauty. Did not Bate of yore carry out his promise though his fidelity to truth led to his ruin? Did not the aspiring Vindhya mountain stop growing out of respect for the sanctity of its word. Truthfulness is the highest and the easiest penance. It is the most valuable asset of the virtuous. It is the most beautiful ornament of the world'. Then her sisters praised her and said: "Thy virtue is most praiseworthy. Go. A woman who thinketh good thoughts will never have any sorrow". Nanda then made a sweet request to the presiding deity of the forest to be kind to her beloved child and went back to the tiger.

But when she was nearly in the tiger's presence, the calf came running unable to part from its mother Nanda then requested the tiger to eat her and her child. The tiger was astonished at this and said: "I admire thy truthfulness. I release thee. You have become my sister henceforth. All the worlds restrain truth. The moral law is based on truth. I have lived a cruel and bloody life. Tell me how I shall be cleansed of sins. I am old. Do not impose a long or heavy penance on me, my sister". Nanda said: "*Tapas* was specially fitted for the *krīta* age, wisdom was most praised in the *Treta* age. Sacrifice was the best thing in the *Dwāpara* age. Giving is the greatest good in the *Kali* age. There is no gift higher than the gift of mercy unto all beings. He who shows mercy unto all reaches Godhead. *Ahimsā* is the delightful shade of the tree of yoga which removes the heat of worldly sorrows, the blossoms of which are Dharma and Gnana (wisdom), and the fruits of which are swarga (heaven) and moksha (salvation.) Then the king, the period of the curse being over, recovered his

human form as stated by the deer. The god Dharma appeared there to Nanda and asked her to ask for any boon. Nanda prayed that a holy river might flow from there and bear her name. The God granted this boon, Nanda and her child then reached heaven and dwelt happily there. The king returned to his kingdom and bore virtuous sway. A holy river by name Nanda Saraswati flowed from that forest and sanctified the earth.

K. S. RAMASWAMY SASTRI, B A. B L.



THE MYSTERY OF EXISTENCE.

That which has Existence is either in Eternity without Beginning or without End, or possessing the same. The Evidence of Ephemerality or Transcency consists in the Actuality of a Thing manifesting itself-thus possessing a beginning, or of a thing annihilating itself-thus possessing an end. The Evidence of Eternity consists in the Actuality of a Thing existing-manifesting itself in its Be-ness. It becomes a Mystery, then, that Thing should exist-either exist in Eternity or in Ephemerality or Transcency-without at the same time there being the Knowledge of the Purpose for which they exist. The Mystery lies in the Ignorance of the purpose or Existence. To understand the Mystery of Existence is the same as to understand the Purpose of existence.

What then is the Purpose of Existence? This is a matter for consideration from the Cosmological Standpoint rather than from Religious Standpoint, The Cosmology of Existence refers to the State when a Thing exists or manifests itself, The existence of a Thing at once brings with it the idea of two kinds of Existence, referred to above, the transient, the ephemeral, and the eternal. It is the former kind of Existence that of the Transient and Ephemeral Nature of Things that demands consideration for the clear understanding of the Purpose, which underlies it. As for the latter, there needs no consideration because of its Nature in Eternity, As to this a Purpose can in no way be ascribed because of the very Nature of it.

To take the case of Transient Existence or Ephemeral Existence, it is quite essential to inquire into the

Real Nature of such an Existence. The existence of a thing does not manifest itself as the Existence of it is ever unchanging State. If that should be a case Manifestation would be an impossibility. Wherein Manifestation consists? It consists in the change of One State to Another. Thus necessarily the Existence of a Thing must possess in it the Attribute of Manifestation, if that Thing should have Ephemeral or Transcient Existence; for, as asserted above, Manifestation can only take place in the Change of One State to Another, and that ephemerally or transciently existing things have in them this Attribute of Manifestation as a necessary Condition of Existence. Thus for the Existence of a thing in its Ephemeral or Transcient State, there are required two essential Conditions to be fulfilled-Viz: (1) Manifestation, and (2) Change of State. The former-i.e., Manifestation becomes the essential Condition for the very Existence of a Thing, and the latter, i.e., the Change of State simply for its Existence. How then can be ascribed to Things existent the Attribute of Change of State, for Existence itself implies the Be-ness of a Thing without the Change of State? The answer to this consists in the Compositeness and the Componency of the Thing. In Compositeness is implied Componency, Componency refers to the component parts of the Thing, and these taken together represent Compositeness. If a Thing is composite, and its Componency changes without at the same time interfering with its Compositeness, then that Thing is said to exist, or in other words; to have Existence. For the Be-ness of a Thing, the Compositeness of it must be in its Unchanging State, even though the Componency undergoes changes. For the Thing to exist in the Change of State in its Compositeness, would be but Manifestation and Annihilation in the successive Aspects of the Thing.

Thus a Thing to exist must have its Composite Nature unchanged. The Change of State, referred to, then, must be in the Componency of the Thing. In a Thing which is said to exist is implied the Compositeness in the Nature of the thing in its Unchanging State.

Now the problem of the Mystery reduces itself to this. (1) Things exist. (2) Things have Change of State. And (3) The Change of State with reference to them consists in the Change of State in the Character of their Componency. To solve the Mystery is necessary the above three as its basis. The second and the third go together thus reducing it to two, viz., (2) Things exist, and (2) Things have Change of State-the Change of with State reference to them consisting in the Change of State in the Character of their Componency. To take the first case-Things exist-it is to be claimed as to the Purpose of Existence. Existence of a Thing, as has been affirmed above, implies its Manifestation, if the Thing is of a Transcient and Ephemeral Nature. The Purpose, then, lies in the Manifestation of the Thing. What, then, is Manifestation? Manifestation is the Change of One State to Another. The Change of State has in it the Condition of the Co-existence of Cause and Effect. To Change from One State to Another there must be an Antecedent State from which the present Stage has manifested itself. The Existing State is the result of the Manifestation of the Change. For a Result, then, is essential the Thing that brings it out. That which brings out a Result is said to be the Cause of the Thing. Thus is seen the essentiality of Cause and Effect for the Manifestation of a Thing, and thus its Existence. Thus the Purpose of Existence lies in Cause and Effect-which constitutes a law in itself in that both are the fundamental and necessary factors for the Manifestation of the Thing in making it exist.

What is Cause and Effect in Reality ? It is a Law which manifests itself in the Cosmology of Existence, wherein Cause is followed by Effect and Effect is followed by Cause. It is the Ever-unchanging Law manifesting itself in the manner of a Cycle-a Cycle to which there is neither beginning nor end. It is a Cycle Eternal in Nature in that because in the Manifestation of a Phenomenon in the Existence of a thing, there is the Effect which necessarily possesses a Cause co-existent with it ; the latter, the Effect changing into a Cause again to bring out another Effect-thus forming in its Nature but the Manifestation of a Thing as Existent is the outcome of the working of the Law in its Eternal Nature, the Manifestation being more or less a matter of a Phase of the Law of Causation.

Thus the Mystery of Existence is being clearly solved in the Purpose of Existence which is but a Phase of Manifestation brought entirely under the Influence of the Law of Causation, which is Ever-unchanging in its Working but that a Phase of its working brings out the Purpose in the Manifestation of Things thus making them exist. This Working of the Law is seen both in Eternal, and Transient or Ephemeral Existence, and in the Manifestation of its Phase in the latter the Phase of the Manifestation of Existence is :

The seed is from the tree ; the tree is from
The seed-a Perfect Cycle doth it form.
So is the Law-the Ever-unchanging Law
Of Causation-which with its many a Phase
Exists-with only one in Cosmos manifest.

A. VEDANTIN.

HIS LOVE IS MINE

The sky is clear and cloudless ;
And the stars above me shine :
And I know that God is with me day by day.
His love protects me always ;
And I know that love is mine,
A treasure that no foe can take away.

My happiness compels me ;
In the twilight and the morn ;
To sing a song of praise to Thee my King ;
And though the worldlings wonder ;
And turn away in scorn ;
Their ridicule conveys to me no sting.

I seek no recognition ;
From the world, and I can smile ;
I *know* that I am wealthy, and a king ;
No foe can rob my treasure
Even though it be my guile ;
Is it thou strange, that I, my song should sing.

Smile on Ye foolish mortals,
In your ignorance and pride,
I envy not your pomp and vain display.
My father standeth near me,
And whatever doth betide,
He never could my confidence betray.

I cannot waste these riches,
Or impoverish my store ;
And herein you will see a marvel lies ;

My wealth if rightly given,
 But increases more and more,
 And thus continues, till the body dies.
 Not even then is ended,
 All this wealth, I claim as mine ;
 A fresh out pouring waits upon my soul,
 For added jewels cluster,
 With a radiance Divine,
 As I approach the throne of God my goal.

WILTON HACK.

THE NATURE OF DUALITY

Time out of mind, mankind is struggling after the so-called enjoyment and happiness. Amidst the joys and pleasures of life, it finds that along with the so-called-joys and pleasures it shares, there is an equal proportion of sorrows and miseries of life. If such a question as why such a state should exist be asked, the right answer would really be found in Creation and Existence. Creation and Existence presents before man two aspects—the Positive, and the Negative. Spirit forms the Positive Aspect of Creation, and Matter forms the Negative Aspect. This is the thing man can observe and man can find. This Dual Aspect of Creation called the *Dwandwa*, which means a couple of opposite-conditions and qualities, is fully manifest in the Existence (*Sthithi*) of the Universe (*Brahmanda*). Why such a thing should exist? Why such a *Dwandwa* should exist? The answer to this question cannot and would not suggest itself to an ordinary mind. An ordinary mind would say that Duality (*Dwandwa*) exists, and that it cannot ascribe any cause to the existence of such a Duality (*Dwandwa*) in the world. But a little more thought is necessary to get at the real answer. Now, does really *Dwandwa* or Duality exist in the world? If it really exists why and what should make it—exist? There must necessarily be a Cause (*Karana*) for the Manifestation (*Vyakti*) of a Phenomenon (*Darshana*). That Cause must either be Efficient (Instrumental) (*Nimitha*), or Primary (*Bija*). What then would be the Efficient (*Nimitha*) or Primary (*Bija*) Cause (*Karana*) of this

Duality (*Dwandwathva*). But, as a matter of fact, no Cause (*Karana*) either Efficient (*Vimitha*) or Primary (*Bija*) can be ascribed to the Existence (*Satva*) of this Duality (*Dwandwathvam*), because we find this Duality (*Dwandwa*) exists, but we do not know from what this Duality (*Dwandwatha*) came forth into Manifestation (*Vyakthi*) and we do not know why this Duality (*Dwandwa*) exists. When there can be no Cause (*Karana*) for Manifestation (*Vyakthi*) then Manifestation (*Vyakthi*) is a Thing (*Vasthu*) which is not manifest (*Avyakta*)—an impossibility (*Ashakyata*) like that of the existence of a horn in a rabbit (*Shashasringavath*) or the existence of flowers in the sky (*Khapushpavath*). Thus we negate the Existence (*Sathva*) of a Thing (*Vasthu*) by the negation (*Abhavathvam*) of the Cause (*Karana*). Thus this negation (*Abhava*) of the Existence (*Satva*) of that which exists is an absurdity (*Anupapatti*). Thus we find that a Cause (*Karana*) exists for the Existence (*Sathva*) of this Duality (*Dwandwa*). But a Real Cause (*Paramarthakarana*), for the existence (*Sathva*) of this Duality (*Dwandwa*) man is not able to find outside of him-or in the outside world (*Bahyasthithi*). He can only find it in himself-in the inside world of his (*Anthrasthithi*). By a careful deliberate thought (*Savadhahavicharachinta*), he will find that the existence (*Sathva*) of Duality (*Dwandwa*) was a Creation (*Vyakti*) from himself-from his own Conception (*Svabhavana*). He conceived of this Duality (*Dwandwa*) by means of Differentiation (*Vyakata*). Why was not man able to understand this Unity (*Ekatvam*) amidst Diversity (*Mananthvam*)? The Real (*Paramartha*) Cause (*Karana*) is the Ignorance (*Agnana*) which is existent in him. This Ignorance (*Agnana*) is due to his being bound by Action (*Karma*). What then must be the Object (*Artha*) of man in life. This has been clearly

aid down in every Scripture (*Sasthra*), this has been preached (*Adhyasita*) and taught (*Sikshita*) by the greatest exponents of Religion. Great Prophets, (*Sidhaha*), great Teachers (*Acharyaha*) manifested themselves in this world and gave out to man the Way by which this Duality (*Dwandwa*) which is existing in the Universe (*Brahmanda*) might be completely ignored and set at naught when the Duality (*Dwandwa*) will vanish and Unity (*Ekatva*) will ever be. But though the underlying Principles are the same, the methods and modes adopted and followed by them are different. The Duality (*Dwandwa*) has been laid stress upon by Lord Sree Krishna at the time when he wanted to instruct Arjuna on the field of *Kurukshetra*. Arjuna in his despondency lay down his bow (*Chapa*) and arrows (*Sharaha*) because of the fact that his opponents are his own kinsmen, his own preceptors, and Gurus, and his own friends. But Lord Krishna says:—

*Kuthasthva kashmalamidam vishamay samupathi-
tham. Anaryajustamasvargvamki rthikaramarjuna.*

*Kleibyamasmagamahpartha neithuththwayyaupapa-
dhyathe Kshudram hridayadourbalyam thyakthothista-
paran.*

Bhagavadgita II. 2, 3.

Then the Lord, Sree Krishna begins to instruct Arjuna saying:—

“Whence has this dejection befallen thee in this perilous straight, ignoble, heaven-closing, infamous, O Arjuna!”

“Yield not to impotence, O Partha! it doth not befit thee. Shake off this paltry faint-heartedness! Stand up, O Paranthapa!”

And carries him into the myteries of Existence by giving out to him so many ways of Realising the Unity (*Ekatva*) amidst Diversity (*Nanathva*), by the annihilation (*Kshaya*) of Dual Existence (*Dwandwabhava*).

S. RAMACHANDR A



VEDANTA WORK

RAMAKRISHNA MISSION SEVASHARAMA,
BRINDABAN.

AN APPEAL.

The crying need of the holy shrine of Sri Brindaban is an Indoor Hospital. Being in a manner the centre of the Vaishnava world, it is crowded, at all times of the year with pilgrims whose number would on special occasions rise to more than a lac and a half. Princes and other noble men have lavishly spent their pious wealth here and the many temples with which the shrine is studded represent an enormous volume of organised charity. While, however, there is provision enough for feeding the poor, it is a matter of profound regret that no portion of the charity goes to the relief of the sick and of suffering old age. Yet nowhere probably was such relief more urgently needed than here. There is suffering enough among the pilgrims at all times and not infrequently in *mela* time, epidemics break out; and it is by no means an uncommon thing here to see people dying on the road-side without any one to tend them in their last moments or to render their mortal remains a decent cremation. It will be remembered also that men and women, having retired from life, come here to die within the *panchkosi* or the sacred ten miles of Brindaban. Many of them come with provision for a few years only, expecting to die early; but having out-lived the period, turn helpless paupers on the verge of the grave. No amount of suffering would induce these people to leave the sacred *panchkosi* and seek relief, medical or otherwise

outside its limits. Of those too who have a small income of their own to live upon, the majority are so poor that they cannot pay for medical assistance. Such is the case with the temple servants also, who are mostly ill-paid; and last of all there is always a large concourse of beggars living entirely on public charity. These are the classes of people for whom a hospital is very urgently required.

It behoves that the generous public should accordingly endeavour to remove this pressing want. We of the Ramkrishna Mission have already made a modest beginning. With a humble fund contributed by friends and sympathisers, we have been maintaining this *Sebasram*, a nursing home for the sick and the invalid for the last seven years during which as our reports will show, its sphere of usefulness has so far expanded that it is impossible for us to conduct it on an adequate scale without more funds. Our first necessity is to provide for a permanent building for the *Sevasram* a thing for which we have to raise Rs. 25,000 at the very lowest.

Our present appeal is therefore for funds. We appeal to the rich and the poor alike of the whole charitable world. A shrine of the sanctity of Sri Brindadan has its rightful claim on all who profess themselves to be Hindus. Vaisnavism teaches "Love and Service free" to all alike as a cardinal virtue and here in the holiest of Vaisnava shrines, there is quite a mass of human suffering crying sorely for relief.

The local public are mostly too poor to be able to contribute any large amount. The charities endowed in the temples are, as is well known, strictly allotted to prescribed items and cannot be appropriated for a purpose like that advocated here.

We appeal, once more, to the noble founders of these temples, the Maharajas, Rajas and wealthy landlords of India and generally to those who are charitably disposed, in the humble belief that we have the first claim on them for assistance in the work that we have undertaken. We believe that their pious intentions would be most efficiently fulfilled if the main stream of their charity flowed towards the relief of the sick and the invalid as much as towards the feeding of the poor. Their noble benefactions provide food and raiment for the poor when in health and on them therefore the poor will rely for succour in infirmity and old age.

SWAMI BRAHMANANDA,

President, R. K. Mission.

NOTES AND THOUGHTS

RELIGIOUS EDUCATION

Public opinion is strongly in favour of religious training. Nevertheless, in religious matters we are not at one, and I do not believe any human wisdom, however admirably exercised—it has not always been exercised to perfection—in this question of dealing with religious education in Elementary schools could have drawn a scheme without difficulties and hardships to this or that section of the community. The result of that has been that a large number of people have got it into their heads that because owing to our religious differences, and for no other reason, the State does not find it possible to spend the money of the general taxpayer on religious matters with regard to which the general taxpayer is not agreed, religion, however necessary to the child, should be taught only at home and the only duty of the State is, or at all events the fundamental duty of the State is to provide what is called secular training in the public schools. That division between religious and secular training is fundamentally erroneous. It implies a dualism of object, a divided object which no thinking man, whatever his views are, can really approve. The secularist might say:—"I do not approve of religious training; I think it is a bad thing in itself, but if he was a man who knew his business he would say:—"If religious training is a good thing do not attempt to divorce it from the general training of the mind. Do not put it into a separate compartment, as it were, to be dealt with entirely on different principles and for entirely different objects." The training of the young people of

the country is, and must be, an organic whole. You cannot cut it up into separate compartments. A school is not, and ought not to be, a place merely for filling to the brim some unfortunate child with what is called secular learning.

