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The Vedanta Kesari

"Let the lion of Vedanta roar."

"Let me tell you, strength, strength, is what we want.
And the first step in getting strength is to uphold the
Upanishads, and believe that 'I am the Atman.'"

—Swami Vivekananda.

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[No. 1

AVANT PROPOS.

It is the verdict of history that rise and fall are the inevitable fate of a nation. As man is ushered into being to play his part in the natural fulfilment of the broad scheme laid down by the Law of Existence, so when his part is played out, he makes an exit from the stage of the world; so does a nation appear on the face of the earth in response to the call that the destiny of Man sends out from time to time, and disappears again into the dark cavern of death, when its quota is delivered for the progress of humanity. In conformity to the Law of life, first arises a vortex of various conflicting forces that shape human life, and out of the conflict emerges a new nation. In it is conserved all the energy that the conflicting forces can conserve and for the time being it becomes the centre of assimilation and convergence. Next, when the point of tension is reached, it bursts out into radiating waves of energy, that go to vitalise and shape in a new way the life of man outside its pale. When again the radiation becomes complete and the centre of conservation becomes empty, as it were, the impact of the life-vibration that the nation has been issuing out hitherto ceases, the nation waxes old and disappears ultimately from the world.

This has been the one tale of almost all the ancient nations that flourished outside India, with the single exception of China. Old Egypt lies now buried under her Pyramids, Phoenix and catacombs; not even a shadow of ancient Greece is left to brood over the remnants of her achievements in the field of poetry and statuary; the mighty Romans have gone and now "spiders weave their web where Cæsars ruled." A Byron may contemplate the

revival of old Greece or a Mazzini may dream of a new Italy, but the dead never come to life again. Coming to comparatively modern times, we find the same fate befalling the different nations that sprang up from the Tartar blood. The sun of glory that shone once bright on the meridians of Holland, Spain and Portugal had its setting. In our own day, some of the great European nations of the first magnitude have already begun to betray the signs of old age and decay; and why should they not?—History repeats itself.

But when we turn to the hoary Aryavarta, we meet at once with a different state of affairs. The origin of the Inuo-Aryans as a nation is lost in the mist of the pre-historic ages,—we do not know how this wonderful people was brought into being, what forces actuated their birth and development. But as far as the Muse of History can unravel or catch a glimpse of the facts that lie enshrouded in the mist of uncertainty, we find a steady flow of life of a unique people singularly introspective and spiritual. Yes, the one trait that marks out the Indo-Aryans from all other peoples of the world, ancient and modern, is their intense introspectiveness, so much so, that it has earned for them the name of “the nation of philosophers,” from such devoted students of Indian History as Max Muller. Of course we do not presume that the Indo-Aryans were singularly fortunate to enjoy one unimpeded, undefiled flow of life, ever augmenting in volume and pressure,—for there had been innumerable barriers and shoals that attempted from time to time to thwart its course and defile its flow; but the one thing that modern India boldly declares is that she has never felt the cold grasp of death upon her limbs yet. The modern Indo-Aryan is still carrying the soul of his ancient forefathers in spite of thousand vicissitudes and onsets of uncongenial events that threatened his life now and then. The soul of India has ever been in her religion and spirituality. Now that this religious culture of old India has survived all the ravages of time, like an adamant rock, she still lives. Sir Alfred Lyall speaks in the most distinct terms about this survival of the ancient Religion of India. He says: “But taking things as they are now, and looking upon the actual state and movement of religions in India, an eye-witness would still be justified in affirming that this religion, although powerfully affected by social and political changes so strong and sudden that they would try the constitution of any national creed, is nevertheless *not yet dead, nor dying, nor even dangerously ill.*”* Swami Vivekananda says to the same effect in his inimitable vigorous language: “Though whirl-wind after whirl-wind of foreign invasion has passed over the devoted head of

* Sir Alfred C. Lyall's Asiatic Studies.

India, though centuries of neglect on our part, and contempt on the part of our conquerors, has visibly dimmed the glories of Ancient Aryavarta, though many a stately column on which it rested, many a beautiful arch and many a marvellous corner have been washed away by the inundations that deluged the land for centuries,—the centre is all sound,—the key-stone is unimpaired; the spiritual foundation upon which the marvellous monument of glory to God and charity to all beings has been reared, stands unshaken, strong as ever.”

Unlike all other nations, the Aryans of India were never known to shine as a great conquering people; their military valour never strove to hoist the victorious flag on the carnage of aliens, nor did their ambitious imperialism ever cross the boundaries of Aryavarta. They were a peace-loving, introspective people, ever satisfied with their own lot. Whenever they went out of India, they did so under the banner of peace, love and benediction, and their conquest was in spirit-elevating-spirit. Though now and then we find a Raghu, or an Asoka or a Samudra Gupta waging bloody wars in ancient India, their actions were calculated more to bring the whole of India under one banner and thus develop a political unity in the nation, than to give vent to the cupidity of their souls like an Alexander or a Julius Cæsar. Imperialism never loomed large on their point, nor did they ever strive to establish their life on muscles.

On the other hand, we find, even in the very ancient time, that the Indo-Aryans could build up the wonderful edifice of a civilisation whose basis lay in the recognition and realisation of the spiritual reality in man and the universe. Religion and spirituality became the centre of their national life. The whole of India became united there. And as a result of this spiritual civilisation that modern India has inherited from the ancients, we see that “a Hindu peasant has more religious education, than many a gentleman in other countries.”

But many a time there had been terrible depressions in the national life of India, many a time she appeared, as if on the verge of extinction; but in every case of such a depression, from the fall she emerged rejuvenated, sometimes in a new garb, with a fresh start to perform her life-mission in the progress of Man. For the last few centuries, she was lying low in the deep slough of such a fall. Great and varied were the forces that brought her down to that state and the fall had been the deepest of its kind. But the same benign hand of Providence that brought upon her life the lulling sleep, has gathered round her mighty forces now whose impact is slowly breaking her torpor again. The strongest of all forces that have gathered round her now is the Yavana Sakti—the

VEDANTA KESARI.

he could find no rest, nor peace of mind. The little sleep he used to enjoy, left him gradually. Sometimes his affectionate brother who used to sleep near him, would be suddenly roused by some such soliloquy as the following :—'Mother, oh Divine Mother, is it true that thou existest? Then show thyself unto me thy son. I do not know what is truth. All the six systems of our philosophy contradict each other, and by reason everything can be established as well as refuted. Then what is truth? Are all people merely deluded in believing this or that thing? I must know. I must understand the truth or I will die. Where, oh! where shall I get the Truth?'

During this period of his mental unrest and doubt he was observed frequently to go out of his home and visit all the learned men and Sadhus of the neighbourhood, and every one began to say that the Tarkavaridhi had vanquished all the Pandits there and that he must be a very great Pandit. And it was a fact. But everyday he returned home more and more depressed in his look, till one night he was not found in the house by his brother.

Some farmers in the distant villages affirmed that early in the morning hour, that day, they saw a man resembling the Tarkavaridhi pass by their fields.

All the students of the Tarkavaridhi gradually dispersed away and his poor brother also after some time was to be seen no more in the village. After his brother's mysterious departure, he remained all the time shut up in his own house always sobbing and bewailing. Poor soul!

Now let us follow the Tarkavaridhi in his mysterious wanderings. He moved on from place to place always walking by day and resting under a tree when night fell, and sustaining himself by any chance meal which some kind-hearted persons would offer him. But he developed one mania in his journey. Whenever he would come to a village and see any person, the first thing he would enquire from him whether there was any Pandit or Sadhu living in the village and if he were answered in the affirmative he would run to them immediately; and it used to be a very curious sight to see two brilliant intellectual men crossing swords with each other for hours together without any thought of their body or their external surroundings. And it is said by those who afterwards heard the story of his travel from his own mouth that he discussed with not less than a thousand Pandits and Sadhus in this fashion before he came to Benares which he reached after about a year, more disgusted, and more dissatisfied than when he left home. None of these Pandits could convince him of any truth; he refuted or at least he fancied that he had refuted all of them. The majority of these Pandits after some discussion with him acknowledged him

AVANT PROPOS.

as their superior in intellect. There in Benares also he continued his campaign, a sort of Digvijaya as it were, as he was doing on his way. He created a regular consternation among the Pandits, and here also he scored a similar victory; but this far from being the cause of exultation, made him depressed and morose more than ever. At last all of the learned men and Sadhus recommended him to Swami Sachchidananda, a great saint and learned man, who was reported to be the Guru of the Maharaja of Benares.

This man lived in a solitary retreat at the conjunction of the sacred rivers the Ganges and the Varuna. There he lived the life of meditation alone in a neat little hut and used to sustain his body by begging from any person he would meet and that, whenever he felt hungry. He had literally no possessions, except perhaps a Kamandalu and one piece of cloth which he always wore. No books had he, though it was told that he had vast erudition in the Sastras, especially in the Vedanta. The Maharaja of Benares was seen coming there often and begging of him to accept some present from him, but our saint only smiled and told him 'I myself will ask from you, Maharaj, when I feel any want.' But he never asked. His face shone with the radiance of inward peace and light and his eyes seemed to penetrate the innermost thought of a person.

Such was he to whom our Tarkavaridhi went at last, burning with an insatiable desire for truth. 'Sir, can you teach me what Truth is?' The Yogi looked at him, a little smile flickered on his lips and he answered gently, 'yes, my child, with gladness!' 'But,' said he after a short pause, 'there is a condition.' The Tarkavaridhi eagerly enquired 'Name it, Sir.' 'Nothing difficult, but you shall have to listen to my discourses for a week, without trying to contradict me, however unreasonable may seem to you what I say. After that period, you are at liberty to ask any question whatever and controvert my points and I will be glad to argue with you then.' 'But,' he said with a peculiar emphasis, 'not till then.' 'Agreed with all my heart', replied our Pandit and the discourse began at once. What the Sadhu taught was not at all new to our Pandit. It was pure and simple Adwaita Vedanta. He had a thousand times explained it himself and a thousand times again refuted it, taking the position of a Vishistadwaiti or a Sankhya. However, according to his promise, he went on listening and listening. The second day came and our Sadhu went on eloquently with his theme, 'Brahman alone is true, and all else is false.' Then came the third day. The subject of to-day's lesson was that Jiva was nothing in reality but Brahman. And he went on explaining it, quoting passage after passage

VIVEKANANDA OUR SUPREME TEACHER.

BY

PROFESSOR K. SUNDARARAM IYER, M.A.

Modern India has produced a profusion of religious teachers, —showing thereby that her genius and instincts are in especial tune with the spiritual side of man's nature and that she can best be influenced in all other directions through the efficient working of that side in all its manifold divisions and aspects. The question for consideration is whether the religious views, aims, and methods of these teachers are calculated to bring to her those healthy influences which, while preserving to her the unique gains and products of her special genius and character and thereby enabling her to influence the world through them, will also give to her a future development bringing her into line with the evolution of secular power and riches the attainment of which has enabled the West to overpower her ancient civilisation and polity. When Swami Vivekananda came to Trivandrum in the course of his travels in December 1892 and was directed to my home as the one where he could find accorded to him in ungrudging measure the obeisance and hospitality due to his holy and exalted rank as a Hindu Sannyasin, almost the first topic of our conversation, when I learned that he was a Bengalee, was the eminent status as a religious teacher of Keshub Chunder Sen and other great Brahmo leaders of Bengal. At once the Swami replied that India's immediate wants to-day were not religious but economic, that Keshub Chunder Sen, Dayananda Sarasvati and other modern religious teachers were simply feeble and misleading echoes—however disguised—of foreign religious ideas which were far below the lofty level and the rich products of India's own spiritual genius, that their work was calculated to destroy her mission in the world as the spiritual leader and saviour of the human race and its unique and marvellous fruits, that Sri Ramakrishna alone had taught the true ideal of unity of thought, work and aim for Modern India to strive after, and that he intended to proclaim his great Guru's message to the world regarding the truth and harmony of all religions at the Parliament of the World's Religions at Chicago. Swami Vivekananda, alone of all India's modern teachers and guides, has, under the impelling force of the inspiration he received from Sri Ramakrishna, brought it frequently home to us that India had long ago taught to the world, and even presented in the maturity of their logical developments, all the forms and stages of the religious consciousness which were possible of enunciation or realisation by the human mind, that their harmony and unity of

VIVEKANANDA OUR SUPREME TEACHER.

7

aim had also already been formulated in India and placed on an irrefragable basis of reasoned discussion and polemical triumph, and that Modern Indians have only the duty cast on them of realising, in a broader and healthier measure of practice than hitherto, the wealth and completeness of our spiritual inheritance and also of utilising it for the spiritual elevation of humanity at larger and for the attainment of a completer national life and a large measure of national potency and national self-respect for the British India of the future.

There are many of us who in these days assert, with an egotistic assurance worthy of a better cause, that the much-vaunted Indian spirituality is a mere phrase or name with no reality at its back and that its insistence in certain quarters can only deceive the unwary. This assertion has been frequently met, and may here be briefly replied to. When we speak of Indian spirituality, we must not be understood as denying the existence, among Western people, of spirituality of a kind, though not consonant with Indian conceptions of the same. Nor do we mean that Indian spirituality in all its phases is necessarily associated either with the cessation of bread-winning activities, or with the realisation of the Atman in its purity and perfection as “the One only without a second.” We do not also wish it to be understood that we are prepared to assert that the ideal form of Indian spirituality exists in Modern India anywhere except among a few scattered saints and sages of whose very existence, work, or worth the noisy world knows nothing and cares nothing. I am prepared, on my own behalf, to make the confession that, till the great Swami Vivekananda himself revealed them to me, I had no knowledge of the message and ministry of Sri Ramakrishna, or even of his very existence,—though now I know that there are others like him, more or less advanced, though not his equals in eminence or celebrity. The ideal still exists as it has existed in the past, and consists in the practical observance in daily life of the traditional knowledge and discipline of Dharma, Viveka, and Vairagya—each influencing the others and all together leading to the goal of the realisation of “the One only without a second.” Says the *Kaivalya Upanishad*:—“**श्रद्धाभक्तिध्यानयोगादवेहि न कर्मणा न**

प्रजयाधनेन त्यागेनैके अमृतत्त्वमानशुः ॥” “Do thou know it by *sraddha*, *bhakti*, *dhyaana*, and *yoga*; not by work, nor by progeny, nor by wealth but by renunciation (*tyaga*) alone the great ones attained immortality.” The crown of Indian spirituality consists in the practical observance in daily life of *sraddha*, *bhakti*, *dhyaana* and *yoga*. Social service and philanthropy constitute, in Vivekananda's

happy phrase, mere "social scavenging" and are brought into existence, as they are in the new Indian life of to-day, by the action of purely secular motives and national aspirations.

India will surely lose all that is valuable in her past and present—all that is calculated to win for her the respect and allegiance of higher men—if she loses her lore and practice of spirituality as above defined and resolves to sit at the feet of Western teachers to learn their notions of what are the essentials of religion and spirituality which to us who have received the gift of practical Vedantic illumination seem little less than, or but next door to, the creed of ethical agnosticism or reasoned dogmatism. In Modern India, as elsewhere, the age we live in is one which abounds in personal forces which cause a good deal of perplexity in regard to men's moral ideals and standards of conduct. A living writer, Professor Royce, of America, says:—"This perplexity is not wholly due to any waywardness of our time, or to any lack of moral seriousness. It is just our moral leaders, our reformers, our prophets who most perplex us. Whether these revolutionary leaders are right or wrong, they beset us, they give us no rest, they call in doubt our moral judgments, they undertake to transmute values." Modern India, as I have already said, has produced a fertile crop of these perplexing and perplexed personalities,—of prophets, leaders, reformers who have mercilessly striven to disturb the foundations of Indian social and moral life, to deprive many men of their confidence in social standards and religious beliefs, and to paralyse the activity and efficiency of many men, good and true. Under their perplexing and often pernicious influence, several have either become converts to alien creeds under the pressure of missionary propagandism or, yielding to subtle and even subterranean influences, abandoned the discipline of Indian ideals of mental, physical and social purity known as *Chitta-suddhi*, *ahara-suddhi*, *samsarga-suddhi*, etc. They even make a boast of their so-called emancipation from all those barriers of tradition which find a place in our great Manu,—from even such of them as have survived the revolutions of untold ages and discerning men of genius here and there even now regard with approval and admiration. Even the example of the great Asiatic Nation—the Japanese—which has gained such memorable national triumphs in her recent annals, goes counter to their ideas of our present-day obligations under the imperative call of Indian national patriotism. In a volume just published, a Japanese writer, Mr. Okakura-Yoshisaburo, says:—"Japan, in spite of such modern developments as the feminist or anarchist movements, still remains in spirit very much the same as she ever was in days of

yore." "Many of the so-called mental peculiarities of the Japanese owe their origin to the love of purity and its complementary hatred of defilement." "We remain to this very day the very same old set of harmless islanders with practically the same physical and mental traits that characterised our fathers at the dawn of authentic history." "We are not yet so civilised as to think with some of the Western people that all is fair in war and business." "By means of those two processes of personification and deification, which are still very active among us, we continue to this very day to endow natural powers and great men with divine qualities." "The Japanese spirit has so far suffered hardly any material change from the various alterations that have taken place in its environment." They have even a class, called the *Eta*, corresponding to our Pariahs, of whom the author says:—"The origin of the Japanese pariah is altogether obscure . . . So far as linguistic and ethnological evidences are concerned they betray no particular traces of foreign origin." He also speaks of "the disdain of a class of people chiefly concerned in the so-called 'filthy' branch of human occupation." If all this is true of Japan, why should we be in undue haste to alter our conceptions of purity and renunciation at the call of those who, in the words of India's greatest living poet, "Ravindranath Tagore," seem to take a pride in thinking that they are subduing nature,—as if we are living in a hostile world where we have to wrest everything we want from an unwilling and alien arrangement of things! According to the same authority, "India put all her emphasis on the harmony that exists between the individual and the universal." "With meditation and service, with a regulation of her life, she cultivated her consciousness in such a way that everything had a spiritual meaning for her." "To find out the One is to possess the All; there, indeed, is our last and highest privilege." "As in the region of Knowledge so in that of Consciousness, man must clearly realise some central truth which will give him an outlook over the widest possible field. And that is the object which the Upanishad has in view when it says, *Know thine own soul*. Or, in other words, realise the one great principle of unity that there is in every man".

It is the realisation of "the one great principle of unity" at the back of the phenomenal world consisting of the configurations of matter or individual consciousness that made our Swami inveigh in words that burn against those Modern Indian leaders and reformers who acted on the principle that India must either import the religion of Christ wholesale, or at least what they considered its essentials omitting the worship of its founder's divinity and the inseparability of his association, as their only bestower, with the material advances made by humanity on earth. The Swami

declared in memorable words :—" Are we to take always, to sit at the feet of the Westerns to learn everything, even religion ? We can learn machines from them. We can learn many other things. But we have to teach them something, and that is our religion, that is our spirituality." And again :—"The world is waiting for that treasure; little do you know how much of hunger and thirst there is outside of India for these wonderful treasures of our forefathers." It is here that the Swami showed the superiority and the resources of his genius and shines forth for all time as the glory of Modern India. He was not ashamed of the fact that his native land had fared ill in the race for power and riches among nations. The Bengalee poet already mentioned has well said :—"The ideal that India tried to realise led her best men to the isolation of a contemplative life and the treasures that she gained for mankind by penetrating into the mysteries of reality cost her dear in the sphere of worldly success." And again :—"Man can destroy and plunder, earn and accumulate, invent and discover, but he is great because his soul comprehends all." Ten years earlier, our great Swami had declared that India's mission in the world is "to conserve, to preserve, to accumulate as it were into a dynamo, all the spiritual energy of the race, and pour forth that concentrated energy in a deluge on the world whenever circumstances are propitious." He also declared himself as follows regarding the realisation in India of "the One only without a second":—"It is not only in our books, but it runs through every phase of our national literature and it is in the national life. Here and here alone it is practised every day, and any man whose eyes are open can see that it is practised here and here alone." Home, country, humanity, and the Supreme Self (*Paramatman*) are successively broader and higher conception. When we have reached the infinite perfection of the Supreme Self or Absolute Existence, we have gained the highest, and there can be nothing higher; and then no material gains, not even national glories, can engross the mind of man to the exclusion of Brahman.

Let not our readers suppose that the great Swami advised his countrymen and co-religionists or others who came under the magic of his influence to abandon all worldly activities and run away into the forest to practise all sorts of austerities in the pursuit, without distractions, of

That content surpassing wealth

The sage in meditation found.

All of us are aware of the truth taught in the Gita :—"Among thousands of men only one perchance strives for perfection, and even of those who strive for and obtain it only some one knows me in truth." And again :—"At the end of many births

the wise man reaches me saying,—Vasudeva is the All; he is the Mahatma, very hard to find." While carrying on the worldly activities suited to our time and coming destiny, we ought not to abandon that marvellous system of spiritual life devised to produce such "true Mahatmas" as Sri Krishna refers to in his instruction to Arjuna and run after the foreign creeds, or the locally manufactured versions of them which are so much in favour with a section of our *novi homines* which pants and yearns after the seductions of Maya. We must not only maintain it intact, but even take it to other lands and peoples to make them sharers to the extent possible for them so that they too may be enabled to break through the illusory turmoil of Samsara and to attain to a saner comprehension of their relation to the material universe and to the rest of the human race, to practise less of that heartless policy of exploitation, that incessant jostling and heedless pushing of others, which tends to the destruction or demoralisation of race after race, in this beautiful planet of ours, and converts it into a veritable Pandemonium where the only idea of right that prevails is what has been appropriately described as "the strength of the strong and the cunning of the weak." Swami Vivekananda, alone among Modern Indian teachers, loyally recognised the glory of the accomplishments of India's spiritual genius and her place of pre-eminence as the spiritual teacher of the humanity of the future. He alone has taught Modern India the need and the beneficence of continuing to exercise the privilege of practising and fulfil her vocation of proclaiming and imparting to all, that fruitful and fundamental verity of the Veda known as the Wisdom of Bhrigu and Varuna,—

“आनन्दो ब्रह्मेति व्यजानात् ॥ आनन्दाद्येव खल्विमानि भूतानि जायन्त । आनन्देन जातानि जीवन्ति । आनन्दं प्रयन्त्यभिसं विशन्तीति ॥” “He realised that Brahman is the Innermost Bliss of Love (*Ananda*),—that from the Innermost Bliss of Love only these created objects and beings are born, that through the Innermost Bliss of Love they live after being born, that finally they are withdrawn into, and become one with, the Innermost Bliss of Love.”

INTELLECTUALITY *versus* SPIRITUALITY

BY

SWAMI SUDDHANANDA.

Dear Reader,

I will tell you a little story which I heard from an old teacher of mine long long ago. Some hundred years before, there was a neat little prosperous village named Haripur in Bengal on the banks of the Ganges. There lived a young Brahman there by name Krishnanath Tarkavaridhi (*i.e.*, the ocean of arguments). His age was about thirty-five and he was a widower without any issue. His small family consisted of a younger brother about 16 years of age and 5 or 6 students whom he used to teach every day Vyakarana, Nyaya, Smriti, Sankhya and Vedanta according to their individual capacity and predilection. This family was maintained from a small annual income in the shape of paddy worth about 200 rupees, which he got from a peice of land belonging to him, and also by occasional gifts from rich men of his own village and of other neighbouring villages during the Sraddha or marriage ceremony in their family. In short, he was a typical Brahman Pandit,—as such are called in Bengal.

After the death of his wife his neighbours occasionally urged upon him the necessity of marrying again, because, they said, "one who is without a male child, cannot get released from the hell named *Put*."

But to all these he turned only a deaf ear. He would shuffle them off sometimes by laughing, sometimes by serious arguments and quotations from the Upanishads and Vedanta. But though never convinced, they could not adduce any strong arguments against his points in his presence; and at last they gave up disturbing him any more. However they never ceased to talk about him occasionally among themselves as rather a queer sort of fellow with all his learning.

And they were not altogether wrong in their conclusion. He had indeed some peculiar characteristics, which though he tried his utmost to conceal, would sometimes manifest themselves in spite of himself. In explaining to his students some intricate point of philosophy a strange mood would occasionally steal over him and he would perhaps remain silent for two or three minutes, when he would be roused by some whisperings among the students or some footsteps approaching. Then he would go on expatiating on the point so eloquently and be so deeply absorbed in the discourse that often his younger brother had to remind him

several times before he would leave the study for his midday ablutions and meals. His younger brother was very much attached to him and acted as cook, housewife and servant, all in one. The other boys had to cook their own meals, and of course they were not very pleased when their teacher taught up to so late hours, but they were charmed by his intellect and did not dare to expostulate with him when he used to be in such a mood.

But this was not all. He had another peculiarity which was known only to his younger brother. After 10 or 11 o'clock in the night, when every body in the house was fast asleep, he would go into his worship-room (or Thakur-Ghar, lit. God's room) and thereupon a mysterious *yantra* or symbol of Kali, the Divine Mother, he would begin to perform Puja which would sometimes continue up to 2 or 3 o'clock in the morning and then he would take a little rest for about 2 or 3 hours. In this Puja, every detail of worship was gone through. He would perform according to the Scriptures Asana-Suddhi (the purification of the seat), Bhuta-Suddhi (purification of the elements), all the various *nyasa* (placing the fingers on the various parts of the body uttering different mantrams) and all the other preliminaries before commencing the external worship, which also he used to perform with scrupulous details, with flowers, *vilva*-leaves, sandal-paste, incense, offerings of fruits and sweet-meats, etc. In the end, after *Homa* or oblation to the sacred fire he would finish his secret worship. In arranging for these necessary paraphernalia of worship his younger brother used to help him much. But before going to bed everything used to be cleansed in such a way that none could suspect that anything special had been done in the worship-room at night. This practice he began a year after the demise of his wife and was continuing with perfect regularity for one year.

Thus everything went on for some time, and he was seen by outsiders more and more devoted to his books, when a sudden change came over him. Doubts began to torment his mind. By his wonderful learning, he got the power of establishing anything and refuting anything with wonderful subtlety of arguments, and whenever he would take a certain side, everyone used to feel sure that the opponent would be vanquished. Now, however, such thoughts began to press upon his mind as, "What is the real Truth? Is there any truth at all or is every philosophy a mere intellectual gymnastic? How can I get peace? What is the goal of life? Is my *Ishta-devata* Kali real or is she merely the imagination of certain priests? How can I get peace of mind? Who will solve my doubts?" In this state of mind, he went on performing all his routine duties mechanically, but

he could find no rest, nor peace of mind. The little sleep he used to enjoy, left him gradually. Sometimes his affectionate brother who used to sleep near him, would be suddenly roused by some such soliloquy as the following :—'Mother, oh Divine Mother, is it true that thou existest? Then show thyself unto me thy son. I do not know what is truth. All the six systems of our philosophy contradict each other, and by reason everything can be established as well as refuted. Then what is truth? Are all people merely deluded in believing this or that thing? I must know. I must understand the truth or I will die. Where, oh! where shall I get the Truth?'

During this period of his mental unrest and doubt he was observed frequently to go out of his home and visit all the learned men and Sadhus of the neighbourhood, and every one began to say that the Tarkavaridhi had vanquished all the Pandits there and that he must be a very great Pandit. And it was a fact. But everyday he returned home more and more depressed in his look, till one night he was not found in the house by his brother.

Some farmers in the distant villages affirmed that early in the morning hour, that day, they saw a man resembling the Tarkavaridhi pass by their fields.

All the students of the Tarkavaridhi gradually dispersed away and his poor brother also after some time was to be seen no more in the village. After his brother's mysterious departure, he remained all the time shut up in his own house always sobbing and bewailing. Poor soul!

Now let us follow the Tarkavaridhi in his mysterious wanderings. He moved on from place to place always walking by day and resting under a tree when night fell, and sustaining himself by any chance meal which some kind-hearted persons would offer him. But he developed one mania in his journey. Whenever he would come to a village and see any person, the first thing he would enquire from him whether there was any Pandit or Sadhu living in the village and if he were answered in the affirmative he would run to them immediately; and it used to be a very curious sight to see two brilliant intellectual men crossing swords with each other for hours together without any thought of their body or their external surroundings. And it is said by those who afterwards heard the story of his travel from his own mouth that he discussed with not less than a thousand Pandits and Sadhus in this fashion before he came to Benares which he reached after about a year, more disgusted, and more dissatisfied than when he left home. None of these Pandits could convince him of any truth; he refuted or at least he fancied that he had refuted all of them. The majority of these Pandits after some discussion with him acknowledged him

as their superior in intellect. There in Benares also he continued his campaign, a sort of Digvijaya as it were, as he was doing on his way. He created a regular consternation among the Pandits, and here also he scored a similar victory; but this far from being the cause of exultation, made him depressed and morose more than ever. At last all of the learned men and Sadhus recommended him to Swami Sachchidananda, a great saint and learned man, who was reported to be the Guru of the Maharaja of Benares.

This man lived in a solitary retreat at the conjunction of the sacred rivers the Ganges and the Varuna. There he lived the life of meditation alone in a neat little hut and used to sustain his body by begging from any person he would meet and that, whenever he felt hungry. He had literally no possessions, except perhaps a Kamandalu and one piece of cloth which he always wore. No books had he, though it was told that he had vast erudition in the Sastras, especially in the Vedanta. The Maharaja of Benares was seen coming there often and begging of him to accept some present from him, but our saint only smiled and told him 'I myself will ask from you, Maharaj, when I feel any want.' But he never asked. His face shone with the radiance of inward peace and light and his eyes seemed to penetrate the innermost thought of a person.

Such was he to whom our Tarkavaridhi went at last, burning with an insatiable desire for truth. 'Sir, can you teach me what Truth is?' The Yogi looked at him, a little smile flickered on his lips and he answered gently, 'yes, my child, with gladness!' 'But,' said he after a short pause, 'there is a condition.' The Tarkavaridhi eagerly enquired 'Name it, Sir.' 'Nothing difficult, but you shall have to listen to my discourses for a week, without trying to contradict me, however unreasonable may seem to you what I say. After that period, you are at liberty to ask any question whatever and controvert my points and I will be glad to argue with you then.' 'But,' he said with a peculiar emphasis, 'not till then.' 'Agreed with all my heart', replied our Pandit and the discourse began at once. What the Sadhu taught was not at all new to our Pandit. It was pure and simple Adwaita Vedanta. He had a thousand times explained it himself and a thousand times again refuted it, taking the position of a Vishistadwaiti or a Sankhya. However, according to his promise, he went on listening and listening. The second day came and our Sadhu went on eloquently with his theme, 'Brahman alone is true, and all else is false.' Then came the third day. The subject of to-day's lesson was that Jiva was nothing in reality but Brahman. And he went on explaining it, quoting passage after passage

from the Upanishads, the Vedanta Sariraka Bhashya and the books of other revered Acharyas of the Advaita School, when the Tarkavaridhi could suppress himself no longer. 'But, Sir, there are some Vedantists who hold that Jiva is different from——'. 'Yes, yes,' came the reply, 'but remember your promise.' The Tarkavaridhi felt a check, but he had no other alternative but to abide by his promise. Thus the discourse went on day after day, and the Tarkavaridhi forgot himself several times and tried to interrupt the Swami but every time he was solemnly reminded of his promise. At last on the seventh day in the middle of the discourse, he suddenly rose, prostrated before his Guru and exclaimed, 'By your grace, Sir, I have found the Truth.' The Guru smiled a little, blessed him and he immediately departed.

Long after the occurrence, the younger brother of the Tarkavaridhi, who also became a Sannyasin, and was travelling throughout India, came to the forest of Hrishikesh and found there an aged Sannyasin named Vividishananda with a calm and serene face. His face at once reminded him of his revered brother, from whom he had been parted long ago. Then he at once began to serve the aged Sannyasin and asked him to make him his disciple. Then Vividishananda embraced him and told him smiling, 'The old Tarkavaridhi is gone; and Vividishananda has taken his place. Seek to know, but never argue in vain'.

The boy was taken as a disciple and spent his life in blessed joy in serving his brother and Guru, and gradually attained also perfect peace and blessedness as his brother had found.

Om Tat Sat.

INTRODUCTION TO DRAMIDOPANISHAD

BY

P. GOPALASWAMI IYENGAR, B.A., B.L.

We propose to give in the pages of this magazine a free translation of the first book of St. Nammalvar's Thiruvaymozhi with short notes and explanations. The sacred poem is the vocal outburst of the great Saint's most intense and exclusive God-love. We have already given in the pages of the Brahnavadin (1913) a series of articles on the life and teachings of St. Nammalvar which articles may be read with advantage before the study of the Dramidopanishad is taken up. We shall now give an abstract of the same here, in so far as is necessary for a proper understanding of the work, by persons previously unacquainted with it.

1. 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 the religion in the Institutional branch. In the other 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." (Gifford Lectures.)

2. This study of religion as explained above then really means 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. Immediate luminousness, philosophical reasonableness and moral helpfulness are the criteria by which we distinguish religious experience from hallucination. 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 what we hold as true. "The collective name for the ripe fruits of religion in 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." Experiences of the greatest and highest mystics and saints are at the root of all religions.

3. 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 greatest wealth (which all seek for increasing the happiness), good children who give unusual joy to their parents and the loving parents who

work for the good of their children and do everything to make them happy,—all for me is Thyself, O God.” “O Lord I cannot bear my very existence away from Thee.” Our Alvar pours out in another place as follows :—“ Oh Gracious Lord, may it please Thee 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 shouldst 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 this world.” Our saint cannot live without musing over the Divine Glory. He was living in Him and His attributes. “Thou art my immortal sweet nectar; every succeeding second, I feel Thyself and Thy attributes with newer and newer unfoldments. The more I enjoy Thyself, the immortal nectar, the more I want to continue in it,—I am never satisfied.” 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 thrice-blessed Divine Grace. I have become calm and steadfast. I am merged in the ocean of Thine eternal infinite Bliss.” God through his infinite grace towards our Saint (who had been, in his own words, simply passing through birth to birth, as the palanquin bearer bore the vehicle now on one shoulder, now on another, by turns, without any merit of his own) led him through the various realisations of His unending Divine attributes, one after another, until he reached the final state of the infinite beatitude, never to return again to this transmigratory existence.

4. We shall explain very briefly our Saint's position in the History of Hindu religious thought, and the principal religious truths he taught us by the out-pourings of his excessive God-love and deep yearning for God-union.

The Alvars of South India are the old teachers of the Bhagavatha or the Pancharathra school. The term Alvar means, one who is deeply immersed in God-love. The Alvars came up from 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 Bramin teacher of the Bhagavatha school. He was initiated into the teachings of the Bhagavatha system by our Saint Nammalwar, 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 tenth and the beginning of the eleventh century. This Yamunacharyar was the teacher's teacher of the great Ramanuja who lived in the eleventh and twelfth centuries. The Bhagavathas or Pancharathras are thus the direct fore-runners of the Ramanuja's school and Ramanuja was its great expounder and teacher in later times and almost all the Vaishnavite sects of the whole of India trace their origin to Ramanuja.

5. Nammalvar was the greatest of the Bhagavatha saints of early times in South India. His poems are the verbal outbursts of his intense, incomparable, immeasurable and exclusive God-love 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 Thiruvoymozhi a poem of 1,102 stanzas, i.e., about 4,500 lines. The Vaishnavites regard his work 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 Dramidopanishad Saram—(the essence of the Dramidopanishad). He has also written another excellent epitome of the same, which is called Dramidopanished Tatparya Ratnavali (an abstract of the gems of the Dramidopanishad). It is said that in interpreting abstruse Vedanta Sutras and reconciling different portions of the Vedanta, Ramanuja was guided mostly by Nammalvar's teachings and religious experiences as contained in his Tamil poems; Ramanuja's own nephew Pillan has written a commentary on the Dramidopanishad or Thiruvoymozhi, which commentary is supposed to be the abstract of Ramanuja's regular and systematic discourses on Nammalvar's greatest work. The commentary consists of 6,000 sentences, so it is called 'Six-thousand Commentary.' There was a very great expounder of the Dramidopanishad 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 'Thirty-six-thousand Commentary,' or Eadoo, i.e., quite equal to and appropriate to the grandeur and sublimity of Nammalvar's divine utterances or the Dramidopanishad. This 'Thirty-six-thousand Commentary' is the most important of all and it is really a treasure-house of the philosophic and religious thoughts of the times, a vast mine of all the ancient traditional lore, and the same will be followed in the main in our translation. The saint's experiences are fully elucidated in the

commentary by quotations from the Ramayana, the Mahabharatha and other important works and illustrated by the instances contained therein. The Dramidopanishad with its commentaries are called Bhagavath-Vishaya, i.e., Lord, the only object of Nammalvar's consciousness. In later times Manavala Mahamunigal expounded and popularized this Bhagavath-Vishayam, i.e., the Dramidopanishad and its commentaries. The Six-thousand Commentaries of Ramanuja's nephew and the Thirty-six-thousand Commentary, and the works of Ramanuja's successors, like Lokacharya, Vedanta Desika and Manavala Mahamunigal would establish, that the later Bhagavatha system was only a continuation of the old teachings of the Sanskrit Upanishads and the Vedanta Sutras and the Gita, and that the teaching of the Alwars in Tamil and that of the Rishis in Sanskrit were both the same on fundamental points.

6. The works of the Alwars occupy a most high place in the Vaishnavite system. The Vaishnavites consider that the Vedanta is two-fold, Sanskrit and Dravida. Both classes of Upanishads form thus the two-fold Vedanta (the Ubhaya). The recital of the Tamil Veda, forms an important part of the ceremonies 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 forms an essential part of the Divine worship. In the Saint's own words they are the outpourings of such deep yearning of love that "even trees are moved and show their sympathy." The learning and music of the poem are 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." 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 Alwars are specially honoured during this festival and the recital of the 4,000 stanzas (16,000 lines) forming the poetical works of all the Alwars forms the most important portion of the festival, and in Srirangam, the most important place of pilgrimage, there are a number of hereditary Brahman office-holders, who expound special portions of the Dramidopanishad 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 Alwars are held in very high veneration by the Vaishnavites, whether Brahmans or non-Brahmans and the Vaishnavite teachers view the Sanskrit Upanishads, the Gita and the Vedanta Sutras, and the outpourings of the Tamil saints, as one

synthetic and connected whole. Without a thorough knowledge of the Dramidopanishad and its commentaries, the learning of a Pandit, however great he may be, would not at all be considered complete among the Vaishnavites in South India.

7. According to the Bhagavatha 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. Bhandarkar to be quite the best summary of the modern Bhagavatha system. It was brought to the notice of the European public by Dr. Bhandarkar 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 (Virodhi); and the nature of the means or Oopaya to reach the goal. We shall state what appears to be Nammalvar's view on these subjects in order:—

8. 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, 1-1-7. He is omnipresent. "There is nothing whatever which is not fully pervaded by Him" II-2-8, II-5-4.

3. "He is knowledge and bliss." "None is greater than He", 1-1-2.

4. He is the invisible internal ruler of the earth, water, air, and 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 immeasurably unlimited bliss that the Vedas cannot reach Him but can only return without being able to describe His Infinite Bliss." I-1-1.

7. He is the Eternal of eternals. 1-5-9. "He is a mass of intelligence." III-4-10.

8. "He is Narayana, Lord of all the seven 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 shore of the ocean of Samsara." II-8-1.

These extracts seem, as it were, to be some important texts of the Upanishads made into Tamil.

9. (a) It is He that has Incarnated Himself in Human forms out of His infinite pure grace (as Rama and Krishna and Vamana Thrvikrama) without in the least giving up His unlimited infinite nature. Lord Krishna is the Supreme Lord of the Universe. III-10-6, II-2-1 and III-5-4.

(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, the One and the one alone, who created Brahma, the gods and all the beings, with the whole world, that stands here before your very eyes, as the first Lord in Thirukurugoor (Temple)" IV-10-1.

The worship of the Supreme in the sacred temples forms a very important feature of the Bhagavatha system. Several competent scholars think that such worship was common some centuries before Christ. (Indian Antiquary 1912). Several portions of the divine outpourings of our Saint are addressed to the presiding deity in the sacred Vaishnava temples of India, and Vaishnavites regard such places where these temples are situated as particularly sacred and holy places specially favoured by the Supreme and even to this day temple-worship forms a special feature of the Ramana's school.

"Oh Ye who live in this world, the transcendent eternal Lord, the Lord of the heavenly 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 shown himself in such forms as the devotees, wished to worship. Oh ye need not have any doubt in this." III-7-9.

(To be continued)

SWAMI VIVEKANANDA'S CONCEPTION OF RELIGION

BY

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

The peculiar and distinguishing characteristic of the truest and most exalted forms of the religious emotion is a yearning for the exaltation and widening of the limited self, "an apprehension of the infinite," a consciousness of the fact that our innermost essence has ties of kinship with the Universal Soul, is a spark of

"That Light whose smile kindles the universe,
The Beauty in which all things live and move."

SWAMI VIVEKANANDA'S CONCEPTION OF RELIGION. 23

Schleiermacher says: "To seek and to find what is infinite and eternal in all that lives and moves, in all changes and chances, in all doing and suffering, in fact by an immediate sentiment to have and know life itself as the infinite and eternal life, that is religion." Professor Max Muller says: "Religion consists in the perception of the infinite under such manifestations as are able to influence the moral character of man." Thus religion is not merely sentiment or emotion or belief or ethical precept; it is the perception of the infinite beauty and love and joy of things and the realisation of our kinship with the Universal Soul. This great and true idea has been beautifully expressed in the following poem in the *Gitanjali* by Ravindra Nath Tagore, the greatest poet of modern India:

"The same stream of life that runs through my veins night and day runs through the world and dances in rhythmic measures. It is the same life that shoots in joy through the dust of the earth, in numberless blades of grass and breaks into tumultuous waves of leaves and flowers. It is the same life that is rocked in the ocean-cradle of birth and of death, in ebb and in flow. I feel my limbs are made glorious by the touch of this world of life. And my pride is from the life-throb of ages dancing in my blood this moment."

It is this deep, unquenchable, ever-active passion of the human soul for religious thought and religious emotion that is the most perfect and irrefutable proof of the true infiniteness, immortality, and divinity of human nature. Tennyson has referred to this "heat of inward evidence" as the best proof of the immortality of the Soul. If God is immanent in the universe and yet transcends it, if Nature and Man are but fragments of the Eternal Being, if the presence of the Divine in the Universe is a real fact, then the hungering of the human heart for union with the Divine is at once the root and the blossom of all the highest efforts of the human will. That the idea of the Infinite implies all the most beautiful ideas that we realise and affirm as part of the Divine nature will be clear if we examine the truth of things. The denial of the little self and the affirmation of the larger and higher self is the basis of all self-sacrifice, all moral law, all ethical sweetness. All acts of heroism thrill us and raise us into a higher state of being and a higher plane of emotion, because they imply the sacrifice of the little self in the attainment of a larger and higher self. Hatred, strife, sorrow, and ugliness are partial and fragmentary; but love, peace, joy, and beauty are infinite and eternal.

Every great race that has shown glorious vitality and stamped itself and its achievements on the pages of History has done so

only by its loyalty to the loftiest ideas of the race. If it allows its racial pride to be humbled and its racial self-consciousness to become extinct, if it suffers its blood to become tainted, if it begins to forget its mission and destiny, if it becomes disloyal to the highest ideals and aspirations of the race, then its doom is sealed and it is sure to lose its vitality and independent existence and will disappear from the pages of history. This great truth has been exemplified again and again from the dawn of time and no race has ever been able to fill a large place in the scheme of things without realising the truth in its life.

The master-passion of the Hindu race has always been its deep love of religion and yearning for divine communion. The political history of India is the story of a number of cataclysms, legions after legions of invaders in varying stages of civilisation crowding into it, conquering, and settling down. There was no slow and steady evolution of political life. Empire after empire came and went

"Like the bubbles on a river,
Sparkling, bursting, borne away"

until now there is every promise of steady and orderly political evolution and triumph of democratic ideals under the guidance of a nation whose political genius has never been rivalled in ancient or modern times. But the religious life of the land has had a continued upward progression and development. The great sages of India realised and revealed the best practical methods for bringing the radiant sun of inner illumination into the heaven of the heart. They discovered the spiritual affinity of things and realised that Nature and Man are manifestations of that Eternal Being who is *Satchidananda* (who always exists, who is pure consciousness, and who is the bliss of Love). Swami Vivekananda has brought out this truth in a remarkable passage in *The East and the West*: "The Hindu says that political and social independence is well and good, but the real thing is spiritual independence—*Mukti*. This is our national purpose; the Vedic, the Jaina, the Bouddha, the Adwaita, the Vishishtadwaita, or the Dwaita, all are united there. Leave that point untouched and do whatever you like, the Hindu says nothing. Take everything he has, treat him most badly, call him a 'nigger' or any name, he does not care; only keep safe his gate of religion.....Now let us understand where is the soul of this giant;—it is in religion. Because no one was able to destroy that, the nation is still living in the face of so many troubles.....If our national life of these thousands of years has been a mistake, there is no help for it and if we try now to form a new character, we shall only die.....The life of this nation is religion, its language religion, and its idea religion."

It is not without significance that some of the greatest modern religious teachers and seers have come from Bengal. If for a moment we withdraw our gaze from the glittering panorama of sieges and wars, defeats and triumphs, and see how the inner life of the people has grown, we shall begin to realise that we have all along had a succession of great saints, sages, lovers of God, and religious teachers in Bengal even more than in the other parts of India. From the time of Chaitanya wave after wave of religious thought and emotion has passed over that land making it holy and blessed. Even in the apparently schismatic and heterodox religious movements there are indications of a deep-seated love of religion and higher emotionalism. The circumstance that the artistic, literary, and scientific eminence of Bengal at the present moment is unrivalled and that the greatest geniuses there have won international recognition—nay homage—is a fact that indisputably proves the truth that the efflorescence of the national genius in all directions is greatest only when there is the most perfect and passionate loyalty to the highest ideals of the race.

In such a land was born Sri Ramakrishna Paramahansa whom Swami Vivekananda has well called "the fulfilment of the Indian sages, the sage for the present time, one whose teaching is just now in the present time most beneficial." He was the most perfect embodiment in modern times of all the most distinctive and beautiful ideals of the Hindu race—the spirit of inwardness, the power of recognising divine immanence, the passion for peace, the longing for divine communion, and the luminous self-poised rapture of contemplation and meditation. It is his great religious ideas that Swami Vivekananda realised in his own life as a loving disciple; it is the example of his life that Swami Vivekananda set upon a lofty pedestal before the gaze of the most powerful and prosperous nations of the world; it is his great message that Swami Vivekananda bore to the ends of the earth.

We are now in a position to realise whence Swami Vivekananda drew his inspiration and to comprehend the spirit of his conception of religion. The great truth that India has always taught to the world and that Swami Vivekananda always insisted on and placed in the very forefront of his teachings is that religion is realisation. It is not merely repeating a few empty formulæ; it is not a mere presence in large congregations on specified days; it is not a mere matter of belief; it is not even mere ethical life and altruistic emotion; it is a real inner experience, a true inner vision, a being and becoming. Swami Vivekananda says in his great address on *My Master*: "Religion is not talk, nor doctrines, nor theories, nor is it sectarianism. Religion cannot live in sects and societies. It is the relation between the soul and God; how can it

be made into a society ? It would then degenerate into a business and wherever there is business or business principles in religion, spirituality dies. Religion does not consist in erecting temples or building churches, or attending public worship. It is not to be found in books, nor in words, nor in lectures, nor in organisations. Religion consists in realisation. As a fact, we all know that nothing will satisfy us until we know the truth for ourselves. However we may argue, however much we may hear, but one thing will satisfy us, and that is our own realisation, and such an experience is possible for every one of us, if we will only try."

The next valuable religious idea that he has given us is as to the nature of God-head. Different religions and seers, have expressed different aspects of God-head and all of them are equally true and beautiful. Each human being looks out through the window of his soul upon that ocean of Love and Beauty that we call God-head, and no one can say that he has fully known and realised

"That fair Beauty which no eye can see
And that sweet Music which no ear can measure."