SOLVING THE PROBLEM.

The object of education is training, which is a3 indivisible whole. Of course, I grant that towards this single and indivisible object both the home and the school must contribute. That of course, I admit, and indeed I suppose none of us would deny that if you could get an ideal home in which not only were the moral and religious characteristics of the parents highly developed but in which they had at their command all the secular learning necessary, a better training in some senses could be given at home than in any school or than in any school and home combined, with this exception, that there is an education that a boy derives from collision with other boys and a young man derives from mixing with equals in age which cannot easily be attained under ordinary home conditions. But with that exception I do not doubt, both on the religious and the secular side, you can imagine home conditions better than any conceivable school conditions. But when you are dealing with a gigantic population and are considering the conditions under which most parents work, it is quite impossible, whatever their will, whatever their moral qualifications, that they should do all the work of training which is required. That is universally recognised. If that be so, and if my first proposition be accepted, that you cannot dichotomise education into secular on one side and religious on the other, it follows that you ought to provide the parents with that kind of religious training, if any;

which they desire in the schools to which you compel them to send their children. And, as a matter of abstract argument, I am quite unable to understand how any human being can be found to controvert that proposition.

Right Hon'ble A. J. BALFOUR.

HEAVEN AND HELL.

"Is there a Heaven and a Hell? If so, of what do they consist?" The kingdom of heaven is within the human heart, and the anarchy of hell is in the same place.

Heaven and hell are states of consciousness. There is no place where hell is not.

The soul in harmony with the One good Spirit makes heaven of itself. The heart that sets itself against the One good Spirit makes hell within itself.—*Elizabeth Towne.*"

* * * * *

'Success sometimes comes slowly, but you must keep your eye on the one point. Scattered forces never bring anything worthwhile.'

* * * * *

'Lovingly work with nature. Stop frowning and imagining that she is partly evil. Look further and you will see that, of a truth, all his good.'

* * * * *

'Do not limit the power of your imagination, you are here to develope and grow. As your consciousness unfolds, your capacities for happiness and power increase as well.'

* * * * *

'The will to do springs from the knowledge that we can do. Doubt and fear are the great enemies of knowledge, and he who encourages them, who does not slay them, thwarts himself at every step.'

'Let the magnificent sunshine encourage you to drop your fears and anxieties, and go out into the world, cheerful and courageous, to work and conquer.'

* * * * *

'There are souls in the world which have the gift of finding joy everywhere, and of leaving it behind them when they go. Let us strive to be numbered among them.'

* * * * *

'No one can really be happy who does not believe in his own honesty, does not believe he is trying hard to do right, to be just, clean and honest.'

* * * * *

'Mental prayer is the perpetual communion between your soul and God.'

If you are conscious of it, you are spiritual; if you are ignorant, you are missing the good things of life—like freedom, wealth, knowledge, love, and also those things the nations are seeking after, which Guru said are added to those who seek first the kingdom of God and His righteousness.'

* * * * *

'The soul refuses all limits. It affirms in man always an optimism—never a pessimism.'

* * * * *

'Prayer is the contemplation of the facts of life from the highest point of view, it is the beholding of a jubilant and triumphant soul; it is God pronouncing his works good.'

Hypnotism, Mesmerism,

Personal Magnetism, Will-Culture, Mind-Reading, Telepathy, Occult Healing, Clairvoyance, Clair-aupience, etc. taught in our correspondence Course.

Complete cost Rs. 3 only.

Prospectus and testimonials of our successful students sent FREE to every applicant.

'Self-Culture Journal'

The monthly periodical contains instructive reading along Mental, Moral, Psychic, Occult and Spiritual Sciences and philosophy. Self-Culture is edited by DR. K. T. RAMASAMI, D. Sc., PH. D., and other eminent men of the West.

Annual Subscription Rs. 3 only.

Sample Copy Annas Two only.

Address:—

THE INDIAN ACADEMY OF SCIENCE, KIZHANAT
TAM, TINNEVELLY, INDIAN.

The World's Messenger

A high class monthly magazine devoted to the discussion of literary, scientific, industrial and religious topics. Our chief aim being the diffusion of education. We distribute valuable books free to our subscribers every year and devote the profits the profits the help of the poor and needy students.

Annual Subscription Re. 1-12-0.

(Royal Edition) Rs 3.

For particulars apply to:—

P. Roy B. A., Manager,

18, Kali Prasad Chakraborty Street,

Calcutta.

THE BRAHMAVADIN

“एकं सत् विप्रा बहुधावदन्ति”

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

—*Rig-veda*. I. 164-64.

VOL. XVIII.] OCTOBER, 1913. [No. 10.

SWAMI VIVEKANANDA

No teacher of humanity has impinged on this work-a-day world, to lighten its burden and transfigure it, as this prophet of the modern transition. No one has created so many gaps in the thickening clouds of Mâyâ, for souls to fly to blessedness. The life of Vivekananda was a spiritual existence full of transcendental insight and freedom, an intellectual force, rich with the legacy of ideas, a creative love opening many a soul to the poetry of life, to the joys of divine glory, by his sweet but mighty touch. To live in him is a perpetual access to the Real. His grace leads men to enjoy the *soma* feast of life. After reading his life one feels a furtive ray of light peep through one's soul, and that one has advanced a step nearer to God.

The world is indebted to the Prabuddha Bharata for the publication of the history of this great soul. The first volume has been rendered rather stiff; there is too much of philosophising, the second is incomplete. The richness of the Swami's life in the Southern Presidency has not been fully brought out. We do not blame the authors for it. They have gathered as much as they can. To

picture the life of Swami Vivekananda with so many personalities in a single personality, with so many phases of perfection fused into one being is to become a Swami Vivekananda himself. It must be traced in Swami's own words and that of his master. With the authors, it was a spiritual *Sādhana*, the worship of the *Guru*; and to the readers the life is a meditation on the Supreme. We congratulate the authors for the successful undertaking of a difficult task. The three volumes which it is proposed to give, perhaps, correspond to the three great periods of the Swami's life—The period of Great Illumination, of Great Renunciation and of Great Redemption.

Jai Sanātana Dharmaki Jai !

Jai Aryāvartaki Jai !

Jai Sri Rāma Krishnaki Jai !!!

These are the three great notes the Swami Vivekananda woke up in the national mind. Like another Sri Krishna, he stood up on the box of a carriage and opened his Madras campaign with these three mighty cries. *Dharma*, Motherland, and Rāmakrishna three powerful instruments for the spiritualising of humanity, three strings to the *Vina* of this divine singer. To his clear mind these three are indetical, the puissant moods of the Divine Mother. Aryāvarta includes the body social, the home of all spiritual forces. *Sanātana Dharma* is the sum total, of race-culture and race-emotions, a system of soul-culture. Sri Rāmakrishna is the fulfilment of the Indian sages, the Great Exemplar. These realised visions are not isolated events in his life but form the warp and the woof of a great Illumination.

When the young Narendra met Sri Rāmakrishna, there was in him none of that bright, soft element of joy of the 'Darling' of Simla square. His was a surging roaring Spirit with a burning passion for Truth. That

freedom from bondages, that pliancy of the mind, that ardour for the Real, that sense of the beautiful, were the assets that helped him to pierce through the mist of scepticism to the Glory of the Eternal. The days at Dakshineswar were days of terrible *Sādhana*. He dived into the depth of ages and visualised the whole spiritual experience of the East. All the voices of human experience poured their inner secrets into him. He fought every inch of ground with his Master. For, Sri Rāmakrishna was the only teacher who taught that God can be seen and sensed. A certitude born of ocular demonstration smoothened the struggles of his soul. It is this certitude combined with the gathered experience of his wanderings, that was the secret power behind every word he uttered. His vision was clear. His note was penetrating. His words came like Vedic commands. Was it not his mission to recover for India and the world the Vedic consciousness. At the Rāmnād house when a professor asked him 'can we know the unknowable' it is this certitude that flashed in his eyes when he said "yes I have known the unknowable. I have known persons who have known the unknowable." In the search light of his Master's life he examined the whole wisdom of humanity. Science, art, religion and philosophy, all were studied in their true perspective. The empirical and transcendental worlds were unified, as continuous notes in the immense poem of life. "That was a cursed day in the history of India," he once said "on which the distinction of *Pāramārthika* and *Vyāvahārika* were invented." 'As the same air as it passes through the perforations of a flute, manifest as the different notes of a gamut' so all the religions of the world are but beautiful expressions of the one Religion, Eternal. The *Dwaita*, *Viśiṣṭādwaita*, and the *Advaita*, are different stages in

the soul's pilgrimage to the infinite different *avastas* of the same *Brahman*. To live, to know and to love are the different moods of the same personality, are the variations of a single theme—the theme of *becoming* one with God.

The veil was torn. The little 'I' was burnt up. The charm and savor of the relative was gone. The springs of personal action was broken. The normal interests of man have lost their force. Vivekananda became the centre through which the cumulative force of Bhâratavarsha acted. His personality was a facet through which God expressed his own glory, holiness and perfection,—the divine flashed its life, light and love. His pilgrimage into the phenomenal was all play, the furtherance of the Divine will. "Come Sakti let us drink the cup and dance" he once wrote. When a disciple once asked the Swami about *Prapatti* yoga, he turned round and said, "It is the highest of yogas. I live that life. The committal of one's soul to God and leave it to Him to unravel the skein of one's destiny is *Prapatti*." When the angel in him sprang from the particular vibrations of life or rather from the counterfeit of the real life, when he longed to live with God and not with man, that teacher of veracity in a world of shams visited him. He felt the power and tranquility of God poured into him. When in utter disgust at the littleness of the world he sought the peace of complete self-surrender, the holy spirit of Dakshineswar appeared to him and led him to the fulfilment of divine destiny. It was often Sri Ramakrishna and sometimes in the form of the Mother. It was such a vision that led him to a wandering life. It was this same vision that forced him into foreign lands. It was Sri Ramakrishna that dragged him to the platform of the Parliament of Religions and carried him triumphant across the

American continent. It was this vision again that appeared to him on his return to India. His was a life of perfect detachment—of a witness who takes no sides. "At 13 I could not walk in the same street in which there was a theatre, At 23 I could live in the house of a prostitute untouched by it" he once wrote. He was a spirit which nothing could defile, a purity which nothing could taint, a freedom which nothing could bind. He was a soul unborn, undying but projected into this world for the world's purification. Such was the intellectual and moral equipment with which he was thrown into this world. Such was the setting in which his spirit shone and illumined. Whenever it touched, it touched to 'make whole.' Every thing in him was creative force, divine impulse, transforming love. *Kēvala karma*, *Parārthagnāna* and *Ahetukakriyā* summed up the whole motion of his being. As a disciple of Sri Ramakrishna the Swami developed the introspective gift in him out of all proportion to his personality. But he was to act in the world to realise the ideal in the real. Can he sleep while the world was writhing in misery? The divine apocalypse was to become articulate through him. His soul was tinged with the Rāmakrishna synthesis. But he himself brought to the Rāmakrishna crucible the energy behind the new transition, the power of a new culture. He was to give the world an 'impulse new' and lay the foundations of a new constructive epoch. In him Sri Rāmakrishna was to become a world force. This is perhaps what the *Bhagavan* meant when he said, "I will be worshipped by a few, but Noren will be worshipped all the world over." Once Sri Ramakrishna asked his beloved Noren what he wanted. The disciple desired to live eternally in *samādhi*. After sending him to *samadhi*, the *Guru* is said to have remarked. "Enjoy thou dear child, enjoy a while. Thou

art made for the greater work, to fight the battle for higher life. Soon thy very dreams will be mimic battles."

A great illumination naturally led to a great renunciation and to a greater redemption. Soon even the beautiful vision of the universal ceased to satisfy his soul. He was never petrified by the vision of the infinite. His horizon was not to be bounded by the prison cell even of the most high. For the Swami was a hater of all bondages, even that of the spiritual. There must be freedom even to sin, he often said. In spite of the deepest realisations his soul felt a want. The needs of a suffering humanity knocked at the portals of this supreme heart. The restlessness of a new vision urged him on to a *parivrājaka* life. "Go ye forth into the world and awaken the divinity in everything; call up the might of the *Ātman* in every soul. Go Ye forth to preach the Gospel of Self-help and the strength of freedom" was the command of Sri Rāmakrishna.

His *parivrājaka* life was a continuous initiation into the mystery of life, a continuous expansion and universalization. It is an unceasing effort of his soul to find expression, his being recreating itself in all its varied moods. It presented new points of view, raised new heights to climb, created new interests, new sympathies with the heart and soul of the world. An energetic subjectivity put in motion the free swing of his personality. An inward play of thought, the complete possession of the *ātman* gave him the power to turn a free and fresh stream of light on everything that crossed his field of vision. Everywhere he learnt something broadening the horizon of his synthesis. Experience after experience bodied forth to teach him. Many a doubt was cleared. Many a call was answered. They filled him with fresh intuitions and brought him nearer and

nearer to the horizon of his dreams. He clearly saw the mission of his life—To strike off the fetters of the world, to build an India greater than ever and consecrate her to the service of humanity. When a pandit asked him "Is it possible to harmonise the contradictions of the world, of castes, creeds and civilizations, contradictions of race, religion and philosophy" the swami said, "Yes. I am born for it. That will be my message to humanity" Yet he always forced destiny. When he was asked to lecture in the Southern Presidency, he said, Jesus had a call, Moses had a call and I must have a call too." This call did come.

During his travels he studied every phase of Indian life and found for each a place in a growing knowledge. He realised the glory of *Sanātana Dharma*, even as he realised the glory and perfection of Sri Rāmakrishna. The more he travelled, the more he realised the oneness of all life, the common basis of Hinduism. He understood that unity in variety is the plan of the Universe, that many centeredness is the secret of an eternally living faith. Hinduism is intensely dynamic. But its horizon must be broadened. Indian renunciation must be made aggressive; and he must create for it new areas of conquest. It is this quest that led him to foreign lands. When the Indian orthodoxy at Pondicherry objected to his crossing the *Kālāpani*, the Swami pointed out स्वयंतीर्त्वा परान् तारयेत् Self-perfection for universal redemption, is the ideal of a *Paramahansa*. This is the *Sarvamedha* sacrifice described in the Vedas. Of such a man the Rigveda says; "God after God co-operate with him and he drinks the cup of poison with Nilakhanta," To bring erring mortals to the feet of the Lord is the work of a true Sannyāsin. Where there is a need there he must go. The need is great in the West, said the Swami. Verily

the life of Swami Vivekananda is a life of larger service. His whole being was dedicated to the God in everything, to the Râmakrishna that he saw in every being.

After three years of oumnistration in the West he returned to the East. From the land of *Bhôga* he returned to the land of *Tyāga*. The little wavelet of enthusiasm started at Madras encircled the whole of India and gathered itself into a mighty wave and was ready to lave at his feet and worship this-heroic child of the Mother-church. His first impulse was to refuse all public blazing, the humbug of a name and fame. After taking glory by storm, he wanted to discard her. After a life of stress and strain he longed to plunge into the Infinite. His soul yearned for the rapture of contemplation, the silent ecstasies of the cave. He loved the old life of an unknown *Sadhu* merged in the transcendent glory of the Great unknown.

The steamer was approaching the shores of India. All were making ready to reach the end of their journey. But the Swami alone was seen standing on the deck unconscious of the world around bowing to the great Mother, India. His mind went forth to Dakshineswar. It wondered at the marvellous power of that silent *Brahmin* holding the world in his grip. It went forth to his *Gurubhaye* in loving embrace. The spirit of Bharatakhanda appeared before him. Ramakrishna, Buddha, the great Achâryas, all passed before him clothed in a new glory. In a single moment the drama of ages was acted out before him. Suddenly Sri Ramakrishna filled his vision; It was Râmakrishna everywhere, everything was Sri Râmakrishna. In that Supreme, moment of intensity the real India stood revealed in all her strength and in a sacred unity. It was such moments that helped the Swami to enter into the soul of a people to study them

in totality and strength. What cared he for minor detail who has communed with the whole, who has grasped the Spirit behind every expression. The Swami always insisted on all that is strong, fundamental, vital in every group of humanity—their contribution to the universal symphony.

The cries of Jai Sri Ramakrishna ! Jai Sri Vivekananda greeted him. It shook him from that exalted mood and woke him up from his reverie. He descended to the boat with a mingled feeling of love and reverence "What have I done ? It is all his work. All the honor done to me is honor done to Him. What right have I to deny this God, a nation's adoration. Blessed, blessed am I that I am made the chosen instrument in the distribution of a Great Love" thought he. No more was there any talk of his playing the role of a teacher in India. It was all worship, loving service. When his beloved disciple asked him at Madura "what are your plans for work in India Swamiji ?" "Plans Alasinga ! plans to awaken the Spirit ! That is nonsense"—said he. "There may be plans of hatred, plans to build a machine to create sects. We do not love by plans. The soul is not built by plans. We sannyâsins have no plans. He the Lord plans and we are his soldiers. India is the Temple of My master. His Spirit is working there. His life is illuminating every corner of this world. What work have I here ? I am simply a worshipper at the Temple, the least of its servants." To call this love patriotism is to vulgarise the emotion.

India is the mother of nations; Sanâtana Dharma is the soul of India, Râmakrishna Her God and Swami Vivekananda is the highest and the most beautiful expression. Verily the voice of India is the voice of the Spirit.