Vivekananda says of God: "God is the inexplicable, inexpressible essence of Love to be known, but never defined." In another portion of his *Inspired Talks* from which the above passage has been taken, he says: "Love is beyond time and space, it is absolute." The following beautiful passage about the knower of God in his address on *God in Everything* gives us his most cherished ideas on the matter: "He has reached that Unity which we call God in theology. Where is any more delusion for him? What can delude him? He knows the reality of everything, the secret of every thing. Where is there any more misery for him? What does he desire? He has traced the reality of every thing on to the Lord, that Centre, that Unity of every thing, and that is Eternal Bliss, Eternal knowledge, Eternal existence. Neither death nor disease, nor sorrow nor misery, nor discontent is there. All is Perfect Union and Perfect Bliss."

Swami Vivekananda, while giving us with full amplitude of detail and perfect fidelity to our scriptures, the various means by which the highest spiritual state can be reached, has told us again and again what is the most certain and fundamental method for the attainment of the deepest raptures of the perfect spiritual life. He says in his address on *My Master*: "The first ideal of this attempt to realize religion is that of renunciation. As far as we can, we must give up. Light and darkness, enjoyment of the world and enjoyment of God will never go together." In numerous addresses he preached the blessed gospel of seeking the bliss of the Lord

through renunciation and he further made us realise by his holy life of renunciation the truth of his gospel.

After having thus given us these fundamental ideas about religion, he has pointed out another great truth that he learnt from his guru, Sri Ramakrishna Paramahansa. He says in the address on *My Master* that I have already referred to: "The second idea that I learned from my Master, and which is perhaps the most vital, is the wonderful truth that the religions of the world are not contradictory nor antagonistic; they are but different phases of One Eternal Religion." In his great address on Hinduism at the Parliament of Religions held at Chicago he said: "To the Hindu, then, the whole world of religions is only a travelling, a coming up, of different men and women, through various conditions and circumstances to the same goal. . . . It is the same Light coming through various colours. And these little variations are necessary for purposes of adaptation."

Swami Vivekananda has, while thus teaching the harmony of religions, never failed to recognise what a universal religion should be and that Hinduism is a universal religion. He says that a universal religion must embrace different types of minds and methods. He points out that there are four main types of natures:—the active working man, the emotional man, the mystic and the philosopher. He says in *The Ideal of a Universal Religion*: "What I want to propose is a religion that will be equally acceptable to all minds; it must be equally philosophic, equally emotional, equally mystic, and equally active." He says of the Hindu religion in his reply to the Madras address: "All the other religions of the world are included in the nameless, limitless, eternal Vedic Religion." In the *Bhakti Yoga* he says: "Every sect of every religion presents only one ideal of its own to mankind, but the eternal Vedantic Religion opens to mankind an infinite number of doors for ingress into the inner shrine of Divinity, and places before humanity an almost inexhaustible array of ideals, there being in each of them a manifestation of the Eternal One."

Swami Vivekananda never wearied of impressing upon his hearers and disciples the truth that the ideals and methods of religion can bear the day light of reason and that mystery-mongering ought to be avoided by every earnest seeker after truth. He says in his introduction to *Raja Yoga*: "The best guide in life is strength. In religion, as in every thing else, discard every thing that weakens you, have nothing to do with it. All mystery-mongering weakens the human soul."

The great Swami has further taught us that no great and real spiritual progress can be made except with the help of a guru. He did not agree with those who think that the study of sacred books

by itself can lead us to the desired goal. In his book on *Bhakti Yoga* he says : "The soul can only receive impulses from another soul and from nothing else. We may study books all our lives, we may become very intellectual; but, in the end, we find that we have not developed at all spiritually. . . . To quicken the spirit, the impulse *must* come from another soul."

It is not our purpose here to examine the Swamiji's great teachings in regard to the essential ideas of our religion but to state what his fundamental ideas are in regard to religion generally. It is however our duty to point out that the Swamiji always taught as the means of attaining spiritual perfection, the four paths as taught by the Hindu religion :—The *Karma marga*, the *Yoga marga*, the *Bhakti marga*, and the *Jnana marga*. He further made people realise the immense need and value of purity. He has stated in regard to purity of thought : "We are what our thoughts have made us, so take care of what you think. Words are secondary. Thoughts live, they travel far." (*Inspired Talks*, page 88.) He made people realise the truth of the Hindu doctrine of *karma* and put it in the forefront of all his general religious teaching. He taught also the need for purity of the body and purity in respect of food. This matter is considered by him elaborately and minutely in *The East and The West*, and is worthy of serious consideration by us if we realise that religion is a spiritual asset and has to be carefully safeguarded by all who know the value of such a treasure of inner bliss.

Thus the great Swamiji has widened and deepened our conception of religion. His teachings are powerful forces making for manliness and godliness, and we cannot conclude this article better than by quoting the last stanza of his poem *To The Awakened India* :

"And tell the world—

Awake, arise, dream no more !

This is the land of dreams, where Karma

Weaves unthreaded garlands with our thoughts,

Of flowers sweet or noxious,—and none

Has root or stem, being born in naught, which

The softest breath of Truth drives back to

Primal nothingness. Be bold, and face

The Truth ! Be one with it ! Let visions cease,

Or, if you cannot, dream then truer dreams,

Which are Eternal Love and Service Free."

UPANISHADS.

INTRODUCTION.

Sayana the great Vedic commentator defines the Veda as follows :—

इष्टान्तिष्ठपिहारपारलोकिकं मुपायं यो ग्रन्थो वेदयति स वेदः ॥

i.e., "Veda is the book that tells of the supernatural methods of how to avoid the sufferings and how to get the desirable happiness." According to the Hindu traditions, the knowledge of the Vedas first appeared in the mind of Brahmā before the creation. Then he began his creation in accordance with the Vedas. Subsequently Brahma made them manifest in the minds of the great sages like Marichi, Atri, Angira, etc. Through these seers, again, the Vedas were disseminated among mankind. In course of time the Vedic lore got confused in the minds of the people, and to clarify it there appeared Krishna-Dwaipayana the greatest of all the sages India has ever produced, in the beginning of the Dwapara yuga. He cleared the original Veda Samhita from the accretions and classified it under four heads, viz., Rik, Yajus, Sama and Atharva Vedas, according to the four kinds of hymns, to facilitate the Vedic study. And to perpetuate the Vedic institutions, he taught his four disciples Pailaka, Vaisampayana, Jaimini and Sumantu, the four Vedas Rik, Yajus, Sama and Atharva respectively. These four Rishis taught the respective Vedas to their sons and disciples. Thus the Vedas were rehabilitated among the Indo-Aryans. As time rolled on, the descendants of these Rishis grew numerous and formed out into different branches ;—each of these branches giving their own

readings to their respective Vedas. In this way, different readings of each Veda sprung up. These different readings of each Veda are styled as its so many *Shakhas*. According to the Vishnu Purana, the Rig Veda had 21 *Shakhas*, Krishna Yajur Veda 94, Shukla Yajur Veda 15, Sama Veda 1,000 and Atharva Veda 50 *Shakhas*. At present 90 per cent. of these *Shakhas* are lost.

By the Vedas, we are to understand two sets of books—the Samhitas and the Brahmanas. The Samhitas are the hymns to be chanted during the Jainas or sacrificial rites: The Rig Samhita is to be chanted in praise of the gods, the Sama Samhita is to be sung and by the Yajur Samhita oblations are to be poured into the sacrificial fire; the Atharva Veda is to be utilised for the acquirement of occult powers.

The other portion is called Brahmana—each of the aforesaid Samhitas having their respective Brahmanas. The Brahmana deals with the eight subjects, viz., (1) the application of the *mantras* and the mode of performances of the different sacrifices or Jainas; (2) *Itihasas* (history); (3) *Puranas* (old traditions); (4) *Kalpa* (rules of life); (5) *Gatha* (poems); (6) *Narashansi* (general life of man); (7) *Vyakhyanam* (explanations of the *Mantras*); and (8) the Upanishads. Sometimes a part of the Brahmana is called Aranyaka or the forest-book and generally embodies the Upanishad or the philosophy of the Vedas known as *Jnanakandam*, since it deals mainly with the knowledge of the *Absolute* and means for the acquirement of the same.

So we see that each of the four Vedas has so many divisions and sub-divisions. For the general information the divisions and their names are given below :—

Samhita.	Brahmana.	Aranyaka.	Upanishad.
(1) Rig Veda.	{ (i) Aitareya. (ii) Koushitaki. (iii) Paingi. (iv) Shattayana.	{ (i) Aitareya. (ii) Koushitaki.	{ (i) Aitareya. (ii) Koushitaki.
(2) Krishnaa Yajur Veda.	{ (i) Taittiriya. (ii) Ballavi. (iii) Sattyayani. (iv) Maitrayyani. (v) Katha.	{ Taittiriya. (ii) Katha. (iii) Shwetashwatara. (iv) Narayana.	{ (i) Taittiriya. (ii) Katha.
(3) Shukla Yajur Veda.	{ Shatapatha Brahmana.	{ Shatapatha Aranyaka.	{ (i) Isha. (ii) Brihadaranyaka. (iii) Jabala.

Samhita.	Brahmana.	Aranyaka.	Upanishad.
(4) Sama Veda.	{ (i) Sama Vidhana. (ii) Mantra. (iii) Arsheya. (iv) Vansha. (v) Daivatadhya. (vi) Talavakara. (vii) Tandva. (viii) Sanhitopanishad. Brahmana.		{ (i) Kena. (ii) Chchandogya.
(5) Atharva Veda.	{ Gopatha Brahmana.		{ (i) Mundaka. (ii) Mandukya. (iii) Prashna.

These forty-two books exhaust the entire Vedic scriptures. Of these, almost all the Upanishads and the Aranyakas form parts of the Brahmanas, and as such, they do not form separate books by themselves; yet, they are studied separately.

The Upanishads form the crest jewel of the Vedas, as they embody the highest knowledge attainable by man—the knowledge of the First-Principle. The root-meaning of Upanishad is the knowledge “that destroys”; hence Brahavidya is the meaning of Upanishad, as it destroys all ignorance and bondages of man—this is the one significance and purpose of the Upanishadic lore whose another appellation is ‘Vedanta’. Though there are at present about 108 Upanishads current and they all claim their Vedic origin, yet some of them are decidedly modern. *Srimat Shankaracharya*, the oldest of those Vedic commentators whose commentaries are still available now, have accepted only fourteen of these 108 Upanishads as having Vedic authorities in his commentaries. So, to us these fourteen are the most authentic of all the Upanishads and we shall take up only these for our translations.

ISHAVASYA UPANISHAD.

It is called Ishavasya Upanishad because it begins with the word *Ishavasya* etc. It forms the fortieth chapter of the Vajasaneyi Samhita (Shukla Yajur Veda)—being the only Upanishad that forms a part of the Samhitas. Though this Upanishad is a small one, only of eighteen *Mantrams* (verses), yet it is the most difficult of all the Upanishads. There are so many obscure passages whose real significance is very hard to make out. Different commentators have explained them differently to suite their own theories and philosophies; but we have tried here to follow Sankaracharya, in the main, though here and there we have given also other plausible meanings of the obscure passages. According to Sankara, this Upanishad lays down two kinds of paths—one for the Jnanin and the other for those who have not yet attained to that stage of development as to be able to renounce all the desires of life and take up the practice of the highest knowledge all at once.

The Jnanins or the Sannyasins need not perform any sacrificial rite; they are just to meditate upon the real nature of the Atman. For such persons, 1st and 3rd to 8th *Mantrams* are meant, since they describe the real nature of the Atman. The rest of the Upanishad are meant for the worldly people who have not yet renounced the life of worldly enjoyments, and are worshipping the God in His personal aspect with a desire to emancipate themselves from the bondages of life, such as birth and death. Such persons, according to the second *Mantram*, must perform sacrificial Karma, and at the same time must do Upasana (worship of God) and acquire Vidya (knowledge about the gods and the highest God). By so doing they are sure to go to the highest heaven of Brahma after their death, as spoken in the last *Mantram* of this Upanishad.

The Vedanta Kesari

"Let the lion of Vedanta roar."

"Let me tell you, strength, strength, is what we want.
And the first step in getting strength is to uphold the
Upanishads, and believe that 'I am the Atman.'"

—Swami Vivekananda.

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TANTRIKISM.

OR

THE WORSHIP OF SAKTI

BY

Swami Saradananda.

Whoever reads Tyndall's little book on the conservation of energy, is struck with the results arrived at by science, as regards the whole amount and the various kinds of energy present in the universe. That the sum total of energy is always the same in the universe, science proves beyond the least shade of a doubt; and that that energy is indestructible, howsoever much it might appear to change, has also been proved by the laws discovered by science regarding the correlation of the various forms of energy. The votaries of science might be called, in a manner, the worshippers of energy, although physical energy alone is the object of their consideration. In India we have also worshippers of *Sakti* or energy; but the Indian worshippers have always looked behind the screen and found something different in it from what has been found by modern science, to justify their reverence for it as an object of worship. By observation, devotion, and concentration of their minds they have been able to arrive at a kind of intuitive realisation of that primal source, whence all the known forms of energy proceed. They have found that that primal principle of creative energy remains sometimes in the potential and sometimes in the kinetic form, that it has no beginning in time and that it returns to and remains in the Brahman or the Absolute Being, at the end of each cycle of its manifestation or differentiation. Thus wherever they

come across any form of energy, physical, mental or spiritual, they know that, for certain, to have come from that primal source of all energies or as the *Sakti*, manifesting herself in that form and have worshipped her accordingly. They have found this *Sakti*, to be all-power, all-intelligence, and all-love; and that the same *Sakti*, that gives salvation to all those who worship her with love and devotion, binds down men as well to the ever-painful chain of births and deaths, in her *Avidya* form.

सा विद्या परमा मुक्ते हेतुभूता सनातनी ।

संसारबन्धहेतुश्च सैव सर्वेश्वरेश्वरी ॥

Saptasati. "She is the everlasting One, the supreme knowledge which forms the means to attain deliverance from all bondages. Again, she is the cause to bind one in this circle of births and deaths. She indeed, is the controller of the Lord, who rules over all!" Let us therefore, consider first, about what the *Tantras* have to say, with regard to the *Sakti*, the primal source of universal energy in *Brahman* or the Absolute Being, and then, compare, if possible, the goal of the *Sāktas* with that of the *Vedāntins*. That men of the very highest type have been the advocates of *Tantra* worship from very ancient times, and that almost all the rituals of worship observed at present in India, are performed according to forms prescribed in the *Tantras*, sufficiently justify us in taking up the subject for our special consideration here.

Now, what are the *Tantras*; what does the word *Tantra* signify? It means the way that leads men to salvation or truth; and the *Tantras* are a special set of books in which have been recorded those ways and means. And what is this salvation according to the *Tāntriks*? To become one in nature or essence with the Supreme Being here and hereafter, or in other words, to become absorbed in the ocean of the Absolute Bliss divine. The perception of the world without and the world within, is a delusion, brought upon us, by the powers of *Sakti*. For infinite and boundless is the spirit of man although encompassed by time and space, and the toils and turmoils arising out of its association with the body. A dream, a painful delusive dream, has enveloped it by the command of this fair enchantress and it appears to be caught hopelessly in her net of relativity.

Now what is this which the *Tāntriks* term *Sakti*? It is the *Prakṛiti* of the *Sāṅkhyas*, the *Maya* of the *Vedāntins*. It is the unruffled or unagitated state of *saṭva*, *rajas* and *tamas*; the harmonious, concordant, and evenflow of the three. Phenomenal creation comes to end when these flow thus harmoniously, and there is no

God, no world, no *Īva* or individual soul—in short, nothing of the internal and the external universe. All return then, to the origin, whence they came out before; the surging billows of the magic ocean of phenomena cease for once and a superb calm ensues and *Brahman* or *Purusha* shines as ever in his perfect glory and splendour. And where is *Sakti* or *Maya* then?—It remains latent in the *Brahman*! *Sakti*, therefore, is the latent power of the *Brahman*, the power which gives rise to this varied creation.

Now, the question rises, can power be separated from the powerful one in reality? Can any one separate the powers of burning from the fire which burns or the rays of the sun from the effulgent sun itself? The answer must be in the negative, though we always make a distinction between the two in speech, as well as in thought. It is exactly so with *Sakti* or the essence of creative energy which rests potentially in the supreme soul, when all names and forms have vanished. It can never be separated from *Brahman* or *Purusha*, either when creation begins or when creation is in its tide-flood or when there is no creation at all. Philosophy has tried hard to understand the nature of this principle of energy in *Brahman*, but is at its wit's end to get anything like a final solution. Is this energy, it asks, one with *Brahman*, or is it altogether different from him? If one, how can the absolute, the perfect, be one with that which is the mother of all relativity and imperfection? If different, how can this abstracted imperfection reside in *Brahman*, and where is then the truth of the scriptures when they proclaim "there is one only without a second",—एकमेवाद्वितीयम् ।

That the principle of energy exists in the Absolute, there can be no doubt of it—else, whence is this varied cosmos? But how it exists or what its nature is, there is none to ascertain. But the sages of old, who sacrificed everything in search after truth, were most practical. They saw first, that this energy exists; secondly, that this energy must have no beginning—for to admit that it has a beginning is to admit a beginning for the whole cosmos, a beginning for the *Īva* and above all to admit that God Himself is cruel and partial, on account of attaching different kinds of Karma to different individual souls or *Īvas*. They saw lastly that in the state of *Samādhi*, when the little self is lost entirely in the Great Ocean of light and love, when the binding activities of the ever-changing mind have ceased for once, when all the differentiated perceptions of the world within and the world without have vanished and there is neither *you* nor *I*, there remains no knowledge of this energy at all. Hence they summed up the facts thus:—"We cannot call this energy to be real, nor can we call it altogether

unreal. We cannot say that it exists in *Brahman* or is one with Him, neither can we say that it exists out of *Brahman* and is altogether different from Him. We know it to be without beginning and we know the fact also, that it becomes a spent up thing to one who has attained the blessed state of *Nirvana*."

अव्यक्तनाम्नी परमेशक्तिरनाद्यविद्या त्रिगुणात्मिका परा ।
कार्यानुमेया सधियैव माया यया जगत् सर्वमिदं प्रसूयते ॥
सन्नाप्यसन्नाप्युभयात्मिका नो भिन्नाप्यभिन्नाप्युभयात्मिका नो ।
साङ्गाप्यनङ्गाप्युभयात्मिका नो महाद्भुतानिर्वचनीयरूपा ॥

Vivekachudamani.

Aye, this principle of energy which exists potentially in *Brahman* is sometime inexplicable and wonderful; it transcends the highest flight of the intellect of man to grasp it. For how can the intellect, itself a relative thing, know that, which is the origin of all relativity? "The magi came," says Sri Ramkrishna, "to drive off the ghost, which had possessed a certain man, by throwing some enchanted mustard seeds upon him. But they knew not the wickedness of the ghost to possess those very mustard seeds, before they could produce the effect of incantation on them; thus all their efforts were of no avail."

Now, what is it that leads men to salvation, or to the realisation of the absolute and the perfect Being? Arise, ye sons of immortal bliss, calls out the *Vedanta*; shake off this dull indifference, which has possessed you for long, and burst the bonds of relativity, as a lion, awakened, rends its cage. What, Oh! what has power to bind ye? Drive off this *Mayic* cloud with the strong blast of *Jnana*; and with unshrouded vision serene, see that ye are free from all eternity, perfect, immutable and pure. Ye existed before the suns and the moons, and shall continue to exist when this varied world has crumbled into pieces. Ye have entangled yourself by your own *Karma* and ye have the power within of freeing yourselves from that entanglement. What ye have done, ye can undo; therefore, awake and arise.

The *Tantra* comes in and says: It is not with you, O man, to free yourself from this bond of relativity. Above, beyond, around it is *Maya*, *Maya*, *Maya*, which surrounds you everywhere. What is there that is out of reach of this all-powerful enchantress? The inmost depths of space have been penetrated by Her, and the inmost regions of thought. Nay, Space and Time and *Karma* and Mind, are the instruments in her hand, to enchant and bind you

You think that knowledge will make you free; but what knowledge of yours is independent of the senses, and what sense is there that is not beguiling you always? You say in despair, I will throw off this broken reed, this intellect and the senses, and see if I can then, gain any truth. But alas! Where is the power to throw them off to come from? Work, as hard as you can, at it, put forth all your efforts, yet, you will never succeed unless the *Sakti* or the *Devi* is pleased to unlock the gate and bring you out of this enchanted field of unreality and illusion,—

सैषा प्रसन्ना वरदा नृणां भवति मुक्तये ॥ *Saptasati.*

— "She brings those to light and freedom, with whom she is well pleased." Bow down to Her and pray that She may give you freedom. Think not that your prayers will be in vain. For She is all mercy. Thus we see that the spiritual goal of the *Tantriks* and that of the *Vedantins*, are both one and the same, the difference between them lying only in the means of attaining it. The latter say that it is by one's own exertion and self-culture that one can be free; while the former hold that it is through the grace of Her, who is the seat of all power, good and bad, the *Devi*, that one can be saved.

To be Continued.

"Mother, I am *Yantra* (the machine), Thou art *Yantri* (one who works the machine); I am the room, Thou art the dweller; I am the sheath, Thou art the sword; I am the chariot, Thou art the charioteer; I do just as Thou makest me do; I speak as Thou makest me speak; I behave as Thou makest me behave; not 'I,' not 'I,' but 'Thou.'"

Sri Ramakrishna.

WHO AM I?

(Adapted from a class lecture of the late Swami Ramakrishnananda).

It is the easiest of all the questions to ask, but the most difficult to answer. Almost all men of the world do not seriously require any further answer to this than that they are Mr. so and so, Brahmanas or non-Brahmanas, Hindus or Mahomedans or Christians, dark or fair, wealthy or poor, and so on; and their mind is quite satisfied with the answer. To all practical purposes they are materialists although some of them may profess that they are some

conscious entity other than this mere lump of flesh called body. Their consciousness of 'I' is never free from the shackle of matter, their ego being inextricably intertwined with flesh. But there come moments in the life of all, more or less, when a word, a suggestion, a glimpse revealed per chance, makes the mind soar up like Shelley's Skylark— "Higher still and higher

From the earth... .."

and perceive the moving images of matter like so many distant passing shadows growing indistincter every moment, while itself is bathed with a serener light unseen, unfelt before. When man comes down from such a mood into the ordinary consciousness of humdrum life, the first feeling that irresistibly arises within his heart interrogates "Is our present consciousness real?" But, the inertia of his usual life does not allow him to stand long in that questioning mood, it draws a curtain immediately over the after-glow of that precious moment's experience and makes the mind move in the old rut again,—the man begins to dream once more the dream of physical life owning fully the pain and pleasure, joys and sorrows of his bodily existence.

The dictum 'know thy self' is the dictum of necessity of man. Man, in the morning hours of his evolutionary career, bristling still with the instincts of brute-life, places all his interests and concerns in the physical plane; he draws all his life's joys and sorrows from the mere material objects. At first he thinks he is happy with his course, but soon he comes to realise that to be happy he must have more and more than what he presently possesses, as he feels an unintermitted flow of thirst for more is ever-welling up from within. The spur of want drives him on and on in that mad race: he brings all his physical and intellectual power to bear upon the point, contriving all sorts of means to gratify his ever-increasing desires. But when the long weary race is run enough to fatigue the labouring man, he wakes up at last to the fact that "The flame of desire is never extinguished by its enjoyment; it increases with the enjoyment, as fire flares up the more, the more *ghee* is poured into it."

But still he feels the gnawing pain of want;—although a change has come in its mode,—first it was in the form of hankering for happiness, but now it has changed into the thirst for peace. The labourer after day's fatiguing toil wishes no more the wearisome mirth of revelry, but is seeking the calm oblivion of his physical life in sweet repose. Peace, the delightful joy born of the harmony of life, the sweet felicity that comes after the cessation of senses' 'ignoble strife.' Ah! where can it be had? In the same senses? Oh! no, experiences tell that they produce intoxication and

fever that leave behind only ailing prostration. Then, can it come when all the clamours of the senses are quelled? Perhaps. An effort is being made to stop the senses for a while from responding to the external stimuli; the mind becomes a little introspective and finds a slight peace in it, but still is there the harrowing concourse of previous sense-impressions, pressing hard to break out into riotous activity again. So an attempt is next made to purge the mind of those impressions, or at least to drive them down to sub-conscious plane. In so attempting, when a certain degree of mental quietude is reached,—the mind becoming empty, as it were, to a certain extent—there comes all on a sudden a flash, a flash of *chit*, revealing the true nature of man, and along with it the man also tastes a kind of bliss the like of which he never experienced before, compared with which all the enjoyments of his previous life appear so mean, so vulgar, a drop in the ocean. A complete metamorphosis ensues next in his inner life; the centre of consciousness is shifted from the body and mind to something that transcends the both yet forms their back ground. The ego discarding the concrete name and form (*Nama* and *Rupa*) tends to subliminate into the etherial purity of the absolute. And finally, the grain is sifted completely from the chaff,—the soul stands out in its own absolute nature, quite apart from all the modifications of body and even of mind. Man finds then there is no 'I' or 'Thou' in him, he is the immutable, eternal, uncreated ocean of consciousness absolute, rolling from eternity to eternity; no space or time element is there to modify him, he is the uncaused cause of the dreams of life, yet untarnished by the dreams; he is the ever pure immortal *Atman*. The moment this real nature of the self is realised, all misery ceases, all want vanishes, all fear disappears; the man feels he has nothing to achieve, he has attained the highest,—he has attained the eternal undying **PEACE**.

Man can realise God easily if he would understand his own real self. When we begin to examine the 'I' consciousness, we come to realise that there is no such thing as 'I' (It melts away like a shadow before the light of scrutiny). There are the hands, the feet, flesh, blood, etc., of these what can you designate as 'I'? The more you peel off the skin of onion, the more skin only appears,—you cannot get any kernel; so when we analyse the 'I,' it vanishes away into nothingness; and what is left behind is the *Atman*, the pure *chit*. God appears when the ego dies.

Sri Ramakrishna

GITA—HOW TO UNDERSTAND IT

BY

Professor K. Sundararaman M.A.

One unique feature of the Vedanta is that it provides for men in all stages of development, and for the same man as he reaches successively higher and higher stages of development. Some men are fitted for action, and for action alone ; others are in an intermediate stage and can combine—each in its own time and place—action in different degrees and forms with meditation and realisation of Brahman in its different aspects ; there are finally others who, in different births, have passed through the preliminary and preparatory stages and are therefore highly evolved,—men like Suka, Sadasiva Brahmendra, and others who want little or nothing of what men value highly in life and only care to attain to the complete and unique form of self-realisation known as *Jivan-mukti*. Moreover, the same man, through the uprising or maturing of different tendencies (*Vasanas*) at different times, may exhibit different stages of spiritual evolution,—active in manhood, meditative in advanced life, &c. We know, however, of no invariable law governing the rise and growth of these *Vasanas*. It is at the same time certain that we cannot lay down the same kind and amount of activity for all stages of life and for all men, irrespective of their natural tendencies and stages of mental and spiritual evolution.

According to the Vedantic doctrine of *Adhikara* (qualification what holds good of one set of *Adhikarees*—men with one kind or set of tendencies, tastes, temperaments—will not do for others more or less advanced and with a different set of tastes and inclinations. Some modern students and exponents of the Gita quote passages from it where the reference is to men in a particular stage of soul-evolution in which high activity holds good as the appropriate and satisfying requirement for the fulfilling of all present aims and the ensuring of future advances. For instance, we have the following :—“ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि” “Get ready for the fight, you will not thereby incur sin” (II. 38). “युध्यस्व विगतज्वरः” “Engage in battle without burning with grief (regarding dying relatives),” (III. 30). “कुरु कर्म तस्मात्त्वं” “Therefore do you engage in action only.” (IV. 15). “युध्यस्व” “Fight.” (XI. 34). “स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः”

“Devoted each to his own work, man attains perfection.” (XVIII. 45.)

Perfection, i.e., ‘संसिद्धिः’—is explained by Sankara as “कायेन्द्रियाणां

ज्ञाननिष्ठा योग्यता,” “eligibility of the body and senses for the path of knowledge.” Hence they hold that the Gita is a *Karma-Sastra*, the science which inculcates activity for its own sake as the sole duty of man. Professor S. Radhakrishna Aiyar has recently written in the *International Journal of Ethics* for January 1914, as follows :—“It is a great pity that the Hindu religion and philosophy have been so interpreted in the past as to give colour to a quietistic and unpractical code of duties, quite in accord with the introspective turn of the Hindu's mind. The whole spirit of the Bhagavad-Gita is a protest against this quietistic spirit. The highest religious philosophy of the Hindus requires each man to enter into the strife of the world and wholeheartedly to perform his duty. Every man, according to the ethics of the Vedanta, is required to contribute to the national strength his quota of earnest work. It is by the adoption of this gospel of work that the nation can grow.” These remarks will be just only if the Hindu religion has been interpreted as enjoining “quietism,” i.e., Yogic contemplation and the abandonment of worldly activities on every one of its adherents and at all times and places. What the interpreters of the Vedanta have held is that, while some men are of a predominantly active turn of mind and only have perhaps an occasional tendency and turn for the life or moods of meditation, there are others who, being spiritually more advanced, are of a predominantly meditative turn of mind and only inclined for occasional excursions into the field of active life and for moderate amounts of activity. The Gita also refers to men still more advanced—“men who are constantly engaged in the practice of meditation,” “ध्यानयोगपरो नित्यं” (XVIII. 52). They are also mentioned in Chap. III. 17 and 18 which are translated as follows :—“But the man who is attached to the Atman only (i.e., who is constantly in *Jnana-nishta* and so cannot be attracted by the objects of the senses), who feels contentment only in (the meditation on) the Atman (and not in taking food, drink, &c.), and finds joy only in (the meditation on) the Atman (i.e., abandons all external objects and the longing for them as a real Sannyasi),—he has nothing to do,” “तस्य कार्यं न विद्यते” He has nothing worth doing, nothing which has to be done. Sankaracharya, in concluding his commentary on this stanza, represents the purpose of the Lord in giving this teaching to Arjuna as follows :—“न क्षमेतस्मिन्सर्वतःसंशुतोदकस्थानीये सम्यग्दर्शने

वर्तते" i.e., "You (Arjuna) do not possess that complete knowledge of the Atman which corresponds to the ocean which receives the waters flowing from all sides." The Acharya here refers to the Gita, II. 46, in which Sri Krishna compares the *Atma-jnana* to the ocean into which waters flow from all sides, and *Karma* to a petty reservoir of water such as a well or tank. All *Karmas* prescribed by the Sruti and Smriti for the Aryan man of faith are meant for special benefits, while *Jnana* which is of the nature of cosmic consciousness "अखण्डाकारवृत्तिः" and which comes in as the result of Vairagya and the practice of Yoga, comprehends and surpasses all such special benefits just as the ocean comprehends—original source or final receptacle. Sankara's commentary on this stanza closes as follows:—"Before the attainment of the qualification for pursuing the path of knowledge, he who is only qualified for Karma must perform action which occupies the place of a small reservoir of water like a well, tank, &c."

Of course Sri Krishna taught to Arjuna not only the principle of *Svadharmā* without desire of fruit, but also the knowledge of the Atman,—both the theory and practice of the *Adhyatma-Vidya*. That was in fulfilment of his mission to mankind as an *Avatara* or Incarnation of the Lord. Sankaracharya points out at the beginning of his Bhashya that the Lord utilised Arjuna's sorrow and delusion and his request for enlightenment regarding Dharma and the true nature of the Jiva simply as the occasion for instructing the world regarding the science of the Atman in all its aspects as, owing to efflux of time, the theory and practice of it had been lost to the world. The Lord himself points out in Chap. IV that one of the objects of his mission to the world was to revive and re-establish the lost knowledge of Dharma which, as is well known, includes the knowledge of the Atman as its highest form or aspect.

The Gita not only teaches the principle of *Nishkamya Karma* or *Svadharmā* without desire of fruit, but also the methods of Yogic meditation needed for the higher man who seeks to realise the Atman in practice and thereby to free himself from the bonds of Samsara. Such men are spoken of (Gita, XVIII. 52) as "ध्यानयोग परो नित्यं" and "वैराग्यं समुपाश्रितः" i.e., not only as "constantly engaged in the practice of meditation," but also as "feeling no desire for any worldly objects,"—seen or unseen in any part of the material universe. These occupy the intermediate stage of the *Sadhaka*, the aspirant who is training himself in the practice of meditation,—the stage between the *Karmi* and the *Jnani* of III. 17

and 18. These shlokas themselves point to different stages of development in the realisation of the Atman. The words *rati*, *tripti*, and *santosha* point to different degrees of the state of realised enjoyment corresponding to the various stages of individual experience known respectively as *darsana* (recognition), *labha* (possession) and *anubhava* (utilisation). The Taittiriya Upanishad refers to these same degrees of practical realisation by the words *Priya*, *Moda*, and *Pramoda*. It is the man who has reached *Santosha* or *Pramoda* that is the highest of all Jnanis, the *Brahma-vid-varishta* who is permanently, irrevocably, fixed in the realisation of the Atman,—for whom there is no return to the duties of life, and who is free even while his body lives and breathes,—the *Jivan-Mukta*. Others who are *Brahmavids*, only knowers of Brahman, have moments when they are not engaged in the meditation or cognition of the Brahman and have to work for social welfare and the solidarity of humanity (III. 20 and 25). But for the *Brahma-vid-varishta*—the real *jivanmukta*—all duties and tasks are ended, for the universe of matter and mind has ceased to exist for him, and he has attained to that unity of the Atman which is perhaps what Hegel meant when he spoke of the Absolute as that in which 'Being and non-Being are the same,' both alike unreal and therefore meaningless.

In the light of the above remarks we see how misleading and unfounded is Professor Radhakrishna Aiyar's assertion that "the highest form of self-realisation consists in living for others." This is a direct contradiction of the Vedantic—not the Sankhya-doctrine of *Kaivalya* which is embodied in such Upanishadic *Maha-Vakyas* as "तत्त्वमसि" "अहं ब्रह्मास्मि" "यत्र नान्यत्पश्यति नान्यत्शृणोति स भूमा"—"That Thou Art," "I am Brahman," "Where one sees nothing else, hears nothing else, that is *Bhuma* (the Great). No mere altruistic living, no social service,—no "social scavengering," in the happy phrase coined by Swami Vivekananda—is possible where nothing else exists or can be seen or heard. One may be a *jnani*, but not yet a *mukta*,—for the latter has to go through the *Paravairagya* (Gita, XV. 2-6), the endeavour to make his *Sakshatkara* (self-realisation) permanent by destroying the *Vasanas* (tendencies) of all kinds which drag him to the earth and the miseries of dual existence. Rishis like Suka and Yajnavalkya and sages like Sadasiva Brahmendra have practised this *Paravairagya* or highest form of renunciation which is known as *Vidvat-Sannyasa*, the renunciation of the knower of the Atman.

We have referred to persons in the intermediate stage of preparation of yoga practice for the attainment of Ātmic realisation. It may happen to some of these that they die before they have succeeded in their endeavours after spiritual perfection. Such men are known in the Gita (VI. 41, 42) as *yoga-bhrashtas* (those who have failed to attain to the fruits of successful yogic effort). They are again born, but into the families either of kings, chiefs and others who are possessed of abundant wealth where they will be enabled to avoid the distractions arising from the pursuit of sense-objects and worldly aims, or in the families of yogis who are already knowers of Brahman where they can assuredly find the facilities for those further endeavours in the practice of yoga which will lead to the attainment of the goal of freedom. These men do not again engage in worldly occupations, or feel the need of such activities and occupations. These special environments which are secured to them to advance and assist that further progress in spiritual life which is needed for the realisation of the Absolute. To hold that these men—these *yoga-bhrashtas*—are called on to “enter whole-heartedly into the strife of the world” is to completely miss the significance of the special environment which according to the Gita—is provided for them and which they have earned, by the yogic and unworldly endeavours during a previous birth.

There are statements in the Gita which seem to promise the direct attainment of Mukti even by those who are only devoted to Karma without desire of fruit and have not received instruction and training under a Guru in the theory and practice of the *Adhyatma-Vidya*. For instance we have “असक्तो वाचरन्कर्म परमामोति पुरुषः” “By performing Karma without attachment, a man attains the Supreme” (III. 19). And again, “स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः” “Devoted each to his own work man obtains perfection” (XVIII. 45) The word ‘*sansiddhi*’ here must be understood, as Sankara explains, to mean “the eligibility of the body and the senses for pursuing the path of Jnana.” It cannot mean the actual attainment of the perfection of Jnana or permanent establishment in it. This latter achievement is only possible through Bhakti and Yoga,—by going through the intermediate processes of loving, worship of, and meditation on, the Supreme deity in his two aspects (*Iswara and Akshara*) as described in Chapter XII.

The idea, then, of Adhikara—the idea of successive, i.e., of higher and lower stages of development whether in the life of the same person or in the lives of different individuals—is to be found

in the Gita and contains the key to the real comprehension of the meaning and aim of the Gita. It is also the key to the proper appreciation of the teachings of the Upanishads. Many of our new men who are influenced by western conceptions of life and duty are anxious to read *them* into our sacred books. Moreover, modern and western notions of universal equality which are the products of a democratic age are in thorough antagonism with the Vedantic idea of men in higher and lower stages of spiritual development,—though, in political matters at least, western people thoroughly recognise different stages of advance and wish to maintain distinctions of political status, as we see from the position of superiority accorded to the citizens of the British Dominions over the inhabitants of British dependencies and the position of inferiority assigned to Asiatics in South Africa and to the aborigines all over the civilised world. The Gita teaches different ideals of duty and conduct, of aspiration and effort, for different men according to their manifested tendencies and stages of advance in spirituality. It also, enunciates the supreme idea of Mukti and teaches Svadharma without desire of fruit, Vairagya, and Dhyana as the method or path leading to it. Hence it is classed along with the Upanishads as *Jnana-sastra* and *Mukti-sastra*,—as the science which deals with the Atman and with the liberation of the living soul from the bonds of Samsara.

A man began to sink a well, but having dug down to the depth of twenty cubits he could not find even the least trace of that water-spring which was to feed his well. So he desisted from the work and selected another place for the purpose. There he dug deeper than before, but even then he could not find any water. So again he selected another spot and dug still deeper than before, but it was of no avail. At last in utter disgust he gave up the task altogether. The sum total of the depths of these three wells was only a little short of hundred cubits. Had he had the patience to devote even a half of the whole of this labour to his first well without shifting the site of the well from place to place, he would surely have been successful in getting water. Such also is the case with men who continually shift their positions in regard to faith. In order to meet with success we have to devote ourselves entirely to a single object of faith without being in the least doubtful as to its efficacy.

Sri Ramakrishna.

A LETTER OF SWAMI VIVEKANANDA.

California, 18th April, 1900.

Work is always difficult—pray for me J—, that my work stops forever and my whole soul be absorbed in "Mother." Her work She knows.

I am well—very well mentally. I feel the rest of the soul more than that of the body. The battles are lost and won. I have bundled my things and am waiting for the great deliverer. 'Siva, O Siva—carry my boat to the other shore.'

After all, J—, I am only the boy who used to listen with rapt wonderment to the wonderful words of Ramakrishna under the Banian at Dakshineswar. That is my true nature; works and activities, doing good, etc., are all super-impositions. How again I hear his voice, the same old voice, thrilling my soul; bonds are breaking, love dying, work becoming tasteless—The glamour is off life—only the voice of the Master calling:—"I come Lord, I come." "Let the dead bury the dead, follow thou me." "I come dear Lord I come."

Yes I come—Nirvana is before me. I feel it at times, the same Infinite ocean of peace, without a ripple, a breath.

I am glad I was born—glad I suffered so, glad I did make big blunders, glad to enter peace. I leave none bound. I take no bonds. Whether this body will fall and release me, or I enter into freedom in the body, the old man is gone, gone forever, never to come.

The guide, the guru, the leader, the teacher has passed away—the boy, the student, the servant is left behind.—

I have long given up my place as a leader. I have no right to voice my voice.—The sweetest moments of my life have been when I was drifting—I am drifting again—with the bright warm sun ahead and masses of vegetation around—and in the heat everything is so still, so calm and I am drifting—languidly in the warm heart of the river. I dare not make a splash with my hands or feet for fear of breaking the miraculous stillness—stillness that makes you feel sure it is an illusion.

Behind my work was ambition, behind my love was personality, behind my purity was fear, behind my guidance the thirst for power. Now they are vanishing and I drift. I come—Mother I come. In the warm bosom, floating wherever Thou takest me—in the voiceless, in the strange, in the wonder-land. I come—a spectator, no more an actor.

INTRODUCTION TO DRAMIDOPANISHAD. 49

Oh! It is so calm—my thoughts seem to come from a great, great distance in the interior of my own heart. They seem like faint distant whispers, and peace is upon everything, sweet sweet peace—like that one feels for a few moments just before falling into sleep, when things are seen and felt like shadows—without fear, without love, without emotion. Peace that one feels alone surrounded by statues and pictures. I come, Lord, I come.

The world is but not beautiful nor ugly, but sensations, without exciting any emotion. O! J—, the blessedness of it. Everything is good and beautiful for they are losing their relative proportions to me—my body among the first—

Om that existence.

Yours faithfully,

VIVEKANANDA.

INTRODUCTION TO DRAMIDOPANISHAD.

BY

S. Gopalaswami Iyengar, B.A., B.L.

(Continued from page 22.)

II. THE INDIVIDUAL SOUL.

10. 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.

11. 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 the Supreme 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 the eternal angels and their 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 that should be the sole aim of man.

IV. THE OBSTACLES.

12. Contact with matter and a desire to obtain material things such as wealth, &c, which are ephemeral by 'their very nature and love for one's self and persons connected with the body, i.e., confounding the body with the soul and the idea of I-ness and My-ness are the obstacles that stand in the way of one's spiritual progress. When one realizes that God is the real father, mother, wife, child and every conceivable pleasure-giving thing, and He is 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 and doing duty; without the idea of I-ness and My-ness, means real giving up of attachment 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 thee and thine, surrender thyself unto God. Worship Him." (I-2.)

V. THE MEANS.

13. 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, and steady meditation reaching the stage of immediate presentation or intuition of a loving nature and 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 cannot brook any separation from God. The God-consciousness of our saint gives prominence to God's infinite grace being the only means of release. This is distinguished as the path of *Prapathi*. 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 in either paths is

the same. But the exclusive love towards the supreme and the 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 a part of the connotation of the expression *Prapathi* or 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 "merged 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 *Prapathi* 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.

14. To sum up, 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 and blissful, but owing to Karma, are subject to the 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 the logical development of the essential teaching of the ancient Sanskrit. Upanishads contained in the following few lines of Mundaka and Kathopanishads and of the final and supreme secret of the Gita given in its last chapter.

"God cannot be gained by hearing, learning or meditation, &c. He whom he chooses obtains Him and becomes his own," (Mundaka and Katha Up.)

"Renounce all duty and work. Take Me and Me alone as thy sole refuge. I shall cause thee to be released. Grieve not," (Gita XVIII-66.)

15. We will close this introduction 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 of love.

(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. 8-1, V. 10-1.

"O Lord! I have no other support or Saviour 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 Tirupati 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. II-6-8. I am following the inclinations of my body and senses. III-2-1. I am the most heinous sinner. There is no equal to me in that respect. Out of pure grace Thou hast 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." I-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 realize the relative position of thyself and myself. But I also realize that my efforts would not 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 the master of my physical body. I cannot direct them to do the ordained works or to take to the path of 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."

Yes, 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 incomparable and ever new Nectar, more sweet than the immortal nectar of the Gods! (I. 6-6). All my doubts have been solved, impurities have been removed, I have drunk deep, very deep and am merged in that sweet Nectar. I am most blissful." I-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." I-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 removing the flood of tears. Where is He? Her eyes cannot see Him, 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 trod by the beloved *Vamana*.' " (Incarnation of Vishnu as a dwarf.) 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's grace." V. 3-6.

(16) "Don't be angry with me O friend, see Him if you can with my eyes." V. 6-2.

SUBJECT FOR REFLECTION *

BY
Swami Vivekananda.

I

Lord Sri Krishna told Arjuna "Take refuge in Me alone, relinquish all other works, I will save thee." Bholachand was highly delighted to hear this from his people. So, he often bawls out in furious stridor, "I have taken refuge in the Lord. What fear do I have? What else have I to do?" Bholachand thinks that to cry out loudly those words in that ear-piercing cacophonous voice is a sufficient expression of Bhakti. He also tells, now and then, in the same tone, that he is ever ready to lay down his very life for the Lord! Ah! if such devotion cannot captivate the Lord, then all must be condemned as false! A few of his muddle-brained comrades also think like that. But Bholachand is not ready to give up any of his evil practices for the sake of the Lord. Well, is God a dunce to be deceived like that, when such things cannot deceive us even?

* * * * *

Bhola Puri is a mighty Vedantin,—in each and everything, he tries to give proofs of his oneness with the Brahman. If the whole people would raise a piteous moan and cry through the pinching pain of starvation all around,—that cannot affect Bhola Puri; he at once sits down to prove the unreality of pain and pleasure. If all men would perish from distress, disease and starvation,—what is that to him? He at once begins to contemplate over the immortality of the soul! If the powerful even kills the weak in his very presence, Bhola Puri immediately loses himself rapturously in the meditation of the grand significance of the words of the *Sruti* that 'Atman neither kills, nor is killed!' But Bhola Puri is very averse to work, be it of any kind. If it is insisted upon him, he says that he had finished all works in his previous birth. But one thing only brings a little confusion in his unity with the Brahman: whenever he finds some shortage or insufficiency in his *Bhiksha* (the food he gets from the people), or if the house-holders would not give him the homage he desires, then the Puri is heard to avow that none under the sun are so mean and wretched as the house-holders; or, if any village would not worship him with offerings to his satisfaction,* then he fails to understand why such a village continues to exist a moment more, encumbering the mother earth.

Has he also taken God for a greater fool than ourselves?

* Translated from the original in Bengali.

THE HEART OF HINDUISM.

Time and often we hear the question raised that 'what constitutes Hinduism.' And it is not unoften that we find it very difficult to answer, since any connotation with which we may come to define it, appears too narrow to cover the entire life that is brooded over by it. Indeed it is "an exact shadow of

अणोरणीयान् महतोमहीयान् (smaller than the smallest, and greater than the greatest), the God it worships. It eludes all grasps of ours. But in spite of this nebula of diverse faiths, creeds, and customs that are designated by the term Hinduism now-a-days, there is a common centre, the heart that quickens the entire system. And that heart is the Vedas. We may at once define, though not without any fear of contradiction, that Hinduism lies in following the commandments of the Vedas. Here some may contend that this definition of Hinduism does not hold good in the case of the present day Hindu Society, since it does not conform to the canons of life laid down in the Vedas. The lower sections of the Hindu community do not know anything of the Vedas, some might not have heard even their very names, still they continue to be a limb of the Hindu community. How could this be possible if obedience to the injunctions of the *Sruti* would mean Hinduism? There were men, like Tukaram and others, who would refuse to accept the Vedas as the highest authority in matters religious and spiritual,* still they were canonised as the Saints of Hinduism. For such line of arguments we cannot but have a negative reply. We do really believe and have reasons enough to believe, as the Swami Vivekananda puts it, "that in spite of the reiterated assertions of aggressive ignorance, it is the *Sruti* still that is the backbone of all the different divisions of the Hindu religion." He writes in another place "either one hears the Advaita-Kesari roaring the peals of thunder,—the *Asti*, *Bhati* and *Priya*, amidst the heart-stopping solemnities of the Himalayan forests mixing with the solemn cadence of the river of Heaven, or listens to the cooing of the *Piya*, *Pitam* in the beautiful bowers of the grove of Brinda; either one mingles with the sedate meditations of the monasteries of Benares, or the ecstatic dances of the followers of the prophet of Nadia; whether one sits at the feet of the teacher of the Visishtadvaita system with its *Vadakale*, *Tenkale*, and all the other sub-divisions or listens with reverence to the

Acharyas of the Madhva school ; whether one hears the martial "*Wa Guruki Fateh*" of the secular Sikhs, or the sermons on the Grantha Sahib of the Udisis and Nirmalas ; whether he salutes the Sannyasi disciples of Kabir with "Sat Sahib," and listens with joy to Sakhis ; whether he pours upon the wonderful lore of that reformer of Rajputana, Dadu, or the works of his royal disciple, Sunderdas, down to the great Nischaladas, the celebrated author of *Vichar-Sagar*,—which book has more influence in India than any that has been written in any language within the last three centuries ; —if even asks the Bhangi Mehtar of Northern India to sit down and give an account of the teachings of his *Lalguru*,—he will find that all these various teachers and schools have as their basis that system, whose authority is the *Sruti*, *Gita* its divine commentary, the *Sariraka Sutr*s its organised system, and all the different sects in India from the *Paramahansa Parivrajacharyas* to the poor despised Mehtar disciples of *Lalguru*, are different manifestations." Yes, even the Mehtars, Bhangis and Chamars of the North, the Mangs and Mahars of Bombay, the Tiyas, Pulayars and Cherumas of the south, all present so many different aspects of the same Sanatana Dharma ; each and all of them feed their little lamp of individual faith with the oil that the Vedas supply. If you ask any one of them about his belief in religious matters, among other things he will tell you that man suffers according to his Karma, death is not the end of life, a man has to be born again and again to reap the fruits of his actions until he gets the final emancipation which rests in his own doing good Karma and the grace of his particular deity. If you ask who is his deity, he may show you a stone, a tree, an idol, and fumble out something in praise of his god, that would convince an unbiased mind that he worships really not the stock or stone or the idol, but something much superior, though making the stock or stone or the idol as representative of it. And we know thereby he is unconsciously pursuing only the *Pratika Upasana* system of the Vedas and is also thus fulfilling the words of Sri Krishna. "Even those that worship other gods, they too worship Me alone, O son of Kunti, but by the wrong method." If life is an echo of the faith, then surely we can say that the Vedas are still shaping the life of the lowest of the low in the Hindu community to a great extent. Only these low class people do not know it. They imbibed the faith from the atmosphere around them and also great souls sprung in their midst who themselves being quickened by the Vedic lore, infused it into the blood of their caste-mates. Even to-day, as the heart fosters the farthest extremities of the body with the blood current that

starts from it, just so do the Vedas animate the lowliest limbs also of our society with their sublime teachings. But good deal of foreign matters have accumulated in the system of the modern Hindu, and these retard good deal the blood-current of the Vedic-faith and that is why we see now thousand and one diseases cropping up in the different parts of the system. The real reform would be to purge the system of these foreign accumulations and let the life-blood of our Vedic Dharma flow unhampered throughout the Hindu community. Then alone the diseases that are ailing our society to-day would vanish, not until then. Any divergence from the Vedic institutions would only multiply the ailments instead of eradicating them. Would our noble reformers turn their attention to this side of the problem ?

Coming to our point, we acknowledge there is a good deal of accretions in the forms of *Desachars* and *Lokachars* that have come to be regarded now-a-days as the most important factors of Hinduism, but still Hinduism in all its phases draws its vitality from the Vedas alone. The time has now come when we must rally round them with a much closer adhesion than before. Some thousands of years ago the great Jaimini enunciated Hinduism for us thus in a few words "*Chodana Lakshmartho Dharma*" (Dharma consists in following the commandments of the Vedas) and his commentator explains the word *Chodana* by saying "*Chodanahi Veda vidhi rupa*" (*Chodana* is the injunction of the Vedas). And this definition of Hindu Dharma was accepted by all of the subsequent ages with bended knees and bowed heads in the country, who wanted to enrol themselves within the fold of Hinduism. In ancient times all the different reformers and the leaders of the Hindu Society worked in obedience to the injunctions of the *Sruti*. The great epoch-making Acharyas came now and then only to flare up the dimmed lustre of this Vedic Dharma. According to the requirements of their particular age,—each of these Acharyas took up one of the many phases of this *Srouta Dharma*—and brought it forward most vividly before the public mind, and our society used to get revived from time to time by its benign light thus reflected from these Acharyas. So also we find in the lives of all the Saints and Sages with which the pages of the history of our religion are teeming. If the great Tukaram said that even the Vedas could not comprehend God, it was because he knew that God is beyond all comprehension and all speech ; and not that the Vedas are faulty and they cannot tell us the path for God-realisation. If the Vedas have failed to speak adequately of God, then we know not a single scripture of the world which has succeeded in it. What language

can describe the Being before whose profundity the soaring fancy of man staggers and his speech shrivels. Yet, be it told for truth's sake, if any scripture has gone nearest to that *Vangmanatitam*, assuredly, it was the Vedic scripture alone. It is a patent fact to the students of comparative religion that no faith but the Vedic Dharma (excepting its offshoot the Buddhism) speaks about the Kaivalya Mukti, and no philosophy of any religion has soared so high as the Vedantic Monism of our Sanatana Dharma. True, the Vedas alone cannot give us God-realisation, still they purpose to rouse a tendency for spirituality in man and also show the path to the highest goal of life. It signifies a world of meaning when the Sruti says that "that Brahman should be first heard, then thought out, and then meditated upon." Though the Sruti has acknowledged its inability to give Brahmajnanam by itself alone, yet do we not hear it say *Tat Brahma Upanishad Param*, (that Brahman can be known through the Upanishads) or "*Vedanta Vijnana sunischitartha*" (whose mind has been settled by the knowledge of the Vedanta, etc). In short Hinduism is a flight of stairs that take us to God-realisation, Advaitism forming its top-most rung and the crudest form of idol worship or Pratika Upasana the lower-most; whereas, the Vedas form the basis on which this entire stair-case stands. Hence anyone who stands in any of these several rungs of the ladder is surely to be reckoned as a Hindu so far as faith is concerned. But we must not forget that faith is not all Hinduism. Hinduism takes into account also the practical daily life which ought to be an exact shadow of the faith. So, this controlling principle of Hinduism over the daily activities of man, strict in accordance to the particular faith that he holds, is the Varnashrama Dharma and it forms an integral part of Hinduism. If our external activities are not attuned to our thought-life, we commit the sin of hypocrisy which leads to the degeneracy of our soul. The example is not far to seek. The degeneracy of modern India affords us a glaring instance of it. We have fallen not because we followed the Varnashrama Dharma in the past (as some would have us believe) but because we *did* not follow it strictly as laid down in the *Sruti* and the *Kalpa Sutras* which were evolved out of the *Sruti* for some time in the past, and we are not following it still. Spiritual regeneration can only come to India when she will retrace her steps back to this Varnashrama Dharma as defined in the *Kalpa Sutras*. Though the non-essential part of this Varnashrama Dharma may be changed to the adoption of the age, but the essential portion should be unflinchingly followed. We are true Hindus so long as we have the faith wedded to the practice as enjoined by the Vedas. Faith alone will not do. We have a bit of

this Varnashrama Dharma still, no doubt, but we all know it is only an apology for that glorious Vedic Institution. The task before us is to build even on that bit that we have and not to discard it totally; because any attempt of discarding it will go only to alienate us from the blood that we have inherited, from the tradition in which we are nurtured and thus the whole procedure will only end in confusion worse confounded so far as spiritual life is concerned

NOTES AND COMMENTS.

The recent disclosures of the fact that some of the secret anarchical societies in Bengal are using the fair name of the Ramakrishna Mission and the Belur Math to secure votaries to spread their nefarious doctrines, necessitated the Governing Body of the Mission to issue a note of warning to the public, stating that the Ramakrishna Mission has no connection with any political movement whatsoever; and therein, the note incidentally tells that "taught by Sri Ramakrishna and Swami Vivekananda the Mission has always held the path of religion and service as the only way for the regeneration of Bengal and India, and has always preached that that regeneration can only come through character based on direct realisation of religion and the Lord; therefore, has all along kept its own work separate from the National Congress, the Extremists and such other regular and irregular political movements, with the firm conviction that these would never lead to the glorious spiritual regeneration which should be the ideal of India's people."

This has evoked criticism in some quarters, chiefly from the *Commonweal* of Adyar and the *Modern Review* of Calcutta. But we may say straight that both the papers have not understood the real import of what the Mission authorities have stated. The Mission authorities have never decried those political bodies that are working lawfully for the political regeneration of India, as these papers seem to think; but what they mean is that these political bodies are never calculated to bring about the glorious spiritual regeneration of India, as their plan of work is not based upon religious principles. That they are doing good to the nation, nobody can deny, and all glory to them for the same. But what we want just now is a richer harvest for our labours, and, we think, that can be produced only if the modern politicians of India change their plan of action. For nearly half-a-century they are working in this line, but have not attained that measure of success which ought to be their goal. The reason is simply this, our political leaders have tried always to adopt the western methods and ideals of political life, ignoring our own inherent national instincts, for the production of political consciousness in India and thereby attain her political emancipation; but this method would not suit India. By all means we want politics; no nation can stand and hold its own, if it has no political life. Here we all agree. But we differ in the method of adoption of that political life. India can never accept that political science which is solely based upon the principle of man's individual liberty as cognisable in his mere physical relations, ignoring the higher aspects of his being, and which purposes only to end in the attainment of the greatest freedom for self-assertion and self-aggrandisement. We

are not blind to the fact that no human government is perfect and as such it must have some corrective in the form of public political voice; especially when the government is bureaucratic, there must be, in the words of John Stuart Mill, "the watchful criticism of equal ability outside the body," so that, "the bureaucracy may not degenerate into pedantocracy."—Yet we must not forget that this "watchful criticism" should proceed not from the spirit of self-assertion and self aggrandisement which form the core of the western Political science, but from the conscious recognition of the Sanatana Dharma on which alone our nationalism stands. We too have our political science, the *Raja Dharma*, the *Kshatria Dharma*, the *Loka Dharma*, but based upon the transcendental principles of life that sublimate the soul from the mean conception of personal interest to the high consciousness of duty and service to be ever fostered by self-abnegation, and so we have designated it as Dharma. Individualism has no place in Dharma while self-negation, *Tyaga*, forms its basic principle. Even Patriotism will appear as mean and selfish before the grand ideal of duty and service to God and man. Strive to remedy the evil, help the needy, succour the distressed, wherever you find them—is the mandate of Dharma. But by this nobody should understand that we mean 'charity abroad and spite at home', yet we want that no body should forget that true Dharma leads to the expansion of the soul, the broadening of the heart, which is the only criterion of the human evolution. Remembering this bearing of Dharma on the political consciousness of a nation, our learned countryman and great scholar Prof. K. Sundararama Iyer has shown the perfect incapacity of the western political science, in his essay on "Politics and Vedanta." He says "It need not be pointed out that States, in the modern significance of the term, are the organised results of the working of the spirit of human self-assertion, and therefore the perfection of national life and the destiny of our race which is to flow from this source must necessarily be inconsistent with that harmony, peace and good-will among nations from which alone can spring such a co-ordinated universal empire... for we must assume that every nation and state is imbued with this same spirit of self-assertion, and that must give rise, as it does, to such an enormous competition and rivalry in the pursuit of purely secular and human aims and interests as must necessarily bring on a conflict of human passions which can only be decided by the arbitrament of the sword." Any one who has bestowed some thought over the western cult of politics, cannot but consider it as inadequate and ineffectual based as it is upon a thoroughly misplaced principle of liberty. The same learned professor whom we have just quoted says also, "If the ultimate destiny of the human race, then, is to be achieved in the sense of mutual help, harmony, peace and good-will among the world's communities so as to achieve for man eternal freedom, bliss, and the 'peace which passeth all understanding' human political society must be built on the adamant basis of principles which India through the voice of her ancient Vedic seers, was the first to proclaim to the races of humanity."

So far about the cloven-foot of the western cult of political science, after which our political bodies are framed in India. Besides this there is another fact to be noted here; "Each nation" says Swami Vivekananda, "like each individual, has one theme in this life which is its centre, the principal note round which every other note comes to form the harmony. In one nation political power

is its vitality, as in England, artistic life in another, and so on. In India, religious life forms the centre, the keynote of the whole music of national life; and if any nation attempts to throw off its national vitality, the direction which has become its own through the transmission of centuries,—that nation dies, if it succeeds in the attempt. And, therefore, if you succeed in the attempt to throw off your religion and take up either politics or society, or any other thing as your centre, as the vitality of your national life, the result will be, that you will become extinct. To prevent this you must make all and everything work through that vitality of your religion. Let all your nerves vibrate through the backbone of your religion." So, here, "politics has to be preached by showing how much it will improve the one thing that the nation wants,—its spirituality." It is in our blood, we cannot shake it off; this tendency we have inherited through thousands of generations, and not a bad tendency after all; it has been roused in our national consciousness by the trumpet call of the Lord, which He is sending out eternally to the straying

man in all ages, that—*सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज । अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥*—"Relinquish all Dharmas, take refuge in Me alone; I will liberate thee from all sins, grieve not."

Hence the modern prophet of India's true nationalism has asserted in an unequivocal tone "So every improvement in India requires first of all an upheaval in religion. Before flooding India with socialistic or political ideas, first deluge the land with spiritual ideas." Every thing else is bound to follow along with this regeneration of spirituality, this Sanatana Dharma of India; otherwise, all institutions not based upon Dharma are bound to fail in India, they will never have any proper hold on the people. The past twenty-eight years' life-history of the National Congress bears ample testimony to the wise sayings of the Swamiji. Do we not see the half-hearted response of the public to the call of the National Congress, its internal cleavage, its waning warmth and zeal? Do we require further proofs of its inefficacy in appealing to the heart of India? This is what the authorities of the Ramakrishna Mission mean when they say that these political movements would never lead to the glorious spiritual regeneration of India, which the revival of Dharma alone can bring about. But we never decry those political bodies as they are doing some good at least, although we disapprove their method of work; but we say to them, 'You are good, but you must be better,—not in that way but in this.'

In this connection we feel forced by the growing tendencies of the age to remind our compatriots the following wise sayings of Emerson: "Let us make our education brave and preventive; politics is an after-work, a poor patching. We are always a little late. The evil is done, the law is passed, and we begin the uphill agitation for the repeal of that of which we ought to have prevented the enacting. We shall one day learn to supersede politics by education. What we call our root-and-branch reforms of slavery, war, gambling, intemperance, is only medicating the symptoms. We must begin higher up namely, in education." In another place he says: "The antidote to this abuse of formal Government is influence of

private character, the growth of the individual; the appearance of the principle to supersede the proxy; the appearance of the wise man, of whom the existing Government is, it must be owned, a shabby imitation.....To educate the wise man the State exists; and with the appearance of the wise man State expires. The appearance of character makes the State unnecessary." The same view has been taken by the celebrated author of the Rights of Man, Thomas Paine, although he was a revolutionist of the first water, when he says: "The more perfect civilization is, the less occasion has it for Government," "it is but few general laws that civilized life requires" "formal Government makes but a small part of civilized life." And "true civilization," as the Swami Vivekananda defines it, "is the manifestation of that divinity in man." With its growth the need of politics is bound to vanish.

GENERAL NEWS.

We are glad to announce that the first General Report of the Ramakrishna Mission has been issued by the governing body of the Mission. It gives a full account of all the works that the Mission has done during the last fifteen years, in the lines of (1) Preaching (2) charitable and (3) educational works.

At present the Mission controls five permanent charitable institutions, four educational centres; and the preaching work of the Mission is carried from seven Monasteries in India under the direct control of the Ramakrishna Math, Belur, Howrah District. At present there are five foreign centres working in America under the control of the Sannyasin members of the Mission. The report embodies a record of great achievement in the path of service within the short period of fifteen years.

The Ramakrishna Mission Home of Service at Benares is to have shortly an extension of its buildings on a big plot of land acquired by the Government for the purpose. The ceremony of laying the foundation stone was performed on the 29th April last by Mr. C. A. C. Streatfield, the local Magistrate and Collector. He delivered an appreciative speech in Hindi before a large influential and respectable gathering. Mr. Hopkins, the Commissioner of the place, was also present on the occasion.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

पूर्ण full अदः that पूर्ण full इदं this पूर्णात् from the full पूर्ण the full उदच्यते has come out पूर्णस्य of the full पूर्णम् the full आदाय having taken पूर्णम् the full एव alone अवशिष्यते remains.

All those that are invisible are filled by Brahman, all those that are visible are also fully permeated by Brahman. The whole universe has come out of the whole Brahman. The Brahman is still full although the whole universe has come out of It.

ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।

तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम् ॥ १ ॥

जगत्यां in the world, यत्किञ्च whatever जगत् changeable, (अस्ति is) इदं सर्वं all this, ईशा with the Lord वास्यम् should be enveloped तेन त्यक्तेन by that renunciation भुञ्जीथा support (thy self) कस्य स्वित् of any one धनं wealth मा do not गृधः covet.

Whatever is subject to change in this universe should all be enveloped with the self of the Lord. By that renunciation (of the world) alone support thy inner self; do not covet the wealth of others.

[Whatever.....Lord-- i. e. let this world be viewed as permeated through and through by the cosmic spirit; in and through him it exists. He is the one unchangeable principle that lies at the back of all and makes the flux of nature possible. The Upanishad here exhorts to look to that unchangeable in the midst of the changeable. Support thy inner self—i. e. let the true knowledge of the Self dawn on thee, let thee know thy real nature. Unless we draw in our mind from the sense-plane, we cannot realise our real self. Do...others i. e., Let not the glamour of the worldly possessions of others tempt you to the world.]

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतः समाः ।

एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ २ ॥

इह in this world, कर्माणि (sanctimonious) works (such as Agni-hotra etc.), कुर्वन् performing, एव alone, शतं a hundred, समाः years जिजीविषेत् should desire to live, एवं thus, त्वयि thee नरे man (wishing to live a hundred years) इतः than this (performance of religious

rites), न not अन्यथा other alternative अस्ति is (येन, by which) कर्म work न not लिप्यते binds (*lit.* stains).

But, should one wish to live a hundred years in this world one must do so by performing sanctimonious deeds alone. There is no other alternative than this, Oh man, by which the work will not bind thee.

[*Note*:—According to Sankaracharya, this mantram refers to those who are unable to renounce the desires of worldly life but still want emancipation. For such people good work is absolutely necessary for the purification of the mind. *Hundred years*—i. e. the full period of man's life. *There...thee*—by the performance of religious rites and meritorious deeds, the mind will be elevated and purified and hence it will become capable of grasping the highest knowledge which alone can emancipate a man from all the bondage that karma brings to him. Thus the performance of good work can become an indirect cause of his emancipation.

Ramanuja and other commentators explain the word *Karmāni* of the text, as by performing works without having any desire to enjoy their fruits. According to them this Mantram speaks of the *Karma Yoga* that is so elaborately explained by Sri Krishna in the *Bhagavad Gita*.]

असुर्या नाम ते लोका अन्धेन तमसाऽऽवृताः ।
तां स्ते प्रेत्यभिगच्छन्ति ये के चात्महनो जनाः ॥ ३ ॥

असुर्याः belonging to the Asuras अन्धेन तमसा with the blinding darkness आवृताः shrouded नाम verily ते those लोकाः worlds (सन्ति are), ये के whoever च and जनाः persons आत्महनः destroyer of the Atman (सन्ति are) ते they प्रेत्य after death तां those worlds अभिगच्छन्ति attain.

Verily are those worlds of Asuras shrouded with blinding darkness, and to them they repair after death, who destroy the Atman.

[*Worlds of Asuras*—Asura literally means one who delights in the enjoyment of the worldly life, hence one who is devoid of true spirituality. When compared with the absolute state of self-realisation, even the highest spheres of Gods appear as devoid of spirituality ; so all the conditioned states of the soul are meant by the above epithet.

Who destroy the Atman:—i. e. not knowing the real absolute nature of the Atman, who think that It is born, It is dying, It is suffering etc.]

अनेजदेकमनसो जवीयो नैनद्देवा आमुवन् पूर्वमर्षत् ।
तद्भावतोऽन्यान्येति तिष्ठत्तस्मिन्नपो मातरिश्वा दधाति ॥ ४ ॥

(तत् that) एकं one, अनेजत् motionless (immutable), मनसः than mind, जवीयः swifter (on account of its being omnipresent), देवाः the senses, न आमुवन् could not reach (यस्मात् since) पूर्वम् अर्षत् went before all तत् That (Soul) तिष्ठत् being steady भावतः running (i. e. changeable) अन्यान् other objects, अन्येति outstrips तस्मिन् in It (It being the supporter of the whole universe), मातरिश्वा the cosmic energy, i. e. Prana (*lit.* air), अपः all the activity (of the living being), दधाति sustains.

That Atman is one ; It is, though absolutely motionless, yet swifter than mind in its movement. Since It went before all, the senses could not reach It. Itself being perfectly steady It outstrips all that run ; In It does the Prana sustain all the activity of living beings.

That Atman...movement—In reality, the Atman is motionless, the unchangeable eternal principle at the back of the changing Nature, but owing to its all-pervasion, on whatever the mind alights, it finds the light of the Atman there, as if It has already gone there, so it is spoken figuratively that It is swifter than mind, though the mind is considered to be the most swift going object in the universe.

Senses.....it—i. e. senses could not perceive It ; being transcendental the Atman can never be an object of perception.

Itself.....run—as the Atman is all pervading, there is nothing which can go beyond It.

In It.....beings—It being the conscious principle of life, the Atman is spoken of as the sustainer of all activities of the living beings. It should be noted here that Atman is called as only the awakener of the prana that stirs up into activity, because Atman does really no action, it is the prana that translates itself into all activities of life, mind itself being a manifestation of this Prana. By Prana is meant here the subtle cosmic energy or the *Sutrātmā*.

तदेजति तन्नैजति तद्दूरे तद्वन्तिके ।
तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥ ५ ॥

तत् that एजति moves, तत् that न एजति moves not ; तत् that दूरे far, तत् that, उ अन्तिके near even, तत् that अस्य सर्वस्य of all this अन्तर् within, तत् that उ again, अस्य सर्वस्य of all this, बाह्यतः outside.

It moves and yet It moves not ; It is far and (at the same time) near. It is located within all, and yet It resides outside all these.

[It moves...not—In Its real absolute state It moves not & *i. e.* is immutable, but in Its conditioned aspect It appears to be ever-changing, ever in motion.

It...near—that is, It is omnipresent. Or it can be explained thus:—For the ignorant It is far, *i. e.*, very difficult to attain, but to the wise It is very near, because they know It as their very self.

Outside all these—*i. e.* beyond creation, beyond limitation. It has two aspects, the conditioned and the unconditioned, hence the opposite epithets are given to It.]

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।

सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥ ६ ॥

यः (the wise) who, तु and सर्वाणि all भूतानि objects, आत्मानि in the Atman एव verily, अनुपश्यति sees, च and सर्वभूतेषु in every being आत्मानं (his own self) the Atman, ततः for the matter of that, न not विजुगुप्सते hates (rejects).

The wise who perceives all objects as existent in the Atman, his own self, and the Atman in every being for the matter of that he hates none.

[For the matter...none—So long as man's consciousness remains immured within a narrow circle he feels the difference in existence and therefore he feels also attraction and repulsion for the external objects ; but when he comes to see that there is no absolute difference in things, all different objects are only different manifestations of that one Atman and that Atman, again is within him as his very self, then that man finds nothing in this universe to reject or to take.]

यस्मिन् सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।

तत को मोहः कः शोक एकत्वमनुपश्यतः ॥ ७ ॥

यस्मिन् when विजानतः to the seer, आत्मा the Atman, एव verily सर्वाणि all भूतानि things अभूत् has become तत then, एकत्वम् one-ness अनुपश्यतः of one who beholds, कः what, मोहः delusion, कः what, शोकः sorrow.

When to the seer all things appear as nothing but the Atman then, what delusion, what sorrow can come to the sage who beholds that one-ness.

स पर्यगाच्छुक्रमकायमव्रणमस्त्राविरं शुद्धमपापविद्धम् ।
कविर्मनीषी परिभूः स्वयम्भूर्याथातथ्यतोऽर्थान् व्यदधाच्छाश्व-

तीभ्यः समाभ्यः ॥ ८ ॥

The Vedanta Kesari

"Let the lion of Vedanta roar."

"Let me tell you, strength, strength, is what we want.
And the first step in getting strength is to uphold the
Upanishads, and believe that 'I am the Atman.'"

—Swami Vivekananda.

VOL. I.]

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[No. 3

TANTRIKISM

OR

THE WORSHIP OF SAKTI

BY

Swami Saradananda.

(Continued from page 39.)

Now, who is this Devi ? Is it worth while to worship Her ? The Vedantins tell us that Maya is lifeless and void of intelligence, unless brought to life and activity by the nearness of Brahman, as a piece of iron is made to move by the near approach of a magnet. The Tantriks ask in return :—But when do you find this Sakti or Maya separated from the Brahman ? She is always with Him. She might be lifeless, as you say, when separated from the Supreme Soul, but as She is always with Him, it is as good as if She is Herself active and intelligent all the while. The absolute Brahman, separated from Sakti can never be the object of worship to us, bound mortals ; or our worship and our prayers can never appropriately be addressed to Him, whose real nature is beyond the reach of words and thoughts. Nor can Maya or Sakti alone be the object of worship for the human heart. For without, and separated from, Brahman it has no existence, no activity, and no intelligence. It is then the combination of the two, the Brahman and the Maya, the Brahman conjoined with the principle of energy in whom there rises the feelings of "I am," "I am all-powerful" and by whom is produced the Cosmos at will—that forms the

true object of worship. And this is what the Tantriks call the Devi :—

साम्यावस्था गुणोपाधिका ब्रह्मरूपिणी देवी ।

“The Devi is of the nature of Brahman conditioned by the qualities (*Sattva*, *Rajas*, and *Tamas*) that are in the state of a harmonious equilibrium.” She in that form is the Mother of all creation, and She, when prayed for salvation with a devoted heart, allows man to attain that blessed state. Sri Ramakrishna, when asked what is the difference between the Purusha and the Prakriti, said:—they are the different states of the same thing. The serpent that is lying still coiling its body, may well represent the Brahman or, the Purusha, and that very serpent in motion, the Prakriti or Maya.

The teachings of the Tantras, are never at variance with those of the Vedanta. That this worship of the *Sakti* has come down to us from the Vedic period, there can be no doubt. In the Talavakar Upanishad we find this Devi, bringing the Devas who grew arrogant by their victory over the Asuras, to their senses, and finally appearing before Indra, in the form of a beautiful woman, Uma Haimavati, to offer him supreme knowledge. In the Chhandogya Upanishad we see the Rishi Vamadeva, advising a sort of *Homa* for the purification of the householder, and many have traced to that the origin of some of the symbology used in the Tantras.

In the present age when the rituals of the Vedic period have fallen into abeyance, the Tantra has combined in itself the functions of both the *Samhita* and the *Brahmana* portions of the Vedas. The special *Mantras* and the particular forms of rituals by which the Supreme Being, in its various forms is to be worshipped—are all to be found in the Tantras. The different ideals of worship that are to be practised by the householder and the Sannyasin are also treated of in them. But the most peculiar feature of the Tantras is their prescribing for each particular man a particular form of worship to attain salvation. Every man is born naturally with certain tendencies, peculiar to himself, as the result of his *Karma*, in his former incarnations. Hence the gross blunder of trying to fit a set form of worship and devotion, to all men and women alike. The selection of a particular form of devotion to suit the particular tendencies of a particular man, has been in existence in Hinduism from very ancient times. But nowhere do we find such a nicety of distinction in this selection of ideals of devotion for different individuals as in the Tantras. The Guru comes forward, ascertains all the peculiar tendencies which his would-be disciple has inherited by the circumstances of his birth and Karma, and then advises him to adopt a suitable ideal and a particular

form of devotion. And even now may we come across many a *Tantric Guru* who advises his disciples, the *Vaishnava* and other forms of devotion, seeing that those are best adapted to their needs.

Another question to consider is—do the Tantras advocate the doctrine of renunciation? This doctrine of *Tyaga*, or renunciation, is the corner-stone of all Hinduism, and this it is which has made the Hindus preserve their religious ideals through the long ages of foreign dominance. The *Tantras* advice perfect renunciation only to particular men. One who is specially adapted to it, be one a man or a woman, a Brahmin or a Sudra, the Tantra sets that person at liberty to take up the red garb and renounce the world.* But to take up the garb fittingly, one must first prepare one's mind by years of worship and devotion. *Tyaga* or renunciation is not a thing to be forced upon men. It should be the outcome of the natural development of self-sacrifice, devotion and piety, in the heart of man. Sri Ramakrishna, when asked by a disciple for initiation into the path of renunciation, said—“It matters little, my son, whether thou beest in the heart of a family or out of it, look thou not to it; but love God with all thy heart, and purity and renunciation shall come of themselves. Onward to the east, and the west shall recede of itself from thee.” Again—“The love of the world is a mental disease like the itches, covered with scales, on the body of a man. When the sore is healed, the scales drop off themselves; but if you try to take off the scales while the sores are green, you will only increase pain and ulceration.”

It can be said that the *Puranas* are, in a sense, a development upon the Vedas, and the Tantras, upon the *Puranas*, the ideal lives of spirituality produced by them support this view. Else, how can teachers like Sri Sankara, Sri Ramanuja and Sri Chaitanya and a whole host of *Jivanmuktas*, be the outcome of the Tantrik age? That all of them worshipped the *Sakti* in one form or another there is ample evidence to prove. They come “to fulfil the laws and not to destroy them” as Christ Jesus said to the Israelites. And wherever they decried any particular form of religion or worship, it was against the malpractices that had crept into those forms that they raised their voices. For, the one peculiarity in the teachings of all great religious teachers is to be found in the fact that they by their exemplary lives of devotion, not only established on firm foundation, the sect which they represented, but also imparted a healthful stimulus to all other sects and forms of worship that existed around them.

Another great peculiarity of the Tantras is the higher standard to which they have raised the womankind. Woman the mother of

man, is never to be looked down. She should have all honor and love as her portion in this life. It is the female form that the *Sakti* assumed, during her special manifestations, and proclaimed the fact that she, in one sense, is more manifested in woman than in man! And has not woman such power in her as would make a god of a man? She should be approached therefore with reverence and awe. She should be worshipped as the special incarnation of the divine energy. So the Tantriks bow down before every woman and look upon her as the manifestation of *Sakti*, the mother of creation, nay, they offer their hearts' worship to the hallowed feet of all womanly women and proclaim them to be special incarnations of the *Sakti* or the *Devi*, Herself! And are not such women, really, the stay of the family, the dispenser of peace and comfort in society and the creatrix of that blessed atmosphere in which man finds not only health, wealth and happiness, but liberation also, in the end? Therefore, the Tantriks declare that women when looked up to with reverence, purity and devotion raises men up to the standard of the gods; but when looked down with immoral and selfish ends in view, she brings men down to the level of beasts. Hence the great honor given to her in the Tantras.

Much has been appropriately said against the practices which a class of Tantriks resort to in the name of religion. It cannot be denied that those are to be found in some of the books on Tantra. But those we believe, to be of later growth. And the only reason that can be advanced to justify their existence in the Tantras, is to bring into the fold of purity and religion, men with intense animal propensities, by bringing to them first the conviction that they also can attain spirituality and realise God, if they only direct those propensities Godward, and then by setting up greater and still greater barriers on their way to the display of them through difficult processes of rituals and worship. Thus the principle that underlies such practices, seems to be that by establishing the lost control over such propensities by counter-practices set up by devotion, man's spiritual nature will act like a sieve in removing the husks and keeping separate the grains. The higher *Tantrikism* however, always looks down upon such practices; and proclaims, not in a dubious tone, that none can worship the *Devi* except by being pure and holy, and by ordering one's life and thoughts in harmony with the holy will of the Divine Mother.

Let us conclude now this short account of *Tantrikism* with a hymn from the Vedas (Rigveda X, 125) in honor to this primal energy in the *Brahman*, the *Sakti* and *Devi* of the *Tantriks* :—

1. I manifest myself in the Rudras and the Vasus, the Adityas and the Visvadevas. I am the stay alike of

Mitra and Varuna. I am the energy in Indra, Agni and the two Asvins.

2. I make *Soma* to possess such purity that it has become indispensable in the worship of the *Devas*; I am the power in *Tvashtri*, *Pushan*, and *Bhaga*. I bring wealth to the man who pleases the *Devas* by offering them the delicious clarified butter and *Soma*.

3. I am the Mistress of all, the dispenser of Wealth, the first to be worshipped in every sacrifice. I know the Soul Supreme or *Brahman*, for there is no difference between Him and Me. I exist in many forms. I divide myself as the innumerable *Jivas*, and enter the various organisms. The effulgent gods perform the different functions in the universe by means of my help.

4. I am the power in man, by which he breathes, sees, hears and takes his food. The men, who know me not, as the fountain-head of all forms of energy, do not worship me and thereby become low and grovelling day after day. Listen, oh I friend, I will teach thee of the supreme soul, for thou art full of devotion and *Brahman* is to be attained by him alone, who has a devoted heart.

5. I will teach thee of the *Brahman* whom all men and all the *Devas* try to attain; for, I make him intelligent and greater than all, nay, a creator, and a Seer of Reality beyond the senses, with whom I am well pleased.

6. I drew the bowstring for *Rudra*, when he destroyed the three demons, who lived in three invincible forts (the *Tripuras*), and who proved themselves to be enemies of the knowers of *Brahman*. I do battle with and overcome the enemies of those who extol me through worship. Yea, I have penetrated the inmost heavens and the inmost regions of the earth, and I know them all.

7. I spread the heavens over this earth. I am the energy in *Brahman*, the mother of all. It is for me that the *Brahman* resides in all the different intellects, and it is I, who have penetrated all the worlds with my power and are holding them in their places.

8. Free as the winds, I give both to all this varied creations whenever I like. Again apart from the heavens and apart from this earth, I remain always as the all-intelligent primal energy, as well as the One Intelligent Being perfect and untouched by that *Mayic* creation.

Om Tat Sat Om!

THE VEDANTA AS THE SOURCE OF SPIRITUAL TRUTH

BY

Professor K. Sundararama Iyer, M.A.

Every individual who has the power of thought developed in him has some time or other to ask the question,—What am I? Whence am I? Why am I here? What is my relation to the material objects and individuals around me? Whither am I bound? These questions are unavoidable as men are gifted with the power of inquiring into and discovering causes and effects,—with the power of formulating the aims of life and of so adjusting conduct as to accomplish them. Man is distinguished from the lower animals by the possession of the power of thought, while the lower animals are characterised by the possession of instinct. Professor Bergson has recently taught that, while both instinct and intelligence are doubtless manifestations of the life of organised individuals in its impact on matter,—a truth with which the Indian mind has long been familiar—the lower animals never display the power which man has of devising, inventing, and manufacturing out of the material environment the objects suited to serve him as instruments for accomplishing his various aims in life. Man alone has this power of making and using tools, and he owes it to his gift of the power of thought,—to his intelligent discrimination of the powers and properties of objects and of his power of combining and controlling them so as to render him the services he needs from them. It is this same power of thought that brings to him the burden of raising the various questions—ethical, metaphysical, cosmological, eschatological, and other—already enumerated and the privilege of finding satisfactory answers to them. Ethics and religion take their rise out of those necessities of man's nature which incite him to raise these questions and that gift of the power of thought which enables him to find satisfactory answers to them and to adjust his relations to the universe.

Philosophers have distinguished between the age of faith and the age of reason. In Europe the age of faith is stated to have ended with the close of the Middle Ages. With the revival of classical learning, the age of reason began, culminated in the scepticism or rationalism of Voltaire, and has since given rise to that scientific spirit which has given the modern world all its developments and achievements in the domain of invention, of industry, and of social and political union. From Europe the scientific

spirit has travelled all over the world, and the consequence has been invariably to limit the workings and manifestation of faith and extend indefinitely the operation of reason in determining the content of man's religious consciousness,—sometimes even to the extent of threatening its total extinction.

Faith is belief founded on authority,—on the spiritual apprehension of truth by the minds of prophets, apostles, saints, and other extraordinarily gifted or emotional persons who believe that they have come into contact and communication with God and who reveal their experiences to their followers and disciples and influence their convictions and consciences in such a way as to induce them to accept them as guides to the perception of truth and the salvation of their souls. Faith, in the words of a living writer, “does not explain nature by nature itself, but by something different from, or outside nature which gives it, as it were, a push from without.” This something, therefore, transcends the senses. It does not present itself to the mind as a concept based on experience, but is conceptualised so as to constitute its very existence for us. The concept and its existence are so intimately connected as to become identified. Hence the object of faith owes its content entirely to the inclination, interpretation, or creative genius of the believer or, at least, of him from whom the believer has received his inspiration and guidance. There is no means of testing whether it is founded on truth,—on such experience as we ordinarily accept as true in matters of daily life. All who rely on faith for their religious life or doctrine base their explanation of the universe on a concept or existence which transcends that universe and which can never be placed beyond the possibility of doubt or denial by resort to any of those processes of demonstration to which we are accustomed in our experience of the world when we seek to overthrow human deception or delusion.

One thing, however, must be ungrudgingly allowed to the credit of those who base their life or doctrine or both on faith. They have almost invariably shown that they can exercise a higher kind of self-denial or benevolence than others. It is easy, indeed, to attribute their acts of charity, self-denial, or philanthropy to the *selfish* longing for the rewards of the life of enjoyment in a future world that is usually promised to them. But this is a misapprehension or misuse of the word *selfish*. Selfishness, in ordinary parlance, is the longing or pursuit of one's own benefits or enjoyments *while here* at the sacrifice, or to the neglect, of those of others. When no such conduct or aim can be laid at one's door, and life is full of the beauty of benevolence, the passion of forgiveness, and the wealth of repentance, it is nothing short of a degrading

obliquity or barrenness of vision to attribute such fine emotions or conduct to the deformity of self-seeking in any of its well-known forms.

Faith is also defined—as by the author of the first essay contributed to the famous volume of Christian apologetics known as *Lux Mundi*—to be “the sense in us that we are Another’s creature, Another’s making,”—“an instinct of relationship based on an inner actual fact,” viz., that “we hang on Another will, we are alive in Another’s life.” And again :—“Faith is not only the recognition by man of the secret source of his being, but it is itself, also, the condition under which the powers that issue from that source make their arrival within him.” We regard this definition as an explanation of one of the forms which faith assumes in its higher phases of development, but not of faith in general. Faith, in general, is simply a belief of one kind or another founded on the authority of a human being believed to be endowed with those superhuman or supernatural powers which enable him to gain knowledge of the truths, laws, or processes which are inaccessible to others and which he alone can impart to them to be taken on trust.

The scientific spirit or standpoint, on the other hand, bases itself entirely on experience, not on authority, and seeks to explain every phenomenon of the universe by others which, like them, are also matters of experience and demonstrable as such. It rejects everything which belongs to the region of Super-Nature as either non-existent or beyond the pale of scientific reasoning or perceptive experience. While faith transcends knowledge, science alone furnishes knowledge. Nothing can be known which is beyond the sphere of sensuous perception,—nothing which cannot be expressed in terms of matter and motion. Nothing can be known also which is of the nature of an Absolute. Whatever is given in experience is relative to our senses and thus within the realm of nature. As we can only explain the phenomena of nature by other similar phenomena, every cause we discover in the explanation of natural phenomena is but a natural cause and therefore relative to our faculties of perception and reasoning. Verification is the test of all true scientific knowledge, and verification is only possible within the realm of material and phenomenal experience. Hence we can discover,—not final causes,—but only what are known as secondary and necessary causes of events forming a continuous chain and all bound together into a consistent whole by the conscious life which recognises them and comprehends the thread of causal connection which runs through them. Closely connected with this conception of nature is the Agnosticism which has become permanently associated with the name of the

late Professor Huxley—perhaps the most eminent name of all in the annals of nineteenth-century science. Huxley explained his views as follows :—“After all, what do we know of this terrible matter, except as a name for the unknown and hypothetical cause of states of our own consciousness? And what do we know of that ‘spirit’ over whose threatened extinction by matter a great lamentation is arising, except that it also is a name for an unknown and hypothetical cause or condition of states of consciousness. In other words, matter and spirit are but names for the imaginary substrata of groups of natural phenomena.” Matter and spirit are both ‘imaginary’ and ‘unknown,’ and hence merely the postulates or hypotheses of the unenlightened common sense of mankind. Huxley has declared that “the arguments used by Descartes and Berkeley to show that our certain knowledge does not extend beyond states of consciousness are irrefragable,” that we are utterly ignorant of anything but “fact and law,” that we know of fact by sense-perception and law by inference,—and that nothing else can be shown to be real.

The Vedic religion—and the Vedanta is only the concluding part of the Veda—offers a *via media* which does not depend, like faith, upon the religious consciousness or the personal history of a human founder or promulgator, and does not, like science, reject supersensuous knowledge as unknowable or unworthy of the name of knowledge. Religions founded on faith—*founded* or *revealed* religions as they are called—are inseparably connected with the religious consciousness and personal history of their human founders or promulgators. They are apt to fall, or at least to endeavour to adjust—partially or wholly—their teachings and dogmas to changed conditions of life and thought. Christianity is the typical instance of a founded religion in the West. Mohammedanism is another instance, but failed to maintain itself in the West against the aggressive forces of Christianity. In India, also, we have had founded religions,—for example, the Buddhistic and Jain systems, though they possess certain features, differentiating them from the founded religions of the West, which they owe to the fact that they are the rebel daughters of the Vedic parent. Even among the Indian religious systems professing to be orthodox, there are many forms of mere speculation which, while really resting on the authority of certain eminent individuals, have endeavoured to interpret selected passages of the Veda in an artificial manner to confirm their own conclusions and thereby to gain the adhesion of thinking minds. To them the Veda is only *Anuvadaka*, is of use only to confirm knowledge gained by independent experience and reasoning,—not *apurvavarthabodhaka*, i.e., not capa-

ble of producing knowledge of things unknown before, and therefore not an independent source of truth. Unlike all these creeds or systems, the Vedic religion does not depend on the religious consciousness or history of human founder, as given in a holy book. It is the very antipodes of a founded religion. Alone among the great religions of the world, it is founded on what is known to Indian religion and literature as a *Pramana*—one of the recognised sources of true knowledge, one of the unquestionable evidences of truth. No Hindu has to accept anything on trust. The Veda is not a book; it is not an authoritative set of doctrines proclaimed by any human personality or systematised in course of time into a consistent whole so as to withstand the shocks, or respond to the needs, of time and circumstance. The Veda consists of sounds transmitted to the present day by a succession of teachers, a succession which recedes into a dim and limitless past of which we can form no exact idea and which, in fact, reaches to the commencement of the universe. The Veda is beginningless and eternal for the reason that all sounds whatever are eternal. All sounds pass into the condition of manifestation from a previous one of non-manifestation in which they lie merged in *Akasa* (etheric space). Sound, according to Hindu philosophers, is an attribute of *Akasa*, and the human voice is one of the agencies for manifesting the sounds which lie unmanifested in the *Akasa*. The Veda consists of those sounds which Iswara preserves with him with the rest of the universe in *Pralaya* and which he conveys—when creation begins again—to the Rishis who are qualified to receive them and transmit them to others. Hence the Veda is a part of the eternal order of nature. It is, in the technical language of Hindu philosophers, “अपौरुषेयं” without a human author,” and “अनादि” “without a beginning.” It comes to us, no doubt, in the form of *Upadesa*, instruction by a teacher, but it does not derive its authority from him. Says Sankaracharya in his *स्वात्मनिरूपणं* (*Svatmanirupanam*):—

वेदोऽनादितया वा यद्वा परमेश्वरमणीततया ।

भवति परमं प्रमाणं बाधो नास्ति स्वतश्च परतो वा ॥

“The Veda, being beginningless or made by the Supreme Lord, forms the highest source of true knowledge and cannot be contradicted either by itself or by an external source (of knowledge).” No follower of the Veda, however, is expected or desired to take anything on trust,—to stultify his intelligence or freedom of

thought and investigation and become a willing tool or slave in another's hands. Every disciple and every aspirant for spiritual enlightenment is expected to make the effort needed to realise the teaching transmitted by the teacher through the sounds forming the Veda. Sri Vyasa says.—“शास्त्रानुमानाचार्योपदेशोपोद्बलनार्थमेवा-

वश्यं कश्चिदर्थविशेषः प्रत्यक्षोक्तव्यः । तत्र तदुपदिष्टार्थैक देशप्रत्यक्षत्वे सति सर्वं सूक्ष्मविषयमपि आ अपवर्गाच्छ्रद्धीयते ।” “In order to

strengthen one's conviction regarding what has been learned from the *Sastra*, from ratiocination, and from the teachers' instruction, it is absolutely necessary that one must endeavour to obtain direct cognitive perception of some particular object (comprised in the instruction). When one portion of what has been taught has become thus a matter of personal realisation, everything taught—however minute and difficult of access—right up to the Absolute is fully believed in.” The Svetasvatara Upanishad says:—

ते ध्यानयोगानुगता अपश्यन्देवात्मशक्तिं स्वगुणैर्निगूढां “Through the power of meditation the sages directly perceived the creative power (Maya) of Iswara which is concealed by its threefold manifestations (Gunas).” The perceptual realisation of the Absolute and of the higher truths and objects of the universe is not to be the exclusive property of the divine sages of yore but can be made our own by the successful effort to become sages ourselves.

Similar ideas are expressed in innumerable places by Sri Sankaracharya in his inimitable Bhashya on the Sutras of Vyasa:—

“श्रुतिश्च नः प्रमाणमतीन्द्रियार्थविज्ञानोत्पत्तौ” “The Veda is our authority in the origination of our knowledge of supersensuous things.” And again:—“वेदस्य हि निरपेक्षं स्वार्थं प्रामाण्यं रवेरिव

रूपविषये । पुरुषवचसां तु मूलान्तरापेक्षं वक्तृस्मृतिव्यवहितं चेति विप्रकर्षः” “The authority of the Veda with regard to the matters

revealed by it, is independent and direct, just as the light of the sun is the direct means of our knowledge of form and colour; the authoritativeness of human dicta, on the other hand, is not immediate and depends on another source; and it is made distant to us by our having to rely on the correctness of the memory of those who have spoken of them.” Hence the ancient sages and their followers whose knowledge of the universe is gained from the intellectual acquisitions and the spiritual perceptions traceable to the Veda, are in a position far different from those who rely purely

on religious faith or scientific reasoning. The following *sloka*, too may be well pondered over in this connection:—

संप्राप्यैनं ऋषयो ज्ञानतृप्ताः

कृतात्मानो वीतरागाः प्रशान्ताः ।

ते सर्वगं सर्वतः प्राप्य धीराः

युक्तात्मानः सर्वमेवाविशन्ति ॥

“Having attained this (Supreme) Being, the Rishis became filled with the satisfaction arising from *jnana* (the perceptual realisation of the Atman); they became perfect in mind, free from all desires, and full of serenity. Those heroes, having reached the all-pervading God from every possible point of view, entered into perfect union with him and thereby into the very heart of the universe (nature and man).” How great is the contrast between the perfect comprehension of man and nature and their relations to the Infinite from spiritual sources and the intellectual illumination arising from the contemplative life, and those conquests of nature and man which the great imperial nations of to-day accomplish by the efficiency of their scientific, industrial, political and military organisation! How proud ought to be the men of to-day—whatever their ethnic, geographical, political or other affinities—who can claim spiritual kindred with the divine masters who, penetrating into the soul of the universe and the mysteries of material existence in all its stages and conditions of evolution, can feel united in knowledge, love, and service with all beings. Such are they of whom the blessed Bhagavan speaks in these noble verses of the Bhagavad-gita :—

विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।

शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ (V. 18.)

“The wise unfailingly see the one unchanging Brahman in a Brahmana possessed of learning and dispassion, a cow, an elephant, a dog, and a Svapaka (a very low mixed caste).”

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।

सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ (VI. 32)

“He is deemed the highest among all knowers of Brahman who regards that happiness or misery is desired or shunned by all beings in a way exactly similar to that in which it is desired or shunned by himself.”