AN INTRODUCTION TO THE DRAMIDOPANISHAD

OR THE

BHGAVATH VISHYA

IV

An Outline of the Outbursts of Nammalvar's Continuous Successive and Varied States of Divine Communion (Bks. III to A).

(BOOK III 2 and 3)

Our saint felt his separation from God very much and cried out in the 2nd section of the 3rd book "O Lord I had merely followed without the slightest discrimination, the inclinations of my physical body which thou hadst given me I have love, excessive love for thee. O when will I hereafter join thee O Lord", feeling that this physical material body was really an obstacle to God union. In the 3rd section He again felt at once by the grace of the supreme that even this physical body can be used to purpose, (i.e.) for true divine service. Even the angels enjoy God's Love towards His creatures and his extreme condescension only in this world. i. e., (His limiting Himself to suit his devotees). This blissful characteristic can be enjoyed really, only here in this finite world and not in the transcendent heaven. The Supreme Transcendent God has condescendingly and lovingly come down to the Tripathy Hills and God showed our saint that with this physical body he can worship the supreme in the Tripathy Hills where both the angels and human beings and all others can truly worship Him. Our saint prays "Oh God may it please thee that I shall always at all time and places and in all

conditions, have the most pleasant privilege of rendering eternal faultless service to thee without the slightest idea of 'Myness and Iness.' He further exclaims "It is no glory at all that Thou the supreme Lord art in the transcendent infinite heavenly plane unapproachable by and invisible to us, but art worshipped by the angels; to be worshipped by the truly knowing angels is no glory at all to Him, who though being the transcendent light of lights, yet on account of his own love for me, who am the most unworthy of unworthies, who has nothing whatever in him to merit His grace, has descended to this Holy Tripathy and now His effulgent light has perceptibly increased by this condescension. Not for thy transcendent majesty or might, but for thy grace and infinite condescension shouldst thou be adored. O Lord". (III. 3).

(Bk. III. 4 His Immanence and Universal Form)

38. What is the reason for such grace and kindness towards us He is our very life, He is the internal ruler of the Universe, the Universe is only a mode of His; no word has any meaning whatever apart from Him, as nothing can exist or be termed this or that, without His being in it and it pleased God to show His universal form to our saint and the saint describes it in III. 4. In the XIth chapter of the Githa Arjuna had a similar vision of the universal form of the Supreme. Our saint speaks out "What shall I term you? Are you this? or Are you that." Are you the most precious Diamond? Are you the Vedas the Vedanthas and scriptures? Are you the Oceans? You are all beings, all inanimate objects also. You are every thing. You are the internal ruler, you are also transcendent, You shine forth above, absolutely, pure, not tainted in the least though the Universe is really Your mode".

III. 6 His descent in Holy images

39. The Lord being the owner of the soul we being only his body or mode, He Himself would certainly save us. He not only limits himself and descends as human-beings like Rama and Krishna but takes every form, whichever form his devotees wish him to take and He shows Himself to them to be worshipped in that form. "There is no doubt in this matter. It is this God, at this place Thirukkurgoor that is the Lord of the milky Ocean. Ye need not have any doubt in the matter." Here we may refer to the teaching of the Githa Our Lord declares "not only by the method of incarnations in the form of Devas, men etc, I am saviour to those who seek me, and their refuge but by any other method or form also 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 form. In short although my nature is even as 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 to enable them to enjoy me by every one of their sense faculties and in all diverse ways, IV. 11 Githa with the commentaries of Ramanuja.

III. 7 Service to Devotees.

40. Our saint pitied for a moment the condition of the human beings, who cannot appreciate even the infinite condescension delimitation and grace and the Lord, at once made him realize the existence of innumerable true devotees of God and our saint exclaims as follows:— "Oh they are my Lords, they though they be the Pariahs of Pariahs if they are the servants of the servants etc., of my Lord, they are my worthy supreme Lords. Service to them is my privilege."

Bks. (1-111) Summed up.

41. Our saint realized the transcendent and infinitely blissful nature of the supreme and expressed himself in the first book that He by his infinite grace has bestowed upon him the highest God Knowledge and exclusive Love and exclaimed. "Oh thou my mind prostrate and worship at His blessed feet." In the 2nd book he declared that Divine service ought to be done without the slightest taint of I ness and Myness. The service was not intended for attaining his own blissfulness and poured out. "No I cannot bear even the mention of the eternal infinite heavenly blissfulness if thou givest it for my sake. Take me for thine own sake Oh Lord it is for thy own pleasure not for mine" and in this (the 3rd) book our saint feels that Divine service ought not to stop with service to God and it will be complete and real Divine service, only if we feel that we are the true servants of the Lord's exclusive devotees. Thus by the 1st three books the saint shows, that the aim and goal of the aspirant is doing eternal service to the supreme and His loving devotees.

BK IV. Obstacles.

42. In the first section of the IVth book, our saint says he has no attachment whatever for material ephemeral wealth, even eternal individual soul realization and in the 5th section of the IVth book our saint is in divine ecstasy of God-consciousness. He has a vision of God with his eternal angels in infinite bliss. "Oh there is nothing higher more blissful than this. I cannot explain more, this bliss is indescribable. I exult, I have no want whatever. I am satisfied. I desire no more, I realize thee fully, O Lord with thy infinite eternal realm". He pours out in such a way in this ecstasy that the Commentator

says that the outpourings may end here and God only knows why He takes our saint on and on further till his vision in the end of the Xth Book.

Vth Bk. 1, and 6 Grace real means.

43. In the 5th book first section he says "I had been a hypocrite, I uttered some words. "O Lord save me" not sincerely with my heart but as if I were an actor in a stage. I cheated him as it were. He took my word as sincere, He entered into me: He became Myself. He utterly enjoys me as if He got a thing for which He was devoutly praying, What is His grandeur who am I, He is the ruler of all the world, I a confirmed hopelessly forlorn sinner, He himself showed his grace." "I have neither followed the way of works (Karma Yoga) nor have I had any subtle true knowledge of the soul, I am no follower of the wisdom path. Oh thou Holy Black Blue colored effulgent Lord who art now in this High Grand Hill (Nanguneri, Tinnevely District). Thou who art come down most graciously thyself to be worshipped by me." V 6.

V (7) and 10.

44. In the next section of the Book again he bursts out as follows:—"Oh thou insatiable Nectar, a Nectar which becomes more and more tasteful as it is enjoyed every subsequent second. My body melts in thy sweetness on account of my exclusive love to you. I am thoroughly melted into absolute water, Oh God." He thus addressed the supreme manifestation at Kumbakonam called Aravamudu Insatiable Nectar. In the last section of the Vth Book our saint realized how the supreme Lord incarnated himself as a shepherd, how he went as a homeless baby from Matta to Gokula. "O the method of thy birth most mysterious and strange." Our

saint became speechless and unconscious and here again tradition says he was unconscious for six months! Just as when he had a similar vision in the I. Book 3rd section.

Bks. I. to V. Summed up.

Our saint who taught by the 1st three Books that selfless service of the Supreme and his exclusive devotees ought to be the real goal points out in the 4th Book, chiefly that material wealth including all the worlds of Brahma the creator and even eternal soul realization ought not to be cared for at all. Contact with matter and attachment to material things and even individual soul realization without reference to the supreme are the obstacles in our way and we gather from the 5th Book, that God alone is our means and our way for removing all our obstacles. It is His grace and His grace alone that is effective and not any merit or effort of ours.

Bk VI Surrender through Lakshmi

46. In the last and most important section of the VIth book. Our saint completely surrenders himself to the blessed feet of the Lord in the presence of His eternal consort Sri or Lakshmi, the Universal mother and mediatrix. In our first article on Sita in the Brahmavadin 1913 we have explained very shortly the technical theory of mediatrix which is one of the essential doctrines of the Vaishnava System and our saint who is practically the founder of modern Vaishnavism and its new dispensation surrenders himself unto the blessed feet of Sri Venkatesa or Srinivasa the manifestation of the supreme in the Sacred Tripathy Hill and expresses himself as follows:—"Oh Lord of the Holy Venkata Mountains. Thou who hast sired and sustained the whole universe by swallowing the same at the beginning of this cycle of evolution. O Thou who hast thy inseparable eternal consort, in thy breast always. I do surrender

myself unto thy Holy feet before and in her presence. I have no other means, way or refuge O Lord Oh I have already surrendered myself, I have entered thy feet with my full heart already. I speak out the same now. O Lord receive me and show thy grace on me." Thus we gather from the VIth book that though the supreme God is our means and only refuge we reach Him only through our mother Lakshmi the mediatrix.

Bks. I to VI Summed up.

47. Thus by the first six books our saint experiences that the paths of karma or work Gnana or wisdom and Love or Bhakthi are no real means whatever and that God alone is our path and means and we can reach him only through His grace even for removing the obstacles that stand in our way. He is the means and we are taken to Him through our mother Lakshmi whose grace knows no bounds and who is our mediatrix; Our aim, object and goal is selfless eternal service to the supreme and his consort Lakshmi and all his exclusive devotees at all times in all places and conditions.

Same as the three great Secrets of the Bagavatha System.

48. Among the Vaishnavites the essence of all the Vedas, Puranas, Itihasas and other scriptures is said to be contained in three sacred Texts called the three great secrets of the system. The first text is Om Namō Narayana "To Narayana and Narayana alone who is the immanent and eternal ruler of the whole universe, not for me not for me at all; service to Him and His devotees."

The 2nd secret is a verse which is said to be a stray text of an ancient Upanished. It is a continuation and explanation of the 1st great secret. It

may be freely translated as follows:—The Holy blessed feet of Narayana who is always with his inseparable eternal consort Sri or Lakshmi, are my sole and only refuge: and I surrender myself to the blessed feet before and in her presence and through her I dedicate myself ever to the service of Narayana, His inseparable eternal consort Sri and His exclusive devotees. I serve thee for thy sake for the pleasure of thyself and thy devotees, not for me not for my pleasure at all.

49. Narayana literally means the being who is the support of the universe consisting of the animate and inanimate existence which is only a mode, He is immanent in everything and he is the internal ruler of the universe.

The Hindu Commentators of our saint point out that the saint realized the first half of this 2nd great secret called Dwayam in the IVth, Vth and VIth books and he realized the 2nd half, in the first 3 books.

50. It may not be out of place to mention that the third great secret is the 66th verse of the XVIIIth Chapter of the Bhagavath Githa and we have explained the same in the Brahmavadin 1912. (The supreme and final secret of the Githa 1912 May).

"Renounce all Dharmas or means hitherto taught never treat them as means at all for they can never be the real means if you understand the real nature of God and thyself. Take me as thy sole only refuge surrender unto me as thy sole refuge. I shall release thee from thy sins grieve not" XVIII 66. Voluminous commentaries have been written on these three sacred texts called secrets by all teachers. These are the three most important secrets of the great Bhagavatha School of South India from the very earliest times and everything that is taught by the Bhagavathas is brought under one of the five great essential truths of religion Arthapanchakam

as explained in our 2nd article in this introduction or under the three great secrets just now noted.

VIIth Bk.

51. In the VIIth book our saint finds even this surrender to the supreme, before and in the presence of the universal mother, has not yet borne fruit. His body continues : he has not yet literally joined the supreme eternal. He cries out as a baby before its mother, "O Lord even though thou hast thine effulgent omnipotent disc to remove my obstacles, thou hast not willed so yet" and God was graciously pleased to show himself in a vision with His Disc and chank in response to our saint's request when he pours out, "O Lord come with thy sharp beautiful effulgent Disc and white Sankam. He has come : He is riding, piercing into my heart with his white effulgent beautiful chank and etherial Disc." This was of the nature of immediate direct intuitive perception and in the 4th section of the VIIth Book the Lord shows himself in his vision as Rama "will devotees care for any other incarnation than Rama's. Will they desire to contemplate, meditate, realize even the infinite heavenly bliss in preference to Rama. Oh no." Everything which our saint experiences of the Lord is certainly like immortal eternal Nectar incomparable to any previous experience. If he attains vision of the Divine boy Krishna he will become unconscious. If he attains that of Rama he would exclaim "Oh no I don't want any other incarnation." The Insatiable Nectar will ever be new and incomparable and every subsequent experience will be newer more and more blissful when compared to his previous experience. That will be the effect of the immediate experience for the nonce says the commentator. Here we may in passing note that when

after Rama's coronation Hanuman the great lover of Rama was asked what he wanted, he said "I don't want even heavenly blissfulness or realization of other incarnations. My mind is fixed always eternally in exclusive love of Rama and Rama alone. "It wont go any where else."

BK. VIII.

52. Though the 7th, 8th, 9th and 10th books are interspersed with visions of Godunion, yet on the whole the general line of our saint's experience is one of yearning and deep intense exclusive love and our saint only bears his life by remembrances of His grace and blissful attributes. In the 8th book 1st section he says "I have been bearing this life by my firm belief that thou art always most anxious to reach thy devotees thou takest forms which they wish thee to take. "But I now begin to doubt whether my knowledge and conviction is all right." This would be his confused state born of his yearning love, not quite consistent with knowledge states.

The instance of Sita

53. Here we may refer to the instance of Sita in the Ramayana. She felt her condition unbearable. She was preparing herself for suicide. Hanuman, the holy messenger of Rama, narrated from the top of the tree the life restoring and soul inspiring account of Rama and announced himself as the messenger of the Lord. She was convinced of the truth of his account and said she would wait for two months and two months only. But again she would begin to doubt the sincerity of the pure and spotless Hanuman. She even suspected him to be Ravana in disguise ; then she would also exclaim "is it true that I saw Rama's messenger can it not be a dream. A monkey to be seen in a dream is not auspicious at all. But

I feel the greatest happiness. Rama's story has produced in me great joy or can it be an illusion. But I have memory knowledge and discrimination now contemporaneously. So it cannot be an illusion or hallucination. No it may be the result of wind in the body. If it were that, there would be other symptoms of the disease, May it be lunacy along with lucid moments. No I see myself I see Hanuman, I see other things without any hallucination can it be like the so called water in the mirage owing to the heat of the sun. No there is no such heat in this shady beautiful garden."

54. Similarly would our saint first be confused and then realize himself and say. "Tell me how I ought to surrender to thee, bestow thy grace upon me." "Thou needst not think I have any attachment to things of this world, my body, mind, life soul itself is thine. I am not anxious to have them at all if they are not for thee O Lord." The Lord more anxious to reach our saint, showed himself in a vision, there was an ecstasy. But there was also a suspicion (engendered by too much love, if we may say so in his mind: "Is this real, may it not be a dream, a hallucination. "No. It is not such dream or hallucination. Ah He is dependent on His devotees. I don't know any thing. It is mysterious. It is by his pure grace and absolutely pure and simple, He has joined me. No other possible reason whatsoever."

Bks. IX and X.

55. Thus our saint was alternately in divine ecstasies of Godunion or in what is called separation states, pouring himself in words of the loving wife whose yearning knew no bounds. The supreme Lord showed himself in the 9th Book. "I am Narayana thy eternal father. I am

myself reaching thee Thou art impatient and showed himself as the giver of heavenly bliss in the manifestation at Thirukkannapuram a Village in Tanjore District. "He whose condescending love is infinite and immeasurable says heavenly eternal bliss shall be thine when this body of thine dies" and in the 10th book our saint has the beatific vision of the etherial heavenlyway or road to the supreme. This is the way that is described fully in the 8th chapter of the Githa and in the Upanishads. In the last section of the 10th book our saint utters the following significant words "My yearning love was more than the whole universe of thine. Such love has been fully satiated. I am drowned in thyself and the great flood of eternal infinite limitless ocean of blissfulness. "Satakopa who attained the eternal infinite blissful eternity, his yearning love being fully satisfied."

Thus we have run through the ten books. We have omitted most of the sections in which our saint spoke as a lady. We will deal with some of them in the next article. We will also explain there the symbolism shortly.

S. GOPALASWAMI IYENGAR.

BRAHMANA VYADHA SAMVADA—WISE COUNSEL

A Brahmin was once practising severe penances and austerities. His name was *Nashtra*. He was well-versed in the Vedas ; his penance was his greatest asset, and he was virtuous and pure. One day faecal matter from a crane which was sitting upon a tree above him fell on his head. He became angry and looked at the bird with blazing eyes and it fell down dead. He felt sorry for his loss of temper and then went as usual to the village to beg for food.

He went to a house in the village. The lady of the household was serving her husband and quite forgot the waiting stranger who begged for food. She regarded her husband as her god and all her soul was devoted to his service. After her husband was served, she remembered the Brahmin and with an apologetic and repentant air she took food to him. The Brahmin whose heart was full of anger at the indignity refused to accept her excuses and said : " know you not that even the king of the Gods is afraid of the Brahmins. Can mere men ignore us ? Brahmins are like fire and if insulted will burn the whole world". She calmly replied : " I was doing my duty and forgot you. Pray pardon me. I am not the bird which was consumed by your angry glance. I know the might of a Brahmin's love and the power of a Brahmin's anger. Did not Agasthya drink up the sea and kill Vathapi. Dost thou not see that thy angry glance has not harmed me because I did my duty and did not evil ? Dost thou not see that I knew what thou didst to the bird ? Anger is the enemy of man. He who conquers lust and anger is a God. He is the real Brahmin who is

free from anger and passion, who regards the whole world as himself, who walks in the light of the moral law, who is the soul of truthfulness and reverence, who returns good for evil, and who has acquired wisdom and self-control. You are a learned man but I think that thou dost not know the law in its fulness. I request that you will learn it from the virtuous butcher Dharma Vyadha." The Brahmin's mood of anger melted away and he blessed her and went to meet Dharma Vyadha.