Thus while the goal aimed at by a religion of faith is a knowledge or experience of which no one can feel certain that it is anything beyond a mere hypothesis or even a fiction or hallucination of individual minds highly in tune with the emotional and ethical aspects of human nature in their highest condition of evolution,—and while the facts and laws of science can give nothing beyond a reasoned and connected explanation of the material universe and the unsatisfying fruits and gains of the empire of man's intellect over nature,—the Rishis of India, by basing themselves on the Veda (in the sense explained above) as the highest of all *Pramanas* or sources of right knowledge and by subordinating to it in due measure the natural longings of the heart of man after the gifts and pleasures of the senses, have endowed man with that Vedanta religion which has been aptly characterised as “the most sublime philosophy and the most satisfying religion” and “the strongest support of pure morality.” It is the only religion which leads to the perceptual realisation of the Infinite,—the only one of which none can say that it is a hallucination, or fiction, or even that it is at best a hypothesis, working and workable as a practical and efficient principle of unity among a more or less limited section of the human race, varying in number from moment to moment and age to age sometimes retreating and sometimes advancing, and never unmindful of worldly motives and gains as sources of its power, popularity, or progress. No one can possibly deny the “One only without a Second” एकमेवाद्वितीयम् of the Vedantin—the supreme self which is identical with the self of the living individual and which is itself of the nature of Experience (or consciousness)—without stultifying himself and the universe of experience which it lightens up for him and of which he is a part. Of that supreme and innermost self—the Paramatman—it has been said by Sri Sankaracharya in words which cannot fail to burn into the convictions and understandings of all thinking men :—

स्वयमेवानुभवलाघव्येतस्य नानुभाव्यत्वम् ।

सकृदप्यभावशङ्का न भवेद्बोधस्वरूपसत्तायाः ॥

(*Svatmanirupanam.*)

“Being itself of the nature of Experience,—even though one is unable to cognise it directly by forming a mental image,—no one can even for a moment entertain a doubt of the non-existence of that Existence which in its essence is nothing but consciousness.

Lastly, what the Vedanta teaches as the truth—the one Existence only without a second—is, as it ought to be, the supreme

object of human desire and attainment (परमपुरुषार्थ). For not only is it truth—truth which is eternal and not liable to be stultified by aught else—but the one truth which in its essence is of the nature of bliss without the admixture of, or association with, even a particle of what is painful. Hence, it alone can satisfy the test of utility or value (प्रयोजनं) so frequently proclaimed in this age as

the test of truth. “द्वितीयाद्वै भयंभवति” says the Brihad-Aranyaka-Upanishad. Differentiation, relativity, and misery imply each other. The One Existence which, in its innermost essence, is of the nature of the Bliss of Love (Ananda) can alone form the goal of all intelligent beings who can truly discriminate between what does and what does not satisfy the test of utility; and to teach man how to attain it truly is the one aim of all Vedanta. Says Sankaracharya:—

अद्वैतं सुखरूपं दुःसहदुःखं सदा भवेद्वैतम् ।
यत् प्रयोजनं स्यात्प्रतिपादयति श्रुतिस्तदेवासौ ॥

“The one Existence without a second is essentially of the nature of Bliss. Duality ever brings misery which is unendurable. The purpose of the Veda is to teach only that which has value for man.”

A thief enters a dark room and feels the various articles therein. He lays his hand upon a table, perhaps, and saying “Not this”, passes on; he comes in contact with some other article—a chair perhaps—and again saying “Not this”, he continues his search, till leaving article after article, he finally lays his hand on the box containing the treasure; then his search ends. Such is indeed the search after Brahman. The Jnanin analyses the universe by Vichara and throws off everything saying “Nah”, “Nah”, (not this, not this), till he comes to realise the Satchi-dananda (the absolute Existence-Knowledge-Bliss).

Sri Ramakrishna.

THE DRAMIDOPANISHAD.

THE VOCAL OUTBURSTS OF SAINT NAMMALVAR'S INTENSE
GOD-LOVE.

The First Book. (A Summary).

The verbal outpourings of our Saint's divine ecstasy form big poem of ten books, each book containing ten sections, each section consisting of eleven stanzas of four lines each. 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, 18,000, 24,000, and 36,000, sentences and other explanations of these commentaries. The poem with all the commentaries, has been published in very small types in ten very big volumes. They will form about 30 volumes or 15,000 pages of ordinary size in good type. It is well known that it is most difficult, sometimes almost impossible, to bring out accurately and adequately in any translation, the beauties and excellences of the original in a different language, and more so when the translation is to be made of religious and philosophical poems. In this case, the difficulty is further increased by the fact that the excellent commentaries are in the technical sanskritized Tamil called Manipravala, which is a different language for all practical purposes. To add to this, the commentaries are full of quotations from the Upanishads, Sutras, the Gita, Ramayana and Mahabharatha and other sacred works. Under the circumstances, we propose to give rather the substance of the text, as understood by the great commentators, and according to tradition current for nearly a thousand years, than an exact literal translation. We would also give short notes and explanations taken from the commentaries. The aim is rather to make the work intelligible, than to have a scrupulously literal and accurate translation of the text and the commentaries. We shall now give a summary of the First Book of the holy poem, and then take up the translation of the stanzas.

We already stated that our Saint experienced the blessed attributes of the Supreme, one after another. Explanations are given in the commentaries as to how the experience of one attribute leads on to another. Only one idea runs through each section and we shall now first explain the ideas running through each section of the First Book.

I.—1. Transcendent infinite bliss of God.

Our Saint expresses the transcendent, omniscient, and infinitely blissful nature of the Supreme in the very first section: "He is the soul of everything and the Universe is His body. He pervades all. The infinite blessedness of His Being is beyond any imaginable measure, transcends all thought and speech, and which even the Vedas cannot fully comprehend! That Great Purusha whom I can only designate as '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 principle that animates the immortal perfect gods through eternity. O 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. He can be realised by intense Love.

Our Saint first realised God in a general way as an infinite ocean of all blessed excellences. He is beyond all speech and thought. If so, is it impossible to know Him? No, says the Saint, in the next section. He can be reached by intense Love. "Get rid of the idea of 'thee' and 'thine' wholly from your mind, never allow to remain even the slightest traces of the same. Worship the Lord with loving meditation and perfect sincerity of mind, speech and body. Thou wilt assuredly reach Him,—the home, the owner of thy soul." "The Lord is most loving towards His creatures and is equanimous to all. O mind, surrender thyself to the blessed feet of Narayana whose blissfulness is beyond all imaginable measure of calculation."

I.—3. His self-limitation: Divine incarnations.

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, in order 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 with a stiff and strong rope by the loving shepherdess Yasoda, His mother." "Oh what is it? I cannot understand it! Oh Thou Transcendent Lord, is it necessary for Thee to condescend to such an extent, even to allow Thyself to be bound like this! Oh, should You lower Yourself thus only to show Yourself to the devotees? Oh, how strange and wonderful 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 fell into *samadhi* and tradition says that for six months he remained in that state; he awoke himself and then the divine effusion continued. "Oh, there is no limit nor condition for Thy incarnations, no rules whatever. They are 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 will not believe You. Thy way is mysterious and inexplicable! There will be no end to these disputes about Yourself and Your ways and incarnations."

"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 would prostrate himself and he did not know what he was doing." He was in a state of mad ecstasy, and it is said to be impossible to be described 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.

I.—4. God's Forgiveness.

True, God delimits and is incarnating Himself to be easy of access for us all. 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, only if we surrender ourselves to Him. The Saint like a maiden panting for love, sighs "He has just now forgotten His forgiving nature which is the sole support of the weak and the wicked; Oh, remind Him of that; He will come at once. Ask Him what is that sin which His blessed holy feet cannot bear. Is there such a sin, ask Him, O bird, go as my messenger to the Lord of lords, where He is lying on the Milky Ocean and 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 Thy separation? Which crime cannot be overcome by the infinite grace of Thy blessed holy feet?'" Thus our saint expresses the Lord's divine forgiveness in what is called 'the state of separation' (*Viraha*).

I.—5. God's Infinite condescension. He cannot bear separation from devotees.

Now the gracious God reveals Himself to our Saint. The maiden's 'state of separation' or *Viraha* (in which she feels intense

pang of separation from her Beloved) is over ; the state of realisation returns. The devotee is the very life of God. The butter churned by the low shepherdesses is the food of the Lord and He enjoys it. Our Saint first sees the absolute perfection and purity of God and his own imperfection, so feeling himself unworthy of God's touches, he runs away as it were that his impurity may not taint the supreme spotless Lord. "Will not Thy transcendent excellences be affected if the gods and others come to worship Thee, approaching with all the impurities of their life? Oh Lord, is this butter of the low shepherdess, the medicine for Thy having swallowed the universe before, that diseases may not afflict thee?" Thus the Saint was made to cognise how the Blessed Lord comes down from His high transcendent state of being, to play with His devotees ; nay, this play seems to be His very life-pleasure, and the devotees furnishing the same. Lord Krishna says "The exclusive God-lover (Jnanin) is my very soul." B. Gita VII. 18. Thus in states of communion with God, the idea of His superiority would never enter. It will be like water mixing with water.

I.—6. His worship not difficult.

True our past sins are no bar for our now wishing to reach God. He will forgive us. He will associate with us and move with us freely without any feeling of condescension. Yet we must worship Him. But is His worship a most difficult thing to do? 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 Gita : "Who so in love offereth Me a leaf, a flower, and water, what is so lovingly dedicated in purity of heart I do enjoy the same immeasurably" (IX. 26).

I.—7 and 8. Worship itself blissful.

This surrender to God through intense love and faith and His worship are not only easy but in its very nature most pleasant and blissful. Our Saint pours out in the 7th section : "Ah, I am drinking and drinking that immortal, blissful and sweet pure nectar. I have overcome the bonds of my birth or Karma."

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 freed souls. The supreme Lord attunes Himself to every being according to his capacity. But all the same it is true and full communion : "Whether he is Garuda the eternal angel or the being of this world or of the heaven ; He

(Lord of Thirupathy) is the same to all ; He has embraced me even while in this body, literally, truly and fully."

I.—9 and 10. Enjoyment step by step. Grace alone the cause of all these experiences.

He made our Saint enjoy all the blessed attributes of His Divine Self, little by little, step by step. How is it that he was made to have these beatific visions? What is the cause? There is no cause whatever except His infinite grace : "He reveals Himself to me through His infinite grace. Having come to me He will not leave me. He has fixed Himself in my mind making it impossible for me to forget Him at any time. I will never forget Him."

I.—1 to 10. (Summary).

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 possessing of infinite blissfulness and other auspicious characteristics which are beyond speech and thought, Him who can be reached by exclusive and supreme love. I realize how He delimited Himself and became Krishna and allowed Himself to be bound by the shepherdess Yasoda. Ah, He condescended so much for me, overlooking all my past sins and unworthiness. I fear 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 anything which the devotee offers with sincerity of heart; but I drink the sweet nectar in His company day and night and all my bonds are rent asunder. 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."

CERTAIN FALLACIES IN SOCIAL RECONSTRUCTION

BY

Mr. N. Subrahmanya Aiyer, M. A. (Travancore).

"One of the wonders of our world," said a Christian divine, lies in the richness and variety of its response You fire off a pistol in a mountain valley. Straightway the hills take up the note and hurl it back again in a myriad resounding echoes. . . . Every movement we make gets its answer." In an age so responsive as the one we are passing through, no movement, however tiny or feeble, from whatever quarter it may be directed, can fail to produce its own effect. It is of the utmost importance, therefore, that every thing that is now done is not only correct in direction, but appropriate in time and place.

2. India is now passing through great changes the like of which its recorded annals can hardly show. Institutions associated with the classic ages of her history and presumably conceived and worked on sound and satisfactory lines have clearly passed beyond that mediæval period of its life when the force of custom and the authority of tradition were alone their prop and pillar. Reason and experience are now the only two great passports to the acceptance of the average man. But these have, it would appear, too long been divorced from the religious creeds and social systems of the Hindus. And, now, when with Western education the severe light of reason's scrutiny has been thrown on them, these creeds and systems are shaking in their foundations and threaten, as things now stand, to soon find themselves wholly overthrown. It is no use to say that they have all their authority in the *Srutis* and the *Shastras*. Testimony—or *Sabda-Pramana* as it is called by the Hindu philosophers—is recognised of course as one of the means of proof. But statements accepted on testimony can hope to be accepted only provisionally. They must in themselves be such as can be tested and confirmed by subsequent experience. The activities of the day consist in the main therefore of attempts to treat with the past in the light of the present and to examine our institutions according to present-day standards. And he must be a blind man indeed who believes either that the social and religious institutions of India can be left to stand wholly on the authority of tradition and dogma or who believes that the application of the search-light of reason and argument by analogy can be conducted except under great safeguards and restraints; else, the termination of all our present-day movements must amount to what Shakespeare has denounced as "flying

from the ills we have to ills we know not of." My object here is to indicate what some of those safeguards may be, or rather what are some of the tendencies of the human mind that have to be remembered and adequately provided against in dealing with questions of vital moment to the well-being of India.

3. The first among these tendencies is to see the bright side only of the institutions of the nations now progressing, and the dark side only of those found among societies low in the scale of modern civilisation. In fact, all changes are prompted by consideration of the evils of an existing institution and the freedom from those evils which attracts us towards another institution. The good of the former and the evil of the latter are not taken into the reckoning. The result of such a dangerous one-sided treatment is naturally a too hasty substitution of the former for the latter. But it does not stop here. This substitution leads on to a further change when, through misuse of the new institutions, their evil side which was disregarded at the time of their adoption asserts itself. This is a common mistake that we have often seen made in the world's past, *viz.*, the changing of systems leaving working conditions alone.

4. Again there is nothing in the universe which is either absolutely good or absolutely evil. Food under certain conditions may act like poison while poison may similarly prove the elixir of life. This is forgotten and it comes about that a system, social or economical, is being put forward as "good" and another put down as "evil" without adequate heed being paid to the question,—Is it good or bad, as the case may be, under *all* conditions, or are there conditions of time, place and circumstance under which alone it is good or under which alone it is the reverse. The public of today is not unfamiliar with the discussion that goes on among a certain section of the educated people on the subject of marriage, dining, sea-voyage, etc., etc. The question is asked, for instance, whether ante-puberty or post-puberty marriage is good, whether interdining is good, whether foreign travel is good, etc. It is not considered, at least to the extent that it deserves, whether there are any conditions, and if so what, that determine the goodness or badness of a particular system, practice or prohibition. Further, it is insufficiently realised that, although a system that really is suited to healthy conditions of social life may ill befit conditions that have ceased to be healthy, the scientific measure is not to summarily change the system, but to restore the conditions of its working to their original healthiness and thus re-enable the system to stand fully adjusted. This of course would not bar any *interim* measures being adopted by way of palliation of effects from time to time.

5. A *third* fallacy is the misreading of evolution as the change from evil to good, instead of from efficient to more efficient, and from disorder to order instead of from simple to complex. This fundamental mistake starts the enquirer with the fixed idea that the world *was* at its worst in every way though it never is at its best. This leads to progress being conceived as a never-ending progress kept up without a definite goal to go up to and an ideal state to remain in. The result naturally transpires that even the *idea* of static order gets bodily excluded from our programmes.

6. A *fourth* tendency which has to be guarded against is the acceptance of opinions without the investigation of even the main grounds. This may come about in two ways,—either from incapacity or from want of preparedness to take the necessary pains. While the latter is obviously inexcusable, the plea of incapacity must remain a mere plea, if accompanied by precipitancy in action. We have, no doubt, at the present time, leaders of thought preaching divergent gospels all intended for the betterment of the country and its people. In regard to certain matters they are in polar antagonism to each other, and the worst of it is that the antagonism discourages efforts at co-ordination. Even the *necessity* of co-ordination in thinking and acting is ignored and what is more, repudiated. When, as they often do now, our leaders meet and disperse agreeing only to differ and applying the solace to themselves, as if it were a gospel truth, that there *must* be difference in this world, it is obviously the *failure* of argument. The *aim* of argument is fulfilled only when people differ to arrive at an agreement! Whatever may be the ultimate effect of this situation on the general progress of national work, it has this direct effect, *viz.*, of leaving the man in the street at a loss to know which school of opinion to adopt or which leader to follow. The force of adventitious circumstances such as the fashion of the day, or the position in life or the persuasive oratory of the leader, or the dint of repetition through organised machinery, determines in the main what is known as public opinion; and views get accepted and ideals get discredited without anything like adequate examination being made of their sufficiency or soundness in accordance with the established canons of evidence or judgment.

7. A *fifth* tendency is to too often rest cheerily under the gospel contained in the words 'impossible' and 'impracticable.' When an ideal is put forward and when the conditions under which the ideal suggested has to be worked up are such as to make its attainment a rather uphill work, the ideal itself is flung back in the face with the remark that it is "impossible" or "impracticable". But these terms are merely relative in their

significance. Achievement is a pure question of time, effort, and agency. The propounder of an ideal is responsible only for its soundness; and if others accept it as sound, the responsibility for its accomplishment rests thenceforth with *all*. The confounding therefore, of the desirable with the possible and the salutation of despair with which we greet every new or apparently difficult ideal should be sedulously avoided. It is encouraging, however, to reflect as the history of the world has so amply shown that those who drown a casual voice of cheer with their wails of impotence, either seriously and sympathetically or flippantly and irresponsibly, do *not* count in the long run. It is usual to characterise a man who pleads for the working of a difficult ideal as an unpractical man, as if a practical man is only he who aims at a small matter of easy reach and would not see beyond immediate visible effects. But it is not realised that the unpracticalness is neither in the man nor in the ideal, but merely a transferred expression of the denunciator's own incapacity or unpreparedness to think out and execute a plan of action. It is sufficient to say now that this light-hearted characterisation of scientific ideals, simply because they appear a trifle difficult, has stood in the way of many lines of useful activity.

8. Another misconception which besets the mind of the modern Indian is that he is passing through a transition—stage in a process of nation—formation. The Indian national organism is regarded as an infant that has yet to be fully formed! This is a mistake that has led to bad diagnosis and worse treatment. It is no use to affect on air of expectant optimism in the midst of acute disorder,—the disorder being looked upon as a necessary co-existent of every transitional stage,—and to look forward on the strength of pseudo-science to a state of all—rightness in the end. India is an old nation physiologically planned and has an old civilisation which, though it has so far stood the test of time, is now crumbling in several of its parts; and convulsions in the adult, it is hardly necessary to say, do not generally lead to the restfulness of health, but are usually associated with coma and death. No doubt, the doctors are gathering round the bed. But they would not put their heads together and invest adequate time and attention in making an accurate diagnosis; and diagnosis, we of course know, is half the treatment. It is the mania for acting without knowing clearly what to act that is now our chief bane.

Lastly, every nation, it must be remembered, has its personality; and customs, habits, language, religion, dress, etc., constitute that personality or structure. In India the disintegration and destruction of its personality has been going on for several centuries. The process

having been slow and the personality so vast, the effects were not felt at the first stage. But the farther from the start, the greater the rush ; and as we know, the change in the national personality of India within the last decade or more has been so very much greater than within any corresponding of its past history that he who runs may read. But the most unfortunate thing is that as the change in personality has been a voluntary act, in each case undertaken in the full belief in its beneficialness, untoward happenings are traced not to the change that has taken place, but to that portion of the personality that still remains unchanged !

MAGIC JARS OF GOLD.

A Story.

Once, a barber was passing by a haunted tree when he heard a mysterious voice calling from above, "Oh, wilt thou accept of seven jars of gold?" The barber looked round, felt a little creepy through fear, as he could not see any one there. But the voice repeated the words again and again. Now the passion for possessing such a big hoard of wealth so easily to be got, was roused in the heart of the poor barber and he spoke aloud, "When the God is so merciful upon me and takes pity on my poor fate, is there anything to be said as to my acceptance of the treasure so generously offered?" At once the voice replied "Well, go home, I have already carried the jars thither." The barber ran in hot haste to his house, and to his great delight found the promised jars there. He opened all the jars with bated breath, one by one, and saw that all of them were filled with gold except one which was only half filled. He gazed again and again at the jars with great joy. Now arose in the heart of the barber the desire to fill the last jar. So he sold all his gold and silver ornaments and converted them into gold coins and threw them into the jar. But, lo, the jar was not filled. Next he sold all his other properties and reduced them to gold which he threw again into the jar ; but it remained still unfilled. And the desire to fill it was still more kindled. He now began to starve himself and his family by living upon insufficient, coarse and cheap food, throwing all his savings into the jar, but the jar remained as empty as ever. The barber then requested the king whom he was serving, to increase his pay as it was not sufficient to maintain his family. He was a favourite of the king, and his request was readily granted. But he began to live more poorly than before and throw all the money he could save into the jar, yet the magic jar showed no sign of being filled up. But the

fever of passion for hoarding more by filling the jar, did not abate still. The poor barber actually began now to live by begging, and became as miserable as possible,—just to give all his earnings to that all-consuming greedy jar ! One day the king seeing his sad plight enquired of him by saying, "Hallo, why you look so miserable and careworn ? When you used to get half the pay you are receiving now, you looked much better, more happy and gay. Now, what is the matter with thee that you look so wretched ? Hast thou accepted the Yaksha's seven jars of gold ?" The barber was simply taken aback to hear this ; he could not understand how the fact that he concealed with utmost secrecy from all, was made known to the king and he said enquiringly "Yes, sire, it is so ; but how you came to know of it ?"

The king answered, "Whoever accepts the riches of the Yaksha is sure to be reduced to such an abject plight. I have known thee through this invariable sign. Go home and throw away the money at once ; otherwise thou art doomed to die in misery and wretchedness. The magic money contained in the jars tempts to sufferings and destruction. You can never hope to secure any felicity of life by it." The barber was brought to his senses by the advice of the wise king ; and at once he went to the haunted tree and said "Yaksha, take back thy gold ; I don't want it." When he returned home he found the seven jars vanished. Thence forward he began to live once more the happy contented life as before.

Well, are we not all trying to fill this 'seventh jar of gold' in our life, in the pursuit of worldly pleasures ?

ECHOES OF THE TEACHINGS OF SWAMI VIVEKANANDA

BY

Dr. M. C. Nanjunda Row.

Fortunate are the few that were destined in this life to sit, for even a few days at least, at the feet of the great Swami and to have listened to his soul-stirring teachings on our religion, history, social customs, etc., as contrasted with those of the West. In fact it is impossible to forget the quiet but the most enthusiastic meetings that used to be held between the numerous admiring friends and students of the college and the Swami in the bungalow (now known as Rahmut Bagh) on the beach near San Thome, Madras, which was occupied by the late Mr. Bhattacharjee, then Assistant Accountant-General, facing the broad expanse of the

blue waters of the sea below and bluer sky above. It was in one of those meetings on an evening of March or April 1893, held in open air, a question was asked :—"Swamiji, why is Sri Krishna painted blue?" and Swamiji who was intently gazing towards the vast sheet of water, suddenly turned round and answered, "Because, blue is the colour of infinity. Look at space near you it is colourless, but look at the infinite sky above you it is blue; look at a handful of water of the sea, it is colourless, but the vast expanse of the sea is blue. Look at the earth about you, it is of some colour but a huge mountain at a distance looks blue, hence Sri Krishna, who is all-pervading and immanent in nature is painted blue and he is the symbol of Infinity." It is impossible to represent exactly the very words of the Swamiji, but the above is the substance of what he said that evening.

Then the talk turned upon eastern and western philosophers and many were the students who spoke highly of Spencer's philosophy. The Swami graciously acquiesced in the praises bestowed on the merits of Spencer's philosophy and even added "what is Spencer's unknowable? It is our Maya." But quickly retorted the Swami : "These western philosophers are afraid of the unknowable, whereas our philosophers have taken a big jump into the unknown and have conquered it. That is the difference between the tall talk of philosophy of the West and the realisation of the East. Your western philosophers are like vultures trying to soar high up in the sky above but all the while with their eyes fixed on the carrion below. They cannot cross the unknowable and therefore they fall back and can never give up the worship of the Almighty Dollar. The real spirit of renunciation is foreign to the western nations. Many do renounce and many do make tremendous sacrifices but all the while they do so with an expectation of Praise and Puja for attainment of a more refined and greater powers, but the real sacrifice of one's own complete self can only be seen in the lives of some of our greatest saints and Rishis. Many give up worldly powers, true! but it is with a view to obtain the more subtle so-called astral powers and *Siddhis*."

"What then are the essentials of the Hinduism?" asked one of the professors of a college and the Swami readily answered, "The three essentials of Hinduism are belief in God, in the Vedas as revelation and in the Doctrine of Karma and Rebirth."

"The one point of difference between Hinduism and other religions is that in Hinduism man passes from truth to truth, from a lower truth to a higher truth and not from error to truth. If one studies the Vedas between the lines, he sees only a religion of harmony. The Vedas should be studied through the spectacle of

evolution. They contain the whole history of the progress of religious evolution until religion has reached its perfection in unity (*Advaitism*). There can be no new religious thought which is not already contained in Hinduism." To elucidate the point further Swamiji said again "just as Chemistry ceases to improve when one element is found from which all others are deducible, Physics cease to progress when one energy is found, of which all the other forces are manifestations, so Religion also ceases to progress when unity is reached, and such is the case with Hinduism"

When questioned, what is your religion Swami? the very majestic reply was elicited. "My religion is one of which Christianity is an offshoot and Buddhism a rebel child." So saying he further expatiated on the differences between the Hindus and other nations : "There have been two progresses in the world,—(1) Political, (2) Religious. In the former, the Greeks were everything, the modern political institutions are only the development of the Grecian; in the latter the Hindus were everything. The very early religious advancement of the Hindus, and their keen perception of that superfineness in everything which made them cling always to higher alternatives in affairs of life, have reduced the Hindus to what they are. The time has now come that the Hindus have to learn a little bit of brutality from the west and teach them a little bit of humanity."

"The present religion of the Hindu is simply 'don't touchism,' and indifferentism or trying to imitate the west, not only in matters social, but in religion also, following the garbled teachings of western students of Hindu religion." Finally the Swami closed the discourse by giving a warning in the following words :—"If necessary, improve your social customs, marry your widows, knock on the head of caste if it has served its purpose, but do not give up religion. One may be radical in social matters but one should be orthodox in religion."

THE RAMAKRISHNA MISSION SEVASHRAMA, KANKHAL (HARDWAR).

We are glad to hear that the Ramakrishna Mission Sevashrama at Kankhal has succeeded in acquiring a plot of land to the extent of two acres or six *bighas*, just adjacent to its old compound, through the kind intervention of the Local Government, for the purpose of building two wards, one for the cholera patients and the other for the poor, helpless invalids. The cost of both the wards are estimated to Rs. 3,000 and Rs. 5,000 respectively. It is well known to all that Hardwar is one of the greatest places of pilgrimage of the Hindus, and thousands of persons throng there during even the ordinary Hindu festivals to bathe in the holy water of the Ganges. During these occasions, cholera forms the chief epidemic that torments the holy pilgrims. For the last few years the Sevashrama has been feeling its inadequacy with its present accommodation to meet satisfactorily the demand in the form of nursing the poor souls that fall into the clutch of that fell disease. So it desires to put up a separate cholera ward by itself, and also a ward for the poor invalids. Now, as the Government has acquired the plot of land for it, it appeals to the generous-hearted public to help it in erecting the buildings. Persons desiring to perpetuate the memories of their departed dear ones, can do so by building these wards, wholly or partly, in their names. We know not a better way of perpetuating one's memory! For further particulars the Hon. Secretary, Swami Kalyananandaji, may be communicated with.

GENERAL NEWS.

We are glad to announce that the Vedanta centre of the Ramakrishna Missions at Boston which is doing splendid works under the noble inspiration and guidance of the Swami Paramananda, has been removed to its own permanent home, newly built, at 1 Queensberry Street, Audubon Road, Boston (U. S. A.)

8. सः He (the Atman), पर्यगात् all-pervading (lit. went to all directions), शुक्लम् resplendent, अकायम् incorporeal, अश्रणम् scathless, अस्त्राविरम् without muscles, शुद्धं pure, अपापविद्धं unaffected by ignorance (lit. untarnished by evil) कविः the seer मनीषी the omniscient, परिभूः the supreme (lit. above all), स्वयम्भूः the uncreated (lit. self-born) (सः he) याथातथ्यतः in the proper way शाश्वतीभ्यः for the eternal समाभ्यः Prajapatis, अर्थान् duties, व्यदधात् ordained, assigned.

He is all-pervading, self-resplendent, formless, scathless, muscleless, pure, unaffected by ignorance, the seer, omniscient, transcendent, the uncreate; for the eternal Prajapatis He has ordained their allotted duties in the proper way.

[Unaffected by ignorance—the Atman is not really changed by the contact of Maya, but it only appears as if changed. The epithet may also mean that the Atman is really unaffected by the fruits of the good or bad actions that mind does through ignorance.]

For the eternal.....way—This passage can also be explained thus :—“He has distributed all objects of the universe rightly for all eternity.”]

अन्धन्तमः प्रविशन्ति ये विद्यामुपासते ।

ततो भूय इव ते तमो य उ विद्यायाम् रताः ॥ ९ ॥

9. ये Those who, अविद्यां Avidya उपासते worship, ते they अन्धम् blind तमः darkness प्रविशन्ति plunge, ये those who उ but विद्यायां in Vidya रताः remain absorbed in, ते they ततः than that भूयः greater तमः darkness इव as it were (प्रविशन्ति falls into).

Into the blind darkness they enter who worship Avidya, but they fall into a still greater darkness, as it were, who remain absorbed in Vidya alone.

[Avidya—Avidya literary means ignorance but here it denotes ritualistic observances, as all rituals are performed through the ignorance of the real nature of the Atman that is beyond all action.]

Vidya—Vidya means knowledge, but here it signifies the ordinary theoretical knowledge of gods and rituals.

The drift of the Mantra is that those persons who remain satisfied with the performance of the rituals only and never strive to know the real significance of the works as explained in the scriptures, are *Rajasic* and cannot attain to that *Sattvic* state of life which rests upon the bright union of the ritualistic actions with the knowledge of their full significances. But still worse are those persons who remain contented with the mere theoretical knowledge about the gods and sacrifices gathered from the scriptural study, and never stir themselves up for any action. They are *Tamasic* and, as such, are necessarily relegated by their own inactivity into the inert state of life which is still further off again from the Truth.

Some commentators hold that Vidya means here the theoretical knowledge of Brahman, that the mere study of the scriptures produces.]

अन्यदेवाहुर्विद्ययाऽन्यदाहुरविद्यया ।

इति शुश्रुम धीराणां ये नस्तद्विचक्षिरे ॥ १० ॥

10. विद्यया by Vidya, अन्यत् a different (फलम् result) आहुः they say, अविद्यया through Avidya अन्यत् a different एव verily ; इति thus धीराणां from the wise, शुश्रुम we have heard, ये who नः to us तद् that विचक्षिरे explained.

One result is obtained by Vidya, they say, and verily different is the result achieved through Avidya ; thus have we heard from the wise who explained to us that Vidya and Avidya.

विद्याञ्चाविद्याञ्च यस्तद्वेदोभयम् सह ।

अविद्यया मृत्युं तीर्त्वा विद्ययाऽमृतमश्नुते ॥ ११ ॥

11. यः who विद्यां अविद्यां च Vidya and Avidya तद् that उभयं both सह together, वेद knows, अविद्यया by Avidya मृत्युं death तीर्त्वा having conquered, विद्यया by Vidya अमृतम् the nature of the immortals, (lit. immortality), अश्नुते attains.

He, who knows that Vidya and Avidya both together, attains to the nature of the immortals through Vidya, having conquered death by Avidya.

[Sankaracharya holds that 'death' here means the common work and knowledge of the ordinary ignorant life ; and 'Amritam,' means, not the absolute immortality of Brahman, but only the relatively immortal nature of the gods. Sankara's purpose in explaining the passages in the above way, is to avoid the chance of union between the scriptural karma and the highest jnanam, which can never happen, as no union is possible between light and darkness. He holds that the sacrificial karma based on the Karmakanda of the Vedas, can be performed only so long as there is the ignorance of duality in the mind of the performer. But with the awakening of Brahmajnanam, the ignorance of duality vanishes ; hence in that stage, no karma that requires the consciousness of duality of existence, is possible. The Vedas being infallible cannot make an absurd indication of an union between the two that can never combine. So, leaving the apparent meaning of the passages we must take them to mean as interpreted.

But the real import of this scripture seems to be that true path of emancipation lies in wedding the theory with the practice, the intellectual knowledge with the work ; one divorced from the other would be barren to produce the desired end. In the original, the word used for karma is Avidya, which literally means ignorance, and hence secondarily it may signify any kind of activity,—even devotional work, or meditational practices. Is not the practice of meditation also due to ignorance ? Without Ignorance or Maya no activity is possible.

If we take Vidya and Avidya in these senses, then the combination of the two is quite possible and absolutely desirable ; as it is a fact that the highest Brahma-jnanam can never be attained by mere conceptual knowledge if it is not coupled

with the proper devotional Upasana or Sadhana. We can take 'Amritam' to mean here the absolute immortality which is its literal meaning instead of 'the relative immortality of the gods' ; and " Mrityum " would mean, as usual, the ordinary life of birth and death, caused by desires and attachments. Devotional practices or meditation (i.e., Avidya) of the Brahman can destroy all desires and attachments of the mind and when they are thus destroyed, the knowledge of the Atman, that has been only intellectual before, becomes a matter of actual realisation of the soul. Hence the Sruti exhorts here the combination of the both.]

अन्धन्तमः प्रविशन्ति येऽसम्भूतिमुपासते ।

ततो भूय इव ते तमो य उ सम्भूत्याम् रताः ॥ १२ ॥

12. ये who असम्भूतिम् the unmanifested (lit. uncreated), उपासते worship ते they अन्धं blind तमः darkness प्रविशन्ति enter ; ये who उ but सम्भूत्यां the manifested (lit. created) रताः devoted, ते they ततः than that भूय much greater इव as it were, तमः darkness, (प्रविशन्ति enter).

Into the blind darkness they enter who worship only the Unmanifested ; but greater is the darkness into which they go, who are devoted to the Manifested.

[Unmanifested—i.e., the Prakriti or Maya, the primal matter in a state of equilibrium, before the creation.

The manifested—i.e., the Hiranyagarva, the first manifestation of Brahman. He is known by the different names, viz., Brahma, Sutratma, Karya-Brahman, etc. Maya playing upon Brahman causes the first manifestation of Hiranyagarva in the beginning of the cycle. He in turn creates the whole universe.]

अन्यदेवाहुः सम्भवादन्यदाहुरसम्भवात् ।

इति शुश्रुम धीराणां ये नस्तद्विचक्षिरे ॥ १३ ॥

13. सम्भवात् from (the worship of) the unmanifested, अन्यत् different एव verily, (फलम् result) आहुः they say, असम्भवात् from (the worship of) the unmanifested अन्यत् a different (फलम् result) आहुः they say, इति thus धीराणां from the wise शुश्रुमः we have heard ये who नः to us तद् that विचक्षिरे explained.

One result is attained, they say, through the worship of the Manifested, and verily a different result from the devotion to the Unmanifested ; thus we have heard from the wise who explained those to us.

सम्भूतिं च विनाशं च यस्तद्वेदोभयम् सह ।

विनाशेन मृत्युं तीर्त्वा सम्भूत्यामृतमश्नुते ॥ १४ ॥

14. सम्भूतिं Prakriti च and विनाशं Hiranyagarva च also यः who तद् those उभयं both सह together वेद knows ; विनाशेन by (the worship of) Hiranyagarva मृत्युं death तीर्त्वा overcoming असम्भूत्या through (the devotion to) Prakriti अमृतं deathlessness अश्नुते attains.

He who knows Prakriti and Hiranyagarva both together, attains *deathlessness* through the devotion to Prakriti, having overcome *death* by the worship of Hiranyagarva.

[*Prakriti*.—In the text, there is the word सम्भूतिं in the 1st line and सम्भूत्या in the 2nd. But Sankara says that in the 1st line सम्भूतिं should be taken as an aphaeresis of असम्भूतिं, the initial अ is dropped, and in the 2nd line he reads तीर्त्वासम्भूत्या as a conjunction of two words तीर्त्वा and असम्भूत्या; therefore he holds सम्भूतिं, i.e., असम्भूतिं means the unmanifested Prakriti.

Hiranyagarva.—In the text there is the word विनाशं which lit. means 'destruction,' but here it should be taken as 'destructible,' abstract for the concrete. Whatever is caused is destructible, so Hiranyagarva being the first manifestation of the caused existence, is also destructible, hence he is called विनाशं here. Through the worship of Hiranyagarva, one can get great occult powers.

Deathlessness.—here it means Prakritilayam, i.e., remaining completely absorbed in Prakriti. If any one attains Samadhi through intense meditation on Prakriti, he remains in that absorbed state, even after the fall of the body in Prakriti till the end of the cycle ; and in the beginning of the next cycle he comes out again as a presiding deity of a certain sphere.

Death—limited powers, narrow spheres of action.

It is very difficult to make out the real meaning of 12, 13 & 14 Mantrams. Different commentators have taken different views and have explained them differently. According to Sankara, the Sruti means here that the worship of both Prakriti and Hiranyagarva should better be performed simultaneously. Such joint worship of the both can produce the Prakritilaya and the attainment of great occult powers, the climax of worldly aspiration.

Of all other commentators, Uvatarya gives a more plausible meaning of the 14th Mantram. He takes सम्भूतिं of the texts to mean Brahman, the cause of all creation, and विनाशं the body, the perishable. He explains the whole Mantram thus : The Yogi who knows both Brahman and the (secret of) body, attains the immortality through the knowledge of Brahman, having crossed death by doing the Karma productive of Jnanam by his body.]

हिरण्ययेन पात्रेण सत्यस्यापिहितं मुखम् ।

तत्त्वम्पूषन्नपावृणु सत्यधर्माय दृष्टये ॥ १५ ॥

15. हिरण्ययेन golden पात्रेण with the plate सत्यस्य of the truth मुखम् gate अपिहितं (अस्ति) is covered पूषन् O Sun (lit. the supporter) तत् that सत्यधर्माय for me who is devoted to Truth दृष्टये for the realisation त्वं thou अपावृणु remove.

The Vedanta Kesari

"Let the lion of Vedanta roar."

"Let me tell you, strength, strength, is what we want.
And the first step in getting strength is to uphold the
Upanishads, and believe that 'I am the Atman.'"

—Swami Vivekananda

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VEDANTA, THE UNIVERSAL RELIGION.

BY

Professor K. Sundararama Iyer, M.A.

For centuries on centuries the world—and India, too—has been the battle-ground of religions. At the present day, all the great proselytising religions of the world are here as elsewhere full of aggressive activity and are daily proclaiming their advance in numbers, publishing comparative statistics of the professors of different faiths, and organising their forces in a variety of ways for further future advances. Hinduism, alone, neither desires nor attempts conversion, while all its rivals here are openly and avowedly propagandistic and proselytising.

The explanation usually offered here is that Hinduism is a national religion, while Christianity, Mohammedanism, and Buddhism are universal religions. All these religions are called universal, because they have spread among different races of mankind, while religions called national have only belonged to one nation or community feeling themselves in more or less degree bound by the blood-bond. These three universal religions so-called are themselves stated or supposed to have sprung from the national systems of religion which preceded them in the land of their birth, and to owe their freedom from the national limitations—orgiastic, sacrificial, or other—which clogged their parentage to certain founders, believed to be more or less divine, who gave them a higher ethical and spiritual character and thereby rendered them

the deserving objects of devotion to a continually increasing fraction of the population of the world and to persons belonging to different races of mankind. Hence it is believed that there is good ground to suppose that their progressive advance in numbers and the adhesion of races of different origin will continue till they root out all other faiths which are only limited to a special nation, race or territory. Their own mutual competition and aggression which have always been important and interesting factors of the world's religious life is expected to continue till they leave one of them the master of the field as the one universal religion of the future.

Secondly, there is another conception of a universal religion which bases itself not on its numerical or territorial advances, but on its essential character and quality. That character and quality consists in satisfying the needs of men. Men need light,—light necessary to enable them to remove their imperfections, to open the mysteries and glories of reality. Men need an ideal to inspire or empower them to effort, to attain to the full measure of joy and wisdom which it is possible to realise, and thereby to fulfil the destiny which is appointed for, and revealed to them by God. The idea of perfection and its attainment by a process of progressive development constitutes the essence of religion, and hence that religion alone can be universal which reveals to all the ideal or goal in its essence and completeness and also the steps which have to be taken to reach it.

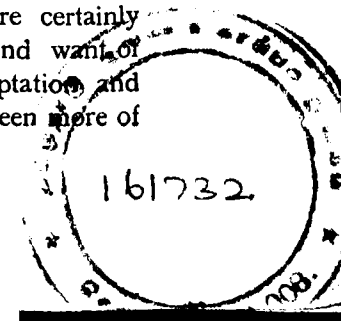
We claim that the truly universal religion is not that which seeks only to conquer the whole world and hopes some day to achieve its great purpose. Men even in the same society are born with different tendencies and have to pass their lives under infinitely varying conditions of activity and thought, of happiness and misery. Social ideals and political conditions, also, differ infinitely in different ethnic groups and geographical areas. To suppose that the same conception of God and his relation to the universe or one and the same way of ordering the spiritual life will obtain the adhesion of all men or conduce to their spiritual advance and perfection at one and the same time and at every successive epoch of the world's history is to hope for the impossible. We see a confirmation of the truth of this in the fact that many thoughtful men are known to abandon their traditional religion in Europe and that Asiatic religions are seeking to gain proselytes—and often with success—there and in America. Similarly we see in Asia men dissatisfied with their traditional creeds and their fruits, and adopting the creed of Christendom in one or other of its forms. There is also everywhere going on a

similar process of advance or decline among the various religious sectaries who are warring for supremacy. Hence there is no justification for the idea that at sometime or other the whole world will profess the same faith. There will never be a universal religion in the sense of a world-wide religion.

The Christian conception of a future heavenly kingdom on earth consisting in the union and fellowship of all who are saved through the efforts of the Church guided by the divine spirit is one which is bound to be defeated. For, in the *first* place, it takes no account of the caprices and customs of the men who are supposed to form the Christian community. Every organised community has a mind of its own and an evolution which follows psychological laws and exhibits certain characteristic processes. In the *second* place, individuals belonging to the Church of Christ, too, vary in their attitude towards its interests and affect its destiny in different ways. Moreover, the external relations of each community influence it and divert it in greater or lesser degree from the purposes and interests which are committed to the care of the Church, while the Church itself is often deflected from its purposes and distorted in its views or professions by various well-known influences and impulses such as the complications of dogma, sectarian strifes, and the incessant need of maintaining a controversial duel with modern infidelity. Even if all these difficulties are got over through the flow of love and grace from God towards the Church and its flock, there is the insuperable difficulty of determining the fate of the souls of those who either preceded the appearance of the Christian religion on earth or who, coming in later, were not fated to hear of its message of salvation. Moreover, it is sad to reflect on the hopelessness of the fate to which it consigns those who have heard that message and are not honestly convinced of its power to save. Hence it can lay no claim to universality in the sense that it has the power to help all souls to obtain the bliss of Heaven.

Similar difficulties, or some of them at least, appertain in more or less measure to the other so-called universal religions. The religion of Mohammed, too, takes no account of those who preceded it or who have not heard of it since its promulgation. Nor has it any hope or message to offer for those who are not convinced of its sufficiency,—though its opponents are certainly wrong in assigning to it an unbending immutability and want of tolerance; and in truth Islam admits as much of adaptation and variation as its universal rivals, and there is and has been more of

82
RECEIVED MAY
1911



tolerance, forbearance and humanity in practice among the professors of Islam than in many modern communities professing to be enlightened.

These difficulties do not attach to the Vedanta religion and to all the forms of Hinduism which are founded on it as their basis,—for its doctrines of Karma and Rebirth provide for the return of souls again and again to earth till they are enable to hear, and profit by the message of the Vedic Rishis and so attain in due course of spiritual progress to the perfected realisation of “the One only without a Second.” No doubt some modern people have taken it on themselves to declare to the world that all the world’s religions proclaim the truths of Karma and Re-incarnation in common. But this is clearly an after-thought and has so far failed to obtain the assent of those who claim to be the chosen of those faiths. Loud and persistent assertions are often apt to gain an increasing number of supporters, and in this way some Western men have begun to proclaim that these doctrines of the Vedas are discoverable in their own faiths. But there is no question that the problems of Karma have been grappled with and solved by the Indian sages in a way quite unknown to other creeds and their adherents.

Buddhism, as an Indian religion, has had to give its adhesion to these doctrines, but in a peculiarly attenuated form quite beyond the possibility of recognition. But its denial of permanent existence in any form apart from the *Skandhas* (compounds, component individualities, or confections, put together and therefore bound to pass away)—its assertion, in the language of Professor Rhys Davids, that “there is no Being, there is only Becoming,” i.e., universal impermanence,—and its disbelief in a Personal God, all-knowing and all-powerful, who can create and transform the universe in whole or part in order to recompense Jivas according as their Karmas, are, or are not, in accordance with his behests,—these amount in substance to a retraction or stultification of them. For the Karmas in themselves being non-intelligent, cannot distribute their own rewards intelligently and suitably according to the deserts of individuals. As the *Skandhas* or compounds spoken of arise out of atoms (*paramanus*) and as these latter are non-intelligent (*achetana*), no rational explanation can be given either of the origination of the activity which brings about the aggregation of the atoms into the *Skandhas*, or how the latter (the *Skandhas*) become endowed with the power of manifesting intelligence (*chittabhijvalanam*),—for the Buddhists do not admit a permanent

intelligent being who is the ruler of the enjoying souls, or a being who possesses the capacity and exercises the function of bringing about the aggregation of the atoms. Moreover, if the atoms and *Skandhas* entered on a course of activity without the aid of such an external and intelligent ruling authority, no reason can be assigned why their activities should ever cease, and thus there can never be a release from the bondage of Samsara. These and other difficulties put Buddhism and its attenuated doctrine of Karma quite as much out of court as the other creeds already mentioned which endeavour to attain to universality in the sense of world-wide prevalence through persistent proselytism.

Thus the Vedanta religion alone—with its distinctive doctrines of Karma and Re-incarnation and with its equally distinctive doctrine of an omniscient and omnipenetrative, at the same time personal ruling God (*Iswara*) that can provide for, and reward according to their deserts, all living souls (*Jivas*), each bearing with it the burden of a past immeasurable in its length and infinitely diverse in its tendencies, gifts, and acquisitions—can be regarded as a universal religion in the proper and acceptable sense of the phrase. No observation can be more commonplace than that the beliefs and lives of men present infinite gradations of worth. The distance which separates the highest and lowest types of spirituality is something so vast that it cannot be ignored by the most superficial observer. The privilege of the saint and the sage will always remain a privilege and can only be earned in the slow and painful course of evolutionary progress by paying the price required in a life of purification and of self-sacrificing devotion to an ideal, and more than all, by the gaining of the companionship of a spiritual personage—a true Guru—who not only knows the truth and lives it, but has the grace and goodness to impart that life and knowledge to others and to endeavour unrestingly to correct the qualified disciple and seeker whenever apt to go astray so as to elevate him to his own level and height of spiritual attainment and glory. The distinction of races, too, is a fact which we cannot get rid of, and each race has developed its own peculiarities of disposition and endowment so that each may be said to possess a permanent entity and personality which differentiates it from all others. Hence the attempt to reduce all mankind at any one time to one and the same condition of advancement or perfection in spirituality is foredoomed to failure. The conception of a Holy People forming the vehicle for the realisation of spiritual perfection as a fact of personal perceptive experience and offering to the souls incarnating

among them all the facilities needed for such a realisation has ever been the peculiar possession of the Sanatana Dharma of the Hindus, and hence the Vedanta alone offers the hope of eternal bliss to every soul whatever its physical embodiment—human, animal, vegetable, &c.,—and whatever its physical habitat in the cosmic universe, now or at any former time in the world's history.