Dharma Vyadha was living at Mithila which was then ruled by the great and virtuous Janaka. It was a great strong hold of virtue and was beautiful beyond description. It was full of happy, prosperous, and virtuous citizens and was gay with frequent and magnificent festivals. The Brahmin went to see Dharma Vyadha who was selling meat in the bazaar. Vyadha rose respectfully and offered salutation to the Brahmin. He said " I know that you have been bidden to go here by that pure and virtuous wife. What dost thou seek from me ?" He then took the wondering Brahmin to his house. The Brahmin said, " I pity thee for thy cruel vocation. It does not suit a man of thy nature". The butcher replied : " Be not angry with me. This is our hereditary vocation and I do my duty for its own sake. I show due respect to my parents and attend to their happiness. I speak the truth and envy no one his happiness. I do not speak ill of any one. Each section of the community should do its duty for duty's sake and as an act of worship to the Lord. Each caste should do its special work. I do not kill animals myself-I merely sell flesh. I do not eat flesh myself. A virtuous king enforces the orderly performance of duties by each community, and our king Janaka is one of the most virtuous kings. A man should make his life a life of unselfish work. He must abjure

falsehood and do good unsought. He must not swerve from the moral law through desire or through hate. He should not rejoice over much when he gets what he wants or grieve out of measure when he is overwhelmed by calamity. He must fix his thoughts on the lotus feet of the Lord. He should never return evil for evil. A man who ridicules the man that walks in virtue's path suffers grief. He who does ill is watched by the all seeing God and by his own conscience." The Brahmin who heard this fine discourse replied: "Kindly let me know which is the way that good men take. How shall I know it?" Vyadha said: "sacrifice gift, austerity, scriptural study, and truthfulness purify a man. The virtuous man conquers desire and hate and subdues vanity, avarice, and crookedness in thought and deed. A virtuous man keeps undimmed the lustre of his life. Others if is of the good life have regard for elders, equanimity, and liberality. The crown of the vedas is truthfulness; the crown of truthfulness is tranquility; and the crown of the tranquil life is measureless giving. Grief comes to that man that follows those who dislike the dharmas, whose minds are clouded by desire, and who walk in the forbidden paths. They who walk in the path of law, who are devoted to scriptural study and renunciation, and who are wedded to truth dower us with the higher mind. Attach thyself to such virtuous men and such ways of wisdom and abjure the company of those who are unbelievers, who ignore the dictates of virtue, who are cruel, and who are fixed in sinful ways. Do thou cross with the half of the ship of moral steadfastness the dangerous river of life in which exist the crocodiles of desire and avarice and which flows with the ceaseless activity of the senses. Such dharma so slowly and laboriously acquired will transform thy mental

nature and confirm thee in thy adherence to virtue. The great virtues are tenderness to all living things, truthfulness, and striving for the good of all. Broadly based upon truth all our actions should be. *Achara* (virtuous work) is the duty of good men. Each person follows the bent of his nature. The sinful man is wedded to matter and is full of anger and desire. That which is begun in accordance with the dictates in the scriptures is dharma. *Sadachara* is old, imperishable, and unchanging. The virtuous and religious men who have given up self-love and who tread the path of morality attain heaven. Dharma is of three kinds that are revealed in the vedas, that laid down in the Dharma sastras, and that learned from the ways of virtuous men the retention of acquired knowledge, bathing in sacred waters, patience, straight forwardness, truthfulness, and purity are the ways of the virtuous men. They have compassion unto all; they delight in tenderness to all living things; and they speak sweet and kind words. They know the fruits of good deeds and evil deeds. They walk in the right path; they seek the good of all; and by that way they conquer heaven. They are liberal and kind to the poor; they are worthy of reverence by all; and their only wealth is wisdom and penance. These three are the greatest of duties—to love all, to be full of charity, and to speak the truth. The good are free from envy; they are dowered with inward peace and happiness. Such is *sightachara* or the way of virtuous".

Vyadha said further: "It is true that my profession is cruel. But fate is all-powerful and no one can un-do the effects of his acts in his former birth. I am doing my best to work out the evil which has resulted in my cruel vocation. Even those creatures whose flesh is sold by me may have the rare privilege of having their flesh used

by gods and guests. Are not animals killed in sacrifices? Desertion of one's own duty is a great sin. I give my worldly goods freely to the poor; I speak the truth; I serve my elders; and I show due respect to my betters. The world thinks that agriculture is an innocent occupation. How many creatures lie in the path of the plough and are destroyed by it! Do not men cut and eat vegetables? *jivas* reside in trees and fruits, water and air. The world is full of *jivas* and is red with destruction. Sages with whom *ahimsa* is a rule of life try to indulge in the minimum of deprivation of life. Hence the great duty of man is to do his duty in love of God and without attachment and this is his only path to salvation.

(to be continued)

K. S. RAMASWAMY SASTRI



CHRIST'S SERMON ON THE MOUNT.

1. Bless'd are the poor in Spirit; for them
The Kingdom of Heaven exists.
Blessed are those that deeply mourn;
For Comfort stored for them exists.
2. The Meek be blessed; for they the earth
Shall inherit. And blessed be those
That do suffer from severe dearth
Of hunger, thirst of Righteousness;
3. They shall be filled. Blessed be they
Who show Mercy; for they the same
Shall sure obtain; blessed be they
Who're poor in heart; for they shall see
4. The Lord, the God. The Peacemakers
Be Blessed; for they shall right be called
Children of God. Blessed be ye
Who are vilely persecuted.
5. For Righteousness; for true there is
For thee the Kingdom of Heaven.
Blessed're ye when men do sins commit
In reviling, persecuting,
6. Saying evil things against thee
Falsely. Rejoice, be glad, be glad
Exceedingly; in truth, for thou
In Heaven a great reward can'st find.
7. Fret not with anger at thy brother.
For fear of danger of Judgment;
"Vain Fellow!", to him say neither,
For fear of danger of Council;
8. Nor "Thou Fool!" say to him for fear
Of danger of meeting hell fire.
Therefore, if thou woudst bring thy gift
To the altar, beware one thing.

9. See that thy brother has naught 'gainst thee.
Leave there thy gift, and go thy way ;
First be reconciled unto him ;
And then come and offer thy gift.
10. Agree with thine adversary,
Whilst thou art in the way with him ;
Lest any time he deliver thee
To Officers to imprison.
11. When once thou art imprisoned,
Thou shalt by no means come out thence,
Till thou hast paid the uttermost
Farthing that's in truth due of thee.
12. Oft have ye heard that it was said
By them of good old time ; Thou shalt
Not do adultery ; but I
Say unto you, that whoso'er
13. Look at women with lustful Eye,
Hath done the deed at heart. For if
Thy right eye offend thee, at once
Pluck it and cast it out from thee
14. It doth profit thy soul to lose
One member of thy bodily frame,
And not thy whole be cast for'er
Into the Hell of Damnation.
15. And if thy right hand offend thee,
Cut it off, and cast it from thee ;
It doth profit thy soul to lose
One member of the bodily frame
16. And not thy whole be cast for'er
Into the Hell of Damnation.
Swear not at all, neither by Heaven,
For verily it is God's Throne ;
17. Nor by the earth ; for verily
It is his stool ; nor by the head,

- Because thou can'st not make one hair
From black to white, or white to black.
18. Answer by Aye or Nay, but more
Than this cometh out of evil.
Fight not evil, but overcome
Evil by good. Give unto him
 19. That asketh thee ; turn not away
From him that would borrow of thee.
Love in adversary, love him
Not hate. Bless them that curse, bless them
 20. Not curse. Do good to them that hate
And pray for them who abuse thee
And persecute ; for thee to be
The child of thy Father in heaven,
 21. Who showers His works on all alike.
The perfect as thy Father is.
Take heed that ye do not give alms
In the knowledge of all the world ;
 22. There in thou wouldst have no reward ;
In secret done, thy alms will please
Thy Lord ; thou will be rewarded.
Pray in secret, do not repeat.
 23. Pray thus : "*O God ! Who art in Heaven,*
Hallowed fully be thy name ;
Thy Kingdom come, Thy Will be done
On earth as it is in Heaven ;
Give us this day our daily food ;
For give us our debts as we
Forgive the debts of other men ;
Lead us not into temptation ;
But deliver us from evil ;
For Thine is the Kingdom of Spirit,
Thy Power, Thy Glory, for ever.
And so be it, and so be it.

24. Lay up treasures for thee in Heaven ;
Where neither moth nor dust corrupt ;
Where thieves cannot break through or steal.
For where thy treasure is, thy heart
25. Will sure there be. Of your life
Take no thought—your food and clothing
For thou hadst need of all these things.
Seek ye first the Kingdom of God
26. And His All Righteousness ; all these
Things shall be aded unto thee.
Take no thought of morrow, for it
Shall take thought for things of itself:
27. Judge not that ye be not judged ;
With what Judgment ye Judge ; ye shall
Be judged, and what measure ye mete
It shall be measured to thee again.
28. See not the mote in other's eye,
When thou a beam hast in thine own ;
Cast out the beam from thine own eye,
Then thou can'st cast the more thyself.
29. Give not the holy things to those
Who are profane. Also and it shall
Be given. Seek and ye shall find it.
Straight is the gate, narrow the way,
30. Which leadeth unto life ; and few
There be that shall find it. Beware of
Of false prophets, for thou canst know
By the fruits which their works would give.
31. He has the right to the Kingdom
Of God who doth His Will, for He
In truth, is wise, who doth obey
The Father's will who is in Heaven.

A men

A VEDANTIN

THE RAMAKRISHNA MISSION SEVASRAM

MUTHIGUNGE, ALLAHABAD

The record of the work of the Sevasram for the years 1911 and 1912 gives unmistakable evidence of the utility of the institution and of its growing popularity amongst the poor pilgrims and the inhabitants of the city. Altogether 5,856 sick poor were treated in 1912, of which 5,111 were Hindus, 671 Mahomedans, 35 Christians and 39 belonged to other nationalities. These figures show that the Sevasram has been trying to remove a sore and urgent need and that it has not come into existence too early or in vain. The work of relief was carried on in a purely unsectarian spirit and Hindus, from the highest to the lowest caste, as well as Mahomedans, Christians and people of other religious persuasions were served with equal care and attention. Nearly 25 per cent. of the people helped were pilgrims and came from distant corners of the Province.

AN APPEAL

As has been pointed out, the Sevasram is in need of a shelter for the sick who are either homeless or require treatment in a hospital. A plot of land and a hospital of six beds with a surgery attached and a separate room for infectious cases might serve for the present requirements. We trust that the cries of the diseased and the helpless will not remain unheeded and that the generous public will come forward and extend their helping hands to the charitable institution which the sufferings of our fellow-men have called into being. We appeal to all kind souls of all creeds and nationalities for contributions, however small, for relieving the suffering poor and give an case of

life to the institution which is trying to serve poor humanity in its humble way.

The Ramakrishna Mission takes this opportunity to thank all the generous contributors to the funds of the Allahabad Sevasram and expresses its special indebtedness to the many kind donors and the subscribers to the Sevasram during the year 1912. A list of their names is published with a concise account of the expenditure.

Contributions, however small, to help the work will be thankfully received and can be sent to Swami Brahmananda, President, Ramakrishna Mission Math, Belur P.O. (Howrah.) or to Swami Vijñānānanda or to Brahmachari Panchanan at the Ramakrishna Mission Sevasram, Muthiganj, Allahabad, and the receipts will be duly acknowledged by the Mission.

NOTES AND THOUGHTS

How to become Happy

The Vedanta philosophy teaches how to enjoy eternal happiness in this life by living the life of perfection and spiritual realization.

The vedanta does not say unqualifiedly that "you and I are God," but it teaches that the divine essence in man is the same as the divine essence of the univers. "Tat tvom asi" "That thou art."

Everything in the universe has its existence in God. The divine really manifests through various stages of evolution of nature, or Prakriti or Maya. or Divine Energy.

The purpose of the Vedanta philosophy is to help each individual soul or ego to attain to the highest state

of spiritual perfection through realization of its divine nature.

* * * *

Laying aside his flame colored robe, symbolic of wisdom and purification, and clad in a priestly garb of black. Swami Abhedananda exponent of the Vedantic philosophy who has emerged from his "peace retreat" in the Berkshire hills at West Cornwallis, Conn., to tell of his philosophy at the New Thought Alliance conference now being held in the Church of Our Father, told a Journal reporter Wednesday morning his highest ideal of all science and philosophy.

Swami Abhedananda, successor to the first "master" of the movement, Swami Vivekananda, who introduced the propaganda to America at the parliament of nations in Chicago at the world's fair, is the personification of dignity.

The Swami told of his work in teaching how to study. "God through nature," and how to develop the highest spiritual side of man. In the Berkshire hills he has a peace retreat and school, where men and women from all over the country gather to absorb his wisdom, the "Vedanta," meaning the "end of wisdom." He speaks perfect English, with an occasional guttural purr.

More men than women follow my teachings," he said. "Only those who have attained the highest thought can understand this new thought, which is after all, an old thought—the oldest on the earth. I teach, along practical lines, how to gain self-mastery; how to understand the science of breathing, of the healing power of breath, and how it eliminates all the ills of the body, and enables one to gain control of its organs."

—Detroit Mich. Journal.

Hypnotism, Mesmerism,

Personal Magnetism, Will-Culture, Mind-Reading, Telepathy, Occult Healing, Clairvoyance, Clair-aupience, etc. taught in our correspondence Course.

Completa cost Rs. 3 only.

Prospectus and testimonials of our successful students sent FREE to every applicant.

'Self-Culture Journal'

The monthly periodical contains instructive reading along Mental, Moral, Psychic, Occult and Spiritual Sciences and philosophy. Self-Culture is edited by DR. K. T. RAMASAMI, D. Sc., PH. D., and other eminent men of the West.

Annual Subscription Rs. 3 only.

Sample Copy Annas Two only.

Address:—

THE INDIAN ACADEMY OF SCIENCE, KIZHANAT
TAM, TINNEVELLY, INDIAN.

The World's Messeeenger

A high class monthly magazine devoted to the discussion of literary, scientific, industrial and religious topics. Our chief aim being the diffusion of education. We distribute valuable books free to our subscribers every year and devote the profits the profits the help of the poor and needy students.

Annual Subscription Re. 1—12—0.

(Royal Edition) Rs 3.

For particulars apply to:—

P. Roy B. A., Manager,

18, Kali Prasad Chakraborty Street,

Calcutta.

THE BRAHMAVADIN

“एकं सत् विप्रा बहुधावदन्ति”

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

—Rig-veda. I. 164-64.

VOL. XVIII.] NOVEMBER, 1913. [No. 11.

INTRODUCTION TO DRAMIDOPANISHAD

OR

BHAGAVATH VISHAYA

(God the only object of Nammalvar's consciousness).

V. The symbolism of daughter, mother and Lady friends.

56. In our articles on Sita in the Brahmavadin (1913) a reference was made to the comparison in Hindu books of the individual soul with a dutiful wife and it was also pointed out there that the freed soul was often compared to Lakshmi the eternal inseparable consort of Narayana, the supreme God; and when we dealt in paragraphs 24 to 26 of this introduction, with the 4th section of the 1st book we stated that the Hindu teachers generalized two classes of religious experience; one was called faith or knowledge state and the other love or yearning state. The saint in the latter state often times, speaks out as a separated wife. These states are called separation states, the yearning is unbearable and the saint forgets himself. Some of these states may be called even mad states. The saint is restless and anxious for godunion, even with this mortal body. They are considered as superior

states by religious teachers. They may appear inconsistent and irreconcilable with the knowledge or faith state. The activities and expressions in these mad states are born of deep intense yearning love after divine union and sometime expressions of great anger are used. They are not born of selfishness, or ignorance of the true nature of the self, God and of the real means, but they are born of God knowledge and love.

It was also stated that out of the one hundred sections constituting our sacred poem, in no less than twenty seven, our saint's experience was like that of a separated young lady. In seventeen sections of the twentyseven the saint pours out his love as a wife; it is the state of impatience at the delay in joining God with the mortal body. In three, he pours out as a lady friend of the separated wife and in seven sections as the mother of the separated lady.

We shall now explain shortly the more important of the twenty-seven sections. The brother of Lokacharyar, a celebrated Hindu teacher of the 13th century, has explained the whole symbolism, very clearly in his most clear and excellent work, Acharya Hridhya or the heart of saint Nammalvar, 'our saint' by par excellence. The author generally follows the '36000' commentary on the sacred poem and taking the poem as a whole he has given a clear connected and sympathetic exposition of the basic truths underlying the same. The separated lady (our saint) sends special messengers to the Supreme Husband in four sections of the out pourings and this is one of the modes of expressing yearning love, in Tamil Literature.

THE WIFE SENDS MESSENGERS.

57. The first Book fourth section. Birds are the holy teachers the message is to the supreme Lord

lying in the milky ocean pondering over, at the beginning of the Kalpa as to what should be done with the forlorn sinners, of the previous kalpas. It is the bird of the air that carries the message. The birds represent the true teachers who pray to the Lord and intercede with Him for saving the sinners.

The two wings of the holy divine messengers birds in these sections are said to be the symbols of their (1) righteousness or disinterested performance of duty and (2) True knowledge. These two are said to be the essential characteristics of a true Acharya or teacher.— Wisdom and nonattachment (Gnanam and Vairaggiam), throughout the Hindu Scriptures.

First the white bird is sent *i.e.* the true teacher is saintly and spotless in character. The exquisitely singing bird denotes the teacher who is most inoffensive and sweet in speech. Another bird is the discriminating swan. The teacher will separate the essential vedic truth from the unessential, as milk from water. The parrot denotes the teacher who takes the yearning soul to God and teaches, nothing more or other than, what was taught to him by the holy teachers of old. "O parrot tell Him the Lord lying in the milky ocean pondering over the future, what is it that she has committed which cannot be borne or forgiven by thy holy feet." Thus the saint relying on God's blissful attribute of forgiveness, sends messengers in this section.