Swami Vivekananda has said :—"To the Hindu, man is not travelling from error to truth, but from truth to truth, from lower to higher truth. To him all the religions from the lowest fetishism to the highest absolutism mean so many attempts of the human soul to grasp and realise the Infinite determined by the conditions of its birth and association, and each of these marks a stage of progress ; and every soul is a child eagle soaring higher and higher till it reaches the glorious sun," This soaring after the Infinite and this process of soul-growth terminates with the finding of the identity of the Jiva and the Brahman, the supreme undifferentiated all-pervading Atman, the One without a Second of the Upanishads which is beyond all material limitations and phenomenal fetters, beyond the differences of name and form, beyond all varieties of dogma and doctrine. As Sri Sankaracharya has said,—

ब्रह्मा विष्णु रुद्रताशौ रविचन्द्रा-
विन्द्रो वायुर्यज्ञ इतीत्थं परिकल्प्य ।
एकं सन्तं यं बहुधाहुर्मातभेदा-
त्तं संसारध्वान्तविनाशं हरिमीडे ॥

"I praise Hari who destroys the ignorance which is the cause of bondage (Samsara),—who is one, but whom men call by various names to suit the various forms—Brahma, Vishnu, Rudra, Agni, Ravi, Chandra, Indra, Vayu, Yajna, &c.,—which they have ascribed to Him owing to the variety of the tendencies of their minds." Science is the discovery of the one in the many, and so when we reach the Unity of the Atman which is behind the veil of all phenomena, we reach that which is the goal of science as it is the goal of religion and spiritual progress. "The Hindu is only glad," says Swami Vivekananda, "that what he had cherished in his bosom for ages, is going to be taught in some forcible language, and with further light, by the conclusions of Science."

THE DOCTRINE OF PRAPATTI OR SELF-SURRENDER TO GOD.

BY

M. K. Tatacharya, B.A.

Millions of beings come into existence every moment and an equally large number depart in the same time from this world. Every being that is born dies some time or other. In the words of Nachiketa's we follow many to the gates of death and many follow us : बहूनामेमि प्रथमो बहूनामेमि मध्यमः ॥ This process of entrance and exit is ever going on constituting a cycle of births and deaths. Like a moat wafted up into space and as soon blown away into the void, the individual is ushered into this world of ours and after some short stay is passed on to a sphere the nature of which has at all times been the subject of discussion and conjecture. And in this life, the course of one individual is not like that of another. While one, who is born rich enjoys all the pleasures which this earth can afford, lives in palaces, drives in motor cars, eats to surfeit and clothes himself in gorgeous apparel, another wanders in rags ever feeling the pangs of want and aimlessly stretching his weary legs along the roads with no home to call his own. While yet another finds his way smooth and gets all that he wants with little or no effort, a fourth is thwarted at every stage of his attempts to gain peace and pleasure though he may be cleverer and may work more strenuously than the former. Why is this difference in life? Oftentimes good men suffer from privation and misery, while bad men roll in extravagance and luxury. What is this apparent injustice due to? These and similar questions have led the ancient philosophers of this land to postulate the Law of Karma. The soul which is in essence spirit, divine, and immortal, gets itself enveloped within the material body under the influence of the potent motive force, Karma, which impels it in its career. This force is nothing foreign but is moulded by that very soul ; for to assume an extraneous influence producing different results in different cases will militate against the idea of justice in the Almighty God and of uniformity and constancy in the relation between cause and effect. Karma means action. Action whether beneficent or evil binds the soul. The experiences of an embodied soul in one life are the results of its actions in the past. As long as the soul is influenced by Karma, it is destined to take births and

rebirths repeatedly, and according as its Karma is good or evil its life is pleasant or painful. Karma is of three classes,—*Agami* (आगमि) *Sanchita* (सञ्चित) and *Prarabdha* (प्रारब्ध). *Prarabdha* Karma is the kinetic portion of the sum total of a soul's past actions, to undergo the results of which it takes a particular birth. *Sanchita* Karma is the latent stored-up balance which it has yet to pass through and *Agami* Karma is what it may do afresh in that life and add to the heavy load of the *Sanchita*. Now, if the soul is to become free and avoid births, it has to overcome the trammels of Karma. Complete abstinence from action being impossible in the very nature of the soul and the body, the Gita teaches that a man is not affected by the actions he may perform, provided he does so without any attachment to the fruits thereof. Once he gets rid of the motive and hope of reward, his actions cease to bind him. It will be easily seen that this method of attaining freedom can apply only to the *Agami* Karma. The *Sanchita* and the *Prarabdha* have to be enjoyed or forgiven. *Prapatti* secures this exculpation, among others.

Prapatti, as the name implies, is the *upaya* by which the individual soul successfully attains to the Iswara or the Supreme Ruling Spirit. As the Lord Himself has said—

भक्त्या परमया वापि प्रपत्त्या वा महामते ।

प्राप्योऽहं नान्यथाप्राप्यो मम कैङ्कर्यैर्लिप्सुभिः ॥

“Either by supreme devotion or complete self-surrender am I to be reached by men who seek to serve Me and by no other means, Oh Mighty Intellect !”

Bhakti in its highest form,—or Love for its own sake,—Love as the means and as the end,—Love that knows no change and no end, is the most potent factor for elevating oneself ; and when translated into action it becomes *Prapatti* or selfless and unreserved resignation unto the Lord. The Visishtadvaitins have given great prominence to *Prapatti* and recognise it as the most effective or rather the only means for attaining salvation and one to which all classes of humanity are eligible, the learned and the ignorant, the old and the young, the high and the low.

It is easy to see that this method of service and resignation has reference chiefly to a Saguna Brahman or Personal God. Though the conception of an Absolute Divinity devoid of name, form and attribute is possible, the mightiest of human intellects always desire to realize Him in some form or other. Truly does the great Advaitin exclaim ;

“Well have I preached and theorised about the knowledge of Soham ; but my mind realizes only the personal Parameswara, the Lord of Parvati.”

The Visishtadvaitins have accordingly confined themselves to a conception of Saguna Brahman and have pictured in their mental vision, a Supreme Lord of the Universe who is the fountain-head of all that is good, noble and great and who is the embodiment of Justice tempered with unbounded Mercy. Just as a king plays with dolls, He plays with Nature. Through *Leela* He creates the Universe and maintains it with a kindly heart, all souls from the smallest worm up to the four-faced Brahma becoming actors in the stage created and conducted by Him.

परयन्तीषु श्रुतिषु परितः स्मिन्नुदेन सार्धं

मध्येकृत्य विगुणफलकं निर्मितस्थानभेदम् ।

विश्वाधीशप्रणयिनि सदाविभ्रमयूतवृत्तौ

ब्रह्मेशाद्याः दधति युवयोरक्षरप्रचारम् ॥

“Oh Devi ! With the three gunas Sattva, Rajas and Tamas, Thou and Thy Consort the Lord of the Universe have drawn up a complex board with the different stages of evolution marked thereon ; and on that board You have set up a ceaseless game of dice wherein all creatures from the Creator downwards play the part of pawns. The Vedas and the ever free souls witness this game.”

The Iswara permeates the Universe and dwelling in the inmost recess of every being gives it a push onward when that is sought, but otherwise leaves that being to play its part as best as it can with the help of its free will, tendencies and experiences. Salvation according to these philosophers is the regaining by the soul of the lost Paradise and of direct service and worship of the Lord in that permanent abode of immortal bliss.

Bound down by his own ignorance and follies the Jiva or the soul is thrown into this *samsara*, and as the result of his past actions he takes particular forms and positions in this embodied life. Though possessing the elements of divinity and by nature and constitution fit to be one with the Ruling Spirit and to shine in eternal glory and bliss, the Jiva becomes dimmer and dimmer as he takes births after births so much so that he loses all cognisance of his intrinsic divinity. The Indian Nobel poet has expressed this idea in his own inimitable style in the following beautiful song :—

“He whom I enclose with my name is weeping in this

dungeon. I am ever busy building this wall all around ; and as the wall goes up to the sky day by day I lose sight of my true being in its dark shadow."

" I take pride in this great wall and I plaster it with dust and sand lest a least hole should be left ; and for all the care I take I lose sight of my true being."

Many such souls there are who are allured by the pleasures of this life and do not aspire for anything better. These are the *baddhas* or the ever bound. A few however becoming dissatisfied with this existence strive to reach a higher state. These are the *mumukshus* or seekers after freedom and it is only to them that religion has any concern. But the *baddhas* also may become free in time.

Imagine a royal child led astray in the jungle and fallen into the hands of an aboriginal tribe. As this child grows up, he would acquire the instincts, likes and dislikes and aims and ambitions of that tribe ; not even a shadow of his princehood would cross his deeds and deportment ; and ordinarily he may live and die a mountaineer. But if perchance his intuition catches a glimpse of a higher condition or when some good samaritan detecting his royal birth, takes him away and brings him in contact with environments akin to his native element, and by acts and precepts reminds him of his original state, he will be seized with an ardent desire to get back to that state. By practice and devotion he will gradually regain the refinement of a prince and when in that condition he presents himself to the king the latter gladly receives him into the regal palace. Even so the *Jivatman* is rendered dull and dead by many an ignorant life in this *samsara*, is led to forget his own innate divinity and to confound the perishable material body with his everblissful non-material self, and gets immersed in that ignorance and misery ; but when some kind spiritual saint corrects his mistake, elevates, ennobles and directs him in the right path, he redeems his original condition under the guidance of that teacher and the Mercy of the Lord.

When such a yearning soul makes a genuine effort, the Lord in His illimitable Grace condones all his faults and sins and takes him into His Fold where misery finds no place and perennial and unsatiable bliss pervades. This Grace of the Lord flows of its own accord evenly towards all the creation, but its action is manifest only on such as are fit to receive and be influenced by it. Like an electric current it acts not on non-conductors and it is the work of

all men to elevate themselves into conductors of His Grace. The famous *Markatakisora* (मर्कटकिशोर) *nyaya* exemplifies the position of individual effort and the supreme mercy : the young monkey must firmly attach itself to the mother and then the latter will carry it on. To achieve any purpose His Grace is as essential as our efforts. Unless He extends His helping hand what can we poor weaklings accomplish ? Unless He infuses power what energy can we put forth ? So the *Visishtadvaitin* straightaway solicits the Lord's Grace for the shaping of his destinies. Convinced of the vanity of all other sources of strength, he unflinchingly takes refuge in the Mercy of Almighty God who removes every obstacle in his way and leads him on to perfection and realization. This act is what is called *Prapatti* and is the short cut for men who have not got the power to tread along the other paths or whose desire is so intense that it cannot brook the delay involved in them. The following six elements constitute this self-surrender :—

आनुकूल्यस्य संपत्तिः—Acquisition of qualities which would make one a fit offering to God,

प्रतिकूल्यस्य वर्जनं —Avoidance of conduct which would not be to His acceptance,

रक्षिष्यतीति विश्वासः—Unbounded faith that He would protect,

गोप्तृत्ववरणं —Appeal for protection,

आत्मनिक्षेपः—Offering of the self,

कार्पर्यम् —A feeling of one's own littleness and incompetence.

It may be noted here that the last of these six elements, *viz.*, *कार्पर्यम्* is a feeling which every man is bound to entertain in his struggle in the onward march. The more so in the case of the weak man. One moment of extreme despondency at one's own frailty and the consciousness of the Supreme Being ever ready to lift up the sinking, and the penitent heart swells up with the plaintive wail of "Oh Lord ! This frail thing is Thine. Accept it and deal with it as Thou deemest fit. Not I but Thou ! Not I but Thou !" Immediately *Prapatti* is accomplished. *Prapatti* presupposes absolute faith which even surpasses the *Para Bhakti* of the *Bhagavad Gita* and connotes the inseparable concomitants, the true wisdom and the highest spirituality. In this condition, the individual thinks of none else but God and so works himself as to be a suitable offering to that holy of all holiness and becomes as it were a child of God. Nothing appeals to him except what is godly and the Lord in His turn affords protection to him and to his nominees.

Many there are who cannot lay claim to a clear notion of these things and may feel diffident to approach the Lord direct, and to suit these the सद्धारकप्रपत्ति or indirect appeal through an intermediary is taught. In common with others the essential qualification for this class of men is a firm faith that the Lord is the sole protector of the Universe and would come to their aid, if properly approached, and in addition a firmer confidence in the teacher in whose hands they implicitly trust themselves.

Even as a fly sitting on the back of a lion travels over hills and dales, the pupil gets elevated along with the master.

अन्धोऽनन्धग्रहणवशगो याति रङ्गोश यद्वत्
पद्गुणौकाकुहरनिहितो नीयते नाविकेन ।
भुङ्क्ते भोगा न विदितनृपः सेवकस्यार्भकादिः
त्वत्संप्राप्तौ प्रभवति तथा देशिको मे दयालुः ॥

"Just as a blind man taking hold of an unblind guide freely walks his way ; just as a lame man sitting in a boat is safely carried ashore by the pilot ; and even as the children of the servant enjoy all the pleasures of the royal household albeit the king may not know of them ; so does the kind teacher lead the faithful disciple to the Grace of God."

The teacher is the pupils' god and worshipping him he worships God. The only effort required on his part is to seek and place himself under a truly spiritual sage.

When one reaches such a stage the Lord bears all his burdens:

अनन्याश्चिन्तयन्तोमां येजनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥

"To those who worship Me alone thinking of no other and are ever harmonious, I bring full security."

He will not fail to prosper in this world, for wealth comes voluntarily to him who spurns it and his spiritual life guarantees salvation after death.

The life of a *prapanna* is very simple. His selfishness having been crushed, he entertains neither pride nor power, and does his work as the servant of God. The fountain head of all happiness being vouchsafed to him, the pleasures and pains of the world do not tempt or affect him. Leaning on the source of all strength in the Universe, he is really stronger than the strongest man of the world, though to a superficial observer he may appear to be weak.

Alien there is none to him and the cares of his fellow-beings become his own. He does his duties without caring for results and leads a life of selfless service to God and to man in whom he sees but a manifestation of the divine. He finds no conflict of interests and no divergence of thought or of action. Nor does he presume to correct and reform the existing order of things which to him is a dispensation of the Divine Wisdom. His life sheds a lustre of benevolence and purity and by his deeds results good not only to him but to the world at large.

LIGHT AS A SYMBOL.

BY.

K. S. Ramaswami Sastri B.A., B.L.

It is a well-known fact that light has been used as a symbol in all climes and ages to convey in a concrete form various high truths to the human mind. We shall consider here some aspects of this interesting question.

Nothing in the whole of the universe is so beautiful, so joyous and so enrapturing as the coming of the golden Sun into the sapphire skies. Though familiarity has blunted the edge of our artistic appreciation, if we attempt to achieve a little mental detachment and try to picture in the mind the superincumbent weight of gloom—dark, universal, all-enveloping—and then realise in our imagination the birth of the flaming rose of the solar orb irradiating the gloom, we shall then be able to understand in some measure the various sun-myths in the world. The Greeks spoke of Appollo:

"God of the golden bow,
And of the golden lyre,
And of the golden hair,
And of the golden fire"

Keats' Hymn to Appollo.

The Hindus praise him : "नमः सविते जगदेकचक्षुषे जगत्प्रसूतिस्थिति-
नाशहेतवे" (Adoration to thee, oh Sun, the eye of the universe, the creator, preserver, and destroyer of the worlds). The spirit of joyful adoration that rises in the heart of man cannot be better expressed than in the hymn to the Sun contained in Tennyson's *Akbar's Dream* :

"Once again thou flamest heavenward, once again we
 see thee rise ;
 Every morning is thy birthday gladdening human hearts
 and eyes.
 Every morning here we greet it, bending lowly down
 before thee,
 Thee the Godlike, thee the changeless in thine ever-
 changing skies.
 Shadow-maker, shadow-slayer, arrowing light from clime
 to clime,
 Hear thy myriad laureates hail thee monarch in their
 woodland rhyme.
 Warble bird, and open flower, and, men, below the dome
 of azure,
 Kneel adoring Him the Timeless in the flame that
 measures Time."

Amidst this tribute of adoration I make bold to include the
 following sonnets composed by me as I have brought out therein
 the thoughts of joy that lit my heart when I contemplated the glory
 of the Sun—that daily miracle that we, though having eyes, yet
 never see :—

"And soon the heralds of the lord of day
 In gorgeous raiment clad they shining came
 The puissant God's arrival to proclaim
 And for his march prepare his heavenly way.
 And winged warblers sang their woodland lay
 And praised his beauty and his honoured name ;
 A new and thrilling joy ran through earth's frame
 And lit her fairest face with inner ray
 With gracious largesse of his golden light
 The king of day shone in the expectant skies.
 Th' adoring worlds beheld his matchless grace
 And man who gloried in his puny might
 Forgot his petty griefs and wraths and lies
 Awhile the radiance shone upon his face.

II.

The green and fragrant fields before me lay ;
 The graceful dreaming trees did round them stand.
 A deep and mystic silence filled the land
 Ere man disturbed it with his noisy play.
 A joyful sight ! The glorious lord of day
 Did shower his radiant light with liberal hand.

Mere dust became refulgent golden sand ;
 Transfigured shone the world, inert and gray,
 A lovelier world did shine beneath the lake.
 A radiant beauty lit the face of earth.

The woodland poets sang their wordless rhymes.
 All things their native gloom did then forsake.
 Familiar things appeared a heavenly birth,
 And man's pursuits did seem but wretched mimes.

In a similar, though in a less measure, the moon, the planets,
 and the stars have a powerful emotional appeal and lift our mind
 to higher planes of thought and feeling. All of us, know the beauty
 of the legends of Diana, Artemis, Phœbe, and Luna. The pro-
 found fascination of the story of Endymion is still felt though we
 no longer believe in the truth of the story. We recall with joy the
 familiar lines :

"Queen and huntress, chaste and fair !
 Now the sun is laid to sleep,
 Seated in thy silver chair
 State in wonted manner keep.

Hesperus entreats thy light,
 Goddess excellently bright."

Ben Jonson's *Hymn to Diana*.

In Indian *puranas*, the moon, the god of the spring, and the
 god of love are represented as being in loving companionship. The
 moon is said to be worn as head-ornament by Siva himself who is
 hence called *Chandrasekhara*. Nor have the stars been left unloved
 or unsung. They fill our hearts with solemn and rapturous peace ;
 the immense distances from which they send their light enlarge
 our conceptions of being and seem to make us partake in their
 larger, purer, and nobler life ; their number, variety, and efful-
 gence fill our hearts with love for the Power that made them and us ;
 and above all they take our minds away from a too dispropor-
 tionate pre-occupation with the petty aims and endeavours of life
 which, though they are valuable and necessary, are as dust in the
 balance compared with peace, beauty, love, mental illumination,
 moral purity, holiness, and other inner gifts that take us to the very
 Throne of Grace. I must not omit to mention here the gracious
 and tranquillising beauty of "sunset and its gorgeous ministers"
 and the blushing radiance of the dawn. The most beautiful of
 the Rig Veda hymns are addressed to Usha, the rosy nymph who
 showers a variegated radiance on the worlds and bids men wake to
 another day of sunlit splendour. The rainbow and the lightning

have been equally beloved of men and have been regarded as symbols of great truths. The western poets have regarded the rainbow as a bridge between earth and heaven, as a ladder leading unto the realms of light, as symbolising faith, hope, and charity. Many a beautiful spiritual truth has been illustrated and symbolised by cloud and lightning in eastern poetry. All of us know the beautiful description of the cloud-hued (नीलमेघश्याम) Krishna as लक्ष्मीविभूषितं shining with Lakshmi as the rain-cloud shines with the golden lighting. 'The spacious firmament on high' with all its ever-changing glories has been another object of wonder and love to man. It has received his worship as Varuna, Dyauspitar, Urania, Jupiter. Well has Shelley described it in his *Ode to Heaven* thus :—

" Palace-roof of cloudless nights !
Paradise of golden lights !
Deep, immeasurable, vast,
Which art now, and which wert then !
Of the present and the past,
Of the eternal where and when,
Presence-chamber, temple, home !
Ever-canopying dome
Of acts and ages yet to come !
Glorious shapes have life in thee :—
Earth, and all earth's company ;
Living globes which ever throng
Thy deep chasms and wildernesses ;
And green worlds that glide along ;
And swift stars with flashing tresses ;
And icy moons most cold and bright,
And mighty suns beyond the night,
Atoms of intensest light.
Even thy name is as a god,
Heaven ! for thou art the abode
Of that Power which is the glass
Wherein man his nature sees.
Generations as they pass
Worship thee with bended knees.
Their unremaining gods and they
Like a river roll away :
Thou remainest such alway."

Indeed, we do not sufficiently realise the beauty of the sky. In our beloved land, there is no lovelier sight than the intense and

glowing loveliness of the blue sky during the summer noon. Thus, we can well realise why light—of so varied beauty, so eye-gladdening, so heart-enrapturing, so soul-inspiring—has been the object of passionate love ever since the dawn of time.

We have been told by the Western *savants* how the Indo-aryans who worshipped the deified forces of nature rose to the conception of monistic idealism, the idea of 'that love whose smile kindles the universe.' Similarly Islam rose to the mystic raptures of the Sufi faith. Platonism, Neo-platonism, and the doctrines of Spinoza are similar mystical developments. Now, there is nothing mysterious about mysticism if we understand it aright. It is due to the real cause of all religious feeling—the desire to transcend the limitations of the senses. It is an attempt—weak and despairing but real and persistent—to interpret the truths and the joys of the spirit in terms of the senses, the mind, and the material universe. The material effulgences become symbols of higher ineffable spiritual glories. Earthly affinities become symbols of higher spiritual unions. The sweet things of life become symbols of spiritual sweetness. God is conceived of as the light of lights, as father, as mother, as the beloved, as ambrosia. We call him as ज्योतिषां ज्योतिः, as जगन्माता, as the father of the universe, as ஆராவமுதன். I shall deal presently with various aspects of light as a symbol. I am here trying to analyse the inner impulse that drives the mind to attempt a mystical expression of the truths of the spiritual world. As has been well said : " These flashes of enlightenment that visit most of us so graciously at times die all too quickly. Men take from the great poem of the world what meanings please them ; for the mystic the note of the lute is the eternal love of God's voice leading us on to ever-new adventures in experience without a thought of fear or regret for what we leave behind." The mystical expression of spiritual truth is inevitable because to bring within the limits of thought and speech what transcends thought and reach (यतोवाचोनिवर्तन्ते अप्राप्यमनसासह) we have to resort to mysticism, to material analogies, to worldly illustrations. The note of mysticism is sweeter and more frequent in the Orient than in the Occident. The writer above quoted says : " The great mystics of the world have been the children of the Sun and the warm winds of the South."

I shall here refer to a few illustrations that show that the tendency above said has been a natural, noble, and noteworthy trait of the human mind in ages and climes. When trying to express the idea of the dense oblivion that surrounds this little life

of ours, Shakespeare resorts to the analogy of sleep and the dense daily gloom investing our life each night. He says :

" We are such stuff
As dreams are made of, and our little life
Is rounded with a sleep."

(*The Tempest*).

Wordsworth speaks of poetic inspiration as a light in verses that are very familiar :

" The light that never was on sea or land,
The consecration and the poet's dream."

The following lines from Wordsworth are very beautiful though less well-known :

" If thou indeed derive thy light from Heaven,
Then, to the measure of that heaven-born light,
Shine, Poet ! in thy place, and be content :—
The stars pre-eminent in magnitude,
And they that from the zenith dart their beams,
(Visible though they be to half the earth,
Though half a sphere be conscious of their brightness)
Are yet of no diviner origin,
No purer essence, than the one that burns,
Like an untended watch-fire, on the ridge
Of some dark mountain ; or than those which seem
Humbly to hang, like twinkling winter-lamps,
Among the branches of the leafless trees ;
All are the undying offspring of one Sire ;
Then, to the measure of the light vouchsafed,
Shine, Poet ! in thy place, and be content."

The following poem by Henry Vaughan takes an even higher imaginative flight :

" I saw eternity the other night
Like a great ring of pure and endless light
All calm, as it was bright :—
And round beneath it, time, in hours, days, years,
Driven by the spheres,
Like a vast shadow moved ; in which the world
And all her train were hurled."

(*A vision*).

Pope speaks of the soul as the " vital spark of heavenly flame." Shelley speaks of God as " that light whose smile kindles

the universe." Tennyson speaks of high spiritual experience in beautiful and sublime verses in the *Ancient sage* using light as a symbol of higher things. He says :

" And more, my son ! for more than once when I
Sat all alone, revolving in myself
The word that is the symbol of myself
The mortal limit of the Self was loosed,
And past into the Nameless, as a cloud
Melts into Heaven. I touch'd my limbs, the limbs
Were strange, not mine—and yet no shade of doubt,
But utter clearness, and thro' loss of Self
The gain of such large life as match'd with ours
Were Sun to spark—unshadowable in words,
Themselves but shadows of a shadow-world."

We see a similar noble tendency in our imaginative masterpieces also. Kalidasa speaks of Mahadeva in meditation thus in a memorable *Sloka* :

" अवृष्टिसंरंभमिवांबुवाहं अपामिवाधारमनुत्तरङ्गं ।
अन्तश्चराणां मरुतां निरोधान्निवातनिष्कंपमिवप्रदीपम् ॥

(By reason of the control of breath in meditation, he was calm and still like a motionless cloud that is not laden with rain, like a waveless tranquil sea, and like a steady flame in a spot not disturbed by winds.) The comparison of the stillness of meditative rapture to a steady golden flame that soars upward and is yet full of tranquil beauty is found also in the Gita where the lord says :

" यथादीपो निवातस्थो नैगते सोपमास्मृता ।
योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥

(The yogi who has controlled his mind and is in union with God is likened to a lamp that burning in a windless place shines with an unflickering radiance.)

(*To be continued.*)

As the moving Sun, the Atman dwells in heaven ; as the pervading air, in the interspace ; as fire, on the altar ; as resplendent Soma, in the vessel. As light of intelligence, He dwells in man ; as the light of life, in all living beings. He is all, true and great.

Taittiriya—Aranyaka.

DHARMA OR SPIRITUALITY*

By

Swami Premananda.

As requested, I intend to speak only a few words on Dharma or spirituality. But at the very start I wish you to remember that nothing real can be achieved in the field of Dharma by mere talk. It is a thing to be practised—with all the intensity of life and soul. We can never hope to attain even a bit of Dharma, if we rest contented by simply making a verbal reproduction of the teachings of our *Shastras* like a talking-machine, and make no further move. Spirituality has he only who has the internal realisation of it. To him alone who has the seed of Dharma comes its gradual unfoldment. Just as a seed of a banyan brings forth a mighty tree wherever it falls, so there must be the seed of spirituality in us, first; and then we shall have to rear up the tree—we should attempt to realise it—we must try to get our mind moulded by that one thought. Otherwise, none can become spiritual by simply stuffing the brain with a mass of stock-phrases and patent words, and now and then making a parade of them before others, though thus one can pass for a great scholar at the best, that is all! One can be estimated as a learned Pandit by memorising the whole of Sankara's commentaries—but he can never be a spiritual man for all that. Bhagavan Sri Ramakrishna used to say: "Great scholars are just like kites and vultures; they soar high up in the heaven but their eyes remain always fixed on the carrion below,—so the scholars also read a cart-load of good books and display their learning with tall-talks of philosophy, but their minds remain ever riveted on the carrion—on money and women."

The first thing needed for spirituality is VERITY OF PURPOSE. Never forsake Truth, even for all life. God is Truth itself, and His grace ever abides with him who hugs Truth with all the devotion of the heart. Spirituality is impossible to him who does not cherish strict veracity in life, *i.e.*, truthfulness in speech, purpose and action;—without these all attempt is in vain. So, first of all, try to be unflinchingly truthful with all heart and soul. Truth is ever victorious, in all times—past, present, and future.

* Extract of a lecture recently delivered by the Swami at Maldah, Bengal.

Many do know theoretically much of what is spirituality; but alas! how few there are who put their knowledge actually into practice. The achievement will be his only who would follow up Truth. We hear many say that it is difficult to keep up veracity in business. But this I do not believe. Where Truth reigns there the Lord Himself resides. If the man of business carefully enshrines Truth in his house, he will be looked upon as the greatest of all virtuous men and his business too is destined to thrive. For illustration, I will tell you an incident from the life of a great man, late Durgacharan Nag* who was a great saint, and much celebrated for his unswerving devotion to Truth. Once, he went to a market and asked the price of a certain fish; the fisher-woman demanded four annas for it. As he himself was highly truthful, he could not suspect the fisher-woman speaking a lie; and he at once paid the price demanded without chaffering at all. This was noticed by another man who was standing by, and he was very much struck to see him buy things without haggling. After enquiry he learnt that the buyer was no other than the famous Sadhu Nag Mahashaya (so he was called by those who knew him), and that his conviction was that nobody was wonted to cheat. Then that man came to the fisher-woman and chastised her saying, "Hollah, woman, how bad of thee to cheat that holy man! How could ye take from him double the actual price of that fish?" These words however touched the heart of the fisher-woman; and next day when Nag Mahashaya again came to the market to buy a fish, she demanded for that only two annas, though its real price was about five annas. Perhaps Nag Mahashaya understood what she meant and he began to implore her with clasped palms: "No, don't deceive me, please. Its price must be more than what you say. Please, do take the exact price from me—the exact price." Then the fisher-woman perceived the uncommonness of the man, and at once she threw herself at his feet and began to supplicate with tears for his pardon.

So, we see, it will never bring loss to you, if you deal in Truth. If you cling to Truth, the Grace is sure to flow to you through all channels,—you will prosper not only in worldly affairs, but in spirituality as well.

* He was one of the greatest house-holder disciples of Bhagavan Sri Ramakrishna. Though externally he was a house-holder, but to all intents and purposes he was a rigid sannyasin. We mean to give his biography in the pages of this magazine in the near future. Ed.

Next to truthfulness is wanted SELF-CONTROL. Truthfulness is, as if, the foundation, the basis of all,—if you have it, every other virtue is sure to come in its wake—even self-control. But we have lost this Truthfulness, and so we are suffering—groaning under the crushing weight of misery and degradation. Now all our efforts must be directed first to retrieve it back—not by mere empty speeches, but by sincere action, pledging all our heart and soul to it. The principle element of what we call *Sadhana* or spiritual practices, is this sincerity of life—the greatest of all *Sadhanas* being in making your inner life tally with the outer, your speech be in unison with the heart. We have not got this sincerity of life,—one thing is in our inner mind and quite a different thing we profess outside! This is the delusion, the *Avidya*! Who wants to be spiritual, must not speak much by words of mouth, but by action. God's grace descends upon such a man,—he is sure to prosper here and hereafter. What little I know, I am telling you. If you want to know more, you may go to scholars.

Sri Krishna is urging us in the Gita to do motiveless, unselfish work and attain the Absolute Freedom even while in this body. Nag Mahashaya has shown us that one can be Absolutely Free (*Mukta*) even in this life. It is not a myth, nor a figment of a morbid brain. We have actually seen such lives with our own eyes. We too have to attain this Freedom—this *Jivan-Mukta* state, in this very life. We must attain it, even if we are to sacrifice all—the whole world—for it. Otherwise, all the tall-talks of *Bhakti*, *Suddha Bhakti*, spirituality, etc., will ever remain so muffled in speech, without being realised in actual life. Unless you be a *Jivan-Mukta* you can never have this *Suddha Bhakti*. Be in whatever station of life we may, come, let us all say with all the force of our soul that we must become *Jivan-Muktas*, aye, even while in this very body. But you shall have to throw your whole life as an oblation on its sacrificial altar—you shall have to dive deep into its waters. Many do like to hear of *Bhakti*; indeed it is very pleasant to listen to it, but it demands the very life-blood as it were, when one goes to practise it. Once a man wanted to have *Prema* (intense love) for God. Just then he saw a vendor passing by the street with a basket on his head, crying "Ho, here is *Prema*. Who wants it? Who would buy?" Hearing this, the boys cried out, "O! Me, me shall eat *Prema*"; the grown-up people also called out, "O! yes, we want *Prema*. We shall buy it." To this, the vendor lowered the basket from his head and said "Come, let me know how much *Prema* each of you want. I sell *Prema* by weight. How much

you want, a seer, eh?" and with these words he drew out a sharp knife and said, "Look here! cut your head with this, and I shall give you *Prema* as much as your head weighs." So I say if you want *Prema* you will have to give the price—your head! Verily has spirituality been never attained by mummary,—by empty words! Sacrifice, terrible sacrifice of one's own life is the price for it. Have you not heard of Sri Radha? For Krishna she sacrificed everything,—everything that one can hold dear in life; and so she got Him. We have also seen such lives ourselves. The sublime lives of Bhagavan Sri Ramakrishna, Swami Vivekananda, Sadhu Nag Mahashaya are ever shining brightly before our eyes. If you want spirituality, follow their examples. Otherwise you may have everything—wife, children, money, business, and all other felicities of life; but you will not have that one thing needful—**Spirituality.**

ECHOES OF THE TEACHINGS OF SWAMI VIVEKANANDA

BY

Dr. M. C. Nunjunda Row.

II.

When Swamiji declared that his religion was one of which Christianity was an offshoot and Buddhism a rebel child, he added "Three books I loved best and often I carried them with me, viz., the Gita, the Light of Asia by Edwin Arnold and the Imitation of Christ by Thomas-a-Kempis." It was then, he showed the great harmony that existed in the teachings of all great Religions. It seems now, that the great Parliament of Religions, held at Chicago, was a special opportunity created by God for the preaching of this great harmony by Swami Vivekananda. Before Swami Vivekananda appeared on the stage of this world, there were distant and hazy talks about there being elements of truth in all religions, but no one really understood wherein the great harmony consisted and how it was a real harmony and not an empty phrase, like 'Universal Brotherhood' so often used for the purpose of exploitation. Even the harmonious evolution of religious thought as manifest in the doctrines of the three schools of Vedanta was not clearly known, until Swamiji showed their real significance,

Said he : " Three great teachers are the Living Gods on Earth— Sri Krishna, Buddha and the Christ. All these great teachers are true, because each one has come to preach a great idea. Sri Krishna was the oldest of these, and his teachings as given in the immortal Gita are the noblest, grandest and all-comprehensive. The central idea is *non-attachment* to worldly things. Let the heart's love be bestowed on only One who never changeth and that is God. For any love given to things of the world, to father, mother, children, wife or husband, to wealth, name and fame with a feeling of attachment leads to misery. Hence God alone is the only attraction, no other, and all work should be dedicated to him. "*Sarvam Srikrishnarpanamasthu.*" With this feeling of complete faith in God, one should work. "Work, work day and night, says the Gita," Swamiji used to say: "Flying from work is never the way to peace." Gita begins with an admonition to Arjuna not to shrink from one's duties but to take them up manfully and not think of the result.

"To work alone you have the right but not to the results thereof." The lines—

"Ours is not the question why
Ours is but to do and die,"

were very often quoted by the Swamiji. He further said "Do not pay much attention to the nature of the work you have to do. Ask your mind, if you are unselfish? if you are, never mind anything, plunge in and do your duty near at hand and you will realise the truth of the Gita." "Whosoever in the midst of immense activity finds intense peace, whosoever in the midst of the greatest peace finds the greatest activity, he is a Yogi, he is a great soul, he has arrived at perfection." Further the Swamiji continued, "Every work is sacred. There is no duty in this world which we have any right to call menial; a sweeper's work is quite as good as that of the Emperor on his throne."

Having this idea of sanctity of all work in his heart, no one burned with indignation so much as Swamiji did, at the way in which we have been treating the lower classes and reducing "the images of God to mere beasts of burden" as Swamiji used to say; and most of our present day activities in connection with the depressed class mission can be directly or indirectly traced to his impassionate denunciation of the selfish doings of the higher classes and their spirit of "Don't—Touchism" and to his great teaching that the salvation of this country entirely depends on the general education and uplifting of the masses and the lower classes. In this con-

nection he narrated an incident from the life of the late Dr. Mohendralal Sircar which made a deep and indelible impression on him. One day, Dr. Sircar and a friend of his were going along a road in Calcutta, when a *bhangy* (scavenger) with a load of night-soil passed them from the opposite direction. The stench from it was so abominable as to make that friend close his nose with his dhoti or cloth, but the Doctor passed on unconcerned without showing any signs of disgust. This was a wonder to the friend, who knew how nervous and fastidious was Dr. Sircar who would eat bread only when the wheat was examined grain by grain by his wife and ground. The friend therefore questioned him if his sense of smell had become blunt. To which Dr. Sircar replied "Sir, it is we that have reduced that poor man to this wretched condition. He carries *my* excreta on his head; am I to cover my nose and shun him?" This is just exactly what we have been doing. Swamiji's sympathy for the masses and especially the lower classes was so profound that he very often used to shed tears when he thought of their miserable condition and his own inability to uplift them all at once.

Continuing his talk on the messages of these great teachers, he said, Lord Buddha's message was also similar though expressed in a different way, suited to his own times. His teaching was: "Root out selfishness and everything that makes you selfish and follow the four-fold path of love." "As soon as selfish desires arise," said Swamiji, "as soon as selfish pursuit is followed immediately the whole man, the real man is gone and you become a slave." "Time flies. The world is finite and all misery. Note the first utterance of the child when it enters into the world, it weeps. That is the fact, the child weeps. This is a place for weeping! If we listened to this great message we should not be selfish".

Then the other great messenger was Jesus of Nazareth, and his message was also the same: "Behold the kingdom of heaven is at hand and repent ye and follow me. He that loveth father or mother more than me is not worthy of me and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross and followeth after me is not worthy of me." (St. Mathew X 37-38). And yet Christ has also said "Render unto Cæsar, Cæsar's dues and to God God's," i. e., do your civil and other worldly duties loyally but at the same time let your heart abide in God. Thus said Swamiji, there is a place for all these messages in our hearts.

Then, are there no other teachers? "Oh yes" said Swamiji, "Why? There is Mahomed the great messenger of equality, of

the brotherhood of man, of his own Religion at least practically. Mahomed by his own life showed that amongst Mahomedans there should be perfect equality and brotherhood without any question of caste, race, creed, colour or sex. A Hindu or a Negro of Africa is hated by them as a Kafir but the moment he becomes a Mahomedan, he can sit and eat from the plate of another Mahomedan however noble and great he may be." "But what do we Hindus do?" exclaimed Swamiji, "If any one outside our sect touches our food we throw it away! Notwithstanding our grand philosophy our weakness consists in not practising the grand truths of that philosophy; but the greatness of Mahomed is in showing the perfect equality of man regardless of race or colour. The colour bar does not stand in his way of recognising any one as his brother, if he is only of his religion."

But will other great prophets come on into this world? "Certainly," replied Swamiji, "There have been many more and many more will come, but what of that? Do not care for that, nor look forward to that. I would rather that each one of you become a prophet, for all of you have the same germ within you. Each one of these great teachers has been great; each has left something for us; they have been our Gods. We salute them, we are their servants. You must revere all these great teachers but at the same time, you must try to supplement their teachings with your own realisations and become a prophet yourself unto others. It is not an impossible task, for if these great teachers have been prophets and children of God, we also are the same. They reached their perfection and we are going to attain ours now. Remember the words of Jesus. The Kingdom of Heaven is at hand. This very moment let everyone of us make a staunch resolution that 'I will become a prophet, I will become a messenger of Light, I will become a child of God, nay, I will become a God'."

On the tree of the absolute Existence-Knowledge-Bliss (*Sat-Chit-Ananda*) there hang innumerable Ramas, Krishnas, Buddhas, Christs, and such others, out of which one or two come down to this world now and then and produce mighty changes and revolutions.

Think not that Sita, Rama, Sri Krishna, Radha, and such others, were not historical personages, but mere allegories, or that the Scriptures have an inner and esoteric meaning only. Nay, they were beings of flesh and blood just as you are, but because they are Divinities, their lives can be interpreted both historically and spiritually,

Sri Ramakrishna.

GENERAL NEWS.

Our special correspondent in Paris writes, that there is a significant stirring of the dry bones in the domain of religion, but he cautiously refrains from a more positive statement. We are inclined to be bolder. That there is a revival, both of Roman Catholicism and of those looser and undogmatic religious views and sentiments which Frenchmen describe as "spiritualistes," seems to us unquestionable. How far it has gone, how deep are its roots, and what are its prospects are, on the other hand, matters of much doubt. Religious and moral movement in a state of transition are notoriously difficult to gauge and to appreciate. They can be judged only by their fruits, and their fruits usually lie hidden until the roots which nourish them have had time to strike deep into the soil. But thoughtful and fair-minded observers of many schools in France have recognized for some years a gradual and progressive change in the attitude towards religion of certain classes of Frenchmen.

The class in which the revival is most unmistakable is that of the educated young men. Some of the new writers avow opinions which are frankly Roman Catholic while others speak of religion with respect as a great moral and social force. The ablest of the unbelievers themselves recognize that there is more in heaven and earth than the laboratory can reveal. It is rather remarkable that next to the young men of the schools the bourgeoisie are the class in which the reaction is most conspicuous. In some quarters at least of Paris and of her suburbs as in Lyons and other large cities, there are plenty of working men and working women who quietly perform their religious duties, while amongst others who remain strongly "Anti-Clerical" the old bitterness against supernatural beliefs has largely died away.

What are the causes of the change which, whatever its proportions, does appear to be passing over the minds of such widely separated portions of French society? It has been attributed to fashion. It has been attributed to the fear of social convulsions. Both have probably contributed to it. The aristocracy in France have always made a profession of Roman Catholic belief since the guillotine beheaded the noble patrons of the philo-"shops." The growth of syndicalism and of anti-militarism, the open dissemination of doctrines fatal alike to the State, to private property, and to the family, the constant recurrence of formidable strikes, the increasing audacity of the criminal classes, the impunity with which some of their most daring feats have been performed, the spread of financial and political corruption, the decrease in the birth-rate and the rise in the divorce-rate, the general relaxation of the old moral standard in private life as in public, and the decay of the sanctions which guarded

them, have undoubtedly led many good citizens of all classes to reflect whether negation can constitute the sure and stable foundation for the life of a great people. We believe, however, that there is a deeper cause than these. Man does not live by bread alone. The "lights of Heaven" always are relit. At all times and in all societies crass materialism provokes reaction. Man will look before and after and, as he looks, he feels that he is more than a chance group of atoms, that he has imperious needs and cravings which neither wealth nor ease nor fame can satisfy. He longs for some principle, some doctrine, which will offer him a tolerable explanation, however incomplete, of himself and of the "immensities" he sees and divines about him. He turns instinctively to the traditional beliefs of his race. Whether the present religious revival in France will expand and develop no prudent man will lightly undertake to foretell. All we desire to note is that it exists and that, in our belief, it is really "spiritual"—a genuine and wholesome recoil from the cold flood of scepticism which threatened to kill some of the deepest and the noblest instincts that have made historic France.—*Times*.

What appears to be a survival of mediæval superstition has come to light in the ancient city of Rheims. A lady was visiting one of the cemeteries, and noticed a blood-stained paper protruding from some freshly-dug earth. She called to some grave diggers who were at work close by, and the men unearthed a paper parcel in which was a human heart, already in process of decomposition. A police commissary and a doctor were summoned, and the latter, on examining the heart, found that it was pierced right through by a long needle. Ten pins, already rusty, were also sticking in the heart. It is supposed that this is the handiwork of a rustic sorcerer or sorceress and is intended to the evil art of some enemy, or to get rid of some one who is in the way.

CAPTAIN J.W. PETAVEL, R.E. (retired) contributes an article under the heading, 'Rabindranath Tagore and social reform, viz educational reform to the April number of the *Asiatic Review*, wherein he says that India is quite familiar with the idea of Industrial Educational establishments, which have existed from the earliest times in the form of Gurukulas and that many reformers entertained hopes of seeing the whole problem of popular education solved by the old system in the modern. Proceeding, he says that Dr. Tagore has brought together eastern and western reformers who are working in this direction has been taken. The writer himself is one of those engaged in the great work. Dr. Tagore's educational organization is meant to be a great co-operative organization. Then we are told that India's great poet and educationist is of the opinion that educational colonies should be started as a private enterprise.

The face of the Truth lies hidden under thy golden orb, that dost thou open, O Sun, that I who am devoted to the Truth alone, may see It.

[Note.—In the vedic time, they used to meditate upon Brahman as residing in the three places, viz., the Sun, the heart and the eyes. Though Brahman is all-pervading, yet in these places. It has a greater manifestation than in other objects. So, when the mind is held on any one of these places with a view to perceive that "Light of consciousness," the Brahman is realised sooner than otherwise. The Sun is the greatest source of light and life for us. Without it no life is possible on this globe. Hence it is very easy to contemplate upon Brahman who is really the giver of all life, in the Sun. This worship of Brahman in the Sun is embodied in the Sandhya Upasana and is the real significance of the Gayatri that the Brahmins chant.

This mantram conveys the entreating prayer of such a worshipper of the Savitri Purusha (the Purusha in the Sun) to the Sun to show him the effulgent light of Brahman perceivable at the back of the physical light.]

पूषकोर्षे यम सूर्यं प्राजापत्य व्यूह रश्मीन् समूह ।

तेजो यत्ते रूपं कल्याणतमं तत्ते पश्यामि योऽसावसौ पुरुषः

[सोऽहमस्मि ॥ १६ ॥

16. पूषन् the supporter, एर्षे the lonely courser, यम the controller, प्राजापत्य the son of Prajapati, सूर्य O Sun, रश्मीन् the rays व्यूह remove तेजः light समूह withdraw ; यत् which ते thy कल्याणतमं the most glorious, the most blessed रूपं form तत् that ते (प्रसादात्) through thy grace पश्यामि may I behold, यः who अस्मौ that अस्मौ that पुरुषः being सः he अहम् I अस्मि am.

O thou, the lonely courser of heaven, the supporter and controller of all, O son of Prajapati, O Sun, contract thy rays, diffuse thy light ; I behold now through thy grace thy most blessed form ; I am indeed He that Purusha who dwells in there.

वायुरनिलममृतमथेदं भस्मान्तम् शरीरम् ।

ओं क्रतो स्मर कृतम् स्मर क्रतो स्मर कृतम् स्मर ॥ १७ ॥

17. अथ now वायुः the breath अनिलं the (all-pervading) air अमृतं the eternal (प्रतिपद्यताम् let attain), इदं this शरीरं body भस्मान्तं reduced to ashes (भूयात् let be) ॐ Om क्रतो O mind स्मर remember कृतं deeds.

Now, let my breath go unto the all-pervading immortal Prana, and let this body too be reduced to ashes. Remember my past deed, O mind, remember.

[Remember my past deed etc.—The probable significance of the passage is this : As the course of the departing soul entirely depends upon the predominant thoughts of the dying moment, so the devotee at that time of death, is asking the mind to fill itself with the memories of all the good moments of his life, that he may take a higher passage referred to in the next mantram. Cf. *Bhagavat Gita*—VIII. 6.]

अग्ने नय सुपथा राये अस्मान् विश्वानि देव वयुनानि विद्वान् ।
युयोध्यस्मज्जुहुराणमेनो भूयिष्ठान्ते नम उक्तिं विधेम ॥ १८ ॥

18. अग्ने O Agni अस्मान् us राये to the enjoyment of the fruits of our karma सुपथा by the good path नय take, lead ; देव O Lord विश्वानि all वयुनानि actions विद्वान् knowing, अस्मत् from us जुहुराणम् deceitful, obstructive एनः sin युयोधि destroy ; ते to thee भूयिष्ठां very many नमः salutations उक्तिं words विधेम do we offer.

Take us, O Agni, by the good path to the enjoyment of the fruits of our karma ; thou knowest, O Lord, all our deeds and thoughts. Do thou destroy all our defiling iniquities. We offer our salutations to thee by words.