(MESSENGERS TO THE LORD IN HIS MANIFESTATIONS AS HUMAN BEINGS)

58. In VIth book 1st section the lady relying on another blissful characteristic of God *i.e.*, (His saving his devotees, conquering the enemies) sends messengers

to the supreme in His manifestations as human beings. "Tell Him I am also one of the devotees. There is such a devotee here and she should also be protected. Have you forgotten her, art thou not the incomparable warrior Rama, who defeated Ravana and burnt Lanka to ashes to save Sita. Remind Him of that."

MESSENGERS TO THE ALLPERVADING LORD,
AND WHO IS ALSO IN THE TRANSCENDENT PLANE.

59. VI. 8. Go thou O bird, search in the Transcendent, heavenly plane. He is lord of all angels there. Go where you can find him out. He is all pervading. Tell Him "Protection and maintenance of the whole universe is thine. Thou who joinest thy devotees and enjoyest them as if they cannot be separated from thee Remind him of that."

MESSENGER TO THE LORD IN HIS
MANIFESTATION IN TEMPLE.

(d) In the IXth book the messenger is sent by the most impatient yearning lady, to the gracious manifestation of the Supreme at the temple at Thirumoolikalam, a Village in Tinnevely District. "His fair lotus like feet, eyes, arms, and feet. O He whose body is like the sacred lotus leaves is before me. Ask Him whether He has forgotten that His transcendent beauty is such that the devotees who have realised that, cannot live at all without joining Him."

(THE SEPARATED LADY MISUNDERSTANDS
THE CAUSES OF NATURAL PHENOMENA.)

60. IInd Book I. The lady sees, a white bird the waves of the sea, and the rain falling in showers from the clouds and she forgets that the whiteness was its color; and imagines that the bird has become pale owing to its separation from the supreme Lord. This separated

lady who has forgotten herself, thinks that the whiteness of the bird and the noise of the waves and showers of rain from the clouds are all caused by the fact, that the bird, the sea and the clouds feel their separation from the supreme lord and so possess these characteristics of theirs.

SHE DECLARES HER LIFE ITSELF FOR
HIS PLEASURE.

61. In IV. 8. the separated impatient lady imagines that God has not come and joined her, possibly because He thinks she has yet some slight attachment to jewels, cloths, and to her body, life etc and pours out that she has no attachment whatever for these things not even for her life. Every thing is intended for His pleasure and she says "If these are not for thee, O Lord I dont want jewels, cloths this body, my life itself. I dont feel the need of any of those things if thou are not to enjoy the same." Sita poured out in the Ramayana as follows:— Away from Him nothing is of use, every thing good and which may be called mine, is intended for His pleasure and His pleasure alone. Ornaments and such other things are for His happiness, not for mine at all. Nay even my life is for Him. I have no use or pleasure for any of these things except that they are for Him and Him alone." We may once more refer as to how our saint expressed himself in II. 9. "I dont want the infinite heavenly bliss. I cannot bear even the mention of it, if thou wishest to confer it on me for my sake. Take me O Lord, not for my sake but for thine own pleasure."

HER LOVE DEPENDS NOT ON HIS BLISSFUL ATTRIBUTES
BUT ON THE VERY NATURE OF THE RELATIONSHIP WITH HIM.

62. V. 3. "Seeing that God has not yet reached such a supreme yearning devotee, the friend says He is unjust,

cruel and partial. And our lady pours out :—"Let Him be unjust, cruel, partial, my mind wont leave him. It is fixed in Him, and wont turn away from Him. My mind does not know of any experience other than that of God." Truly we may say that service to God and His devotees, based on His perfect and blissful attributes is the mark of a lower stage. In the highest stage the saint feels Him (whether He is good or bad, whether He has blissfulness or not) as his life, and he cant be away from Him. "Whether I move or sit, I have no word except of Him. If near, I see him, if away I always am thinking of Him. There is no such thing in me as forgetting Him." "What if mother says this, what if the world condemns me. Ye have no hope of me. I am caught in the net of Vasudeva's grace."

RAMAYANA INSTANCE

The noble Sita said to Anusooya the blessed wife of Atri in the forest "O Lady, the world thinks that I love Rama because he is possessed of infinitely blissful attributes. But my love is born of the nature of the eternal relationship existing between us. But the blissful auspicious attributes cannot be separated from Him. What can I do? O Lady." Knowledge, blissfulness and utter dependence on the supreme for its existence are the essential attributes of the soul, and of these, knowledge and blissfulness are the attributes of the soul as distinguished from dead matter. But God is the soul's life. The soul is his mode: The fact that the soul is utterly dependent on Him for its very existence, differentiates it from the Supreme. Knowledge and blissfulness are as it were the outerblades of the soul, to distinguish it from matter; that God is the very life of the soul, is really the connoting element and our saint very well says.

"Let Him be cruel unjust, partial, my cruel mind would live only on Him. O friend."

MY LIFE HIS I HAVE NO POWER OVER IT

63. In V 4. When the lady feels her separation unbearable she even thinks of suicide." But Oh is this life mine, how can I give it up. I dont know. I am the greatest sinner, the supreme Lord has not come. I dont see how I can put an end to my life. I am His. O Lord who is to protect me."

HER DESPERATENESS

64. The expressions in some of these states show even a spirit of anger.

(a) Angry at the supreme, she cried out "Let us go O friend and proclaim to the world His cruelty what do I care for the public". The lady had become most disappointed, the delay cannot be borne thereafter. There is then a feeling of desperateness and disgust if we may call it so.

RAMAYANA INSTANCE

Rama first expressed his unwillingness to take Sita with him.

(b) Sita speaks to her Lord using insulting language but all the same the expressions are born of excessive friend and love and anxiety at the separation; Valmiki says "Sita spoke the following disrespectful words to Rama 'because of her love and affection.' What will my father Janaka the ruler of Mithila think. O he would think that a female came in male attire and married my girl deceiving me. What will he think of your bravery or manliness Can you not protect me in the forest, are you so timid. You are a real warrior, take me with you Oh

Rama. *Can you not bear the greatness and honor that I will attain if I am taken with thee. Why should you be so envious should you not be glad when other persons are honored? give up these pettinesses Oh Lord.*"

THE INSTANCES OF THE LOVING SHEPHERDESSES

65. The most loving shepherdesses of Gokula said to one another feeling Krishna's separation "Why should you talk of Krishna why do you prate about his absence. Let him not come at all. Don't talk or prate about Him." and our saint experiences a similar state in the 2nd section of the 6th book when he pours out "Give me my balls and play things, get out. Oh perfect being." The divine grace dawned. The lady becomes most ashamed and feels most aggrieved at her own disrespectful conduct and expressions and she has a vision of God union. The saint is in divine ecstasy again.

In the Hindu temples even to the present day some festivals are celebrated based on these symbolisms: The ignorant may unfortunately not at all know the inner meaning of some of these festivals. But as a matter of fact great pious men, of saintly and angelic character, who happen to worship the supreme during these festivals and understand the religious experiences of ancient saints in such divinely mad states, are moved to tears, most involuntarily, forgetting themselves and the outward and unwholesome pageantry in these festivals.

66. Now we have rapidly run through some of the sections in which the most impatient separated lady spoke directly and we shall take up some sections where the saint speaks out as 'mother' This is the resolute state of absolute faith and knowledge. The mother speaks as a mother to the lady in seven sections and we shall here explain only two. Both states are our saint's experiences.

The mother denotes the faith state. Even at the time when the wife is impatient and in deep indescribable yearning states those states appear to the mother as improper and inconsistent with the state of absolute self-surrender when the soul gives up all effort altogether, realizing God as the only and sole means of release. The mad activities may appear to be activities consciously adopted as means to God union. The mother knowing God's grace as the only means, cries out in VII 2: "This separated lady has no sleep whatever during day or night, the tears from her eyes flow like a flooded river and they are thrown out by the hand, the seat and the ground near her have become full of mire, owing to the shedding of tears. The girl cries how can I live; if she hears the name of the sacred Disc &c., she will bow down, raise her hands in devotion and worship; she is restless, I have brought her to you at your gate O Lord at Srirangam: What hast thou decided to do in her case." The mother is the personification of true knowledge that absolute grace alone is the efficient cause of release as He is the real life of all: certainly such knowledge brings forth or produces a yearning, must produce on the knowing devotee a deep yearning for union. Well can therefore such a state be called mother and the impatient state the daughter.—both states existing in the Saint.

SUSTAINING LIFE BY IMITATING THE LORD.

67. In one of such mad states when life in this mortal body becomes unbearable, it is said that the exclusive Godlover supports and maintains life by speaking and feeling as if he himself is God. In the life of Krishna after his departure from Gokula one shepherdess would act the part of Krishna and another will act as the

vanguished Giant serpent, conquered by Krishna. One shepherdess put her foot on the head and body of the other shepherdess representing the serpent itself. The serpent shepherd would request the Krishna shepherd to press more and more her feet, that she might live by remembering the feet to be Krishna's. The Krishna shepherdess continued and maintained her life by herself acting the part of Krishna. Our saint the separated lady had some such experience and must have thought himself to be God and spoke as if he was the supreme. The mother not knowing this, pours out in the Vth book 6th section "this girl prates like these, is it that God has entered into her" and she says "I have made the universe. I am the supporter of the universe. I am the trinity. I am the work & its result. I am the inner truth of all Vedas, Upanishads. It is I that descended as Rama, Krishna, conquered the enemies of true devotees. It is I that save mankind from the wicked giants: what is this, my girl is talking like this, Is God the supreme in her speaking like this tell me O friend". In these states it will be noticed even the knowledge state of the mother is somewhat confounded.

THE LADY FRIEND—KNOWLEDGE THAT THERE IS
ONLY ONE LORD AND NO OTHER.

68. In three sections (IVth book 6th section, Vth book 5th section and VIIIth book 9th section) our saint speaks out as a lady friend. The lady friend says "Ye ladies persons of the village. You think she is under the influence of devils, Ye bring conjurers and other worthless persons, ye try to make inhuman sacrifices. There is no use; her heart is after the one supreme transcendent Lord and Him alone. All these worthless ceremonials &c should be given up; give up devil worship and all the worthless gods. They

cannot save her." Knowledge of the exclusive Sole Lordship of the supreme is the lady friend.

Such knowledge will certainly understand the worthlessness of worshipping the inferior deities and devils. "She is not possessed. She is mad after the Supreme Lord. Ye need not have any hope that she will be one of you. She would not join you Oh men of the world. It is thou mother that hast taught her all these truths. Now you cannot blame her following the teaching". If any thorough and satisfactory explanation of the whole symbolism is attempted, it will occupy too much space in this introduction and the subject must be studied well under great teachers to fully appreciate and realize our saint's experiences in the three states of separated wife, mother and lady friend.

In the next article we shall take up the sections of the sacred poem in which our saint had visions of the different special manifestations of the Supreme in some of the more important temples in Southern India and bring this introduction to a close.

S. GOPALASWAMI IYENGAR.

BRAHMANA VYADHA SAMVADA—WISE COUNSEL

(Continued from page 466.)

Vyadha further said. "The scriptures are the source of law. The way of the law is very obscure and hard to tread. If a man does a good or an evil act, he reaps the results of his actions. If a man has to encounter misfortunes, he begins to curse the gods and does not realise that his sorrows are the result of his own actions. We often find a cruel, wicked, and deceitful man flourishing in the world. We find fortune smiling on man who neither deserve to get her nor even make efforts to win her. Often in this world he who works hard does not reap the fruits of his labours. Good father beget bad children. In other families sons inherit without any effort ample fortunes built by the life long labours of men who never enjoy the wealth. Our past bad acts result in diseases in this birth. The man that is rich loses health and cannot enjoy his wealth. The man that is strong and enjoys excellent health is unable to earn even the necessities of life. Thus the world is steeped in sorrow and is borne upon the flood of time unto Death. Man though-born at the same time have the most diverse fates. Destiny rules over everything". The Brahmin asked: "How is the soul said to be eternal, Oh thou knower of the truth?" The Vyadha replied, "The soul does not die when the body dies. It attains a fresh embodiment and enjoys the fruits of its actions. No one can enjoy the fruits of another's works. Not one action is ever lost. Virtuous deeds beget virtuous impulses and these again lead to pure actions. Vicious deeds beget vicious impulses and these lead to impure actions. A man's actions

cling to him through birth and death". The Brahmin asked: "How does a man enter the realm of birth? How does one attain a high and virtuous birth while another is born low and vicious?" The Vyadha replied. "The doer of good is born well. The evil doer is born ill. If one lives a life of untarnished virtue he becomes a deva. He who lives a life of mixed good and evil is born a man. He who lives a life of low aims and deeds is born in the lower kingdoms of life. These persons remain in a ceaseless cycle of births and deaths. The doer of good enjoys heaven and in course of time attains detachment, devotion, and wisdom. The greatest good in life is to do one's duty. The man that walks in the light of law rejoices here and hereafter. He rises to the higher joys of renunciation and enjoys the beauty of self-realisation. A balanced and selfless life is the path to salvation and it results from calmness and self-control. By controlling the senses, by truthfulness, and by conquest of the mind does a soul reach Brahma".

The Brahmin asked:—What are the senses and how are they to be controlled? What is the object and the fruit of such control? How is the result of such control attained?"

The Vyadha replied: "The mind of man in the course of its restless activity moves in various directions in search of knowledge. When it comes in contact with the objects of thought, it either likes or dislikes them. If actions then follow to possess what is liked and to put away what is disliked. Love and hate result from this and from these come avarice. Such a mind becomes slow by sinful in thought, word, and deed. Good impulses become slowly dead. Such a man descends in the scale of births after death. But he who controls his

senses and trains and disciplines his mind in good ways, is happy and attains salvation".

The Brahmin said: "What thou says is sweet and true. Few are they who speak such noble and helpful thoughts. You seem to me a great rishi or saint". The Vyadha replied: "The whole universe is infinite and indestructible. The pervading soul, it is discernible only by the disciplined and purified inner vision. When we reach balance and purity of soul, the Lord shines in our heart and dowers us with bliss perpetual. As a light in a still place shines steady and pure, so should be the mind of a good man. A man must eat limited meals, and keep his body light and pure. Such a man sees the Lord with the light of the mind as with a light of exceeding glory. The suppression of anger and avarice purifies a man. Protect thy austerities from anger, thy virtue from hatred for others, learning from the praise and the blame of the world, and thyself from carelessness. Mercy is the highest law; forgiveness is the greatest strength, the science of the self is the highest science; and the vow of truthfulness is the highest vow. He whose impulses are free from the taint of selfishness, and who has sacrificed all in the flame of renunciation is the really wise man. This is the highest life—to harm no creature, to love all, to have balance and bliss of mind, and to live a life of measureless renunciation, contemplation, and devotion.

The Brahmin then praised the Vyadha for his Virtue and piety. The Vyadha requested the Brahmin to go into his house and see whence he got his goodness. He showed his parents to the Brahmin and prostrated himself at their feet. The parents said: "Rise, oh son and may Dharma always guard you. You have been always loving and obedient to us as Parasurama was to his

parents". The Vyadha said to the Brahmin. "These are my gods. All my belongings are theirs. Whatever. I have I owe to their blessings".

The Vyadha said to the Brahmin: "You have left thy parents without their leave and they are grieved at thy absence. Return to them and make them happy. I see no higher duty than that in life. "The Brahmin replied: "You have lifted me from my sinful ways and set me on the sunlit path of duty. I shall return to my home and serve my parents. I deem thee as a great Brahmin though, owing to some action in thy former birth, you are now born a Sudra". The Vyadha replied: "I was a good and pure Brahmin in my former birth. A king who was my friend was immoderately fond of orchery. By contact with him I too became an expert orcher. One day when we went out hunting a random arrow of mine pierced a sage who was doing penance. He cursed me to be born a hunter. When I implored his mercy, he said that I would be virtuous and serve my parents and come to a high spiritual state". The Brahmin said: "I regard thee as a Brahmin even now. A Brahmin if he is given to bad ways is a Sudra in reality. A Sudra if he is pure, self-controlled, truthful, and abiding in the law is a Brahmin". The Vyadha replied: "Bodily diseases are cured by medicines while mental ailments are cured by knowledge. He who soars above pain and pleasure attains the bliss of self-realisation. A discontented mind is never happy while contentment is the highest happiness. Sorrow is deadly like the sting of the serpent. He who resides in the heaven of contentment and renunciation attains the bliss that passeth all understanding". The Brahmin then took leave of the Vyadha, went to his house, and served his parents with devoted love.

K. S. RAMASWAMI SASTRIAR.

LOVE

Love, as is conceived of, now-a-days, has two distinct significances. It is the Love which pertains to Matter, and that which pertains to Spirit.

That which is meant as Material Love is that which pertains to Material Objects. Taking a particular Object a beautiful Object, it is to be found that

Material Love the Desire to get that Object because of its exquisite beauty makes the thinking, Subject to Will. But this Desire to get that Object, might clash with other Wills—other than the particular Will which desires the most beautiful Object. If the Wills clash, then there is disharmony, and the Love for the Object which is the outcome of Desire is not perfect in itself in that the Desire to Will is not in consonance with the universal. But, as a matter of fact, Perfection of Love as the result of Desire to will the Individual with the Universal is very rare, because the same Object of Exquisite beauty might be desired by other Wills. If the Universal Will constituting the Individual Wills—becomes consonant with the Individual Will, and that all other Individual Will will the Desire for the consonance of the Individual Will which desires the Object of exquisite beauty, then therein comes the Perfection of Love, which is but the Ideal Love. Objects exist. A Love for them arises from Sensual Perception, and in the Sensual Perception of the Objects in a continuity is the Desire to get Objective Experience, and this Continuity is the Relationship established between the Subject and the Object in continuity, and this Relationship is called Love. It is in the Perfect Relationship of the Subject with the Object in continuity

consists the existence of Love, and in its Perfection, the continuity exists with Perfect consistency in the Relationship between the Subject and the Object established.

Spiritual Love is quite different from Material Love. It is comprehensive in itself, in its Eternal and Infinite

Spiritual Love. Nature wherein Transcendency and Finitude can arise only in case of the Individual Desire to will itself with the Universal, which Universality designs particularity in its limited Aspect. Spiritual Love fully refers to Subjective Idealism wherein objectivity has only one Ethical Relation in that the Subject of Love would and can only arise out of Objective Existence. Without Objective Existence, the Subjective Existence of Spirituality in the Ethical Relation would be impossible of the Subject with the Spirit, in as much as the fact that the Ethical Relation cannot be without reference to Spirit-Matter of Existence.

Such are the two Aspects of Love considered both from the Material and Spiritual Standpoint. The Material Aspect of Love has been clearly brought out by the story of Nala and Damayanthi; how Nala, in his ecstasy of love married Damayanthi, how the pair became separated on account of some curse, and wandered about in the world, *in cognito* only to meet again in that initial union which made them love each other. The Spiritual Aspect of Love has been clearly brought out by the great Epic, the Ramayana, where Sita, separated as she was by the wily and treacherous guise of Ravana, remained in Lanka under the forced control of the Ten-headed Rakshasa, only to be in the prospect of yielding to his passions. Here the Love struggles on a Spiritual Plane, with passions and desires of a lower nature. Now a question would at once arise as to what the standard of Love is. Taking the case of an immoral woman—a prostitute—

we find that she is ever loving more than one Lord. Would this Love not be called Love in its real sense? This cannot in any way be called Love in the sense of what real Love means. The very act of Feeling of the prostitute towards her paramours is one of an immoral nature. It is immoral because its morale is not accepted universally. It is only considerations of money that makes her assume this attitude which is nothing but selling her body for wealth, luxury, and the gratification of sensual passions. What about the paramour? Is it the case of pure Love with him? Not in the least. His attitude towards her is not one of love to her but of passion to gratify his sensual appetites. This Desire is quite different from the Universal Desire to do good. Here Goodness is limited, in the paramour in that he has his sensual appetites gratified, and the prostitute along with this gets money. But this Goodness is quite inconsistent with the universal for the very nature of it. The inconsistency of Goodness in this respect is the very negation of it in the Act of the Desire to do good by willing the Individual with the Universal. The standard of Morality is set at naught by the very negation and so the standard of Love. Thus the standard of Love has an Universal Nature, in which Desire must bring it forth by willing the Individual with the Universal.

B. LOVE—ITS PHILOSOPHY.

"Love is the fulfilling of the Law". It is the Innate Moral Principle in Man which makes him desire, think, and act. Law constitutes unto itself the Ethical Principle of Harmony which exists in itself, when its very Negation implies the Reactionary unto itself when it is nullified by its very Negation. It posits to conform itself to Action into the Ethical world, when it manifests itself. It would then assume

that Aspect of Truth and Reality in its Manifestation. The Ethical Desire designs Particularity in consonance with the Universality when it assumes the will to do Good. Goodness consists in the Ethical Desire to will in thought that which harmonises with itself the Individual with the Universal. The Principle of Harmony with the Individual in the Ethical Desire to will can but connote one thing and the Universal another. Goodness exists, but the Negation of its Absolute Existence is but to make the Ethical Desire will that which is absolutely not in its Being, and that which particularises the Universal Law. In the former case Principle of Harmony is not manifested, and in the latter there is a probability. The Universal Law makes for itself its Ethical Being, in the Ethical Being to will the Individual with the Universal, and in the Harmony of the Ethical Desire in Thought to will the Individual with the Universal in conformity with it consists the Ideal Love.

That which asserts in the Principle of Immutability with respect to a Law of Nature governing the Cosmic Universe, viz., Attraction,—constituting a Physical Force; is but the Eternal and Omnipresent Existence of the condition—whose substantiality becomes manifest in the establishment—of the Relationship of Objective Existence. The very negation of it comes to mean a Relative Antimony in the very Negation of itself when the Related Objects become destitute of the Condition, which is but the Negation of the Negation viz., Repulsion. As it is in the Physical World so it is in the Ethical. The Principle of Immutability with respect to an Ethical Law governing the Ethical world, viz., Love; constituting a moral force; is but the Eternal and Omnipresent Existence of the condition of the Ethical Desire to will

the Individual with the Universal, whose substantiality becomes manifest in the establishment of the Relationship of Individual Existence. The very Negation of it comes to mean a Relative Antinomy in the very Negation of itself when the Related Individuals constitute but the Negation of tuting a Society become destitute of the Condition which the very Negation, viz., Hatred.

The Ethical Desire wills in conformity with itself but that which wills the Universal is the Perfection of Love. The Thinking Principle in Man is but the Ethical Desire to will, and the Thought becomes Morality when it is subject to the modified Aspect of the Thinking Principle. It is the Desire which makes one think, and it is the Thought which makes one do. The Desire to will the Universal is that which makes one think to do Good. Goodness that which exists is relative and one of degree. Love consists in doing Good by thinking to do Good, by desiring to will the Individual with the Universal, and in the Perfect Consistency in the Particularity of Thought with the Universal Nature of Desire consists the development of Perfect Love.

A VEDANTIN.

INDIA AND HER SAGES

MAHARAJA BHARTHRUHARI

“वैराग्यमेवाभयं”—Bharthruhari. *Vairagya* is the first step in religion; Men of the *Adwaita*, *Dwaita*, and *Visishtadwaita* Schools recognise alike the importance of this preliminary qualification for an individual aspiring to be really religious. Words differ, but the meaning remains the same. Some say ‘*Vairagya*’ others call it ‘*Samasa*’ and a few name it ‘*Tyaga*’. But without it there can be no religion in the true sense of the word. It is often and rightly translated into English as non-attachment; but what is meant by non-attachment towards what? Can the human heart be entirely free from attachment? Experience shows that it is not in our nature to root out desire completely. Then what does *Vairagya* signify? It means non-attachment towards lower things for the sake of higher things; it means non-attachment towards mundane pleasures for the sake of transcendental bliss. Unless *Vairagya* spreads its empire in the heart, none can relish the bliss that is beyond the reach of the senses.

Man is a slave to some sense or other; that is to say, he is entirely devoted to the satisfaction of a particular organ, if not all; and his love towards the objects of the senses may be said to be almost mad. What I mean is that to some money is everything, to others woman and to the rest some thing or other. The man who is mad after money can very easily overcome his attachment towards all other things. Similar is the case of the man who is in pursuit of woman. To be more plain, some sense-

object has more influence on the mind of a particular man than others ; and it is possible for him to root out desire for all the objects other than the one that has him entirely in its power.

Money being the means of the pleasures of the senses is considered to be a sense-object by our Philosophers. Experience shows that habit makes man regard money itself as a pleasure and there are men who would sacrifice every thing for its sake. Illustrations are not wanting to show that man would undergo voluntarily miseries for the sake of earning money. I know a certain gentleman (whose name I do not like to mention here) who held the post of a Supervisor in the Travancore Settlement Department, and who now draws a pension of Rupees 15 or so, per mensem. It is said that in addition to some landed property and a house worth about Rs. 600, he has something like ten thousand Rupees in cash. He is married ; but fortunately for him no issue has resulted from the marriage. The only individual whom he has to feed is his wife. Strange to say, this gentleman is so much attached to money, that not only he does not spend even reasonably for his personal needs but manages to procure food for himself by seeking the help of some charitable institutions such as the choultry or some hospitable men. This is not all. He never returns home without earning a rupee at least daily. How does he earn this ? By beggary. He puts on the meanest clothes and tries to draw to himself the compassion of soft hearted people by representing to them what he calls his misfortune. He plays the part of a poor beggar so very exactly that name doubts that he is not in very straightened circumstances. By birth he is a Brahmin ; yet he does not scruple to fall at the feet of men at whose feet a Brahmin is not allowed

to fall by his scriptures, for the sake of a few pies. His wife it seems has some complaint in the stomach ; but the worthy man would not treat the disease lest she might recover and consume more food. Sun and rain are nothing to him. Weather has no power over his health. For the sake of money he has sacrificed not only luxuries but the legitimate pleasures of the life of a householder. Such is his madness after money. A little thought would convince us that every individual who is not well established in *Vairagya* possesses in at least, a smaller measure, that love for money ; but greater is the love for woman in the human heart. Which worldly man possesses the strength to withstand the temptations accompanying the sweet beauty of a young damsel ? Soft speech, bewitching smile and a faultless form constitute the weapons with which woman attacks a man with the object of captivating his heart ; and it is very rarely that man comes off victorious in the struggle. That even great sages have yielded to these temptations is amply made plain in our books. We have only to remember the story of Parasara and the fisher girl, Vishwamitra and Menaka, Pururuvas and Urvasy, Shanthanu and Ganga and other similar couples to understand how great a thing it is to conquer the mind. Without the conquest of the mind *Vairagya* is unattainable. The desire for *Kanaka* and *Kanler* (for gold and woman) has to be given up ; without which spiritually there will be no progress. Unless our fondest hopes regarding the sense objects tumble down we need not hope for advancement in the spiritual field. It is true that man meets with disappointments very frequently ; but this does not altogether deprive him of the tendency to go on hoping for better things in the future in spite of the disappointments. This hope must receive a death blow ; then only will dawn a new

day for the struggling soul ; then only will commence a new life. I shall illustrate the truth of these remarks by narrating the story of Bhartruhari.

Who has not heard of Raja Bhartruhari, the celebrated author of *Niti*, *Sringara*, and the *Vairagya Vatakas*? He was the brother of the famous Vikramaditya of Ujjain. He ruled the kingdom of Avanti; and as a king, he possessed extraordinary mental talents. His form also was very attractive and capable of creating envy in the minds of young damsels towards the possessor of such a handsome husband. He ruled his kingdom well and nothing pleased him more than to please his subjects whom he treated with the same affection that a parent bears towards his dear children. Need we say, then, that his people never had the privilege to groan under a system of heavy taxation, under a master whose justice, consisted in doing injustice, who practised partiality in meeting out justice, who delighted in the suffering of his people and tried his best to bring about their ruin by doing every thing that lay in his power to augment the agony attendant on their unenviable lot? In fact he was an ideal monarch and not a tyrant like the vane Raja of Bhagvat, like the Mohammed Ben Taghlak of the Indian History, like Charles I of the English History. He was great poet and possessed sufficient insight into the natures of the world. Such a great prince he was.

Maharaja Bhartruhari had a queen, by name, Pingala. He loved her fervently, passionately, romantically, wildly, purely and tenderly, as the English novelists would put it; he loved her so much that he would not part from her even for a moment; and during his business hours he used to have constantly hung before him a picture resembling to the minutest details, the Rate-like form of that wonderful women in whose hands he

had abandoned even his very soul, so that he might have the satisfaction of having a look, every now and then, at her picture, if not at her actually. It was a secret, however, to the deluded king that his love was being pleased in the most undeserving quarters for, Pingala, not only she did not reciprocate his unselfish affection but, to her disgrace settled her passions on an individual who occupied the position of a groom in the royal stables. A very good paramour to the royal lady; Is it not so? The king whose duty demanded the prosecution of prostitutes was not aware that he himself owned a clever demirep for his wife who had the ability of concealing from his eyes dexterously the disgraceful part she was playing towards him! But was he to continue a dupe in the hands of an ungrateful, unfaithful and impure devil? Let us see.

Bhartruhari had a preceptor. His name was Charapatinath. He did not like that the prince should be a slave to the senses. He wanted to awaken *Vairagya* in the heart of the Raja who was under the spell of the transcendental but voluptuous charms of an unchaste creature. Accordingly he contrived a stratagem which if played successfully would open the eyes of the king and convince him of the hideousness of his lady's pretended love. During one of his visits to the king, he presented him a fruit which the sage declared had been brought from heaven especially for the king since the fruit rendered immortal whosoever had the supreme good fortune to taste it. He, further, requested him to cut the fruit then and there without any delay. The king who always dreamt of his queen did not relish the idea of an immortal life without his dear wife; he, therefore, told the sage that he would divide the fruit with his better half (rather worse half!) and then eat it at his early

convenience. Charpatinath knew too well what was to follow, so he nodded his head in assent and departed.

The Raja finished his day's duties and turned his footsteps towards the chamber of Rani Pingala. How glad was the king to reveal to her the news of the fruit which brought immortality with it. How he liked the idea of an immortal life with his wife! But did the queen experience the same feelings? Not she. No sooner did she hear of the wonderful properties of the divine fruit than her head engaged itself in designing contrivances to deceive Bhartruhari and make the worthy groom a partaker of it. The king was pressing her the one side to divide it equally, to give him the one half and keep the other half for herself while on the other hand a desire to find a way out from that dilemma raised quite a storm in her mental ocean; but she had faced many a danger of like nature before that moment; and fortitude which is the common heritage of all woman of perverted morals came to her aid in the nick of time. Just to look him into sleep she told him that the eating of such fruits was not to be considered as common eating that it required both bodily and mental purity and auspicious time to eat it, and therefore they would do so after bath on some chosen day. He being naturally frank, suspected nothing wrong, and was quite willing to be guided by her advice which seemed to him perfectly sound and logical. Being a man of multifarious business, he forgot the fruit altogether, and thereafter asked her nothing concerning it.

The queen, in the meanwhile, found time to meet her paramour alone in a lonely spot, related him the story of the heavenly fruit, proposed that both of them should divide and eat it so that they might live a life of eternal enjoyment; but the groom's heart cherished

no affection towards the royal voluptuary whose love placed him constantly in a false position of fear and suspicion. His heart had been moreover captivated by a young maid of the court. He therefore, plainly told Pingala that he would not give her even a bit of the fruit, and expressed his intention to eat up entirely himself. The wretched queen who apprehended his displeasure, had at last to submit to his will.

The worthy gallant in his turn favoured his paramour with the fruit and repeated the whole story; but she showed no delight in being rendered immortal, being perfectly acquainted with the inconveniences and the bitterness of a life of dependence and servileness. She suggested to him altogether a different course. She expressed her desire to make a gift of the fruit to the king, as his life was worth living since he was capable of rendering happy thousands of his subjects. The groom finding that she was not in a mood to act up to his desires, spoke not a word against her, lest he might forego her love which he esteemed more than the queen's.

The maid, however, managed to attract the notice of the king towards the fruit which he remembered was the very same fruit that he had left with his wife. He insisted on knowing how the fruit came to her. She told him that she got it from the groom on whom, she said blushing, she had more than common influence. The groom was thereupon, brought to the royal presence, but he would on no account betray the secret of his heart. He knew perfectly well that to announce the truth would bring about the utter ruin of himself and the queen; but the instruments of torture proved quite a match for him and he at last agreed to give out the secret, if the king would promise him life; this the

king who was generous undertook to do without any hesitation.

The truth that the queen, who pretended so much love towards her royal lord, was only in reality a disgusting creature who had been polluted by the touch of the groom, was breathed into the king's ears. This darkness was expelled from his mind. The magic of her love proved to have been a dream. It flashed to his mind that in that heavenly form, in that charming body was enshrined a foul soul—so foul as to deserve the utmost repugnance of him who had the foolishness to love her.

Thus his fondest hopes received a death blow. The dream that his queen loved him as well as he did her vanished from his mind, and *Vairagya* found its way there. He showed neither anger nor grief at the conduct of his wife; for these are feelings which occupy the heart which gives shelter to selfishness, and *Vairagya* is too sacred to enter when any such feelings reside. He was in so calm a frame of mind that he left his wife at the disposal of the groom and renounced his kingdom. The story of his life has been accorded by him in one of the *Slokas* of the *Vairagya Sataka*. The *Sloka* runs as follows:—

यां चिन्तयामीसततं मयि सा विकासाच्चापि अन्यजनमिच्छति स
जनोन्यसक्तः ॥ अस्मकृतेच परितुष्यति काचित् अभ्याधिकं तां च तंच
मदनं च इमां च मौ च ॥ १ ॥

(She of whome I am thinking constantly is not attached towards me. She in her turn loves another who does not take interest in her. There is another who is pleased with us. Fie on her, on him, on the Cupid, on this woman and myself.)

After disposing of his kingdom and wife and accomplishing the conquest of *Kanaka* and *Kanta* successfully he retired to the forest where through peaceful meditation for many days on the supreme Being, he liberated himself the cycle of births and death by self-realisation and entered into *Brahmavidya*.

Glory to Sri Rama.

Om. Tat. Sat.

S. B. DRAVID.

SAYINGS OF SRI RAMAKRISHNA

When entering places where there may be temptation, carry always with you, the thought of your Divine mother. The presence of the mother will keep you away from evil deeds and evil thoughts.

The Divine mother is one of the many names that Hindus have given to the Divine. Whilst it is true, that we *cannot* be tempted unless there be a corresponding desire in the heart, yet, is it undeniable that there are places and situations, which are full of those opportunities for evil, that would tend to inflame the corresponding desires in the heart.

Unwise is that person who wantonly enters such places when he could easily avoid them; but when he *has* to face the trouble, the fixing of his heart and mind upon the Divine mother, and throwing oneself as it were on her protection we *do* obtain spiritual aid—add to this, put yourself into a positive attitude, arch the back; make a mental and determined effort, that you will *not* be imposed upon, and the chances are all in your favour, that you will pass through the ordeal with success.

An occult method to increase one's defense, is to draw a deep breath; stand erect and holding the Divine, firmly in mind, blow out your breath round you, claiming protection, at the same time repeating the sacred word "Om". This should be repeated 3 times. I have tried this method with much success many times and found myself protected. Is it so hard a matter to act in this way before going into places, where you may reasonably expect, hostile vibrations? If you desire this effort not

worth while it is evident the desire in your heart to engage in wickedness is greater than the wish for deliverance.