[The good Path.—The reference is made here of the *Devayana* or the Path of Gods. In the Vedānta two Paths are mentioned by which a departed soul proceeds to enjoy the fruits of its karma done in its life-time on earth ;—one is called *Devayana* or *Archi-Marga* (the Path of light) and the other *Pitriyana* or *Dhuma-Marga* (the path of darkness). The former leads to the plane of Brahma or Satyaloka through the different spheres, such as :—the planes of Agni, the day, the bright half of the lunar months (*Sukla-Paksha*), the six months of the Sun's passage to the Northern Solstice, the year, the Devas, the *Vayu*, the Sun, the Moon, the lightning, the region of Varuna, the region of Indra, the region of Prajapati and lastly to the region of Brahma ; and the *Pitriyana* takes to *Chandraloka* or the region of the Moon through different other spheres, such as :—the sphere of smoke or darkness, night, the six-months of the Sun's passage to Southern solstice, year, the *Pitri-loka* (the manes), the ether, and at last to the Moon. One who goes by the *Devayana*, has not to come back again to this world, but remains in the *Brahmaloka* till the end of the cycle when he attains the complete absorption in Brahma with Brahma. This process of emancipation is called *Krama-Mukti* (gradual or indirect salvation) in contradistinction to the *Jivan-Mukti* (direct salvation even while alive in the body) which is attained only by the realisation of the true nature of the Soul. None but those who worship the *Saguna Brahma* (Brahma in its qualified aspect), the *Naisthika Brahmacharin* (one who observes the rigid vow of sexual purity), the *Vanaprasthin* (one who leads the retired life of worship and devotion in forest) and the *Grihasthas* (house-holders) who are well acquainted with the *Panchagni Vidya*, are alone eligible for the *Devayana*.

But all others who are of ordinary knowledge and actions and do some charitable or good works in their life-time, go, when they depart, to *Chandraloka* by the other path ; and there they remain for the enjoyment of the fruits of their good karma till its exhaustion. Then they come back again with some residue of their past karma, to be re-born on this earth, to undergo all the pains and pleasures of life here. Cf. *Bhagavat Gita*—VIII. 24, 25. So, in the 18th Mantram, the devotee is ardently praying to Agni to take him by the *Devayana*, that he may not have to come back again unto this world of misery. Since, Agni was considered as the principle intermediary god for an *Agnihotri* (one who worships Agni) through whom he offers all his oblations to other gods even, so he is praying to Agni only with the assertion that "Thou knowest, O Lord, all our deeds and thoughts."

Salutation.—Words—i.e., as I am dying, I have no strength left in me to do thy full worship, so I offer my salutations by words of mouth only.]

APPENDIX.

From the study of the ancient literature of India, one cannot but come to the conclusion, that even from the very old Vedic days mainly two schools of Philosophy were exerting very potent influence over the thought-life of our ancients : One used to advocate for the supreme importance of the Vedic rituals and assert that through them alone one can get the *sumum bonum* of life ; while the other emphasised that through the knowledge of the Brahman alone that goal can be reached and karma or rituals would only lead to bondage or misery. The former held up the *Karmakanda* (the *Samhitas* and the *Brahmanas*) of the Vedas as their supreme scripture and was subsequently given a final shape by Jaimini in his *Mimamsa Darsana Sūtras* and its votaries came to be known as *Mimamsakas*. But the other school drew its inspiration from the *Jnana-Kanda* (*Aranyakas* and the *Upanishads*) and afterwards found the most able champion in Vyasa who systematised its doctrines in his *Vedānta Sūtras*. The followers of this school became known as *Vedāntins*. Though the differences between these two schools became wide and marked more in the post-Vedic age,—when they were fully developed ; yet there is not the least doubt, that they existed in their embryonic state, even when the Vedic seers were engaged in compiling the fruits of their extraordinary experiences. For, we find an unmistakable trace of these two opposing schools in the *Brahmanas* and the *Upanishads*, nay, even in the *Samhitas* like the *Rig Veda*.

According to the tradition, the *Sukla Yajur-Veda* or the *Vajasaneyi Samhita*, of which the present *Upanishad* forms a part and the last chapter too, is of much later origin than the other Vedas, its seer being the famous *Yajnavalkya*. And so we find an attempt being made here in this *Upanishad* to reconcile the two schools.

The main point which it seeks to emphasise upon, is the necessity of adjustment between work and knowledge, and we can fairly say that the Bhagavat Gita is an elaborate commentary upon this Upanishad. Sri Shankara whom we followed in our previous notes and comments, is unassailable on his own ground, but his is not the only ground to stand upon for viewing at the inner significance of this Upanishad, a hint of which we have already given in the notes on the 11th *Mantram*. In the first *Mantram* it defines the views of the Vedantins, and in the second, that of the Mimamsakas. Again, from the 3rd to the 8th *Mantrams*, it speaks of the Vedantin's view of the Atman, its excellences and the ultimate necessity of man for its realisation which alone must be set as the goal of life. Now comes the reconciliation of the two schools as regards to the means of that attainment in the 9th to the 14th *Mantrams*. The Sruti asserts that the Final Beatitude, the Supreme Emancipation of life, can never be attained only by the intellectual comprehension of it,—as some of the extreme Vedantins maintain, nor by work alone as the Mimamsakas hold, but by the harmonious combination of the two,—though each of them separately may bear its own distinct fruit. Mere intellection or conceptual knowledge cannot efface or destroy the old *Samskaras*,—the latent tendencies of the mind, caused by the past actions; but opposite *Samskaras* or tendencies must be created by actions to destroy them. Hence is the necessity of good Karmas that are conducive to the production of those *Samskaras* that can help in translating the conceptual knowledge into a fact of intuitional realisation. Here the Karma stops and goes no further. So we see the great need of uniting the Vidya or conceptual knowledge with Karma for the attainment of the final goal. This view has been so substantially maintained in later times by Sri Ramanuja in his commentaries on the Vedanta Sutras, though it can be well asserted in that connection, in passing, that his arguments do not touch the stand-point of Sankara. Viewing the Scripture in this light, we can take *Sambhuti* and *Asambhuti* in the 12th and 13th *Mantrams* to mean 'Karma' and 'Jnanam' respectively; and in the 14th *Mantram*, *Sambhuti* may be taken as an aphæresis of *Asambhuti* meaning 'Jnanam', and *Vinasam* may mean 'Karma', as all Karma is destructible. Thus only, the difficult and apparently incoherent passages of the Upanishad can be made to yield some coherent meaning. The remaining four *Mantrams*, i.e., from the 15th to the 18th, show the mental condition of such a man who has combined the Karma with Jnanam, and his glorious future possibilities. There we find the man has attained a bright inner illumination that is fit to take him to the path of *Krama Mukti*.

The Vedanta Kesari



"Let the lion of Vedanta roar."

"Let me tell you, strength, strength, is what we want.
And the first step in getting strength is to uphold the
Upanishads, and believe that 'I am the Atman.'"

—Swami Vivekananda

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THE PRACTICAL ASPECT OF THE VEDANTA.

BY

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The peculiarity which distinguishes the Vedic religion from all others is that it is essentially practical,—in its aim and in its methods. The one purpose of the Veda is to help man to rise to higher levels of spiritual life till he attains to the realisation of the unity of the Atman which is to put an end to Samsara, the cycle of rebirths. The teaching of the Veda consists of three parts,—*karma* or ritual, *upasana* in its two-fold division of divine meditation (*dhyana*), and the love of God (*bhakti*), and *jnana* or the perceptual realisation of the One Self. In all these aspects, the Vedic religion is essentially practical and consists in the observance of various precepts leading to the experience (*anubhava*) which constitutes spiritual life and attainment here or hereafter, or the realisation of the Atman.

There are those who hold that the practical part of religion is summed up in ethics, and that the function of religion consists in aiding man in society to work up towards a higher ethical ordering of society and a higher ethical standard of individual conduct in life. Ethics certainly forms an important part of the Vedic religion, and even here its predominantly practical character shows itself in the ignoring of all speculative discussion of the ethical standard and the moral faculty and in the simple enumeration of

the precepts which constitute right conduct as distinguished from wrong. Dharma is such conduct as is prescribed in the Vedas, in the codes of discipline framed by the sages (Smritis), and by *Sishtachara* or the rules of conduct observed in the practice of holy men. Rules of conduct based on purely secular and rational considerations are not accepted as Dharma and have no value in raising the spiritual status of the soul. They may be of value for securing the stability of such political and economic progress as modern communities require for the gaining of national power and glory, but they are absolutely futile as aids to the spiritual purity and progress of the soul bent on achieving freedom from embodied existence in this or other worlds. Spiritual life in its earlier stages consists in working for the attainment of what is technically known as *Chitta-suddhi*, the freeing of the mind from the desires and aversions (*Raga-dvesha*) which lead to the ordering of human society which aims at selfish or national aggrandisement. It consists in the observance of Dharma as the Commands of Isvara and without any personal interest in the fruits of such observance and paves the way for the gradual freeing of the mind from the attachments which bind the soul and cause re-births in a never-ending rotation somewhere or other in the universe. Secular work, or work which contributes only to the advancement of economic or political progress has not in it the slightest trace of spirituality, — for it has its source in *Rajoguna* (passion) and so is inseparable from the indulgence in, and manifestation of, *Kama* and *Krodha* (desire and anger) on a large scale. It is the restraint of the outgoing senses and the turning of them inward so as to lead to Ananda (the Innermost Bliss of Love) that constitutes or promotes true spirituality. The blessed Bhagavan says in the Gita, III. 37 :—

काम एव क्रोध एव रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥

“It is desire, it is anger, begotten of active passion ; it is all-devouring, highly sinful. Recognise him as your foe in this world.”

Desire and anger are the sources of sin and strife in the world. The Bhagavan also teaches that they reside in the *indriyas* (senses), *manas* (mind) and *buddhi* (ego)—(III. 40). In the *buddhi* they lie unstirred and asleep as potentialities or tendencies only waiting for the promptings of occasion and opportunity ; in *manas* they exist as the discoloration of passionate longing ; in the *indriyas* they

form the impulses which lead to all sinful activities in life. These three states are referred to in the Gita, III. 38 :—

धूमेनाव्रियते वह्निर्यथाऽऽदर्शो मलेन च ।
यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥

“As fire is hidden by smoke, a mirror by any coloring matter rubbed over it, and the foetus by the womb, so is this (power of discriminating good from bad) hidden by them (desire and anger).”

It is only the man who rises above the violent impulses of passion (*Rajoguna*) that can reach the desireless and dispassionate calm of *Satva-guna*. Only then does he seek the higher worlds of light and bliss by passing through the various stages of Vairagya (desirelessness). The blessed Bhagavan makes a distinction between the respective impulses and tendencies of two differing natures among men, the Daivic and the Asuric (Chap. XVI). The Daivic nature springs from *Satva-guna*, and alone contributes to the rise and growth of spirituality. While the Asuric nature impels man to seek the gains and joys of the flesh, the Daivic nature leads us inward into the realms of the spirit and ultimately secures to us the joys of lasting peace and loving union with God.

We made above a brief mention of the Vedic ideal of Karma as the first of the stepping-stones on the road to spiritual perfection. The subject of Karma is a wide one and has to be separately treated. Here our aim is to show that the aim of Karma is to gain *Chitta-suddhi* or the purifying of the mind from egotism and the desire for the Elysian joys of *Svarga* (Heaven). These joys are also found to be unsatisfying in the end, for they are also transient. When the mind tires of the enjoyments which appertain to life in various forms whether here or in other worlds, then it is that it first reaches the state of purity in which Karma is done not for personal gratification, but as a love-offering to God. *Kama* (desire of personal gratification) is the fault which leads to Karma and binds us to Samsara and subjects us to all its struggles and miseries. Karma without *Kama* brings in the purity of mind which qualifies us for entering on the higher path which leads in the end to the knowledge of the One Existence. Sri Sankaracharya says :—
“चित्तस्य शुद्धये कर्म न तु वस्तुलब्धये” “Karma has for its aim the purification of mind, not the perceptive knowledge of objects.”

When purity of mind is attained and it is no longer distracted by the love of worldly pleasures, then the love of God can be made its animating principle. This is the higher stage known as

bhakti, prema, or anuraga (Love). In his *Bhakti-Sutras*, Narada first points out what love is not. “सा न कामयमाना, निरोधरूपत्वात्” “It (Love) cannot be made the means to the fulfilment of desires for it is of the nature of renunciation.” (Sutra 7.) “निरोधस्तु लोकवेदव्यापारन्यासः” “Renunciation consists in the giving up of the activities for gaining worldly prosperity and of the ritualistic activities which the Veda prescribes (for the gaining of objects of desire in other worlds).” (Sutra 8.) “तस्मिन्नन्यता तद्विरोधिषु दासीनता च” “Directing the mind on it so as to exclude all else, and indifference to what is opposed to it.” (Sutra 9.) Narada, however, is careful to point out some useful and necessary limitations. “भवतु निश्चयदायादूर्ध्वं शास्त्ररक्षणं” “Till the convictions (regarding the existence and attributes of God) have become firmly realised, let the observance of the (ritualistic) injunctions of the Sastra (Veda, etc.), be continued.” (Sutra 12.) “अन्यथा पातित्याशंकया” “Otherwise the danger of falling exists.” (Sutra 13.) Then Narada goes on to give his positive definition of Love, “तद्विस्तारणे परमव्याकुलतेति” “Surrendering all one's *acharas* (activities, shastraic or other) to the Supreme Self (God) and feeling the greatest misery in forgetting Him.” (Sutra 19). We are asked constantly to think of God and spend on Him all the resources of our loving devotion. This does not mean, however, that we must not even take food and adopt other means of preserving the body. For Narada says, “भोजनादिव्यापारस्त्वाशरीरधारणावधि” “Taking food and other necessary activities are to be maintained as long as the body lives.” (Sutra 14.) With regard to these, however, the Gita steps in to convey the following precepts to be practised so that the mind's loving devotion to God may not be interrupted.

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।

यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ (IX. 27)

मच्चित्ता मद्गतमाणा बोधयंतः परस्परम् ।

कथयंतश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ (X. 9)

“Whatever you do (from the impulse of nature, and not by Shastraic command) whatever you eat, whatever offerings you make in the sacred fire, whatever you give (as charity), whatever purificatory penances you perform,—O Son of Kunti, let all be intended as a dedicatory offering to me.” “Their minds turned inward on me, their senses restrained from their activities (so as to be turned on me), instructing each other so as to know me truly, speaking of me to their disciples, they feel supreme happiness and the sweetness (of union with me).” The love of God also implies love of,

and service to, all His creatures. So Bhaktas (lovers of God) are spoken of as “सर्वभूतहिते रताः” “Who are devoted to the securing of what is conducive to the good of all beings” (XII. 4), “मैत्रः करुण एव च” “who is always friendly and full of compassion” (XII. 13), i.e., relieving need in times of destitution, feeling pity and offering consolation in times of affliction.

According to the Vedanta doctrine, the embodiment of the living soul (*Jivatman*) in its next incarnation is always foreshadowed in the self-consciousness at the last moment or moments of its present incarnation. Says the Gita (VIII. 6.) :—

यं धं वापि स्मरन्भावं त्यजत्यंते कलेवरं ।

तं तमेवेति कौन्तेय सदा तद्भावभावितः ॥

“Whichever object (i.e., deity) one remembers when one leaves one's body at the time of death, to it he goes. O Son of Kunti ! For, having been used to ponder over it, his mind has acquired an irresistible tendency towards it.”

The *Brihad-Aranyaka Upanishad* also gives the same teaching :—
“यथा तृणजलालुका तृणस्यान्तं गत्वाऽन्यमाक्रममाक्रम्याऽऽत्मानमुपसंहरत्येव मेवायमात्मेदे शरीरं निहत्या विद्यां गमयित्वाऽन्यमाक्रममाक्रम्याऽऽत्मानमुपसंहरति” “Just as a leech having reached the end of one piece of grass (which is its abode) takes firm hold of another and then draws forward to it the rest of its body (so as to abandon its former abode), so an incarnated Jiva, having abandoned its present body and left it a corpse and having (previously) received a manifested impression in its mind of its coming body, commences a new life in the latter, regarding it as its own.” The impression presented to the mind in the last moment of a man's life will take after the predominant impulse of his entire life. So, if a man wants to have the form and features of his chosen deity to be presented to him during his last moments, the only means available to him is, by the constant practice of Yoga during the course of his previous life, to exclude all other objects or ideas and to concentrate his mind on the sole object of his spiritual devotion and love. Naturally, then, the continuity of his mental pre-occupation will be maintained, and he will reach the personality and abode of his deity when his life here terminates. So Sri Krishna teaches an easy and practical, but effective, method of Yoga technically known by various names as *Sambhavi-Mudra*, *Khechari-Mudra*, *Vaishnavi-Mudra*, in the Gita V. 27, 28. It contains the essence—and can be made to take the place—of the detailed eight-limbed (or *Ashtanga*) Yoga which is taught in Chapter VI. Hence

Sankaracharya speaks of this sixth chapter as merely "an expansion" (*vrutti*) of those two slokas. Those who have a *practical* knowledge of Yoga can alone know that the *Mudra* (or practical Yogic formula) taught in these two slokas can fulfil the same purpose as eight-limbed Yoga. The continued practice of Yoga in either of these forms will help the qualified devotee to secure the realisation of his chosen Personal God (*Saguna-Brahman*) in the last moments of his life which, as already shown, is significant of the assured passage of his soul to His World to enjoy therein a bliss similar to His own.

A higher state of Yoga is reached when the difference between the individual soul and the Personal God arising from their respective material forms is made to cease.

त्वयि मयि च गत्यमाने मशकान्मशकोऽहमेव देहदशा ।
विश्वाधिकेश ते मे सद्योधानन्दपूर्णता तुल्या ॥

"O Lord who transcends the universe ! When you and I are compared by one who thinks of our bodies, I am only a gnat among gnats. But to you and to me, the Perfection of Reality, Intelligence and Bliss is one and the same."

When the mind gets dissolved through Yoga, then all possibility of differentiation or perception of duality ceases. This higher form of Yoga is directed, not towards the contemplation of the Personal God as its aim, but towards what has been called *manonasa* (dissolution of mind) so as to destroy its perceptions of the world of Samsara. Here the training given by the Guru is different from the training given when the object is to obtain the blessings and joys of the world of the *Saguna-Brahman*. The object is to have the mind turned inward (*Pratyang-mukha*). The difficulty of reversing the usual outgoing process or tendency of the mind is at the outset so great as to appear impossible. "कश्चिदीरः प्रत्यगात्मानमैव ददातु सच्चिदानन्दमिच्छन्" (Katha Upanishad). "Some wise one, desiring immortality, beheld the interior self by turning the senses away from their objects (outside)." Some rare one endowed with heroic power of resolution only attempts to see the interior Atman. But before reaching this goal there is a long distance to be traversed, and the steps to it are all to be attained only by dint of patient endeavour and endurance. The Guru has to instruct at every stage of the process and see that the disciple is kept guarded against all mistakes, and especially against the serious mistake of craven fear and loss of heart on the way. It is, however, a mistake to suppose that the neophyte has nothing but difficulties and discouragements to overcome. After the preliminary

steps are taken, much may—and will—occur to cheer and enliven us in our effort. The traveller into the realms of the spirit will meet with sights, sounds, and scenes far sweeter, far more engaging and entrancing, far more replete with joys than any that we are fated to encounter in this weary pilgrimage through the external world. But spiritual advancement comes in quicker, and the higher rungs of the spiritual ladder are more easily and rapidly gained by him who scorns the delights of the inner world, just as the higher grades of material progress and well-being are won by him who scorns the temptations of the senses and diligently applies all his gifts and graces to the gaining of intellectual cultivation and imperishable might.

As in the outer world, so in the inner, sound (*nada*) and light (*jyotis*) represent the higher acquisitions of the aspirant. There are ten kinds of *nada** and the highest and the most useful of them is referred to by Sankaracharya (or by his Guru, Govinda, to whom the work is also ascribed) in the *Yoga-taravali* :—

नादानुसंधानं नमोऽस्तु तुभ्यं
त्वां साधनं तत्त्वपदस्य जाने ।
भवत्प्रसादात् पवनेन साकं
विलीयते विष्णुपदे मनो मे ॥

"O contemplation of Nada ! I offer my prostration to you. Thou art the means to the gaining of the knowledge of Brahman. By thy grace my mind dissolves together with my life-breath into the *Vishnu pada* (the etheric space inside the heart)."

The same work also points out that when this process of dissolving the mind and with it the restraint of the in-going and outgoing of breath have been long practised, the Yogi reaches the state known as *unmani-bhava* or *amanaska yoga*, in which he becomes one with the Supreme Self. As further helps to the reaching of this state, the work recommends an attitude of indifference towards the world and the abandoning of all endeavour to accomplish purely worldly aims. The dissolution of *manas* and *prana* here spoken of takes place usually when the seventh stage of *venu-nada* (the sound of the flute) is reached within the body. The last and highest of these *nadas*—the tenth—is that of *megha-nada* (the sound of the thunder-cloud). The hearing of it and its persistence or frequency betokens the mind's capacity to get itself dissolved frequently and for an increasingly longer period. When this state of dissolution of mind—the *Unmanibhava* or *amanaska-yoga* is made permanent, it is known as *jivanmukti*, the realisation

* Vide also *Hansa Upanishad*, 8.

of the freedom of the soul from the bonds of Samsara. Then no world of matter or mind is perceived, no desire can arise to rouse us to the activities which are needed for the attainment of any worldly aims, no passions agitate the mind, and the supreme bliss and peace of the Atman—known as *yoga-nidra*—is reached for good.

The same state is also reached when the Guru teaches to his advanced disciple what is known as the *antar-lakshya*, the place (or object) to be observed within the human body. Without the Guru's aid we cannot understand what to observe and how to observe it,—even though the matter is explained in some of the so-called minor Upanishads, e.g., the *Mandala-Brahmana-Upanishad*. If we rely on our unaided endeavours, there is every chance of making mistakes and reaping bitter fruit thereby. No one fully acquainted with these processes through the grace of a Guru will venture to make them public. It is certain that those who do not go through the preliminary steps under the guidance of a merciful Guru will get into trouble if they resolve to resort to self-help in a matter in which at every step they require the Guru's initiation and instruction. With the Guru's guidance and instruction, the aspirant will, within a period of time which varies according to the degree of earnestness and the capacity of renunciation possessed by him, be enabled to realise by direct perception the various forms of *jyotis* (light) above referred to as *antar-lakshyas* and which lie within the space between the middle of the brows (*श्रवोर्मध्यं*) and the crown of the head (*ब्रह्मरन्ध्रं*) which are about twelve inches apart. The *Mandala-Brahmana-Upanishad* enumerates these forms of light as follows:—
“आदौ तारकवदृश्यते । ततो वज्रदर्पणं, ततः परिपूर्णचन्द्रमण्डलं, ततो नवरत्नप्रभामण्डलं, ततो मध्याह्नार्कमण्डलं, ततो वह्निशिखामण्डलं क्रमादृश्यते ॥ तदा पश्चिमाभिमुखः प्रकाशः । स्फटिकधूपत्रिन्दुनादकलानक्षत्रखद्योतदीपसुवर्णनवरत्नादि-प्रभा दृश्यन्ते ॥” “When we begin (meditating), something resembling a star is seen; then something like a diamond mirror, the sphere of a full moon, the sphere of light emanating from a collection of the nine gems, the full midday sun, the crown of a blazing fire are seen in order. At this moment inward lights appear in such forms as quartz, incense, *bindu*, *nada*, *kala*, star, firefly, lamplight, gold, the nine gems, etc.” The concentration of his mind by the Yogi on these minute forms of inner light brings in as its fruit the same result as his concentration on the inner sounds (*Nadanusandhana*) already mentioned—viz., the dissolution of mind with the resulting self-realisation variously named as *Unmani-bhavam* and *Amanaskayogam*.

This Self-realisation has finally to be developed from being momentary or transient into a permanent and uninterrupted experience by persistent effort, and then the Yogi becomes a *Jivan-mukta*, one who is freed altogether and for ever from the bonds of re-birth even while his body lives. It was to make the persistent effort to reach the supreme bliss of such lasting self-realisation that Yajnavalkya left his home and possessions and became a Sannyasin. Other names, too, like his—and they are legion—adorn the past annals of Bharatavarsha and invest the motherland and her ancient people with an aureole of spiritual glory which is absolutely unique among the races of mankind.

SOCIAL RE-FORM AND ITS FIRST NEED.

By N. Subrahmanya Aiyar, M.A.

(Senior Diwan-Peishkar of Travancore.)

Indian Society is in the throes of great and even revolutionary changes; and by way of a humble contribution towards what I consider the correct guiding of our activities, I referred in my last article* to some of the unhealthy tendencies that may well be guarded against by all those that seek to repair, strengthen or reconstruct society. The ones enumerated do not obviously purport to be all, but would serve, it is hoped, as a sample of the dangers that beset the work of the social engineer.

2. Let us first enquire and get a clear idea of what society or social reform is, though the terms may seem too familiar and commonplace. It may be remembered that in regard to such familiar things the greatest confusion arises in the world. The fact of it is, that we too readily assume that a familiar term is on that account a clearly and a correctly understood one. But it is precisely what it is not. If, therefore, we defined our terms beyond all fear of ambiguity before we started on a study or opened a debate, our studies are bound to be much more fruitful of results, effort for effort, and our debates must surely produce more light and less heat than they sometimes do now. Society, certainly, is not a mere aggregate of human beings residing in a certain unit of space. A group of savages each living for himself, if necessary at the cost of others like a number of animals, does not constitute what we mean when we speak of society. The world of to-day, in fact, the civilized world of all ages, has looked upon society as being essentially an organization of the human species in which

* See the July issue.

certain settled relations between one member and another exist and are recognised as necessary for the order and well-being of the whole. An expression in concrete demonstrable form of those relationships is what is known as the social ideal. Progress and evolution will then be processes that work towards the attainment of that ideal, and healthy social activity will be that activity which enables a society to remain in that ideal state, all disturbances, direct or indirect, internal or external notwithstanding. So understood, the phrase, social ideal, is not an abstract principle but a plan and specification, as it were, of the social fabric, a design according to which we should attempt to build up society. Every move *towards* the attainment or preservation of that plan is progress; every movement *away from* it is retrogression. But it is usual now-a-days to look upon every *change* as progress. If that change is in the direction of what more powerful nations are doing, the fact of its being progress is emphatically assumed, though, without a clear goal, the use of the word 'progress' must perforce be meaningless. It was just the other day that a writer in an English weekly exclaimed as if with a brief in hand from his offended client, Progress, "Alas! Would that there was an eleventh commandment against people taking my name in vain!" Progress, therefore, *must be* towards a goal and cannot as is often believed and believed with most disastrous results, be a never-ending process. Such a goal should be propounded and accepted by all workers at the national edifice. *This is the first need in the programme of social reform; and I use the phrase social re-form here and for the purpose of the title of the article in the sense of social re-construction as it is used in the West and not in the sense of merely approximating our personal and domestic manners and customs to those of some of our brethren elsewhere.*

3. The next question is, what may that plan or ideal be? It is a great question. As I took leave to suggest in my last article, no one has any excuse to reject an ideal simply because it appears to him difficult. Did not Plato rightly ask, "Is an ideal any the worse for being impracticable? Would the picture of a perfectly beautiful man be any the worse because no such man ever lived?" Achievement is a pure question of time, effort and agency. And if an ideal is not deserving of rejection on the ground of unsoundness, it is not entitled to be rejected on any ground.

4. But in determining upon the ideal, it will be useful to consider what may well serve as a kind of crucial test. The highest object of individual man is prosperity in this world and in

the next world too, if there be one. The highest aim of society should similarly be towards securing that object for all the units in that society; and if that prosperity or, in other words, happiness should be stable and stand approved by man and God, it should be secured without prejudice to other societies. Now, if an individual can look forward to enjoy the highest happiness, there is no conceivable bar of impossibility to an entire society composed of individuals enjoying it too. The cult of the greatest happiness to the largest number *only*, which social evolution is often understood to aim at, does certainly not deserve to be the highest goal. For, if it did, the question would be justly asked and would remain unanswered, why should any unit in society be excluded from the enjoyment of the highest happiness? If in any ideal scheme of social disposition, however much in fashion it may be, every unit is *not* to enjoy the highest happiness, there should be no hesitation to cast aside that plan and seek another. Judged by such a standard, a sound social ideal must be one in which every component unit of society *can* enjoy equal happiness whatever may be the difference in form, function or place for each such unit. Science shows that the highest stage of animal evolution is represented by the organism with the maximum differentiation of structure and distribution of function, so that each organ or cell in an organism will keep to its place, retain its form and perform its function without disturbance to, or fear of disturbance by, others, and with resultant healthiness to all. In such an organism, the principle of life is a scheme of independence whereby, the prosperity of one unit or group of units becomes the interest of other units or groups of units to bring about and maintain. If by this arrangement of unity of interest amidst diversity in form, function or place an organism represents in type universal and not mere sectional welfare, it must compel acceptance by all friends of humanity as the law for social evolution as well. A group of savages may be safely compared with an embryo, each family in that group corresponding to a cell in that embryo; and just as a cell being similar to every other cell is capable of doing only identical functions, each family in a savage tribe can have no interdependent connection with any other. In the absence of such independence there can be no bond of community, and without a communal bond, there can be no social life as we generally understand the expression. As the embryo gradually becomes a child with separate organs differentiated from each other in form and function, so a savage tribe progresses to form in the end a social organism with several social organs as occupational groups, each

serving the others through a special occupation and in time, becoming endowed with a form and a structure *enabling* it to do *that* particular work and *disabling* it from doing *any other*—sloth and trespasses are thus made impossible. The life of such a society is clearly a life of interdependence. But a still higher stage, namely, that of being an enlightened society, is reached when that society develops political, commercial, religious and intellectual relations with other societies; just as the child growing to the adult man establishes relations of various kinds with other individuals within and outside the family. If a social order therefore based on the idea of interdependence is civilization and enlightenment, the establishment of these features in unbroken heredity must be the crowning and fulfilment of the organismal ideal.

5. The statement is very often made as if by way of objection to the acceptance of the organismal ideal that in using the phrase "social organism," it is not intended to put forward the ideal in its full biological significance. In the first place, it is said, to quote from a paper read at the last Universal Races Congress, "When biological analogies are pressed, when the animal organism is taken as the pattern on which the human world is to be fashioned, the resulting social systems are of an aristocratic or monarchical character—some one function like the military or the priestly being assigned the role of expressing the life and purpose of the society as a whole and all other social functions and those who perform them being treated as subservient. It is for this reason that the organic theory of the State has, in modern times, become a suspect as associated with re-actionary tendencies." The writer of the paper, Dr. Felix Alder, Professor of Social Ethics in Columbia University, New York—says that the word "organism" is used in reference to society for lack of a better, and that a newer coinage is needed. He suggests the word "met-organic," and goes on to say that worth resides in every member of the social body, no matter how humble the station he occupies, in so far as he discharges the particular function with the whole in mind, that is to say, with a view of so fulfilling its function as to promote the reciprocally stimulative interplay of the whole system of functions.

While Dr. Alder accepts the principle of the *organisation* of humanity, he curiously enough objects to the organism being made the type. But the difficulty will cease when it is remembered that the idea of predominance or pre-eminence of one organism over another, which is the vice which he naturally wants to keep out, is not organismal at all. Each organ is pre-eminent only in its own function, and its authority is co-existent with, and limited

by, the necessity for the exercise of that function in the interests of the organism as a whole. For instance, the name, Raja, given to a king, is derived as *ranjayati iti raja* (he who harmonises and makes happy, *i.e.*, protects by preventing encroachments—internal or external—direct or indirect). His power or position extends no more. So in regard to every other social organ, industrial, commercial, or religious. In the human organism designed by a Creator or evolved under law, no organ comes into existence without the organism needing it. To fall short of, or go beyond that need in a spirit of short sighted self-interest is not only not intended but is suicidal. Of course, meanings of words get distorted with corresponding processes in the thoughts of men; and if in respect of an ideal by itself not unsound, the old words 'organic' and 'organism' are not sufficiently expressive and cannot be easily 'shroffed,' though they may be 'legal tender', the terms 'met-organic' and 'met-organism', suggested by the writer above referred to, may be substituted. It is the phenomena brought under their definition which alone constitute the organismal ideal. Neither the comparison between society and organism, nor the organismal idea itself is therefore inapt or unscientific.

6. How, now, accepting this ideal, to be scientifically supported, the society of to-day in India or elsewhere can set about to attain it where it was not been ever attained, may preserve it where it has been worked up to and yet remains in fair order, or repair and re-habilitate an once formed organismal condition which has merely gone into disrepair, is another question and may well form the subject of a separate article. But it may be observed here passing that in the West, which is our teacher and guide, the industrial unrest which has been presenting recipe after recipe, capitalism, socialism, collectivism, communism, syndicalism, etc., is after all tending to culminate in the idea of organismalness which is really nature's ideal, in the form of Guild-socialism. With its faults of conception and difficulties in execution, it looks as if it were the newest, though not the most approved, product of the evolution of socio-economic theories. The dominant feature of the Guild-socialism is fixity of occupation under congenial conditions secured through monopoly of labour. The progress from guilds to hereditary castes is no strained or laboured one. It may be said that the theory of transmitting acquired characters from parent to offspring does not stand on an undisputed ground-work. But, for the acquired to partake of the features of the natural, it is only a question of time. In any case the average son of a carpenter is not less fit for carpentry than the

average son of a weaver, and facilities of environment, instruction, apprenticeship, certainty of occupation and the maintenance of a proper adjustment of supply to demand, are facts in favour of the continuity of family function. Hereditaryness of occupation is not to be *enacted*, much less *forced*, but *must come as a matter of course*, whether one likes it or not, when the conditions are favourable. The question, however, as to whether under a system of permanent occupational divisions, call them castes, guilds, or anything, the adjustment of relative wages and honour could be made perfect and would not vitiate the system itself and wreck it sooner or later, has recently formed matter for discussion. A writer calling himself "National guildsman" says thus in 'The New Age':—"The letter from Mr. G. D. H. Cole, published in these columns on May 28, raises the interesting problem of the relative rates of pay in the various guilds under a National Guild system. We agree with him that to allow each guild to extract from industry as much as it can and without reference to the welfare of the rest of the guilds, would admit the Manchester Doctrine of crude Syndicalism into our practical discussions and this we have no intention of doing. The safe-guards, however, against such a contingency have been clearly defined. In the first place, it must be remembered that prices will be determined generally not by each guild in isolation, but by the guilds in permanent congress and in association with representatives of the state. Next, we have to assume that each of the guilds will possess a monopoly of its own labour, so that from the point of view of economic power (based as it is, upon social necessity) each guild will be equal to every other guild; in short what is called the 'pull' of every guild will be equal. From these considerations, it follows, we believe, that in the main the 'pay' of the guildsmen of every industry will tend to equality."

7. Certainly under no system of socio-economic arrangement can an individual be told to stick to a particular occupation and not to encroach on that of another unless his share of wages, honour and leisure are guaranteed to be not substantially less than those of the other. To men of noble minds, as Shakespeare says, mere thanks may have once been honourable meed. But, to-day, recompense less subtle than thanks is needed to induce and encourage human labour. Mere good-will begotten of oneness of race or community of culture has not availed much. No nations in the world's history ever loved to live in harmony and peace more than they do now. But how too true it is that all courtesies and amenities notwithstanding, they are becoming increasingly enveloped in an atmosphere of distrust and militarism! The

federation of the various countries of the world on the organismal ideal, each country constituting itself an organ of a world-organism, can alone put a stop to international wars and intra-national strifes. And this must begin with such an organism-formation within each society or nation in the first place. Universal brotherhood can never come in by merely saying, "Go to, let us be united," and the conflict of industrial interests, which is the *fons et origo* of all modern-day conflicts, will not be solved unless and until the co-operation and good-will of all concerned to which His Majesty the King Emperor appealed with such love and grace the other day in replying to an address at Miskin Lower in Wales, are directed towards the acceptance of this, which is none else than nature's ideal, in the social life of man.

THE USE AND ABUSE OF RITUALS.

BY

Professor T. Rajagopalacharya, M.A., B.L.

It is a well-known fact that more or less elaborate rituals are a necessary accompaniment of most of the domestic and public functions of a Hindu. From the day of his birth to the day of his final surrender of the physical sheath in which he worked during his life, the shastras prescribe frequent ceremonials to accompany the various changes in his physical and social status. Indeed, even before the birth of an individual, that is, his entering the seed which is to become his body in the future, appropriate mantras are prescribed whose object is to prepare the soil that is, to receive the seed and ensure his safe and proper delivery in the course of nature. And after death, when all his worldly duties must be at an end, our shastras do not neglect him altogether, for his heirs and relatives have assigned to them various religious duties the object of which is to provide for the welfare of the soul of the deceased and his onward evolution towards the assumption of a superior body for further functioning, if that is to be his future. It may be that an individual is so spiritually advanced in life that his salvation at the end of this existence is a matter of great probability. Even then, the deceased gets the benefit of the doubt, and the sons and other relatives are enjoined to perform his funerals and Sraddhas in a modified form suited to his spiritual advancement. An ordinary Hindu has his *pitri medha* performed by his surviving son or other relative, a spiritually advanced one has his *Brahma medha* performed by the same persons, while one that dies a Sannyasin has still a ceremonial called *Narayana Bali* gone through by the

proper relative, who has indeed to continue his yearly *Sraddhas*, in a form which takes due note of his renunciation in life. In extreme cases where the liberation of a soul may be treated as a matter of certainty, there is a deliberate dropping of funerals, which however seldom takes place in modern days. We are told that when the wise Vidura of Mahabharata fame famished in the forest and left his body, the same was left to be burnt by forest fire, and Dharma-putra was enjoined not to trouble himself about his funerals. Such cases are altogether exceptional. Generally speaking the thorough provisions in the Sastras about these ceremonies are explicable only on the bases, *firstly*, that the soul is an eternal and continuous spiritual entity whose connection with bodies of various kinds is a stern fact which must be recognised and provided for ; *secondly*, that the goal of this soul is a state when the attraction to the material body becomes a spent force and ceases to operate, a state in which the individual soul is in free and full possession of all its faculties untrammelled by material contact, or even in such an exalted state that it becomes identical with the supreme ruler of the universe whose immanence in everything and unlimited perfection are axiomatic in every philosophy worth the name ; *thirdly*, though the beginning of bondage is an insoluble mystery, the course of the lives and the final result are well within the individual's control if he would only know the way and adopt the proper means to that end ; that *lastly*, the object of all ritual is to gradually lessen the close contact of the soul and the body, so that the course of physical evolution is gradually directed in suitable channels, and what otherwise is an overpowering force is mastered and subdued and is gradually dissolved into nothing.

At every point in his life, and indeed in every action that he performs, the Hindu is enjoined to put before himself seriously the above mentioned principles that govern his living and being and final goal, and the ceremonials with their mantras are nothing but the reminder to him of these principles, and a method devised to help the purification of his body, and the evolution of his soul. These principles do not justify a Hindu in disregarding his bodily concerns, or compel every one to live the life of an ascetic. It is a mistake to suppose that the tendency of Hindu philosophy and religion is to make an active worldly life incompatible with its tenets. The classical and oft quoted example of Janaka has only asceticism and retirement from the world may suit some but is not intended for all. If some philosophers like Sankaracharya extolled the *Sannyasa Asrama*, it was because the extremely material

tendencies of his age required such emphasis. At any rate later philosophers like Ramanujacharya applied the necessary corrective, and have maintained, in the language of the Bhagavad Gita, that Karma yoga or an active unselfish worldly life is as surely capable of freeing man from material bondage as the most rigorous asceticism. That Sri Ramanuja is but echoing the truths of the Gita in this matter can be easily shown by a reference to one or two texts in the Gita : Says Sri Krishna in describing the mode of life of the professed yogin,

युक्ताहार विहारस्य युक्तचेष्टस्य कर्मसु ।

युक्तेष्वमावबोधस्य योगो भवति दुःखहा ॥

(VI. 17.)

“Moderation in food and exercise and in all activity, moderation in sleep and in waking, leads to a perfect yoga (concentration) capable of destroying all pain”.

सर्वकर्माणि यः सदा कुर्वन्मो मद्ग्रयपाश्रयः ।

मत्पसादाद्वाप्नोति शाश्वतं पदमव्ययम् ॥ (XVIII 56.)

“Even one who, relying upon Me, is always engaged in all kinds of work, attains the permanent and immortal state, by My Grace.”

If then an active life is not incompatible with the fundamental duties of a Hindu, care has yet to be taken that the individual does not forget his nature and destination by plunging freely into the concerns of his daily life, which after all have no permanent value to him. With this object, every natural or social event in a man's life is made the occasion of some religious duties the object of which is mainly to restrain him from excess, check his vanity, and ensure reliance upon God, and benevolence and kindness to all God's creatures. It is no wonder that birth, marriage and death are occasions for sacraments. The building of a house, the starting on a journey, the beginning of an expedition by a king, the commencing of sowing or harvesting are all occasions when this duty of remembering the Universal Benefactor by suitable rituals is enjoined and was generally performed. To modern ideas the insistent ritual seems overdone and the reliance upon God which it may be said to typify is either taken as a matter of course or is considered as a piece of superstitious folly. Religion is considered a matter of individual concern, and the less parading of it there is the better it is understood to be. The result is that religion has almost become a matter of no importance, concerning, if at all only a few leisurely learned men whose antiquated ways evoke little appreciation.

It is no doubt a matter for consideration that these rituals or many of them have kept their hold on the minds of Hindus for over two thousand years past in a practically unaltered form. The observances connected with the Sandhyas, the Death Anniversaries, the New Moon Days, the Upakarma, and similar occasions are all enjoined in the earliest Sutras and Smritis in forms which are kept up to this day with very slight changes, and it speaks much for the insight into human nature that our ancestors possessed that they devised so sure methods of perpetuating these institutions that after centuries they still cling to us with great persistence. It will however be wrong not to take notice of the disrupting forces that have been at work during the past few years and not to feel the intrinsic incompatibility of a ritualistic life on old lines with the needs of modern life.

In the first place, rituals from being the auxiliaries to the remembrance of certain good principles soon tend to become the masters of the situation. In all countries whether in Egypt or in the Hebrew land or in India wherever a ritual in some form was devised, the tendency has been to make the rituals complex, and elaborate, so that the spirit of the act was entirely lost in following the letter; and what was originally intended as an aid to knowledge of principles deteriorated into a mere mummerly divorced from any intelligent appreciation of the principles. It is conceivable that sacrifices in India came first into use for checking the indiscriminate use of flesh or liquor, by imparting the idea that gods are pleased at the offerings, and that the remains of such offerings are alone the proper share of men.

यज्ञशिष्टाशिनस्संतो मुच्यन्ते सर्वकिल्बिषैः ।

‘Those who live solely upon what remains after offering in sacrifices, are alone relieved of all sins’. But if we look at the vast mass of Srouta literature that has grown up whose object is to explain sacrificial procedure, and when we consider the vast amount of time, labour, and money which the performance of sacrifices came to involve, we can have some idea of the grip which this institution had on Hindu minds, even in recent centuries. We have repeated warnings in the Vedas and the Smritis that forms are of no importance and the spirit is the essential thing, but all the same the fascination of outward display has been always powerful. Again in days when the time was of no account, and food was cheap, and the learned Brahmin was allowed to live on the earnings of others, it was all very well for him to engage himself all the hours of the day in ceremonials of some form or other,

but now when the stress of life is keen, and the business of earning one's livelihood is taking a large share of everybody's time, it is a mockery to call upon the Hindu to devote all his time and energy on the performance of elaborate sacrifices or other kinds of ceremonies whose meaning, by the neglect of spiritual education, he has ceased to understand. Even in regard to the ceremonies now in vogue and which a faithful Hindu does not dream of foregoing, it is a severe task on his patience and forbearance that he has to conform to a system where he cannot follow the meaning, as the texts he recites are all in a language which he generally does not understand. Add to this that the severe onslaught of western science and western views has well-nigh shaken his faith in the fundamental principles which we summarised at the beginning, and that the class of Purohitas who are requisitioned to aid him are mostly men of no education and no knowledge, and are quite incompetent to present the meaning of any ceremonial in a rational form. Considerations of this kind show that the wonder is not that the Hindu mind is slipping from its faith in the performance of these unmeaning acts, but that even so much patient conformity should exist as we actually see about us.

It behoves the leaders of Hindu society or such of them as do not desire the complete abandonment of ceremonies in any form, to stir themselves and take proper steps to keep alive the principles of the Hindu religion by the selection of such ceremonies as are best adapted for the purpose and by inculcating the uses of performing them on the young of the land in whose hands the spiritual future of the country rests. It is hardly necessary to remark that human nature requires some form of religion, and religion implies some accompanying ritual, which will go to impress some principle of the religion in question. What is wanted seems to be a weeding out of unnecessary forms, and the conserving and strengthening of some institutions which are indispensable to preserve the essentials of Hindu religion. It will be a good idea if the prayer portions of our ceremonies can be rendered into the vernacular in such forms as will preserve the dignity of the ideas and at the same time bring them within the understanding of the generality. It can also be suggested that congregations in temples and in public places for religious worship should be regulated on rational lines, and the educated of the land should take part in them on suitable occasions which need not be too often. It may be a part of the religious education sought to be imparted in Hindu Schools now-a-days to insist on the intelligent performance of selected ceremonies in such forms as may appeal to their religious instinct and understanding.

Other suggestions on the same lines may be made whose object is to mend and not to end the present state of the practical side of the Hindu religion.

To carry out all or any of these and similar suggestions, the intelligent co-operation of the orthodox section and of the general educated community is required. The latter can do much by their approval and adoption of particular innovations, where they do not conflict with the prepossessions of the orthodox seriously. If the attitude of the educated community is merely one of sufferance, indifference or contempt towards any practices however desirable they may be as based on estimable principles, the present policy of neglect and drift must continue, and the consequences may become serious, if they are not already so, considering the general pervasion of irreligion among all classes of Hindus. We sometimes hear from outsiders the complaint that the conduct of leading Hindus does not show high moral and religious responsibility; such criticisms should at least turn our eyes towards ourselves and induce us to put our houses in order. It is no consolation if the moral foundations of the Hindu nation get sapped, that other communities have equally their tales of woe in this respect.

Although in a grain of paddy the germ is considered the only necessary thing (for germination and growth), while the husk or chaff is considered to be of no importance, still if the husked grain be put into the ground, it will not sprout up and grow into a plant and produce rice. To get a crop one must needs sow the grains with the husk on. But if one wants to get at the kernel itself, he must remove the husk of the grain. So rites and ceremonies are necessary for the growth and perpetuation of a religion. They are the receptacles that contain the kernel of Truth, and consequently every man must perform them before he reaches the central Truth.

Sri Ramakrishna.

LIGHT AS A SYMBOL.

By

K. S. Ramaswami Sastri, B.A., B.L.

(Continued from page 117.)

To proceed now to a still higher plane of thought and emotion, we must recollect how light has been used again and again as the symbol of Godhead. Those who have meditated on the *Gayatri* know the full significance of this idea. The sun is the brightest and most glorious of God's shrines and we worship the Light whose radiance fills the sun with light. In the *Lalita Sahasra Nama* the Devi is described as **भानुमण्डलमध्यस्था** (seated in the orb of the sun). The Lord is described as **सौम्याग्नेयं** and **उद्यद्भानुस्फुरिततडिताकारं** (like a gentle flame, like the rising sun, and like the flashing lightning). The sun and the moon are said to be his eyes. Siva is described as **चन्द्रशेखर** (having the crescent as his head ornament). Fire is said to be His third eye shining in his forehead. In the *Purusha Suktam* the Lord is described as **आदित्यवर्णं तमसः परस्तात्** and **आदित्यवर्णं तमसस्तुपारे** (the sun beyond all darkness). In the *Gita* He is described as **ज्योतिषामपितज्ज्योतिः तमसः परमुच्यते ॥** (He is said to be the Light of lights far beyond all darkness and gloom). The flame of knowledge dispelling all inner gloom is described thus in the *Gita*. “**तेषामेवानुर्कपार्थ अहमज्ञानजतमः । नाशयाम्यात्मभावस्थो ज्ञानदीपेनभास्वता ॥** (Out of compassion for my devotees, I, dwelling in their self, dispel the gloom born of ignorance with the radiance of the shining lamp of knowledge). The radiance of the Lord is thus described in the *Upanishads* :

“न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।

तमेव भान्तं अनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥

(There the sun cannot lift His radiance. Nor can the moon and stars shine before His glory. Nor can the lightnings show their brightness in His presence. Need we speak of the brightness of the fire in such a case? If He shines, everything else shines after Him. By His light do they shine).