In such a case, you must "gang your ain gate." You are still deep in the mire, and find it not unpleasant. I have been told that the breathing exercise mentioned may be used advantageously, when one has to approach a person suffering from a contagious disease. But the effect only lasts for about 20 minutes when it has to be repeated. It is not much trouble to do this, so you may as well try.

WILTON HACK.

NOTES AND THOUGHTS.

Writing to the "Times of India" on the Hindu system of medicines a correspondent quotes several European authorities in support of the view that the civilised world is much indebted to India for its knowledge of medicine. He mentions the names of Professor Wilson, Dr. Royle and Dr. Wise who have devoted much time to the study of the history of the system followed in India. Dr. Wilson reviewing the history says: "It is to the Hindus we owe the first system of medicine." The correspondent refers at great length to the history of the development from B. C. 1400 and notices critically the works of Charaka and Sushruta. Then he goes on to say that in India amputations were performed with success, that special attention was paid to midwifery, that students were taught to practice on wax which was spread on a table and also on the tissues of the vegetable kingdom and on dead bodies. This may seem strange to modern medical men experimenting on the followmen. But we are told that even modern medical science is indebted to ancient India for the operation of rhinoplasty, or the formation of artificial noses, an operation Englishmen became acquainted with in the eighteenth century. No less than 127 instruments are described in these early books, and we are informed that the instruments should be of metal, always bright, handsome polished, and sharp, sufficiently so as to divide a hair longitudinally."

The Third annual Review for 1912 of the working of the Ramakrishna Vivekananda Vedanta Society is a record of steady, useful work by the young men of Trichinopolis, and the society deserves encouragement.

THE BRAHMAVADIN

"एकं सत् विद्वा बहुधा वदन्ति"

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

— *Rig-veda. I. 164-46.*

VOL. XVIII.] DECEMBER, 1913. [NO. 12..

Seela Varnanam—Character is Every-thing.

Yudhisthira asked. "The world sets a high value on character (*siḥa*). How is it attained? What is its nature? Tell me. Oh noble soul". Bhishma Replied. "Dhritarashtra, when he found his son envious at the splendour of thy state, told him that he must have *siḥa* if he wanted to be great. He said that the significance of *siḥa* was once learnt from Prahlada by Indra who went to him in the form of a Brahmin. Indra asked Prahlada for a gift of his *siḥa* and Prahlada made a gift of it. After this, a light emanated from Prahlada's body. Prahlada asked the radiant presence who he was. He said that he was *siḥa* and that he was departing as Prahlada had parted with him. As soon as *siḥa* made his radiant exit, other lights emanated from Prahlada's body and followed *siḥa*. These were Dharma (Law), Satya (Truth), Vritta (Righteousness), Bala (Strength) and finally Sri (Fortune). Sri said: "Law, Truthfulness, Righteousness, Strength, and I are the unseperable companions of *siḥa* and we go where he

goes. Duryodhana then asked Dhritharashtra what *sila* was. Dhritharashtra said, "Sila consists of love to all, a shrinking for harming all creatures by word, deed, or thought, and charity. A man of character will never do what does not conduce to the good of others or that from which his higher nature shrinks. He will do that which the wise enjoin and applaud. If a man of no character happens to be fortunate, his fortune will become unstable and perish". So, Oh Yudhishtira, be thou a man of *sila* or character and you shall be happy and fortunate here and hereafter".

K. S. RAMASWAMI SASTRI, B.A., B.L.

TO A STUDENT OF THE CLASS.

Thy soul is ready to receive the truths I know,
 And I am willing dear, the secret way to show ;
 I cannot promise ease, immunity from pain ;
 But this I *can* say, that it leads to speedy gain.
 The privilege is always great a soul to guide,
 And chela what is best for thee I shall not hide ;
 While great the privilege, before me danger lies,
 The post of guide includes responsibilities.
 From these I do not shrink, but shall fulfil my part ;
 Do thou preserve an open mind ; and willing heart.
 Weigh well, whatever I tell thee then, however strange]
 For many false conceptions of the past must change
 And thou must strive to harmonize thy life with
 thought]
 And put in daily practice the great lessons taught.

How may we conquer our love for the personality ; our bodies ?

This can only be done by an honest analysis of what this body of ours is. Use a magnifying glass and examine the *skin*; hear what physicians have to say of its functions. That this skin, is full of tiny drain pipes, through which the slough of the body inside is continuously exceeding. Examine this slough under a microscope, often it will be found to contain myriads of microbes. Often it is a poisonous matter that is cast off. Look closer still and direct this body that we have come to regard with such admiration and we find nothing that is really beautiful, but a very great deal that is revolting and even disgusting. True that the body is a *wonderful* mechanism. Marvellous are the powers that exist ; the veins and arteries ;

the nerve-centres; the digestion appliances, all are wonderful, and well adapted to the work required of them—but beautiful they are not. Whether taken individually or in combination a little distance lends “enchantment to the valid”.

And all of our body; every fraction of it is liable; and not only *liable* but most certainly will undergo putrefaction, disintegration, separation and destruction. Ought such a combination to be loved? Because of its wonderful mechanism and the uses to which it can be put, we may and should admire it *on that score*, but otherwise not.

Seeing that this strange body is nevertheless, a kind of tabernacle in which is the Holy of Holies, where, dwells the Divine, we may well honour, cherish and care for it; but all that is quite different from the personal admiration and self-love that so many devote to it.

But this undue affection for the body, will certainly die a natural death, as our spiritual understanding unfolds, and the *real* self grows more and more into the likeness of the most High. Our bodies should be respected and cared for, kept scrupulously clean; but certainly neither bedigened, pampered nor dealt with as though it would remain for ever, perfect man and women, who spend much of their time in thinking of their bodies, admiringly and with love are very unwise. At death, which comes to all, our bodies decay, every particle which goes to make up the whole, becomes separated from its fellows and that particular body is annihilated; it never is reborn, and never returns; and has no future existence at all. Whilst even during life, it is always changing. Look at the difference between the babe, the boy, the young man, the middle aged, the very old! What amazing changes! and then dust.

WILTON HACK.

COSMIC CONSCIOUSNESS.

The Evolutionary Life that thrills the Note of the Unfolding of the Universe of Cosmos brings to existence the necessity of the Ever-Existing Process of Change which constitutes a Translation in the State of Persistence of Being. Change, of whatever nature it be, is the fundamental basis of Life to exist, and to persist in Existence. The very Manifestation of Change in the Universe of Cosmos implies something of the Nature of Unchanging Principle in Nature, Eternal in itself, as the background of the Theory of Phenomenon. This Unchanging Principle in Nature has been recognised by Natural Science as Life, Life exists, but its Manifestation is felt by Change, and its Unfolding Reality of Nature by Evolution.

Evolution is the Unfolding Reality in the Manifestation of change which is but the Existence of the Ever-Unchanging Principle in Nature called Life whose Existence and Manifestation becomes more and more visible as the Unfolding takes place. This Life is one in the Order of Cosmos but its Manifestation in the Cosmic Universe becomes differentiated, for Variety or Differentiation is the Prime Factor of Manifestation. Thus arises for the Manifestation of Life, the Individual Life. For the Existence of Individual Life there needs Variety, and there needs also the Degrees in the Variety of Manifestation. Thus it is that the Unfolding Process is ever manifested in Evolution, and in the Unfolding Process, Life persists to exist in its Manifestation.

Life in its Manifestation differentiates itself into Individual Life, of which its Undifferentiated Nature is of a Cosmic Kind. This Cosmic Nature of Life is the Universal Life in its Undifferentiated Form. Life in Cosmos exists

but its Manifestation can only be when there is Change. This is as regards Cosmic Life. Quite different is the case with Individual Life. The Manifestation of Individual Life is in the Persistence of Being, and in its Ephemeral Nature. Natural Science does not assert the Eternal Existence of Life in Individuality because the very Nature of the Individual Life arises out of Differentiation. How can Eternity be with Differentiation when Differentiation is the outcome of the Process of Change. Change, of whatever nature it be, necessarily implies Transcency and the Transcency refers to Persistence of Being.

Now, what is Consciousness with reference to the Cosmic Universe? Consciousness has been defined as "the recognition by the mind or 'ego' of its acts and affections; in other words, the self-affirmation that certain modifications are mine (the ego), known to me (the ego), and that these modifications are mine (egotic)." This definition refers purely to Sentient and Rational Existence. But Consciousness, in general, is the Change of State of Objective Existence, which in the Individual Life is but a Response to an Internal Impulse and in the Universal Life is but the Unfolding Nature of Cosmic Life which is Evolution. The Response of Individual Life arises but of Differentiation which is the very essence of Being of Individual Life. The very Negation of the Being of Individual Life is Death, and the Response negates itself into Harmony with the Evolutionary Nature of Cosmic Life, which is but the merging of Individual Life into the Cosmic or the Universal One. The Individual Life persists to exist in Transcency to differentiate itself from the Universal or Cosmic One affording a Variety for the Manifestation of Cosmos, and to aid the general Process of Change in the Cosmic Universe for the Unfolding of Life or Evolution.

The difference of Consciousness between the individual and Universal Life lies in the Variety in the former and in the Response which the former gives to the latter to the Impulse of the Unfolding of Life. Since it is that outside the Cosmic Universe naught exists, but that which exists in its own Being, the Consciousness of Universal or Cosmic Life exists in its own Being, in the Being of its Substance, manifesting itself in Change of State. The Response of Consciousness of Universal or Cosmic Life is thus the Response to antecedent stages of Change in its own Being, the Subsequent Stages of Change being the Evolutionary Process of Change for the Unfolding of the Universe which consists in the Manifestation of Cosmic or Individual Life. But this Response is to be left out of consideration because of the fact that Evolutionary Life has already received the Impulse wave for is Unfolding or Manifestation, and the travel of this Impulse would continue to persist in its Being until the Unfolding takes place or until cosmic or Universal Life manifests itself to completion. When once this is complete or brought to perfection Involution would set in.

What then is Cosmic Consciousness? It can never mean a Response to an External Impulse, for outside Cosmos naught exists. Then it should necessarily mean a Response to an internal Impulse, an Impulse which exists in its own Being. For a Response there must be something also which responds to, Can it be said that the Internal Impulse is that which responds to? In that case the Response differentiates itself from that which responds to. This then would become a case when the Respondent and that which gives response to are quite different entities by this differentiation. This would then bring the Process of Change to a stand-still, for then Response would be as are utilising check to the thing that responds

to. The Universal Law of Change is that Harmony and Persistence of Being are the eternally co-existing Entities. Disharmony and Transcency can result if Differentiation manifests itself, and the predominant factor of Harmony will bring about the Persistence of being to a less effectiveness than that in the case of Perfection of Harmony and Persistence of Being. Since it is that the Response is conceived of as different from that which gives response to, it is not in harmony with it, and the Persistence of being is set at naught and thus the Change of State comes to a stand-still or to a less effectiveness in the Persistence of Being which would lead to a stand-still. Where as the Process of Change of the Cosmic Universe is ever continuing in its Unfolding Nature, for the Manifestation of Life of the Universal of Cosmic Nature. The Continuity cannot but Cannot the presence of Dependence of Everything else which exists with that which brings into Existence this Continuity. Thus Consciousness of a Cosmic or Universal Nature or Cosmic Consciousness cannot imply any Response, but the position of the Ever-Existing Process of Change in the Cosmic Universe.

Thus with Cosmic Consciousness implying the Change of state of objective existence, the next thing to consider is its chief functions. What is the function of Cosmic Consciousness? The function of Cosmic Consciousness is two fold:—(1) To unfold Life of the Universe of Cosmos and set about the wheel of Evolution, and (2) To bring about Harmony in the Order of Cosmos. The first part of the function to unfold Universal or Cosmic Life is but the consequence of the Impulse Wave which has set about the Process of Change. What is this Impulse Wave which has set about this Process of Change? It is a Wave which has been imparted to Cosmos when it came into Manifestation. This Wave carries with the Energi-

ing Principle to evolve out of Cosmos its latent Potentials for Life to manifest itself fully. The second part of the function of Cosmic Consciousness to bring about Harmony in the Order of Cosmos is but the Immanating Principle of Involution which sets in to bring about Differentiation to a Consistency with the General Process of Change.

Cosmic Consciousness persists in its Being so long as Evolution completes itself, so long as Cosmic or Universal Life makes its fullest Manifestation, and when this Process of Change towards Unfolding comes to a stand-still, then Involution takes its place and begins to trace its path backward only to be replaced again by Evolution. Evolution and Involution form but one mighty Cycle of Cosmos for it to manifest and annihilate itself.

In the Order of the Cosmic Universe there exists but one Eternal Principle for the Persistence of Being, and that Eternal Principle is the Ever-Changing Process ever existant in itself which is but the outward expression for the Universal or Cosmic Consciousness whose substantiality becomes manifest in the unfolding of the Cosmic Universe the Manifestation of Cosmic or Universal Life.

A VEDANTIN

THE IMMORTALITY OF THE SOUL.

The surging thoughts that makes one think that
Soul doth e'er exist,
Are really those that makes one say: the quest is mine,
the quest is mine ;
What is the Soul ? Its true Nature, the sublime poets
have failed to say:
Is soul a thing ? Is Soul Body ? what one, in truth,
in Soul can find ?

It is a mystery to all,
A mystery it remains so ;
Until one has realised it-
That Soul doth e'er and e'er exist.
In sacred Scriptures of the East,
'Tis said a sage Brugu by name,
Approached his father Varuna,
and said:

“ O Revered Father

“Initiate me into the mysteries of Life,
Teach me the Nature of Soul. Methinks, the Soul
Is food, life, mind, eye, ear, and speech.” To which
The father made reply:

“ It is That thou must know, 'tis That from Which
These creatures come in troth, 'tis That by Which
The born sustain, 'tis is That in Which at last,
They immerge ; know thou That ; That is the Soul.”

With this he went to realise

By practising Penance: Food is the Soul, from it
These creatures come in troth, by it the born
Sustain, and in it, at last, they immerge;

That done he made approach

To his father and said: "What is the Soul?"
To Which the father made reply: "Penance is Soul",
By Penance know thou That."

With this he went to realise

By practising Penance: Life is the Soul, from it

These creatures in troth, by it the born
Sustain, and in it, at last, they immerge ;:

Thus done he made approach
To his father and said, "What is the Soul?"
To which his father made reply: "Penance is Soul",
By Penance know thou That".

With this he went to realise
By practising Penance : mind is the Soul, from it
These creatures in troth, by it the born
Sustain, and in it, at last, they immerger ;

Thus done he made approach
To his father and said ; "What is the Soul ?"
To which the father made reply: " Penance is Soul,
By Penance know thou That ".

With this he want to realise
By practising Penance: Wisdom is the Soul, , from it
These creatures come in troth ; by it the born
Sustain ; and in it, at last, they immerge ;

Thusdone he made approach
To his father and said, " What is the Soul ? "
To which the father made reply ; " Penance is Soul".
" By Penance know thou That".

With this he went to realise
By practising penance ; Bliss is the Soul, from it
These creatures come in troth, by it the born
Sustain, and in it, at last, they immerge ;
It is the word, the Eternal ; It is
That which eye hath not seen, beyond' approach,
Markless, without colour, sight, hearing ;
That which hath not hands and feet, Eternal ;
All-Pervading ; in all It doth exist ;
Highly subtle ; It is that Formless That
Which only the steadfast have fully seen.

A, Row.

THE LIFE OF THE SWAMI VIVEKANANDA

THE first volume of the life of Swami Vivekananda ended with a narrative of the passing away of Sri Ramakrishna and in the review of that volume it was pointed out that it was preliminary to the real work which lay in front of Swami Vivekananda. The second volume of the life also compiled by the Eastern and Western disciples of the Swami takes up the thread of the narrative from this point and the volume deals with the real life-work of the Swami, with his formation of the monastic order which goes by the name of the Sri Ramakrishna Mission, with his life as a Tapasya at Baranagore, with his wanderings as a preacher and teacher of religion, with his travel to lands beyond seas, and the spread of Vedanta philosophy under his influence in far off climes. There is no denying that this volume presents a most varied panorama of activity and is full of life and dynamic energy. The interest of the first volume was mainly subjective. It was the study of the psychology of a teacher in the making and it occupied itself with the trials and temptations of a soul on its path to realization.

The second volume is a careful and most interesting study of the efflorescence of the realised soul. We are taken first to the burning ghat at Baranagore and we are shown the young disciples who after consigning the remains of Sri Ramakrishna to the flames are grouped together as a religious brotherhood with Narendra as the leader. The responsibility of his new position transforms young Narendra, who went in quest of the truth, into Swami Vivekananda, who later on was to become the greatest of Indian prophets and patriots, and who in addition to his other work, was destined to found the great institution known as Sri Ramakrishna Mission with its centre at Belur. The passing away of Sri Ramakrishna, whilst it was an incident of sorrow, was also provocative of a most strenuous ideal. The book begins with a scene in which

is narrated how the monks kept alive the spirit of their Master and acquired the house which later on was destined to become the Baranagore Monastery. They were the band, who gathered around young Naren, now the leader—young men with bright prospects of life before them—who were in vain dissuaded from embarking on a life which to their parents and friends seemed a life of uselessness. It was largely the work of young Narendra that a Brotherhood was at all formed.* He would come in rushing to his friends, entreating and urging upon them to give up their worldly life as the only sure means of realising God. Thus gradually within a few years after the passing away of Sri Ramakrishna there was a considerable number of disciples, of seekers after truth gathered into a monastic order. After various changes of places, in 1897, the Belur Mutt was founded and until Narendra betook himself to the life of Parivajaka or travelling monk, he with his co-disciples grouped themselves in a spiritual relationship and by their studies and their life prepared the way for the future. The life these led is detailed with loving care and minuteness. Often unwilling to beg and accepting only what voluntarily came in their way the brotherhood lived on what chance brought. But there were not wanting loving friends like Surendra Nath Mitra, who, unsolicited, ministered to their needs. To them in those days repeatedly came unwelcome visitors who tried their hardest to induce them to return to worldly life. But under the leadership of Narendra he bade stand faithful. The days were not spent in vague introspection. There were strenuous studies and discussions not only of the Hindu but European systems of philosophy and thought. There emerged from this life and these opportunities the Ramakrishna Order of monks. If Swami Vivekananda had done no other service but the founding of this order, his work would still have been very great indeed.