I have given above only a few examples from Sanskrit literature. Indeed, so rich is that literature in the mystical expression of spiritual truths and of inner rapture that selection is almost impossible and that we have to content ourselves with a few illustrations. The

Tamil literature which ranks high among the literatures of the world in the realm of devotion and the expression of spiritual truths affords ample evidence of the genius of the Tamil mind in the realm of the mystical expression of spiritual truths. Here again choice is made difficult by the multitude of artistic and religious riches that we have in the treasury of Tamil literature. I shall refer here only to a few passages in the *Tiruvachagam* that takes the very highest rank as devotional poetry. In the *Arulpathu* the very first stanza begins with the following line : “சோதியே சுடரே குழொளிலினக்கே” (O Radiance, O Flame, O lamp whose brightness spreads everywhere). In another place (*kandapathu*) the great religious poet calls the Lord : “கேதங்கள் கெடுத்தாண்டினரோளையே.” (The shining light that has dispelled the gloom of sin and sorrow). In the *Tiruvēba* he says : “இன்பம் பெருக்கியிருளாகற்றி யெஞ்ஞான்றுந் துன்பம் தொடர்வறுத்துச் சோதியாய்” (The Light that dowers us with ever-growing rapture, removes our inner gloom, and kills pain and sorrow that pursue us through life). In the *koyirupathigam* he calls the Lord as “பொய்யிருள் கடிந்த மெய்ச்சுடரே” (the flame of truth that dispels the gloom of unreality), and as “திணிந்த தோரிருளிற்பெறிந்தது வெளியே” (the holy light that shines on the dense darkness of ignorance and dispels it). In many of his famous devotional hymns Thayumanavar has the following refrain : “சுத்தவீரக் குணமானபரதெய்வமே பரஞ்சோதியே சுகவாரியே” (Oh pure unconditioned Lord of all ! Oh supreme effulgence ! Oh Ocean of joy). These great saints and other Tamil poets and saints have attained the loftiest heights of devotional rapture and have exhausted all possible analogies and illustration in their attempt to say in imperfect human utterance the beauty, the sweetness, the radiance, and the love of the Lord. Manickavachaga calls the Lord as “எம்முழுமுகலே” (my whole wealth), “அரசே” (my king), “பொன்னம்பலத்தாடு மமுதே” (the nectar-sweet Lord who dances in the golden shrine), “பொன்னே” (gold), “ஆனந்தமாகடலே” (the great ocean of bliss), “அருட்பெருங்கடலே” (the great ocean of grace), “*Aravamulhar*” (the nectar of which one cannot tire), etc. But the Lord is conceived of generally as a holy effulgence of unparalleled brightness that dispels all inner gloom and dowers us with the radiance and illumination of wisdom and bliss.

Other literatures also afford ample evidence of the innate tendency of the human mind to use light as a symbol of higher spiritual truths. We shall here refer to some of them. The Persian mystic Jami says of God :

“Thy face uncovered would be all too bright,
Without a veil none could endure the sight ;

What eye is strong enough to gaze upon
The dazzling splendour of the fount of light ?
When the Sun's banner blazes in the sky,
Its light gives pain by its intensity,
But when 'tis tempered by a veil of cloud
That light is soft and pleasant to the eye ”.

The following extract from Jami's *Yusuf-u-Zulaykha* is equally expressive and beautiful :

“One gleam fell from It on the universe
And on the angels and this single ray
Dazzled the angles, till their senses whirled
Like the revolving sky. In diverse forms
Each mirror showed it forth, and everywhere
Its praise was chanted in new harmonies”.

Jalaluddin Rumi, another Persian mystic, says :

“He comes, a moon whose like the sky ne'er saw, awake
or dreaming
Crowned with Eternal flame no flood can lay.”

Again, he says :

“Thou art the Sun of all men's thoughts ;
Thy kisses are the flowers of spring ”.

The three following stanzas from Rumi are full of exquisite thought :

“'Tis God's light that illumines the senses' light,
That is the meaning of 'Light upon light.'
The senses' light draws us earthwards.
God's Light calls us heavenwards.”

“When love of God kindles a flame in the inward man,
He burns, and is freed from effects.
He has no need of signs to assure him of Love,
For Love casts its own Light up to heaven.”

“Kindle in thy heart the flame of love,
And burn up utterly thoughts and fine expressions”.

In the same way the Parsis worship the Divine Light in the sun and in the fire. Sir Edwin Arnold speaks of Buddha as the “Light of Asia.” Christ is spoken of by him as “The Light of the world.” Indeed, there are innumerable illustrations everywhere of this tendency of the human mind.

We may well pause here and ask why the human mind thus delights in using light as a symbol of higher truths. We speak of the

light of love. We describe and admire the flame of chastity which is described in our sacred books in such glowing terms. We hear of lips touched by the divine fire of poesy. We are told of "words that burn". We read of the light and effulgence of knowledge that dispels the gloom of ignorance. We hear of the light of the imagination which is thus described by Shelley in his *Epipsychion* :

"Love is like understanding, that grows bright
Gazing on many truths ; 'tis like thy light,
Imagination ! which, from earth and sky,
And from the depths of human fantasy,
As from a thousand prisons and mirrors, falls
The universe with glorious beams, and kills
Error, the worm, with many a sun-like arrow
Of its reverberated lightning.

In the moral realm, we speak of the light of conscience and of our following its lead. I have already shown how it stands for many truths in the realm of the spirit. One of the most beautiful instances of this aspect is the following stanza from Shelley's *Prometheus unbound* :

"Lamp of Earth ! where'er thou movest,
Its dim shapes are clad with brightness,
And the souls of whom thou lovest
Walk upon the winds with lightness,
Till they fail, as I am failing,
Dizzy, lost, yet unbewailing!"

The faculties which help us in thus apprehending mental, moral, and spiritual truths by means of symbolism are imagination and spiritual vision. The peculiar trait of the imaginative faculty is its power of apprehending affinities between seemingly distant, dissimilar, and unconnected objects, of discovering intimate resemblances and points of contact in things that seem to be wide apart, and of rousing us to a sense of the inter-relations and the interdependence of things. When we speak of the moon as the white lotus of the sky, we exercise our imaginative faculty. By a single effort of this faculty the two beautiful things that are far apart are brought together and we see their inter-relation in a vivid flash of simile. While imagination thus brings out hidden analogies and shows us analogies and affinities between the material world and the spiritual heaven and finally enables us to dwell in the paradise of Truth, Beauty and Love. When we speak of God as

the Father of the Universe, we exercise our spiritual vision. He is not the father in a material sense. But He is the father because our spirits derive their being from Him.

If we proceed a little deeper into the matter, we will get to the ultimate fact that explains the tendency of the soul to use light as a symbol. Light has had a profound attraction because of two qualities :—viz., its unifying power and pervasiveness, and its power to remove the obstacles to our vision. Light moves at an almost inconceivably high speed, makes all things attain to a state of unity by being embodied in it, and finally dispels all obstacles of our self-realisation by removing the darkness that hinders our vision. Hence it becomes the symbol of the Self, because the Self is the greatest unity in which everything is embodied, and further because it is only when the Self shines that other effulgences have any value or significance. It has been said that it is by His light that every other light shines. The idea that the eye illumines the world, that the mind illumines the eyes and that the soul illumines the mind is well brought out in Sankaracharya's *Vakya Sudha* :—

रूपं दृश्यं लोचनं हृक् तद्दृश्यं द्रष्टुमानसं ।
दृश्या धीवृत्तयः साक्षी द्योव नतुदृश्यते ॥

The same truth is well brought out in Coleridge's *Ode To Dejection* :

"O Lady ! we receive but what we give
And in our life alone does Nature live !
Ours is her wedding garment and her shroud ;
And would we ought behold of higher worth,
Than that inanimate cold world allowed
To the poor, loveless, ever-anxious crowd,
Ah ! from the soul must issue forth
A light, a glory, a fair luminous cloud,
Enveloping the earth—
And from the soul itself there must be sent
A sweet and potent voice, of its own birth,
Of all sweet sounds, the life and element."

Swami Ram Tirtha brings out this aspect very well in the following lines :—"The Light of lights am I. In dreams we see any object not by the light of the lamp, nor by the light of the moon, nor by the light of the sun, and yet we see it, and know that without light we could not see it. In what light, then, do we see it ? It is the light of my real self ; it is the light of the Atma; it is my light that makes everything visible in

a dream. If I see in a dream a diamond, it is perceived by *my* light. Even the lustre of the diamond is simply, as it were, a ripple in the sea of *my* light. If in a dream I see the moon the moon, and the light thereof, are likewise waves in *my* splendour. If I see in a dream the sun, it, as well as its light, is simply an eddy in the ocean of *my* glory. So it is in the wakeful state : the sun, the moon, the stars, and everything are simply waves in the ocean of *my* light. I am the Light of lights. I am the Light of the world."

Further, the saints to whom it was given to behold the beauty of the Lord and the Yogis who seek by concentration to separate the real from the unreal declare as an inner experience that the Lord is Light. I have already referred to various passages showing this clearly. This aspect of the matter is well brought out in the following sloka from the Gita :

“शोऽन्तः सुखोऽन्तरारामः तथान्तर्ज्योतिरेव यः ।

स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥

(He who is happy within, who has inner rapture, who has the inner illumination, becomes the Lord and attains to the bliss of the Lord).

It is hence our duty to rise to the conception of the Light of which everything in the world is a fragmentary and broken light, and to attain to the raptures of inner illumination. Let us then pray in the language of the sages:

असतो मा सद्गमय, तमसो मा ज्योतिर्गमय,

मृत्योर्मा अमृतं गमय ॥

(Lead me from the unreal unto the Real, from darkness unto Light, from death unto Immortality.)

INSTITUTIONALISM AND MYSTICISM.

In the July issue of the *Hibbert Journal* the Very Rev. W. R. Inge contributes an interesting article under the above heading, a summary of which we give below :—

The revival of Spiritual life in Christianity has taken two sharply conflicting forms of Mysticism and Institutionalism, each modifying and being modified by the other. Mysticism is an immediate communion between the individual soul and the soul of the world. The individual soul is vitally related to the immanent spirit. 'Spiritual things are spiritually discerned and the enlightened soul can live its true life in the suprasensible sphere.' The evidence of religion lies in religious experience. The world of truth, goodness, and beauty (*Sat, Chit, Ananda*) surrounds us and penetrates us at every part. The obstacles to the realisation of this truth are purely subjective and can be overcome by training. Disciplined by duty and elevated by purity, the mystic yearns for the ineffable vision of the godhead with rapture of the forward view. Faith is progressively justified in experience. It ascends in heart and mind to the heaven which is closer to it than breathing. This religion is not based on the doubtful historicity of certain events nor on the erroneous cosmology. Without an organisation Mysticism wins the hearts of all. On the other side Institutionalism seeks to find its chief satisfaction in acts of corporate worship and denominational loyalty where individual tastes and beliefs are subordinated to the common tradition of a historical body like the church. Unlike the Mystical tendency it regards unity as Political and not as Spiritual. The Catholic revival is connected with the abandonment of atomism in natural philosophy. The essence of religion is not dogma and idea but cultus. This Churchmanship is a universal divine community and brotherhood as a necessary means to the Salvation of man.

Religion ever forms itself in social worship and social organisation; in symbols and sacraments. But the morality of an institution is inferior to that of the individuals composing it. No doubt Institutionalism arouses *Esprit de Corps* and calls for self-sacrifice and demands discipline. The institutionalist is a soldier in the army of God fighting against evil. But the political organisation growing up round this idea ends by strangling it. It fights for its pervasion by force, fraud and accommodation. Scholasticism is a mummified philosophy of authority exploiting the superstitions of the peasant. Besides there is no ground for identifying the Church of God with a particular institution or denomination. Stiff-necked Institutionalism too often makes more for division than for unity, partly the idealised institution itself becomes an object of worship, and the voice of Conscience is often stilled by insistence on the virtue of obedience. But it cannot be denied that it has a very great beneficial restraint upon those who need moral and institutional guidance. The undisciplined mystic in his reliance on the inner light may often fall into superstition. The immense series of tradition cannot be undervalued. The relative importance of these two types is determined by our attitude towards history. History is a hybrid form of experience and its spatio-temporal externality cannot satisfy philosophy and religion.

GENERAL NEWS.

We believe that the oldest antiquity at the present moment in India is a stone head in the Lucknow Museum picked out of a *stupa* in Oudh. The head is not Aryan or Greek or aboriginal in type. It is that of a pure negro and it shows if any conclusion is to be derived from finds at all, that in the very earliest ages there was some close connection between Africa and India. A few more such finds and we might be able to explain why there is much remarkable resemblance between the mythology of India and Egypt, particularly with reference to the Sun and Moon and Snake-descended clans.—*The Englishman*.

Here is a case of an extraordinary recovery from snake-bite which is published by a Quetta paper :—"Some ten persons were bitten by a snake a few days ago in the City of Quetta, but fortunately a snake-charmer was close by the place of occurrence. He first of all filled an earthen pot with milk, and taking some *couries* into his hand, began to chant mantras. After a few minutes he threw these *couries* away which were seen by the people, crawling in the dark. A few seconds after, a cobra was seen coming from one of the dark corners of a room, to the pot of milk. Its two eyes were covered with two *couries*, one was on its tail and the three others were moving forward as if dragging the reptile. It then took a dip into the milk, turning it black. The persons bitten by the snake, according to the instructions of the charmer, drank the milk which cured them all."

A missionary from Eastern Bengal recently gave some of the reasons why, in his opinion, Christianity in India, is not making headway as fast as it should, from its own inherent worth, among the people, especially the student class. One reason was that the Hindu sets great store on the erection of a Hindu Temple in London, arguing therefrom that his religion is making great progress in the Western world. Another reason given was the fact that what is known as the Ramakrishna Mission to Hindus has developed a system of charitable Institutions, and emphasises in its teaching the duties of helping the sick and relieving the poor, and thus attracts many who may otherwise be attracted by the benevolent side of Christianity.—*The Telegraph*.

KENA-UPANISHAD.

INTRODUCTION.

THIS Upanishad is so named because it begins with the word *Kena*; it is also called Talavakara-Upanishad as it forms, according to Sankara and other commentators, the ninth chapter of *Talavakara Brahmana*; but according to Dr. Burnell's MS. of the *Brahmana* (which is also sometimes known as Jaiminia *Brahmana*), the Upanishad forms the tenth *Anuvak* of the fourth chapter.

The most interesting and peculiar characteristic of this Upanishad lies in its subtle psychological analysis which is so suggestive that any one who would follow it closely, is sure to find himself, at last taken to the very gate of the transcendent.

The book is divided into four parts. The first two parts are in a dialogic form and explain in an indicative way the phenomena of perception, and apperception of the Soul. They suggest that the Atman or the absolute consciousness can be apperceived by detaching it from the functions of the mind and the senses. It can be done only by the intuitive faculty of the Atman itself, for the senses are utterly incapable to perceive it. In the third part, the assumptions of the first two parts are only described in an allegorical form. There the *devas* stand for the senses. In the fourth part, the Upanishad speaks in a general way how Brahman should be meditated upon,—either subjectively or objectively, and also of the results of such meditation.

In this connection we may tell our readers that if they want to get a real understanding of the truth described in these Upanishads and thereby be benefited in life, then they must deeply meditate upon the significance of each *Mantram*. The subject is so subtle and abstruse, that any superficial attempt to grasp it, is sure to be unsuccessful. The more one will dive deep into the matter, the more he will be over-joyed to see the truth of the Upanishadic lore.

सहनावतु सह नो भुनक्तु सह वीर्यं करवावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥

ॐ शान्तिः । शान्तिः । शान्तिः ।

सह together नौ us both अवतु protect सह together नौ us both भुनक्तु enjoy सह together वीर्यं with great energy करवावहे may work तेजस्विनौ strong and vigorous (नौ to us both) अधीतम्, known (lit. studied) ; अस्तु may (he) be मा not विद्विषावहे may hate each other.

May Brahman protect us both together. May He enjoy us both together. May we both work together with great energy. We are strong and vigorous, so may the Brahman be revealed to us both. May we not hate each other.

Om Peace ! Peace ! Peace !

[Us both—the preceptor and the disciple.

May He enjoy us—the literal translation of the text is “May He eat us up both,” i.e., may our identity be lost in that of the Brahman.

We are strong and vigorous—i.e., we are the right persons for the realisation of Brahman ; as none but those who have strong and vigorous mind, can get the power for God-realisation.]

आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि सर्वं ब्रह्मोपनिषदं माहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोऽनिराकरणमस्तन्निराकरणं मेऽस्तु तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ॥

ॐ शान्तिः । शान्तिः । शान्तिः ।

मम my अङ्गानि limbs वाक् speech प्राणः vital energy चक्षुः eyes, श्रोत्रम् ear अथ, and बलं strength च also, सर्वाणि all इन्द्रियाणि senses आप्यायन्तु may become strong औपनिषदं of the Upanishads ब्रह्म the Brahman सर्वं (is) all. अहं I ब्रह्म The Brahman मा not निराकुर्यां may

deny. ब्रह्म The Brahman मा me मा not निराकरोत् may reject. अनिराकरणं non-denial अस्तु let there be ; अनिराकरणं non-denial मे from (lit. in) मे अस्तु let there be. उपनिषत्सु in the Upanishads, ये what धर्माः virtues (सन्ति dwell,) ते they all तदात्मनि to that Atman निरते devoted मयि in me सन्तु let reside.

May my limbs, speech, energy, eyes, ears and vitality as well as all the other senses, become more vigorous. All are that Brahman of the Upanishads. May I never deny Brahman, nor may Brahman deny me. Let there be no denial at all ; let there be no denial at least from me. May all the virtues that dwell in the Upanishads reside in me who am devoted to the Atman.

Om Peace ! Peace ! Peace !

[Denial at least from me—In fact, Brahman never denies any body, since It is all. It is in all—But we deny It through ignorance, i.e., we remain unaware of Its existence ; and that denial of ours,—that ignorance of our mind screens out Brahman from our inner vision. Hence if we ourselves cherish a sincere faith in Brahman and try to realise Its nature, It can never refrain from revealing Itself to us. So the prayer goes out from the heart of the devotee that may there be no denial at least on his part.]

॥ प्रथमः खण्डः ॥

PART FIRST.

केनेषितं पतति प्रेषितं मनः । केन प्राणः प्रथमः प्रैति युक्तः ।
केनेषिता वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनाक्ति ॥ १ ॥

मनः mind केन by whom इषितम् desired (च and) प्रेषितं sent forth (सत् being) पतति flows towards (lit. alights upon) its subjects, केन by whom युक्तः ordained प्रथमः the chief प्राणः the vital energy प्रैति does proceed (to perform its respective function) केन by whom इषिताम् wished इमां this वाचं speech (मनुष्याः men) वदन्ति speak चक्षुः eye श्रोत्रं ear कः who उ indeed देवः the effulgent one युनक्ति directs.

The Pupil :—

By whom desired and set forth does the mind flow towards its subject? At whose bidding again does the chief Prana proceed to its functions? By whom wished do men utter the speech? What effulgent one, indeed, directs the eye or the ear?

[Note.—The enquirer wants to know if there be anything even behind the mind, that might give the motive power to the mind and all the senses.]

श्रोत्रस्य श्रोत्रं मनसो मनो य वाचो ह वाचं स उ प्राणस्य प्राणः
चक्षुषश्चक्षुः । अतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ॥ २ ॥

यत् that श्रोत्रस्य of the ear श्रोत्रं the ear, मनसः of the mind मनः the mind, वाचः of the speech ह indeed वाचं speech, सः he उ again प्राणस्य of the Prana प्राणः the Prana, चक्षुषः of the eyes चक्षुः the eye. (एवं विदित्वा knowing thus श्रोत्रादिषु आत्मभावं the false identification of the Atman with the senses etc.) अतिमुच्य having relinquished, धीराः the wise अस्मात् this लोकात् from world प्रेत्य being departed अमृताः immortal भवन्ति become.

The Preceptor :—

It is the ear of the ear, the mind of the mind, the speech of speech, He is also the Prana of the Prana, the eye of the eye. Knowing thus, the wise, having relinquished all false identification of the self with the senses, become immortal, when departed from this world.

[The ear of the ear, etc.—The Atman is the conscious principle that animates all the senses. The senses in themselves are inert and inactive like all other material objects, but they are quickened into life when rays of consciousness of the Atman fall upon them. Hence, the Atman is described here as the ear of the ear, etc., i.e., it is the supreme director of the senses and the mind. The Atman itself has no attribute by which it can be connoted, so it can be inferred only by logical necessity from the diverse conscious activities of the senses and mind, but it can be intuitively cognised, by transcending the senses.]

The Vedanta Kesari

"Let the lion of Vedanta roar."

"Let me tell you, strength, strength, is what we want.
And the first step in getting strength is to uphold the
Upanishads, and believe that 'I am the Atman.'"

—Swami Vivekananda

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REFLECTIONS ON THE BHAGAVAD GITA.

(Adapted from a class lecture of the late Swami
Ramakrishnananda)

In that vast expansive field of holy Kurukshetra stand the warring battalions of both the Kurus and Pandavas, drawn up ready for engagement. Now, Arjuna the mighty bowman asks his divine charioteer to place his chariot in the midst of the field, Coming thither, he beholds all the warriors of both the parties, his own kinsmen, standing ready to kill or die. The sight strikes the weaker chord of his heart and he becomes full with the note of morbid pity and fear. He thinks that killing so many people and his own kinsmen for the sake of a kingdom is a sin, and being frightened by that, he feels almost inclined not to fight. He forgets his own purpose : he thinks that the throne is the real purpose of the battle ; but he thinks not that, as a Kshatriya, it is his imperative duty to fight for the cause of righteousness against the unrighteous. Yudhisthira is the lawful heir to the throne, but Duryodhana has usurped it. In his reign all wicked men succeed against the good ones, because the king supports them ; and it is the holy duty of every Kshatriya to prevent this state of affairs. The wicked Duryodhana is so inexorable that he refuses to cede to Yudhisthira even "that much of land which could be covered by the point of a needle". Yudhisthira is so good that he is ready to be satisfied even with five villages for the five brothers, but Duryodhana would not

give, and Krishna has failed to bring peace between them. Under these circumstances, Arjuna has been called to arms and as a Kshatriya it is his duty to fight. But now he is overtaken by a sort of morbid pity which has originated from selfishness. He is thinking of "My relations," "My Kingdom." He does not realize that he has raised the sword not for himself but for all; so he is really moved by selfishness. He wants to be happy with all his friends and relations, and so thinks of his happiness only. But here he is to fight as a Kshatriya for Dharma, for a righteous cause—this he forgets. "The man who dies for a righteous cause goes to Heaven."

To correct this terrible mistake of Arjuna and show him his path of duty, his Dharma, comes out now the Blessed Lord with all His Divine lore. He thunders into the ears of Arjuna, "Shake off this cowardice, Oh mighty hero; ill doth it become thee. Thou shouldest have a better knowledge of the *self* than this. Look now to the Dharma and not to the false selfish enjoyment. Let not thee think of profit and loss; but duty, Dharma, alone should be thy ideal. To work thou hast the right, and not to the fruits thereof".

It may be questioned here that, why should not man work for happiness? Every movement of life is to search out some happiness, some bliss;—for it is a fact that the Atman which is inhabiting these bodies, is of the nature of Bliss itself. The Soul has lost its natural condition, and it is constantly trying to regain its lost state. Happiness is expansion, misery is contraction. Put a little sugar on the tongue, at once it expands and we have a pleasurable sensation. Put something bitter, it contracts and so we feel discomfort. Whenever there is expansion, there is the feeling of happiness; whenever there is contraction, there is misery. Contraction means more limitation, more bondage, more want, so it brings misery; and its opposite is expansion which causes happiness. Through Maya the contraction comes. That power shuts the Soul up in a finite body—either of a god, or of a man or of an animal. If therefore every soul seeks to expand itself, why should not Arjuna care for enjoyment?

We have lost the real enjoyment of bliss on account of this limited body, on account of having forgotten our infinite nature. When a dog regards himself a dog, he thinks he is as big as that body, a few feet in length. So, when man not knowing the real infinitude of his inner Spirit imagines that he is a being only three and a half cubits in length, he sets all his heart to satisfy that little

self alone regarding it to be the real fulfilment of the bliss of his inner soul. But although he may imagine this for births and births, for ages and ages—yes, even if all these people imagine themselves as finite—still the infinite will never become finite. You may commit this blunder; your *teacher* cannot. So the scriptures say: Give up these little pleasures of this world. They can never give you enjoyment. As a wheel turns, so does the wheel of pleasure and pain revolve;—sometimes pleasure comes up, sometimes pain. As a man, whose father is a Pariah and whose son is also a Pariah, must needs be a Pariah, so, if both the antecedence and sequence of this pleasure are pain, it cannot but be pain, only in the guise of pleasure. A fish is hooked by sweet bait, only to be taken out of water, killed, dressed and cooked. So these pleasures are but baits thrown out into the waters of life to hook us all up to be consumed by that all-devouring Death.

The more you identify yourselves, with the sense pleasures, the more you will have to die; for such identification will tag you more closely with the body that is sure to perish. So this is not the real path of happiness for you. Any amount of material wealth, cannot gain the real happiness for man though he strives in vain for it through that means. In real life we see, persons commanding all the material resources such as wealth, health etc., that could have brought them the real happiness had they had the power to do so, are equally dissatisfied and want more like the poor beggar who has nothing. This is a strong proof that material things cannot satisfy man, this innate dissatisfaction of his soul shows that this so-called human nature is not natural to him. He hates his finiteness. In no condition of life does he find satisfaction, he feels himself as if out of his element. How can satisfaction be found in this world of wants and limitations? Where then can we find the permanent solace of life? We must turn to the Teacher again and hear Him proclaim: "Blessed are those that renounce all sense pleasures, for they shall realize their immortal nature;—they shall taste the undying joy of the Soul."

Thus the philosophy of higher life commands us to give up all the pleasures of earth and heaven, because they are stricken with pain. But it is not always easy to do that. We are not always ripe for renunciation. If a man be still under the sway of ignorance, if he still cling to the sensual pleasures, how can he then renounce? He may recognise intellectually that this is the ideal, but he may not be able to act up to it. There must be steps by which he may rise. So Krishna says again: Only those who

have weighed in the balance the world with all its pleasures and found it wanting, are ready for renunciation. You Arjuna are not yet ripe for it. Only Sadhus and Sannyasins can understand this teaching ; but because you are not so much developed, I will give you another method, better adapted to you. I give you the path of Karma. Karma is the cause of our bondage ; through this Karma you can also reach freedom. I will teach you how by handling the Karma, you can free yourself. The path I am going to describe to you is a very grand path, for even a little of this will bring you immense good,—will make you free from the bondage of life. Nothing will thwart your course or disturb your mind. There is no fear in this path. Your aim will not be baffled. You will even overcome the morbid fear of death, which has now taken possession of your heart so ignominiously.

Whence comes fear ? It springs from the idea of death, of losing something we hold very near and dear to our heart and it is based on egotism. Fear is always based on the sense of our little embodied "I". But Krishna says, "I will point out a path to you by taking which you will lose all fear." When you do not work on your own account, for your self-aggrandizement, then this egotism will be thrown out. So let you not look for the fruits of your work. If you can work with this attitude of mind that yours is only to work and not the fruits thereof, they all belong to some one else, then you will neither suffer nor enjoy. Let the Lord have all the fruits of your Karma. Make Him the centre of your actions and not your self, thus only you can get yourself freed from the gripping shackles of fear. If you are too much filled with your egotism, you always fear. So long as you think that this table does not belong to you—you do not care if something happens to it ; but if you think that it is yours, then every scratch, every little speck of dust on it troubles you. With the sense of "mine" comes the sense of fear. The moment you throw out all idea of "mine," you lose all fear. So the path of Karma tells you merely to do your duty, for then only the idea of egotism will be destroyed and with it also all fear, pain and pleasure of life.

Work you must. Fighting is inevitable for you. Your very nature will goad you to action. Man works to fight against poverty, to fight against ignorance, to fight against defeat. Every work is a fight in this world. But if you regard pleasure and pain, profit and loss, and victory and defeat as all alike, and then fight, no harm will befall you. Regard all sense-pleasures only as misery. If with a heart full of renunciation, you go on working, then you will not fall into misery. If you wish to work in the world, this is

the only method which when followed is able to cut the fetters of your Karma. Be equanimous to both pain and pleasure. This equanimity of mind towards all the dual expression of life is known as Yoga. And the Lord Sri Krishna exhorts Arjuna, and through him the whole humanity, to fight, to give battle to, the unrighteous, to the unholy, to the enemy of our progress in life, without fear or remorse, being steadfast in that Yoga. Thus struggling—fighting with the enemies, internal as well as external,—doing the duties of life just for their own sake, without caring for the results, without attachment, keeping the heart always on the Lord, on you proceed in the path of life, O man ! till you reach the goal.

THE PLACE OF THE GURU IN THE VEDANTA RELIGION.

By

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"Things are in the saddle and ride mankind." Every Western society presents the aspect of, as it is intended to be in its constitution and working, a machine for the achievement of the fundamental aim of modern civilisation,—*viz.*, "the endless deferring of perfection misnamed perpetual progress which is at once fruitionless and illusory" (*Wicksteed*). Every institution and every human being has to be, and feels himself to be, a wheel in the great national or imperial machine. Man allows himself to be ridden over by the material world around him. The world does not exist for man, but man exists for the world. The world is to be transformed into a more and more efficient machine. But no one knows what is to be its final shape or what purpose it is to be made to serve. Darwin defined the gospel of Evolution to be, "Marry, multiply, let the strongest live and the weakest die." For what purpose ? The answer of civilisation is,—to convert the world into an efficient machine. Civilisation exists to convert the world into a better machine, and the world is to be made a better machine in order to serve civilisation. We are thus caught in a never-ending circle. To the question put above, there is no answer forthcoming that can satisfy the enlightened human heart. Professor Bluntschli, a recognised master of political science and philosophy, writes about the nations of the West :—"They have not come to a clear understanding among themselves and about themselves. A definite result is not possible until the enlightened world of knowledge has been uttered about this and the nature of humanity."

Indeed ! A mighty voice of old thundered forth from the forest glades and by the sacred waters of ancient India, *Tattvamasi*,—and wise men of the West have come forward to declare that this *Mahavakya*, or great sentence, sums up in itself all that has to be known concerning the true nature of humanity,—that it is “the strongest support of pure morality,” and that “the most sublime philosophy and the most satisfying religion” leads up to it. Western civilisation refuses to devote itself to the task of man-making, and is content to see man ridden over by the machinery of the material world. India, on the other hand, has ever set itself solely to the task of man-making. Society and the state, all social and political institutions, are only means to the end of man-making,—means to enable man to achieve God-realisation and self-realisation as the aim of life. Far more than society or the state, far more than secular knowledge or even the mere intellectual mastery of the contents of the Vedas or of any of the systems of philosophy founded on a Vedic idea or group of ideas, is the *training* gained from an enlightened Guru,—for it is the most essential and efficient of all the means which are available and indispensable for the end of man-making. India has fallen almost beyond recognition from those days of her greatness when unnumbered sages like Vasishtha and Yajnavalkya, and kings like Rama and Janaka shed an imperishable lustre on her name and gained her the crown of spirituality equally with the sceptre of imperial might among the world's communities. The special mission of our race is ever to assist the evolving and living soul to find the embodiment and environment needed for the attainment of its final goal and destiny as settled by the supremest revelation of all,—viz., *tattvamasi*. And such attainment is only possible with the advent of the enlightened Guru who, possessing a realised knowledge of the Atman, has thereby gained the power of grace and the gift of love which alone make for the uplifting of man.

If in modern education where we chiefly aim at intellectual acquisition and advancement, training under a qualified teacher is indispensable for the making of a truly cultured man, it is much more so in the Vedic system where the subject-matter of education is one removed from the secular interests of life. The doctrine of *adhikara* (qualification) holds so prominent a place in Hinduism that it may be said to take the lead among its special features. Moreover, the teacher is chiefly a transmitter of the teaching and the grace (*anumata*) which he has received from his own Guru ; and so he represents a succession which starts with Isvara at the commencement of creation. In order that his duty as a transmitter may be

effectively done, he has to make out, when performing the ceremony of initiation, what is the spiritual status of the disciple and to adapt his instruction from time to time to his needs. In this way the Guru exercises a function far different from a preacher or orator who speaks on the impulse of the moment to attain a purely temporary aim or satisfy a purely transient need. His work has to result in converting the disciple into the likeness of himself in all essentials,—in the knowledge and power of the spirit. Hence the Sruti says, “*आचार्यवान् पुरुषो वेद*” “The man who has an Acharya (teacher) knows (the Atman).” “*आचार्याद्वैव विद्या विदिता साधिष्ठं प्राप्नु*” “Only that knowledge which is gained from an Acharya is of the best (kind).” “*आचार्यः ज्ञावयिता तस्य सम्यग्ज्ञानं ज्ञव इहोच्यते*” “The Acharya is he who enables us to cross (the sea of ignorance); his perfect knowledge is here spoken of as the boat (by which we cross).” A man may have acquired a knowledge of various branches of study,—and even a reasoned knowledge of the science which treats of the Atman. But without a Guru, he cannot acquire what is above styled *Samyag-ijnana*, the perceptive realisation of the Atman. An Acharya is defined as follows in the oft-quoted Sanskrit verse :—

आचिनोति च शास्त्रार्थं आचारे स्थापयत्यपि ।

स्वयमाचरते यस्तु स आचार्य इतीरितः ॥

“He who not only conveys to us the purport of the Sastra (sacred science) and makes us firm in right practical observance, but offers in himself an exemplar of such observance is called an Acharya.”

The Acharya, as here defined, is one who not only transmits to us what has come to him from the immemorial past, but one who, by the continued practice of the teaching in his own daily life and observance, has become the perfect embodiment of the Vedic doctrine and its promises and fruits. Especially, the Acharya who reveals the supreme Atman in the final stage of the disciple's spiritual development is one whose grandeur is immeasurable and who is, in the unquestionable truth of things, indistinguishable from the supreme Atman itself. Hence, in the Vedas, in the Vedic literature, and in the later medieval writings, we find that the greatness and need of the Guru is dwelt upon in terms so impressive and solemn as to strike the imagination and rivet the attention of the reader. Foremost among these may be mentioned the following sloka of Sri Sankaracharya :—

इष्टान्तो नैव इष्टविभुवनजठरे सद्गुरोर्ज्ञानदातुः

स्पर्शश्रेष्ठं कल्प्यः स नयति यदहो स्वर्गतामरमसारं ।

न स्पष्टं तयापि भित्तवत्पुनः सद्गुरुः स्वीयशिष्ये
स्वीयं साम्यं विचरे भवति विदुषमन्त्रेण वाचोविज्ञोऽपि ॥

"Nothing can be found amid the three worlds to compare with the Sadguru who bestows on us the gift of the knowledge of the Atman. If Sparsa (the philosopher's stone) is put forward (as an example on some slight ground of resemblance), it only converts earth into gold, but not into itself. But the Sadguru (the teacher of the Atman) makes the disciple who attaches himself to his feet attain to the likeness of himself. Nor is there anything to compare with him beyond the three worlds, for the reason that he is the Atman itself (through the realisation of the self)."

Other passages of similar import can be quoted in unlimited number. A few will suffice here—

गुरुर्ब्रह्मा गुरुर्विश्वगुरुर्देव महेश्वरः ।

गुरुः साक्षात्परं ब्रह्म तस्यै श्रीगुरवे नमः ॥

"The Guru is Brahma ; the Guru is Vishnu ; the Guru is Mahesvara (Siva) ; the Guru is the Supreme Brahman only ; obeisance to Him, the auspicious Guru."

This means that the Guru is Brahma (the creator), because by his Upadesa (instruction) he originates knowledge (of Atman) in the mind ; he is Vishnu (the preserver), because he makes the repeated endeavour to preserve and develop the knowledge once implanted there ; he is Siva (the destroyer), because he destroys the primeval ignorance of the Atman ; and he is the Paramatman himself, for by self-realisation he knows that he is the One Existence. So he is worthy of adoration. Furthermore, the blessed Bhagavan says in the Gita :—"न हि ज्ञानेन सत्यं पवित्रमिह विद्यते" "There is nothing here equal to the knowledge (of the Atman) which purifies." Hence he who helps to attain knowledge is also the highest in value and importance for us.

न सुखं वेदशास्त्रेषु न सुखं मन्त्रयन्त्रके ।

गुरोः प्रसादादप्यत्र सुखं नास्ति महीतले ॥

"No happiness exists in the Veda and other Sastras ; no happiness in Mantra and Yantra ; no happiness on earth in anything other than the Guru's grace."

What is meant is that knowledge gained from the Veda, or any other source can be made to bear fruit in happiness only when it is correctly and completely learned from a Guru who knows its application in practice and transmits to the disciple the grace of

Isvara which has flowed without interruption from the time of creation. "सर्वं गुरुमुखाद्ब्रह्मं सफलं पापनाशनम्" "Whatever has been orally communicated by the Guru is such as will bear fruit in the removal of sin." Having these ideas in view, Sankaracharya impresses on us the importance and indispensableness of the Guru in the well-known and oft-quoted refrain of his lyric song known as गुरुष्टकं or "The Eight Stanzas on Guru" :—

मनश्चेन्नतः गुरोरङ्घ्रिपदे

ततः किं ततः किं ततः किं ततः किं ।

"If the mind is not fixed devoutly on the Guru's lotus feet,—What then ? What then ? What then ? What then ?"

The meaning is that nothing of any value can be gained by the disciple who is unable to secure the Guru's grace. The same idea is taught by Siva in his discourse to Parvati in the Skanda Purana :

विद्या धनं बलं चैव तेषां भाग्यं निरर्थकम् ।

येषां गुरुकृपा नास्ति अभोगच्छन्ति पार्वति ॥

"Oh Parvati ! Learning, wealth, strength, and prosperity bear no fruit for those, who have not the Guru's grace. They go downward."

Having spoken of the need and importance of the Guru, we pass to our next topic, viz., the characteristics by which the Guru is to be recognised and without which no Guru is worth the name. Our authorities lay stress not only on the need of intellectual and spiritual qualifications in the Guru, but also on ceremonial purity. Our first reference here must necessarily be to the famous passage in the Mundaka-Upanishad which is as follows :—"तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत्समित्यादिः श्रोत्रियं ब्रह्मनिष्ठम्" "With a view to the gaining of the knowledge of It (the Atman), he must, with a bundle of sacred fuel in his hand, go to a Guru who is a Srotريا and a Brahmanishtha." A Srotريا is one who has both studied the Vedas and obtained a correct knowledge of their import. Secondly, the Guru must be a Brahmanishtha, one who is established in the perceptual realisation of the Brahman. It is necessary to realise fully the significance of this requirement among the qualifications of the Guru. There are many who hold that when a person has attained to the realisation of the Atman, he is above all social conventions and rules and no amount of indulgence in sensuality and sin can touch Him who is the ocean of knowledge, bliss, and purity. But,

in the first place, no sin or impurity is possible for him to whom *Chitta-suddhi*,—the freedom of the mind from all material desires and tendencies—became the indispensable condition for the realisation of the Atman. Long, long before the attainment of *Chitta-suddhi*, the aspirant after the realisation of the Atman, however largely addicted to vice before, becomes transformed into what the blessed Bhagavan calls a *Dharmatma* (one who is virtuous-minded) simply because he deliberately chooses to place his faith in Him and to concentrate all his heart's resources of love on Him (Gita, IX, 30 and 31). There is thus not the slightest chance of any backsliding in him who has attained to the realisation of the Atman. No doubt there are stray anecdotes which seem to contradict this view. They are either unauthentic,—or, even if there is the semblance of authenticity about them, they are to be regarded as *Arthavada*, i.e., a device intended to exalt the supreme glory of the man who has reached the state of Brahmanjñana, and not as a proclamation of any existing attributes and tendencies, essential or transient, of his mind or temper. Especially, he who takes up the role and status of a Guru is expected to be the model of all that is great and pure to his disciple, and hence the Upanishad enjoins on him the third requirement which, while not expressly stated, is inferrible from the fact that the disciple should be a *Samit-panih*, i.e., as Sri Sankara explains—“समिद्धारगृहीतहस्तः” “one who has in his hand a bundle of sacred fuel.” This is intended to help the Guru to perform his Vedic rituals, obligatory and optional. Lastly, the Upanishadic passage contains the word “only” (एव in गुरुमेव) which Sankara explains to mean that even a person who knows the Sastras should not carry on the inquiry into Brahman independently of a Guru's enlightening grace and aid. Moreover the Gita enjoins elsewhere that even the *Jnani*—the knower of the Atman—should continue to practise the Vedic Dharmas for the sake of *lokasangraha*, i.e., to prevent the world from neglecting those lower steps of the ascent to the goal of life by which he has himself been able to reach his own present position of pre-eminence and perfection. But, while he does not neglect the ethical and ritualistic injunctions of the Vedas and endeavours his best to help the world to conform to them, his great mission and function among men is to teach men the path to the attainment of a realised knowledge of the Atman. The Gita (IV, 34) speaks of a true Sadguru as both a *Jnani* and a *Tattva-darsi*. He not only knows the reasoned theory which constitutes the *Adhyatma-vidya* (the science of the Atman) but has a perceptual realisation of the One Existence. Only, he who has seen the truth can teach it truly, just as one lamp lights another,

Says Sankara,

तीर्णाः स्वयं भीमभवार्यवं जना-
नहेतुनान्यानपि तारयन्तः ।

“Having themselves crossed the terrific ocean of Samsara, they help others to cross also, without any prompting of self-interest.”

Swami Vivekananda speaks out in the following stirring and convincing tones :—“The soul can only receive impulse from another soul, and from nothing else. We may study books all our lives, we may become very intellectual ; but in the end, we find that we have not developed at all spiritually.” “This insufficiency of books to quicken spiritual growth is the reason why, although almost every one of us can *speak* most wonderfully on spiritual matters, when it comes to action and the living of a truly spiritual life, we find ourselves so awfully deficient. To quicken the spirit the impulse must come from another soul. The person from whose soul such impulse comes is called the *Guru*—the teacher ; and the person to whose soul the impulse is conveyed is called the *Sishya*—the student.”

Moreover, the Guru alone knows the secret which has to be practised daily till the attainment of Jnana and can alone teach the path to its attainment without any of the disabling doubts which harass others and render nugatory their well-meant efforts to help others. He alone can reconcile apparent contradictions and define what is vague so that the secret formulæ or principles may be definitely and fully grasped and become part and parcel of the daily practice of meditation. These features and requirements are well brought out in the Skanda Purana as follows :—

निरस्तसर्वसंदेहो एकीकृत्य सुदर्शनम् ।
रहस्यं यो दर्शयति भजामि गुरुमीश्वरम् ॥

“I offer my adoration to the Guru, the omniscient and worshipful Master who, being himself free from all doubts, presents the secret regarding Reality after reconciling all seeming contradictions in the doctrine.”

It is not to be supposed that Gurus of this kind are easily available. Whether there were many such even in those epochs of Indian antiquity which are revealed to us by historical research is doubtful. For, the Skanda Purana itself says :—

गुरवो बहवः सन्ति शिष्यवित्तापहारकः ।
तमेकं दुर्लभं मन्ये शिष्यहत्तापहारकम् ॥

"Many Gurus there are who rob their disciples of their wealth. My view is that that one is rare who can bring riddance to his disciple from the sorrows which agitate his heart."

Of our own age it is certainly true that there are few indeed who have attained to a realised knowledge of Self. There are here and there to be found men who have attained to a profound mastery of the intellectual and logical frame-work of the Vedanta Doctrine. But it is also well known how unreal and unsatisfactory is the practical hold which even the most learned masters and expounders of Vedantic doctrines and polemics feel that they possess regarding the real import of the central and ultimate truth of the Vedanta system.

But, because a man feels that he has mastered the practical difficulties of the effort to attain to soul-illumination, he must not despise the aids, intellectual and moral, which help to fix the central points of the system firmly in the mind so that they may not be shaken by a recrudescence of the passions, emotions, tendencies, or errors which lie buried deep in the heart of man ready to rise to the surface when opportunity offers. The Puranas and Itihāsas have recorded instances of men who have fallen from the giddy heights of more or less conscious and blissful realisation. Hence the man at least who has only partially or temporarily succeeded in his efforts after soul-illumination, has to be on his guard against the possibility of a backsliding. Especially, those who have taken it on themselves to play the role of a Guru have to take care that they securely possess every grace and gift needed to protect them from error and degradation of all kinds,—for only then they can produce in others that lively sense of their moral exaltation and spiritual potency which is calculated to ensure their disciples' permanent allegiance and loving devotion. Hence we have in the Skanda Purana the following qualities enumerated as essential to the Guru :—

चातुर्यवान् विवेकी च ब्रह्मात्मज्ञानवान्पुनः ।

मानसं निर्मलं यस्य गुरुत्वं तस्य शोभते ॥

गुरुवो निर्मलाः शान्ताः साधवो मितभाषिणः ।

कामक्रोधविनिर्मुक्ताः सदाचारा जितेन्द्रियाः ॥

"Whoever is possessed of quick perception, discrimination, the knowledge of the science of the soul, purity of mind,—in him the position of the Guru shows to the best advantage. Gurus are those who have no impurities,

and are of subdued passions, innocent, chary of speech, free from desire and aversion, addicted to righteous modes of living, and controlled in their sense-activities."

Though in this enumeration more stress is laid on the ethical than on the intellectual qualities of the Guru, the latter are certainly of very great importance for the transmission of the traditional doctrine of the Vedanta. This alone is what conduces to the right direction of the disciple's spiritual training. For, false doctrines are apt to get intermingled with true ones, and thus the intellectual sources and resources on which every school relies for the logical concatenation and completeness of its own system get corrupted and therefore the practical realisation of the goal will be unduly retarded and delayed. Sri Sankaracharya says: "न चानुपदिष्टं पदार्थज्ञानं पुरुषार्थमिति शक्यं प्रतिपत्तुं" "Our knowledge of objects can not be such as to prove efficient for the gaining of our purposes unless it is properly taught us by one who knows." If this is true generally of the knowledge of objects in the material world, it is especially true of the attainment of knowledge regarding the supreme aim of life, viz., the Atman which, when known, secures to us the final emancipation from the bondage of mundane and material existence. Hence Sri Sankaracharya insists on the importance of the knowledge which has been handed down in an undiluted form by the tradition of each school through a long line of teachers successively belonging to it, and emphatically condemns those who seek to obtain an independent knowledge of the truths of the Vedanta without any reference to the established tradition. He says :—"असंप्रदायवित्सर्वशास्त्रविदपि मूर्खवदेवोपेक्षणीयः" "Whatever their mastery of all other branches of knowledge, those who do not know the Sampradaya, i.e., the traditional interpretation of the Veda, must be discarded in the same way as we discard all perverse and ignorant people." Also in his Bhashya on the Prasna-Upanishad, Sankara says :—"अथु शुल्यं हित्वा सर्वमोभमानं न स्वभिमानेन वर्षशतेनापि शुल्यार्थो ज्ञातुं शक्यते सर्वैः पण्डितमन्यैः" "Give up all your egotistic fancies and listen to the true meaning of the Sruti. Independent effort, even if continued for a hundred years, can never disclose the true purport of the Sruti to those whose heads are filled with self-conceit and who foolishly assume that they have the capacity and learning to understand it themselves." These are times when almost every Indian man of leading in politics, literature, or science thinks it his mission to come forward with a new interpretation of the Vedas, the Gita, and other Hindu sacred books. The great Acharyas who have helped to preserve the integrity and solidarity of the Hindu race and its culture during the centuries that are past—centuries of

political dislocation and social deterioration—are regarded as of no account. Every influence which has helped to preserve us in the past and which is in consequence alive to-day is regarded as the cause of our degradation and downfall. On the other hand, every influence which has disappeared from the land unable to maintain itself against the forces of national preservation and vitality, and every influence which has come from outside and is doing its level best to produce social disquiet and dislocation is regarded with much favour. This goes entirely counter to the teaching of history. But it satisfies the maniacal and suicidal time-spirit now at work among a certain section of the educated community in India which has taken upon itself the task of political and social re-construction, calls itself the party of national reform and national service, and is prepared to proclaim itself as the fittest of all for counsel and co-operation with those who are responsible to God and man for the present and future of the society and the state in India. If the continuity and vitality of the national life is to be preserved, and if sensible progress along rational and national lines in accordance with the principle of *festina lente* is to be achieved while India never loses its consciousness of its own mission and destiny in the world, we must restore the institution of the Guru to its pristine position of beneficent vitality, and thereby help to produce a new race of men whom the continued practice of the rules of *Brahmacharyam* during an allotted minimum term of Shastraic discipline—say, 12 years—under the intelligent care and control of a Guru has endowed with the heroic temper which will never consent to a life of enslavement to the narrowing ideals or the merely personal forces which rule the passing hour without any regard to the ideals of the priests, prophets and princes who, in far-off times, laid the foundations and built up the undying fabric of Indian spirituality and Indian piety.