This order embodies a new ideal in Indian religious development. It combines the old racial ideal of meditation with the newer ideals born partly of western influences, ideals

of service and works of mercy. This order seeks salvation not only in the development of man's inner nature but in the helping of weaker and erring brethren in the physical and spiritual planes. As stated in Chapter 58 this order also unites in itself, the personal freedom of the individual monk with the brotherhood of the monastery. This rise and growth of this institution are rightly developed with elaboration in the work under review. It is noteworthy that from the first the Swami was catholic in his ideals and it is pointed out how the band that gathered in Baranagore sought enlightenment not only in Indian but Islamic and Christian faiths. It was there that the Swami thought out his plan of nation-building and it was during the discussions already referred to that he evolved his great idea of the essential import of Indian Civilisation, the greatness of his national life from the spiritual point of view. At first the monks were averse to preaching and Narendra himself deepened the idea that their first ideal was the silent realization of truth, though later on the Swami himself was to preach consciously and in soul stirring accents what hitherto had been felt in silence. Thus the monks lived their lives for a time and the order was consolidated, but it was soon obvious that the eastern and western tendencies were to develop simultaneously. The Sadhu tendency was forcing the leader into the wandering and isolated life though his western culture helped him to keep up the organisation.

The first wanderings of the Swami were temporary absences with the staff and begging bowl in his hand, and were prompted by the desire that the brethren should be taught the value of self-reliance and should not lean too hard on him. Later on he came to the conclusion that all the monks should break from the monastery, widen their experience and test their strength. The volume deals with a number of preliminary travels and experiences. At Benares, Ayodhya, Agra and other places the Swami widened his outlook saw the actual life of India as led by the peasant scholar

and prince, and prepared himself for his great vocation. It was during one of these travels that his first disciple came to him and that he who, in his utter humility, was reluctant to accept a disciple, was compelled to do so by the insistence of the seeker. It was during these travels, also that the Swami met Pavhari Baba at Gazipur, and in the volume before us it is noticed how there arose a conflict in the Swami's mind, a conflict which must occur to any one who seeks to reconcile the Eastern and Western attitude towards life, here and beyond. The Swami was deeply attracted by the beauty and the holiness of the life led by Pavhari Baba, a typical Eastern sage. Again and again, the question recurred to him: "Have I really gained the Brahman and shall I do so, treading along my path? Or shall I take the initiation from the Baba and form the Sadhanas under his guidance and merge in the absolute?" For the good of India the choice was soon made. He cast behind him the more fascinating ideal of self-realization and devoted to humanity what might easily have been narrowed into the quest of the old Sanyasi ideals. Deeply as he has assimilated Western culture and Western philosophy, the Swami yet realised that no great movement had been set in motion in India without a spiritual impulse and he now formulated his doctrine that spirituality was the foundation of Asiatic culture and that the solution of all the problems vexing India must be worked out from that view-point. The Swami felt that this was the lesson he was born to preach, and all his subsequent wanderings were due to his overmastering desire to spread these ideas broadcast in the world. The Swami wandered in the Himalayas and in Kashmere and the volume is full of anecdotes illustrative of his compassion to all and to his absolute indifference to the caste or position of the men whom he tried to help. By this time, his brother monks had come to know that his soul was yearning after the goal to find which he was born; and they left him alone in his wandering. During his travels the

Swami visited the late Maharajah of Alwar, whom he entranced by his bold and outspoken utterances. He made many friends and disciples in Alwar, teaching and training a number of them, but again the call came to him to move on and passing through Jeypore, Abu, and Ajmere, he met the Maharajah of Khetri to whom he narrated the life of Sri Ramakrishna. Fired with the narrative and full of the new ideal, the Maharaja invited him to his State and the Swami passed many weeks with the Maharajah, studying, teaching and living the spiritual life. He acquired a profound knowledge of Patanjali's Maha Bhashya under Narayana Das and the Swami taught by his own example a great teacher, was not too proud to learn. The Swami then went to Guzaret, all the while perfecting his knowledge of the Vedas and Bhashyas and at the same time acquiring a working knowledge of French. It was at Porebunder that Pandit Shankar Pandurang first suggested to him the desirability of visiting the countries of the West. The swami was persuaded that he had a mission to perform, the spiritual redemption of India. He realised the limitations of orthodoxy and the mistakes of the reformer. He saw the necessity for certain drastic changes in the orthodox outlook and felt that unless those changes were made, it was impossible to preserve what was really true and great in the Hindu religious and social polity. Unlike many others trained in Western tradition he was not led astray by the mirage of a foreign culture. Almost from the very first he began to announce that the time had arrived in India for a new order of things. He felt that more urgent than the preservation of the ascetic life, was the preservation of the Indian culture as a whole. As a corollary he made up his mind that his mission was to raise India in the estimation of the civilised world, and for that purpose he nourished the desire that it was his duty to preach the glories of Sanatana Dharma in the West. But he could not at first make up his mind and out of sheer "confusion and tumult" he wandered forth again from Porebunder. The idea all

along developed more and more strongly in him; until at Khandwa there arose within him the serious intention of being present at the Parliament of Religions at Chicago. At Bombay the Swami met Mr. Ramadas Chabildas and the latter describes him at that time as a "Soul on fire" seething with ideas as to the restoration of spirituality amongst the Hindus. The Swami then travelled, through Belgaum, to Mysore where he lived as the guest of the great Statesman, and administrator the late Sir K. Seshadri Aiyar. He impressed those who met him here as elsewhere with his magnetic personality with the result that he was sought after not only by his co-religionists but also by people of other faiths and creeds. Many stories are told in Chapter 72 relating to his stay in Mysore. There he dilated on his ideas of visiting countries in the West to the late Chama Chama Rajendra Udayar; but he declined to accept from the Maharajah any money for his travelling expenses. From Mysore through Cochin and Travancore he went over to Rameswaram where he fulfilled the long-cherished vow of his Tapasya. He narrates to us how there his consciousness of caste and how he began to realise the essential unity of India. We are told how at Cape Comorin, in the presence of the Devi, to whose temple he swam for lack of a single pie to pay for a ferry boat, he meditated deep and long upon his mission and resolved to attempt the regeneration of Indian ideals. Such a vision of Indian unity could only come, in his opinion, by reviving the the Indian faith. It may be said that then and there he consecrated himself to the service of India as a whole, and finally determined that in order to vivify the world with the spirit of the Indian faith, he would stand face to face with the self-conscious, objective material civilisation of the West and make it realise the truths of Oriental experience.

About this time, an amusing incident is told of the Swami's meeting a Theosophist, who talked to him of Mahatmas and their messages. The Swami listened patiently

to him, with seeming belief but at the end of the narration turned round and after rebuking him for swallowing all these fantastic tales, preached his great lesson that spirituality has nothing to do with psychic powers, which are only another form of egotism, and he pointed out to him that true spirituality is the acquisition of character. The Swami always maintained that the chase for psychic power was a terrible waste of time and a phase of intense selfishness. "We want a religion," he said, "which would give us faith in ourselves, a true self-respect and a power, and desire to relieve the misery around us. If you want to serve God, serve your brother man." Fain would we wish in these days of mystery mongering and effeminate thinking, the lesson that the Swami taught, a lesson of manly self-reliant faith, should be laid to heart by educated Indians.

In 1892 the Swami in the course of his wanderings came to Madras and it so happened that Mr. M. N. Battacharya, the then Deputy Accountant-General chanced to meet the Swami coming up from Rameswaram. He invited him to be his guest and through the instrumentality of the above named gentleman the Swami soon won public recognition here. He gained a group of staunch disciples who were greatly helpful in securing the funds wherewith the Swami was enabled to go to America. We of Madras may justly claim the credit of having for the first time realised his position as a world teacher and may also state without fear its contradiction, that in Madras his summing up of Hindu ideals was most genuinely appreciated. It has often been suggested that we in Madras are a cynical lot, but it may be noted that it was the Madras disciples of the Swami who most widely circulated his messages whilst he was in the West. And later on it was in Madras that his first work in India was commenced in the matter of organisation and publication. Truly it might be said that to the City of Madras he brought a spiritual consciousness which was completely lacking in it before. At the same time it was here that he condemned certain aspects of

social reform movements and urged the necessity of analysing foreign ideals and refraining from assimilating ir-religion as a part of foreign culture. In Madras he publicly announced his intention of going to the West. He said in a speech which is full of vigour. "Shall we Indians remain passive, shall we not be aggressive, preaching unto the nations of the Earth the glory of Dharma? Shall we remain encased within the narrow confines of our own social groups and our provincial consciousness or shall we go out seeking to influence other people for the benefit of Your continent? In order to rise again India must be united and focus all her living forces." He announced that to bring about this result was the meaning of *Sanyas*. After considerable thought, and not a little hesitation, in May 1893, he started on his Western travels. Past Ceylon, the Straits Settlements and China he travelled on to Japan, where he stayed for some time to see the interior and in his letter from Yokohama one perceives the impression made upon the Swami by the great and growing civilisation of that country. He denounces the state of inertia into which India has sunk and points with pride to the spectacle of an Asiatic nation bursting its old bonds and marching towards the highest ideals of the West and yet clinging to the spirit of the East. He went on to Chicago and visited the World's Fair. He was there without money and without friends and it is narrated how a great depression came over him lest, owing to his want of means and friends, he should fail in his mission. Slowly however, and after terrible trials his personality impressed itself upon those around him and by the help of Mr. J. H. Wright, Professor of Greek in the Harvard University, and other kind friends he was accepted as a delegate to the Parliament of Religions. He felt that the Parliament would be a great and crucial experience for him and he prayed that he might become true spokesman of Hinduism.

The Parliament itself marked an era in the religious history of the world, but probably the greatest service that

Parliament has done is to rouse a consciousness in the West of the unity in diversity of all religious beliefs. It did more than that for by means of it a wave of new thought passed over the Western world. A vast gathering was assembled and the Swami had no easy task before a most critical and enlightened audience. He was very serious before he started to speak but the audience was touched by his genuine and catholic love for his fellowmen and listened spell-bound to the first speech he made in the Convention wherein he revealed the Universality of Hinduism and the unity of all religious realization. Finally on the 19th September, 1893, he read to the Convention his now celebrated paper on Hinduism in which he expounded the doctrines of Vedanta asserted that in order to realise divinity, the self must vanish. He also expounded that the process did not mean the denial but the fulfilment of true individuality. He also cleared the confusion which still exists as to Hindu polytheism, and it was acknowledged on all hands that the Swami's paper was a unique utterance and its effect was profound. That paper like the rest of his messages had in it no note of criticism or antagonism towards other creeds. Its one idea was the divinity of man. All the West recognised thereafter that the Swami was a new religious force. But the force of the Swami's activity was mainly deflected to India itself, in elevating the dignity of Hindu faith and conferring on the Hindu outlook on life problems a lustre of glory hitherto unknown. Various were his utterance in that Convention; and his message may be summed up in his own words, that the Christian is not to become a Hindu or Buddhist, nor a Hindu to become a Christian, but that each must assimilate the spirit of the other and yet preserve his own individuality.

From the moment he addressed the Convention he became celebrated but the celebrity was not at all to his taste, and except, under compulsion, he never thrust himself before the public. His signal success was resented by both Christian

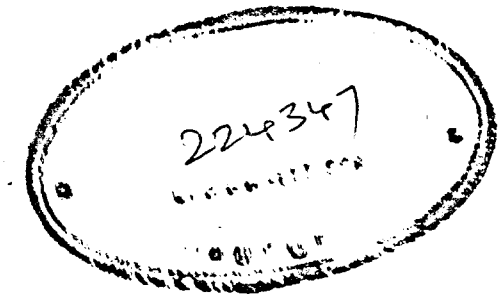
missionaries and Theosophists and those who have read the Swami's address in Madras will remember what a concentrated opposition he encountered from these bodies. He toured in America, with almost royal honours, but always he had his eye on India and its present condition. Like the true patriot that he was, he indignantly repudiated the attacks on Indian civilisation and its results that were levelled at them, while he boldly admitted that India had fallen from her high estate and that in the process of her uplifting she would be all the better for certain lessons to be learnt from the West. He was equally frank in his criticism of the Westerners and their egotism which permeated all the ideas of material progress. Whereever he went, the Swami gave himself unstintingly to service until the strain became very intense. Everywhere he preached, and inculcated the spirit of the Vedanta and he righted the wrong that had been done to Oriental culture as a whole. Men felt the influence of a great personality and he changed many lives for the better. India was not slow to recognise his great services and meeting after meeting was held to proclaim his achievements. The Swami won more and more the respect, confidence and reverence of many in America. But he did not at this or any other period confine himself to the spreading of Hindu ideas to the Westerners. He sent letter after letter to his Indian followers and disciples asking them "to plunge into the fire and bring people towards the Lord," entreating them to have a large and liberal faith, pointing out the necessity of organised efforts for work, saying in no uncertain accounts that India's doom was sealed the very day. The word *Mlechcha* was invented and communion with others was stopped, and making the men in India to fulfil their duty of raising the masses by centralising individual efforts and learning to work unitedly for others. In pursuance of his objects he helped to start the magazine, "*Brahmavadin*," which has since done so much useful work. The Vedantic ideas began to slowly gain ground in the West. Having exhausted

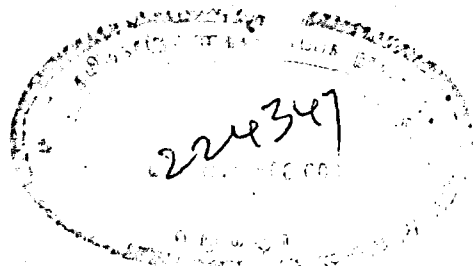
himself by uninterrupted lecturing work the Swami accepted an invitation to take rest in the silence of the pine woods of Thousand Island Park. It was not however a period of complete rest, because he there started regular classes wherein he incorporated the teachings of all the great religions into his Gospel. The Swami travelled from America to Paris and thence to London where within a month he succeeded in making a deep and lasting impression. It was there that he met Miss Margaret Noble, later on known as Sister Nivedita, and she soon became a regular attendant at the Swami's lectures, captivated by his great spiritual personality. His matchless eloquence and sincerity helped not only to disseminate the teachings of Vedanta, but also to arouse a sense of respect for India and Indians. Coming back to America, and helped by Mrs. Ole Bull and Mr. Goodwin he established his American Mission, and published his great works. Raja, Baiti, and Karm Yoga, systematising his religious ideas and re-organising Hindu thought, by grouping its features round a few ideas, so as to be most intelligible to Western minds. He also tried to re-organise the traditional systems of Hindu logic and already, whilst in America, he formed in his mind the plan of arranging for some of his American disciples to teach in India and some of his Indian brothers of the Ramakrishna Mission to teach in America. Thus only he felt that the two great world be reconciled, India bearing the message of spirituality and America inculcating to India lesson, so much needed by her, of science, organisation and co-operation.

The volume ends with the Swami's sailing to England in the spring of 1895 and the last Chapter is occupied with a few anecdotes of his American life revealing the Swami in his moments of unbending and discovering him to us as one intolerant of patronage and vulgarity. There were not wanting those who heaped slanders on the Swami. In spite of the tremendous obstacles and continuous misrepresentations, his work steadily progressed. And throughout his career in the

West one sees him travelling like a beacon light, shedding the light of Indian wisdom upon the west and filled with an evermastering desire to strike at the root of the materialism which has become the heritage of Europe and America. While the first volume might be described as one dealing with the Swami's period of apprenticeship, this volume may be characterised as delineating the Swami in his first moments of self-realization. We are brought face to face with a soul conscious of its mission, full of patriotic impulse, and determined to raise India to its true place among the nations by carrying the message of the East to the West. For the first time in the history of the world do we see the Parivrajaka shedding his traditional habits and setting about to effect the salvation not of himself but of his country. For the first time do we see the militant Sanyasin disdaining to loose himself in vague speculations, and conscious that industrial, political and economic progress were not only compatible with but essential to the glory of the motherland. Also do we find the development of the idea of organised help which was to eventuate in the foundation of the Sri Ramakrishna Mission with its ramified public and philanthropic activities.

C. P. RAMASWAMI AIYAR.





THE RAMAKRISHNA MISSION FLOOD RELIEF WORKS.

I. CONTAI RELIEF WORKS :—

We have informed the public before that the Ramakrishna Mission sent a party of three workers to try to reach Contai by way of Geonkhali and the canal on 12 August last. They found the landing place (jetty) at Geonkhali broken by the fury of the storm, but the area around the canal up to the 3rd lock gate at Terapika or Terapathia was unaffected by the disaster. The following extract from their letter will give the reader an idea of what they witnessed on their way from Terapathia to Contai, which they reached with much difficulty on the night of the 14th August :—

“ Proceeding towards the 4th lock gate at Kalinagar we began to find the flood-stricken area and as far as our eyes could see, the whole of the west side of the canal appeared like one vast sheet of water. It appears from reports received that flood in the rivers Kalighai and Subarnarekha has inundated the areas to the north and south of Contai respectively and that the waters from both combined have drowned the tract towards the sea. It appears also that the effects of the flood have been felt more and more keenly by village situated more and more to the interior from the embankment of the canal and that the water in the adjoining fields was at places, more than a man's height and no where less than 4 feet in depth. The mud-huts of the villagers have collapsed in many places, but the loss of life has not been much owing to the slow and gradual rising of the flood waters and not, as reported by some papers suddenly and at night. Passages in many places have been cut through the