The Man-Guru whispers the sacred formula into the ear: The Divine-Guru breathes the spirit into the soul. Who can be another's Guru? God alone is the Guru and Master of the Universe; so he who thinks his spiritual guide (Guru) to be a mere man cannot derive any benefit from him.

"Gurus can be had by hundreds of thousands, but a good *chela* is very rare" is an ancient saying. It means that many are the persons who can give good advice, but they who follow it are few.

Sri Ramakrishna.

THE RELIGION OF WAR.

By

M. Krishnamacharya, B.A., L.T.

धर्म्यादि युद्धाच्छ्रेयोऽन्यत्
कृत्रियस्य न विद्यते ॥

Than of Righteousness a war nothing more beneficial unto a Kshatriya can fall.—*Bhagavad-gita*.

Aught more apparently calamitous than a general appeal to arms it is hard to imagine. War has been at all times "the direful spring of woes un-numbered." In its causes and in its effects, it has ever been deplorable, appalling, brutish. Rank selfishness, not infrequently on both sides, necessarily at least on one side, inordinate ambition, aggressive greed—by whatever term we may describe the cause of conflict between one body of human beings and another—is not this but a modification, but a continuation in man of the wildest passions of brute nature?—the undue predominance of terrible *rajas*? And whenever such brute force dominates what are the consequences? What in countries at war with one another are the immediate effects? The spoliation of myriads of peaceful homes, the devastation of smiling plains, the destruction of splendid cities, the decimation of the greater part of the manhood of a whole generation, "the dogs of war let slip" on widowed wives and orphaned children—who can contemplate on these inevitable consequences of the wars of nations without pain, without a shock of grief, without a sense of shame at the boasted civilisation of the race?

Yet these are but superficial aspects of the problem. The causes of any war that the ordinary historian deals with, the effects of warfare that the average moralist deplures are both of the external world. But schemes of ambition, and policies of aggression ere yet they became open and manifest—if ever we could study their origin and growth in the minds of restless monarchs and statesmen—what huge volcanic potencies of human nature these would discover! Likewise the resulting carnage, so far as it is of the flesh, is but the most outward though concrete part of the scourge inflicted on peace and progress. But how long, how very long, even after the swords of those that remain are themselves sheathed whether in victory or in subjection, how long and how rancorously the passions continue to smoulder that had been enkindled in the

hearts not of the actual fighters alone but of millions of compatriots ! how fear and hate as national assets are transmitted to generations yet unborn !

From such far-reaching evils of war, it seems only natural, nay quite desirable that we should shrink with horror—especially those of us whose watchword is not material gain, but spiritual progress. Is it not almost our duty to turn resolutely away from earthly contests laden with such heavy woe ? To the true seeker after truth what are sceptre and crown themselves but gilded baubles ? And even if they hold forth any pleasures, what are they in the balance of the overwhelming pain and grief involved in the spectacle of the myriads “assembled on the field of battle, having renounced life and riches ?” Will not indeed any compassionate man led forth to fight and kill his fellowmen exclaim as did Arjuna of old, “Verily even if these on the other side overpowered by their greed and ambition fail to see the havoc they are going to make, what prevents me from withdrawing from such terrible sin ?” Or again, “though these were to kill me, I could not wish to kill them—nor even for the sovereignty of the three worlds—how much less for the sake of the earth ?”

Yet sapient as these sentiments seem there are circumstances where true wisdom often points the way in quite a different direction. Man's life in this world is so complex, varied and mysterious that no one straight demarkation can be laid between right and wrong, no single rule of universal application be drawn for smooth and steady progress towards the goal of existence. Thus the aversion to kill, or the desire to show mercy, apparently righteous, may in certain circumstances be simply due to cowardice, to weakness of heart or other defect ; while in the supposed circumstances the slaying of the body relentless as it may seem, may yet prove a blessing in disguise. For indeed

“Men may rise on stepping stones

Of their dead selves to higher things.”

In other words, we ought not to be misled by semblances. The world does not exist for the comfort and ease of any body—no, not even of the meek and righteous. That was the mistake that Arjuna made : instead of the sweet pleasure of living even humbly, if only peacefully, with his kinsmen, the terrible man-slaughter which he and they had come forth to commit so overwhelmed Arjuna's soft heart that his frame shook, his bow slid from his hand. The trumpet voice of Incarnate Truth had to sound in Arjuna's ears. The magic hand of the Divine Charioteer had to

dispel the gloom and doubt that enveloped the mind of Dhananjaya. Then only the scales fell off the eyes of Partha ; the truer, higher vision now dawned on him ; then he stepped forth willing to perform the terrible duty of a Kshatriya, eager to kill, and ready, if so it should chance, to be killed. He stepped forth girt in the high conviction that neither to be, nor not to be on earth was to be his watchword—but to do, to do well and nobly what on him was incumbent to be done. He stepped forth convinced of the sacredness of the struggle of the higher against the lower in man—of the rare privilege of battling for righteousness.

For that indeed is the purpose of life to fight out and subdue the hydra-headed dragon of *Rajas* that sallies forth with its two-forked tongue of *kama* and *krodha*. Slowly as we grow in strength, steadily as we forge link after link of our armour of spirituality, so steadily and surely are we challenging the fattened monster of worldliness to single combat. We find that it is a formidable array in the midst of which we stand—of preceptors, parents, relatives and friends. A formidable array of forces that during ages have been slowly evolving, now gather on “the field of Kurukshetra,” some helping him others obstructing him in his attempt to gain self-mastery. These others are the powers of his lower nature, that had once been very useful to him, his old kith and kin that would not willingly relinquish their former hold on him. Their influence on him is indeed so great, his attachment to them so strong, that for a moment he will fain give up the struggle ; and the petty philosophy of the senses confirms the desire. But the voice of his higher consciousness, like the charioteer's goad, rouses him up and bids him long to reach the goal of his true nature, tells him that the struggle is inevitable : that his is indeed the rare privilege of a *Kshatriya*—the striver—onward—to battle against such odds.

For all have verily to pass through the four typical *varnas*, the four eternal castes, the four disciplinary schools of life. Each in the course of countless incarnations has to be born many, many times a *sudra*, a *vaisya*, a *kshatriya* ere he can become a *brahmana* in reality. Step by step from *dependence* on the activity of the *indriyas*, from delight in the *dearly-purchased* pleasures of the *manas*, by *struggling* against the temptations of our lower nature in the cause of Eternal *Dharma*, through self-control attaining to concentration and realisation of the fountain-source of all Life and Light and Love—man enters into the peace and silence that lie beyond all speech, beyond all thought. Wherefore it is the

privilege of the typical *kshatriya* to battle for righteousness : the *sudra* and the *vaisya* have to wait on, the contending forces have not yet in them gathered strength : the *brahmana* has fought and won, the conflict in him has subsided. But unto the *kshatriya*, unto him that *would* strive for the realisation of higher ideals, the conflict between "low wants and lofty will" is inevitable. Unto him nothing can fall more beneficial than "righteousness a war"; to fight it out is his highest privilege, his greatest good.

ACTION AND REACTION IN THE SPIRITUAL PLANE.

By

Prabhulal.

It is a law of Physics that every action has a reaction equal and opposite. A ball struck against a wall returns in the opposite direction with the original force of impact with which it is directed.

This law of action and re-action applies equally in every plane, whether physical, moral or spiritual. We have to see here how does this law work in the spiritual plane.

We come across instances of men complaining of utter failure in their attempts to live a high spiritual life. Men who have been striving hard in the field of spirituality and have even attained a state of mind promising brilliant success in future, have of a sudden met with disappointments, owing to either their having succumbed to temptations or to some other unforeseen circumstance. They may not actually connect this failure in the attainment of spiritual ideals, with the inner working of their minds, the impurities of thought, the outcome of reaction which invariably sets in in compliance with the law of action and re-action. The higher the flight of thought, the greater is the depth of the fall, the result of reaction, in the case of a man who talks only of spiritual ideals without himself actually realising them. A person holding commission from above to speak or write on such subjects, or sufficiently awakened spiritually, carrying theory into actual practice, is of course not subject to such reactions. It is said that profound words do not make a man holy and just. It is the life that is lived in conformity with the chosen ideal that maketh him spiritual. It is the saying of a wise man that the more a man knoweth, the better a man standeth, so much the more severely he is judged unless his life be also more holy.

Now let us see what is it that produces this reaction, the sad cause of a man's failure in attaining the high standard of spirituality or morality to reach which he has been honestly striving.

Man is by his nature inclined to indulge in the thought of sense-pleasures once enjoyed by him, producing in him a habit of constantly thinking of pleasures only. He is, therefore, irresistibly led to seek the enjoyment of further pleasures or to continue indulging mentally in their thought, if he is in any way obstructed in their actual enjoyment, or if he is physically incapacitated. But he is apt to forget the pain experienced by him as the result of reaction which invariably follows in the wake of all enjoyments. If he remember the pain as well, he will suffer it no more.

Constant thought of sense-pleasures is more injurious and a great deal more ruinous not only to spiritual progress but to the enjoyment of a sound physical health also than their actual enjoyment. It is easier for a man to restrain himself from the actual enjoyment of a particular pleasure than to restrain the craving for enjoyments that always keeps awake impure thoughts once set in motion. The more one tries to curb the current of thought, the stronger becomes the force of the said current, and unless controlled with a heroic effort, there is every likelihood of the current strengthening in force each time a man fails in his endeavours to curb it. It may be that he is disquieted with remorse of conscience in having yielded to his passion, but that profits him nothing to the obtaining of the peace he seeks for.

Health depends not so much on the quality of food taken or on bodily exercises as on the nature of a man's internal condition. If the mental state of a man is tainted, it has a tremendous effect on his health. Purity of heart or freedom from anxiety is, therefore, a very essential element in producing a sound physical health. It is not possible to produce the purity of heart until the germ of desire lurking within it is killed by a habit of mental renunciation. It is said in the Gita :—

विषया विनिवर्तन्ते निराहारस्य देहिनः ।

रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥

"Sense-pleasures fall off from an abstinent man (owing either to his physical incapacity to enjoy them or to his having recourse to asceticism), leaving behind a longing for them which is destroyed by Self-realisation only."

A habit of constantly thinking of sense-pleasures has the effect of leaving their impressions on the mind, which become rather

indelible as a man persists in indulging in their thought, with the result that a strong attachment to them grows up, making him a slave of his desires. This attachment or longing as it is called, is the root of all evil ; and as long as a man is subject to it, it is very hard to destroy the germ of desire and to produce the state of mental renunciation. Strange enough this longing clings to a wise man also who knows full well its evil consequences, but who is unable to shake it off as said in the Gita :—

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥

“ The smoke of the fire of unquenchable desire envelops the wisdom of a wise man even, although he knows that it is his constant enemy.”

Many a wise man honestly endeavouring to live a high spiritual life, have succumbed to this reaction and have ended their days in utter mental desolation and a state of spiritual wreckage ; and though as said by Sri Krishna, such a man who has been striving in right earnest for the attainment of high spiritual ideals, is able to attain the said ideals in a future birth, all his spiritual progress is retarded in the present life. Indeed, as said by Job, the life of man upon Earth is a warfare. The temptations to which a man is exposed, are no doubt sometimes very profitable to him, though they be troublesome and grievous, for by them he is humbled, purified and instructed, but it is very often that men are unable to withstand them successfully.

In order to curb the awakening of this longing, this constant thought of sense-pleasures, the remedy is, as said by a wise man, that the very thought of the fulfilment of desires should be withstood in the very beginning, for an after remedy comes often too late. “ For first there cometh to the mind a bare thought of evil, then a strong imagination thereof, afterwards delight, and an evil impulse, and then consent. And so little by little, our wicked enemy getteth complete entrance, when he is not resisted in the beginning.” According to the Christian view, the Devil is the author of all evil, but the Hindus having no belief in a Satan, attribute all evil as well as all good to the past *Samskaras* or seeds of bad and good actions done by a man in his previous births.

A man is never secure in this life, but as long as he lives, he shall always need spiritual armour, for he ever dwelleth among enemies and is assailed from every side. If he, therefore, does not

defend himself on every side with the shield of the practice of a thorough mental renunciation, he will ever be in danger of being wounded.

The best remedy, however, is either to drive away impure thoughts by a constant remembrance of God and by singing His praises or by losing oneself entirely in His love when other thoughts are thus entirely excluded. This is the way for the devotees of God, while the way for *Jnanins* is a recourse to austerities leading to the cleansing of the heart of all impurities.*

THE SOUL'S SOJOURN.

PROLOGUE.

Om, Om, Om, Hrim !
All glory to the Eternal One,
The All-supreme !
That dwells beyond the dizziest zone
Of soaring thought's incessant strife
To scale each height unknown ;
Beyond all throb of Cosmic life :
Beyond sense-vigil, and the dream
Of the fleeting mind ;
Beyond Intuition's slumber deep :—
Beyond, beyond, all this, That dwells Alone,
And in ever-wakeful sleep
On fulness of Self reclined,
The joy of Self doth find !

2

What vain attempt for it to span
With rule of foot the boundless sky,
More vain for mortal mind of man
To scan What ne'er was born, What ne'er will die !
With epithets frail to seek to fit
What is nor he, nor she, nor it ;

* During such periods of mental reaction or spiritual depression, the best immediate means that one can adopt to save himself from falling a prey to the onrush of the lower tendencies, is to repair immediately to some elevating associations of godly men. When such an association is not available, the next best thing one can do, is to keep his mind fully engaged in some kind of active physical work, let it be in the way of doing loving services to others, till the fit of reaction is over. To some, the mental analysis of the inner tendencies becomes helpful ; chanting loudly names of God may be helpful to some again. But it is not safe in that period, to remain alone with one's self.—Ed.

Sit in the lotus of my heart,
 Bid thence all dross depart,
 And, Mother, of my mind a *vina* make.
 And strike thereon the notes that will awake
 The sleeping Potencies of Soul,
 And through my voice let the music roll ;
 And as the sweet strains swell and rise,
 Cast, Mother, *all* carnal scales from off mine eyes,
 And lay before my vision bare
 The realms where peace and joy unbroken reign
 Unmixt with lowly want and care ;
 And teach me, Mother, to trace the golden chain
 That links all lives below,
 And what my eyes behold
 Oh, teach my tongue to unfold !
 For who but the poet whose soul's aglow
 With Thy holy breath, upon whose ears
 Thy voice hath fallen, may dare to paint
 Truth's bodiless form, or e'er so faint
 Echo the music of the spheres ?

M. K.

ECHOES OF THE TEACHINGS OF SWAMI VIVEKANANDA.

BY

Dr. M. C. Nanjunda Rao.

III

It was a lovely moonlit night at Mr. Bhattacharya's on the Beach side ; the Swamiji was just then in the best of his moods. His face was literally shining as if subdued rays of light proceeded from his beaming countenance and made a halo round him. He was singing just a little before that soul stirring song—"तेरि गति लखि न पडे"—which was freely translated by himself as : "Oh Lord thy ways are inscrutable." It was a great song of complete self-surrender and submission to the will of the Divine Mother. With rapture he translated sentence after sentence of the song and the whole party that had assembled in that memorable evening, were kept spell-bound till he finished his singing. There was a lull and the silence that continued after Swamiji stopped his singing was awe-inspiring and it was only broken when Swamiji again opened his mouth and began to explain how at times a power or spiritual

influence took possession of him and how he felt as if transformed from within and was able to mould the lives of any one that would come in contact with him, and how he felt that energy flowing through every part of his body to the surrounding objects and influencing them. If any one at that time was touched by the Swamiji he would experience *Samadhi* and understand its mysteries, and would then give up the attachment to the world more quickly than thousand years of *Sadhana*. As he just finished talking, one of the audience, the late Mr. P. Singaravelu Mudaliar, then Professor of Physics in the Madras Christian College,—known later as 'Kidi', a pet name given by Swamiji—a great soul who was an embodiment of sincerity and who always translated his convictions into actions without fear of the consequences, that may result therefrom—suddenly rushed to the Swami and caught hold of his feet and the Swamiji laid his hands upon him and blessed him, and said, "Oh, what have you done ? why have you taken this rash step ! Whatever the consequences but you cannot avoid them." Just then, we all marked on the face of Mr. Singaravelu a look of supreme contentment, and what he felt exactly at the time no one knows as he could not be coaxed to give expression to it, but this much was evident that from that day, he was a different man : He renounced the world, his wife and children and all, gave up his professorship and began to work for the cause of Swamiji alone. Those who knew him, can very well remember, how till to the very end he lived as a Sannyasin spending hours and hours in various *Sadhana* and meditation. Swamiji, soon after he touched Singaravelu and blessed him, suddenly cooled down, so to speak, and began to talk and joke in a lighter vein and looked his former self again.

On another occasion when the talk turned upon that evening's incident and the influence it had upon the life of 'Kidi,' he explained that everything was the result of Grace of God and it was wonderful how that Grace took hold of a person unawares and transformed him altogether and gave him all powers or *Siddhis* such as thought-reading, getting into *Samadhi* and making others get into *Samadhi*, reading of one's own past births and healing the sick by touch, and so on. "Whosoever," he further added, "will practice unbroken *Brahmacharya* for twelve years and meditate on God in solitude will certainly render himself fit for such inflow of God's Grace, and this is not impossible." Afterwards Swamiji was asked if he had any knowledge of persons who possessed such powers or seen any exhibitions of the same, and he then recounted what he saw performed by a respectable Brahmin

Nor father, mother, or child—but All ;
 Nor doer, nor aught done,
 Nor rest, nor motion, rise or fall,
 Unnameable as great or small,
 Untraceable as far or nigh,
 But abides Alone,
 Nor thought, nor thinker, but the One
 Ensouled in the Pranava's full-voiced hum
 Of bodiless harmony,
 The cause uncaused of all, the changeless Brahm'.

8

The One appeared as twain
 The twain as holy Three,
 That as one did remain
 Till Time and Substance came to be—
 The primal twins
 Girt in their Parent's might and intertwin'd,
 Mantling all worlds projected since
 From the Maker's golden womb, the Omniscient Mind,
 Whose Thought leaped forth supreme,
 Filling the void of sleep that erst had lain
 Dense, massive, tideless, shoreless, deep as death,
 With His creative dream ;
 Whose Will the adamant chain
 Of cause and effect, with His own breath
 Enlivened, that the stream
 Of Cosmic Life and Light may flow
 From orb to orb, from sphere to sphere
 Through countless curves obscure or clear
 Unbroken, down to forms most crude, and low,
 Thick-coated, their latent Ray completely hiding,
 That thence He may, evolving slow,
 To His own sovereign law abiding
 Transcend the bonds of Space and Time,
 And unmasking show His deathless glow,
 His native radiance, stainless, and sublime.

4

And all the wondrous tale and strange
 Of shape on shape that followed fast
 Ere into being man could come ;—
 And all the almost endless change
 Through which his onward course be cast
 Ere reacheth he his home !—

What theme more fruitful or sublime be thought,
 Yet what with more of doubts obscure be fraught ?
 More deeply human, more in truth divine,
 More old and quaint, more new, momentous, tense ?
 But past all reach of sounding lead and line,
 Beyond all range of speculum and lens ?
 And yet what man but fain would know
 This ever-new mystery of life ?
 Whence of the present all this storm and strife ?
 And whither, oh whither, whither do we go ?

5

Who knows the secret ? Who will say ?
 The answer may we gather where ?
 Comes Science triumphant claiming sway
 O'er earth, and water, fire, and air,
 And with his flaming eye
 Bidding the darkness of the vanquished night
 To farthest caverns fly,
 Bidding old faiths and systems wither and blight !—
 But what avails his might !
 The struggling human boat
 On the stormy world afloat
 Can Science-enlarged eye and ear
 To its haven of safety steer ?
 Can Science-perfected hand
 With his inventing wand
 Unto Existence add one grain of sand ?
 Or wrest for a moment the fleeting breath
 From the grapple of resistless Death !
 Or on the thirsting flower
 Command one gentle shower ?
 Alas ! presumptuous pride,
 That would not serve but fain would guide !
 Grind, grind, thy wheels : One morsel more
 Thou cans't not add to Nature's store ;
 Thou cans't but whet the edge of human strife,
 And sow broadcast the sorrows of sense-life !

6

Come, Goddess of Wisdom, Mother divine,
 Robed in the Holy Word,
 Consort of Creation's Lord,
 Beaming with boundless grace benign !

while at Hyderabad. It so happened that when he paid a visit to Hyderabad he was told that there was a Brahmin who could produce numbers of things, from where nobody knew. Swamiji went to see the Brahmin and found him suffering from fever. As soon as the Brahmin saw Swamiji he prostrated before him and begged him to place his hands on him that his fever might leave him. Swamiji did as desired and he became actually well. The next day he went over to the place where Swamiji was staying to show him his feats. There were a number of other gentlemen present at the time, one of whom was a friend of mine, who corroborated everything Swamiji had said. The Brahmin first stripped himself naked leaving only his *Kowpinam*. Swamiji had a white blanket and he begged Swamiji for it. He then wrapped himself with the blanket and sat in a corner. All these gentlemen were looking at him. He said suddenly "Gentlemen, write down whatever you want" and they wrote down accordingly the names of fruits that never grew in that country, such as, bunches of grapes, oranges, and so on; and one gentleman, that friend of mine, wrote down cooked *Kesari* rice. And what was their surprise when the Brahmin brought out from underneath the blanket, bushels of grapes, oranges and other fruits and on the top of all hot steaming *Kesari bhath*. He asked all to eat them but Swamiji objected saying that it was all hypnotism, but the man himself ate some and made all others eat. "Finally," said Swamiji, "he ended by producing a quantity of freshly cut roses. Each flower was perfect with dew drops on the petals and not one crushed, and not one injured and what a lot of them."

Then there was another set of phenomena which affected the higher nature of man and the Swamiji gave the instance of the thief who went to the cave of "Pavhari Baba," the saint of Ghazipur, to rob him. The thief entered his hermitage, but on seeing the saint awake he dropped the few utensils he had taken and was bolting away. But the saint gathered the things and ran after the thief and overtaking him the saint fell upon his knees and with tears in his eyes begged the thief's pardon for having disturbed him by intruding and insisted on his accepting the stolen goods saying "they are yours, they are yours. Your need is greater than mine." But what was the effect? When Swamiji went to Hrishikesh, he met a great Sadhu in a small *asrama* and during the course of the conversation he elicited the fact that that Sadhu was the thief who had come under the influence of the great saint of Ghazipur, under those peculiar circumstances and renounced the world that very moment,

Swamiji ended his discourse by saying "You see that as St. Paul says there are what are called the *Graces of the Spirit* and the *powers of the Spirit*. The powers of the spirit can be attained by even persons who without being highly spiritual, practise mental concentration; but what counts for spirituality and attainment of Salvation or *Mukthi* are the Graces of the Spirit which while unconsciously possessing these powers make light of them and the graces of the spirit manifest themselves as Love, Light and Bliss."

In this connection, it would be interesting to quote from his Biography, a piece of advice which Swamiji condescended out of pity to give to a learned Theosophist who besieged Swamiji with all sorts of queries asking him whether he had been in the Himalayas and whether he had met there any Mahatmas who possessed all sorts of incredible powers, who left their physical bodies in Thibet and appeared to persons in Madras and so on. The Swamiji regarded the man with much interest and seeing that he had a great heart but was entangled in this pseudo-mysticism because of his credulous nature, he gave him a bit of his mind and effectively diverted him from his distorted notions of what constituted spirituality. Swamiji spoke with great vehemence of feeling, and said to him, "My man, you seem rather intelligent. With your learning and enlightenment how could you unhesitatingly swallow all those wild fantastic tales? It befits a person of your type to exercise your own discrimination. Spirituality has nothing to do with the display of psychical powers which, when analysed, show that the man who performs them is the slave of desire and the most egotistical of egotists. Spirituality involves the acquisition of that true power, which is character. It is the vanquishing of passion and the rooting out of desire. All the chasing after psychical illusions, which means nothing in the solution of the great problems of our life, is a terrible wasting of energy, the most intense form of selfishness, and leads to degeneracy of mind and physical conditions. It is this nonsense which is demoralising our nation. Turn your attention to the realities of life about you. What we need now is practical common sense, a public spirit and a philosophy and religion which will make us men, which will make us stand on our own feet. We want a religion which will give us faith in ourselves, a rational self-respect, and the power to feed and educate the poor and relieve the misery around us. What will you do with a Mahatma residing somewhere in the Himalayas and appearing before you from the sky, when the people around you are dying of starvation and the millions are degenerating for want of education? Nonsense! if

mean that the Atman being the knower itself is distinct from all the known and unknown objects.

Nor do we see how to teach—To explain an object means to classify it by its connotation, and also to show the relation it bears to other objects by its inherent qualities or functions. So an object must have attributes (generic as well as specific) to admit of an explanation. The Atman having no attribute, is unclassifiable and can never be explained or instructed like the objects of sense perception. The above passage signifies the extreme subtlety and ineffability of the Atman and the utter incapacity of the senses to comprehend it.]

यद्वाचानभ्युदितं येन वागभ्युच्यते ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ४ ॥

यद् what वाचा by words अभ्युदितं unexpressed येन by which वाक् speech अभ्युच्यते is expressed, तत् that एव alone त्वं thou ब्रह्म Brahman विद्धि know, यद् what इदं this (लोकः people) उपासते worship, इदं this is not.

What no speech can express, but what expresses speech, know that alone as Brahman and not this which people here worship.

[Note.—In this and subsequent four stanzas, *Sruti* tries to indicate the real nature of Brahman by an indirect method since any direct method is ineffectual for the purpose, as told in the preceding *mantram*. Here the import of the *Sruti* is that Brahman is the Soul or Atman of all embodied beings, and so It is the real cognizer in the cognizing mind, and is also the only perceiver in all the perceiving senses. It is the light of consciousness that kindles the mind and the senses and enables them to perform their respective functions, and is not the resultant of the organic life as the materialist thinks.

Not this which people here worship.—In the *Jajnas*, generally such gods as Indra, Varuna, Mitra, etc., are worshipped, and the ordinary ignorant mind often mistakes them for the Highest, Brahman. So the *Sruti* is asserting here that these gods that the followers of *Karma Marga* generally worship are not Brahman, the greatest, because they are only partial manifestations of that Absolute Intelligence, moreover they are conceived, for the very same reason

perhaps, as entities separate from the worshipper, residing far away in some ultra-cosmic regions. Such worship only deepens our ignorance by emphasising the duality of existence. But Brahman is the Absolute Intelligence, the *synthesis* of consciousness; so It is in us,—It is our very being. "It should be sought in the shrine of our heart." The true worship of Brahman consists in the realisation of Its absolute nature, beyond all manifestations of 'name' and 'form,' which can be done only by transcending both the senses and mind, i.e., in the super-conscious state. The word इदम् (in नेदम् of the text) is generally used in a technical sense in the Vedanta Philosophy to denote some entity with 'name' and 'form,' i.e., object of perception, in contradistinction to तत् 'That'—the Transcendental. Brahman has no 'name' and 'form'; It is the transcendental Soul itself of the perceiver (or the worshipper); so It can never be इदम्—'this.'

Know that as Brahman.—Here is the clear indication that Atman or the Soul of beings is Brahman Itself. The literal meaning of 'Brahman' is 'the biggest,' 'the all-pervasive.'

यन्मनसा न मनुते येनाहुर्मनो मतम् ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ५ ॥

(जनः People) मनसा with mind यद् what न मनुते cannot comprehend येन by whom मनः the mind मतं is comprehended (महाविदः the sages) आहुः say.

What none can comprehend with the mind, but by which, the sages say, the mind is comprehended, know that alone as Brahman and not this they worship here.

[By which the mind is comprehended.—Mind comprehends the world and the soul comprehends the mind: Mind receives all the images of objects from the senses, and carries them to the soul, as it were, and when the soul cognises them, then alone the comprehension of objects becomes complete. Or, it may simply mean that the power of comprehension of the mind is derived from the Atman or Brahman Itself, as in the second *Mantram* It has been designated as 'the mind of the mind.' Here 'mind' is taken not in the sense of *Manas* only, but the entire *Antahkarana* or the mind-stuff.]

यच्चक्षुषा न पश्यति येन चक्षुः पश्यति ।
तदेव ब्रह्म तं विद्धि नेदं यदिदमुपासते ॥ ६ ॥

(लोकः man) यत् what चक्षुषा with the eye न पश्यति sees not, येन by whom चक्षुः eyes पश्यति sees.

What none can see with the eyes, but by which one sees the function of the eyes, know that alone as the Brahman and not this they worship here.

यच्छ्रोत्रेण न शृणोति येन श्रोत्रमिदं श्रुतम् ।
तदेव ब्रह्म तं विद्धि नेदं यदिदमुपासते ॥ ७ ॥

(लोकः man) यत् what श्रोत्रेण with the ear न शृणोति hears not, येन by which इदं this श्रोत्र the hearing श्रुतम् becomes audible (i.e. is perceived).

What none can hear by the ears, but by which the hearing is perceived, know that alone as Brahman and not this they worship here.

यत्प्राणेन न प्राणिति येन प्राणः प्रणीयते ।
तदेव ब्रह्म तं विद्धि नेदं यदिदमुपासते ॥ ८ ॥

यत् what (लोकः man) प्राणेन with breath न प्राणिति cannot breathe (or smell), येन by which प्राणः the breath प्रणीयते is directed.

What none can breathe with breath but by which the breath is directed, know that alone as Brahman and not this they worship here.

[Prana, here it may also mean the sense of smell. In that case, the translation would be: What one smells not by the smell, but by which the smell is directed towards its objects, know that etc. In the last five Mantras, the preceptor is giving direct answers to the questions raised by the disciple in the first.]

The End of the First Part.



The Vedanta Kesari

"Let the lion of Vedanta roar."

"Let me tell you, strength, strength, is what we want. And the first step in getting strength is to uphold the Upanishads, and believe that 'I am the Atman.'"

—Swami Vivekananda.

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THE QUALIFIED DISCIPLE IN THE VEDANTA

BY

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The doctrine of qualification (Adhikara) has long been the peculiar possession of India, and accounts for the long duration of her civilisation and the sustained belief of her people in the imperishable vitality of her ancient ideals. Every human body born into, like every living community forming a part of, the holy people has its place and function in the evolution of the living soul until it reaches the goal of liberation from all births and re-births. This liberation is the end and aim of creation, and the embodiment with which each soul starts at the time of creation continues in various forms, stages and worlds till all its fetters drop and perfection is attained. At some stage or other in the course of its wandering through the cycle of births, deaths and re-births, each individual discovers that the ceaseless pursuit of aims in life after life brings no satisfaction. One desire leads to another; success in one endeavour leads to a further endeavour; birth leads to death, and vice versa; experiences are successively gathered in various worlds and forms of life till at last a weariness seizes the mind. Thenceforward the point of view entirely changes. The work of life proceeds without any personal interest in its execution or its results and merely as a series of commands graciously imposed by a

VEDANTA KESARI

he could find no rest, nor peace of mind. The little sleep he used to enjoy, left him gradually. Sometimes his affectionate brother who used to sleep near him, would be suddenly roused by some such soliloquy as the following :—'Mother, oh Divine Mother, is it true that thou existest? Then show thyself unto me thy son. I do not know what is truth. All the six systems of our philosophy contradict each other, and by reason everything can be established as well as refuted. Then what is truth? Are all people merely deluded in believing this or that thing? I must know. I must understand the truth or I will die. Where, oh! where shall I get the Truth?'

During this period of his mental unrest and doubt he was observed frequently to go out of his home and visit all the learned men and Sadhus of the neighbourhood, and every one began to say that the Tarkavaridhi had vanquished all the Pandits there and that he must be a very great Pandit. And it was a fact. But everyday he returned home more and more depressed in his look, till one night he was not found in the house by his brother.

Some farmers in the distant villages affirmed that early in the morning hour, that day, they saw a man resembling the Tarkavaridhi pass by their fields.

All the students of the Tarkavaridhi gradually dispersed away and his poor brother also after some time was to be seen no more in the village. After his brother's mysterious departure, he remained all the time shut up in his own house always sobbing and bewailing. Poor soul!

Now let us follow the Tarkavaridhi in his mysterious wanderings. He moved on from place to place always walking by day and resting under a tree when night fell, and sustaining himself by any chance meal which some kind-hearted persons would offer him. But he developed one mania in his journey. Whenever he would come to a village and see any person, the first thing he would enquire from him whether there was any Pandit or Sadhu living in the village and if he were answered in the affirmative he would run to them immediately; and it used to be a very curious sight to see two brilliant intellectual men crossing swords with each other for hours together without any thought of their body or their external surroundings. And it is said by those who afterwards heard the story of his travel from his own mouth that he discussed with not less than a thousand Pandits and Sadhus in this fashion before he came to Benares which he reached after about a year, more disgusted, and more dissatisfied than when he left home. None of these Pandits could convince him of any truth; he refuted or at least he fancied that he had refuted all of them. The majority of these Pandits after some discussion with him acknowledged him

THE QUALIFIED DISCIPLE IN THE VEDANTA 197

as their superior in intellect. There in Benares also he continued his campaign, a sort of Digvijaya as it were, as he was doing on his way. He created a regular consternation among the Pandits, and here also he scored a similar victory; but this far from being the cause of exultation, made him depressed and morose more than ever. At last all of the learned men and Sadhus recommended him to Swami Sachchidananda, a great saint and learned man, who was reported to be the Guru of the Maharaja of Benares.

This man lived in a solitary retreat at the conjunction of the sacred rivers the Ganges and the Varuna. There he lived the life of meditation alone in a neat little hut and used to sustain his body by begging from any person he would meet and that, whenever he felt hungry. He had literally no possessions, except perhaps a Kamandalu and one piece of cloth which he always wore. No books had he, though it was told that he had vast erudition in the Sastras, especially in the Vedanta. The Maharaja of Benares was seen coming there often and begging of him to accept some present from him, but our saint only smiled and told him 'I myself will ask from you, Maharaj, when I feel any want.' But he never asked. His face shone with the radiance of inward peace and light and his eyes seemed to penetrate the innermost thought of a person.

Such was he to whom our Tarkavaridhi went at last, burning with an insatiable desire for truth. 'Sir, can you teach me what Truth is?' The Yogi looked at him, a little smile flickered on his lips and he answered gently, 'yes, my child, with gladness!' 'But,' said he after a short pause, 'there is a condition.' The Tarkavaridhi eagerly enquired 'Name it, Sir.' 'Nothing difficult, but you shall have to listen to my discourses for a week, without trying to contradict me, however unreasonable may seem to you what I say. After that period, you are at liberty to ask any question whatever and controvert my points and I will be glad to argue with you then.' 'But,' he said with a peculiar emphasis, 'not till then.' 'Agreed with all my heart', replied our Pandit and the discourse began at once. What the Sadhu taught was not at all new to our Pandit. It was pure and simple Adwaita Vedanta. He had a thousand times explained it himself and a thousand times again refuted it, taking the position of a Vishistadwaiti or a Sankhya. However, according to his promise, he went on listening and listening. The second day came and our Sadhu went on eloquently with his theme, 'Brahman alone is true, and all else is false.' Then came the third day. The subject of to-day's lesson was that Jiva was nothing in reality but Brahman. And he went on explaining it, quoting passage after passage

loving master on his faithful servant. From this attitude of mind of the worker there springs up what is known to the Indian Smriti-literature as *Chitta-suddhi*—the complete purification of the mind from all longing for selfish gains and that all-embracing love of the Lord and his works which helps the loving disciple to concentrate his mind on that transcendent Wisdom—the Innermost Bliss of Love—which the Lord in his Omniscience has pointed to the world as the final goal of life. Sri Sankaracharya refers to the purified mind of the disciple and to his other qualifications for the study of the Vedanta as follows in his *Svatmanirupanam* :—

संसारदीपपावकसंतप्तः सकलसाधनोपेतः ।

आत्मनिरूपणनिपुणोवाच्यैः शिष्यः प्रबोध्यते गुरुणा ॥

"The disciple who is consumed by the forest fire of the cycle of births and deaths (Samsara) and who possesses all the qualifications, is awakened to the knowledge (of the Self) by the Guru through the (Vedic) sentences which expound the (interior) Self."

Before the knowledge of the Self can spring up in the mind, the disciple has to seek the aid of the Guru who has to examine whether he possesses, besides the negative qualification of *Chitta-suddhi*, the four positive qualifications known as *Sadhanas-Chatushtaya*. These qualifications are special and indispensable to the man who enters on the inquiry which is to lead to the knowledge of Brahman (*Brahma-jijnasa* or *Brahma-vichara*). They are special and indispensable in a sense similar to that which insists that only a man born into the Brahmin caste can perform the *Brihaspati-Savana*, and only one born into the Kshatriya caste can perform *Rajasuya-Yajna*. They are enumerated as follows by Sri Sankaracharya :—

(1) *निस्तानिखलसुविदेकः*, the knowledge of the distinction between what constitutes reality and what does not; (2) *इरासुत्रार्थकज्ञभोगविरागः*, the renunciation of the desire for the enjoyments of the fruits (of one's actions) in the shape of desirable objects in this and other worlds; (3) *समदमनिसाधनसेव*, the acquirement of the means beginning with tranquillity of mind (*Sama*) and restraint of the senses (*dama*); (4) *मुमुक्षुर्त्वं*, the desire of final release (from Samsara).

Before we proceed to deal briefly with these four special *Sadhanas* or qualifications in order, we have to make some preliminary observations on some general features of the disciple's

mind usually presupposed. The Guru should make sure that the disciple who approaches him for instruction and guidance must have the quick intelligence needed to discern the true import of what the Guru teaches without unnecessary, tiresome or painful iteration. This is known as *मेधा* (*Medha*). He must also be a *Vidvan*, one equipped with a working knowledge of the various sciences usually cultivated so as to understand references made by the Guru for purposes of illustration, or explanation, or statement of his views and doctrines. He must have a trained expert's skill in drawing logical conclusions as well as in exposing fallacies.

I. We now take up the *first* of the above-mentioned *Sadhanas*, viz., the knowledge, gained by the *Sruti* or by reasoning, of the distinction between what constitutes reality and what does not. Sankara explains it as "ब्रह्मसत्यं जगन्मिथ्येत्येवं रूपो विनिश्चयः." "The firm conviction that Brahman is the reality (permanent existence) and that the world is unreal, i.e., impermanent." Brahman is the cause and the world is its effect, just as *mrid* (earth) is the cause of *ghata* (pot). The pot, being an effect, is destructible; and so, the universe, being an effect, is also destructible. The Brahman, in the latter case, is the cause like *mrid* in the former, and so is permanent and real. The *Sruti* (*Taittiriya-Upanishad*) states that the world was created from Brahman, and so we can have no doubt of it. That which is composed of parts is necessarily destructible. So, every part of the universe from the terrestrial world of our daily experience even to the *Brahma-loka* is destructible.

This goes entirely counter to the bran-new systems of philosophy now getting into currency in the West, and known as Humanism and Pragmatism. Both these closely-related systems maintain the view that the conception of a permanent or absolute reality is futile, delusive, and pernicious. According to Dr. F.C.S. Schiller, "the system of truth and the world of reality are constructed by one and the same purposive manipulation out of the materials provided by crude or immediate experience, and that consequently the processes of knowing reality and establishing truth must not be separated even in statement." He holds that "reality is in the making," that there are "alternative ways of manipulating either ourselves or other reals,"—and that "there exists a choice between two really, and for ever, divergent universes,"—that "it is our duty and our privilege to co-operate in the shaping of the world; among infinite possibilities to select and realise the best." The late Professor W. James, of America, who

stood forth as the most distinguished of the sponsors of Pragmatism, also holds that truth and reality *grow* by experience, that there is no such thing as permanent truth or reality. "Reality is still in the making, and awaits part of its complexion from the future." "Truth grows up inside of all the finite experiences. Nothing outside the flux secures the issue of it." "We have only one edition of the universe, unfinished, growing in all sorts of places, especially in the places where thinking beings are at work."

All this is true of the universe, and the universe is not without a reality of its own. But to the Vedantin alone is given to know when and how long this reality of the universe is a fact, and when it ceases to be. He alone can know the reality of the Atman as a matter of perceptual experience. When the Guru's graciously-given training has slowly matured and produced the state of *Maha-sushupti* or *Maha-nyalaya*,—when, by the process known as *Mano-nasa* (dissolution of mind), the perception of the phenomenal world is destroyed, and the state of cosmic consciousness follows which is technically known as *akhandakara-vritti*—he realises that the previously real and solid universe of matter is but the baseless fabric of a vision. Then also he *realises* what he previously knew only from the Sruti and by reasoning, *viz.*, that Brahman is the one reality, and the world is unreal and impermanent.

II. The *second* of the Sadhanas which the Vedantic teacher is expected to demand and make sure of in his disciple is *Vairagya*,—not merely the negation of the desire for, but the positive feeling of disgust towards, the enjoyment (*bhoga*) of the fruits of life on earth and on the worlds above, and even for the enchantments of the Elysian life of Brahma-loka. This is to a large extent true of the above—the first-named—Sadhana. But it has other sources as well. It springs not only from a reasoned conviction of the intellect regarding the difference between the real and the unreal, but from the emotional recoil from, and the consequent disgust for, all objects of sense-enjoyment here (and by analogy elsewhere) on account of those deep-seated and fundamental poisons which fester at the core and marrow of their being and make of each and every one of them an unmixed and weltering mass of corruption and rotteness, however much the truth about them may be concealed from the view by the attractions of a polished and imposing exterior. The mind of the common man still under the sway of the senses is deluded in regard to the true nature of all our objects of enjoyment. Not so the mind of those enlightened Aryan sages who, at the dawn of history, laid the foundation of,

and brought to perfection, that edifice of civilisation which, having had a chequered history of ages, is now entering on an unprecedented career of storm and stress from without and from within, of which the future seems either wrapped in a profound mystery or full of the premonitions of a revolutionary disruption and cataclysm. Bhagavan Patanjali includes in his definition of Avidya (Yoga-darsana, Chapter II, Sutra 5), "अशुचौ शुचिरव्याप्तिः" "the treating of what is impure as pure." Vyasa, also, in his Bhashya on this Sutra, dwells on the disgusting character of the human body whether we regard its origin, the place where it is fed and made to grow in its earliest stages, the sources of its growth, its unceasing exudations, or the horror of its transformation in death. He dwells, also, on the despicable romance with which the deluded and blinded lover invests the form, limbs, and features of the object of his love. Hence the renunciation of all sensuous enjoyments is a vital and essential part of the equipment which the Guru insists in the disciple who seeks the knowledge and training of the Vedanta. We must also reflect on the disabilities, disagreeable tendencies, and disgusting features exhibited in those periods of the early life of a human being which follow his birth in quick succession,—how calculated they are to shock the mind of the man capable of discernment,—to make him resolve, by any means and at any cost, to rise above them to a sense of the ineffable beauty and soaring joy which make up the soul divine in man and in nature.

III. We next turn to the group of acquisitions constituting the *third* Sadhana. These are referred to in the Brihad-Aranyaka-Upanishad, IV. 4.—23 :—"शान्तो दान्त उपरतस्त्रित्तुः समाहितोभूत्वाऽऽत्मन्येवाऽऽत्मानं पश्यति" "Having restrained the activities of the senses and the desires of the mind, and having also curbed the wanderings of the mind towards various objects, and learned to endure the pairs of opposites (such as heat and cold, desire and aversion, joy and sorrow, &c.), and become one-pointed or concentrated in mind, he sees (the innermost,) Atman in his own personality." We take the points noted here in their due order.

(a) *Sama* (शम) is the restraint of the senses from pursuing their several objects, such as sounds, sights, tastes, &c., according to their inclinations and opportunities.

(b) *Dama* (दम) is the restraining of the transformations and activities of the mind due to the perception of desirable external

objects: So long as this restraint is not secured, the mind will be full of sorrows and distractions, and no Guru will be sought or found.*

(c) *Uparati* (उपरति) while *Vairagya* is the absence of the desire for the enjoyments derivable from the objects of the outside world; *Uparati* is the actual abandonment of them. In his *Vivekachudamani*, Sankara defines it as “वाञ्छानाश्रयनं वृत्तेः” “the preventing of the inclinations of the mind from resting on their objects.” In his *Bhashya* on the *Brihad-Aranyaka-Upanishad*, in explaining the passage under consideration, he interprets उपरतिः to mean “सर्वव्याधिनिर्मुक्तः संन्यासी” “the Sannyasi who is freed from all worldly desires”. Sankara's commentators generally explain *Uparati* as “नित्यानामपि विधितपस्याद्यः” the giving up of even the daily (religious and devotional) duties according to the prescribed ceremonial.” This means that the disciple can become fully qualified for the study of the Vedanta under a teacher only when he enters on the fourth stage of life and assumes the orange robe and other external symbols appropriate to it. This, we think, was also Sankara's view,—for otherwise he would not have included the word, ‘Sannyasi’ in his explanation above quoted. The same view is also supported by express statements in his *Sarva-Vedanta-Siddhanta-Sara-Sangraha*. There he contends (in slokas 206 and 207) that, though the giving up of worldly desires is the important idea (*Pradhana*) in *Uparati* and the taking of external symbols is only its *anga* or mere adjunct, “पुनः प्रधानसिद्धयर्थमङ्गस्याश्रयणं भुवम्” “to secure what is important (in *Uparati*) the help gained by having recourse to what is subordinate in it (the taking of the *asrama*) is certainly needed.”

We have here, however, the duty of pointing out that the existing practice and tradition of Sri Sankaracharya's school of Vedanta has taken a course varying from what one has a right to except from the Acharya's view of *Uparati* as above expounded. It must be also noticed that both Yajnavalkya and Janaka—who figure as teacher and disciple in the *Brihad-Aranyaka-Upanishad* to which the passage accepted as the basis for determining the

* The learned writer here interprets the two words *Sama* and *Dama* in accordance with Sankara's commentary on the above mentioned passage of the *Brihad-Aranyaka-Upanishad*. But in his minor works, Sankaracharya defines the same two terms just in the opposite way and that is also the popular notion about them. There *Sama* means the steady flow of the mind towards its object of meditation in subduing of all its wanderings; and *Dama* means the controlling of the senses.—Ed.

THE QUALIFIED DISCIPLE IN THE VEDANTA 201

constituents of the *third* Sadhana belongs—are both of them householders and yet devoted and earnest Vedantists. Moreover, two of the greatest teachers of Sankara's school who have had an undoubted influence on the course of its later development and on its polemics were householders,—viz., Vachaspati Misra and Appayya Dikshita. All this shows that as the genius of the Indo-Aryan race is one which essentially chimes in with the exploration and exploitation of the higher realms of the spirit, those members of the race who, even as householders, have betaken themselves to the intellectual mastery of the Vedanta system or the practice of its precepts for the scaling of the successive altitudes of spiritual life have done so in the assured hope that thereby they prepare themselves for a future, here or elsewhere, in which the opportunities will be such as are fully competent to secure to them the realisation of cosmic consciousness and the attainment of the final goal of liberation in complete accordance with the great Acharya's ideals and interpretations.

(d) *Titiksha* (तितिक्षा) is the power of enduring the pairs of opposites such as heat and cold, respect and contempt, happiness and misery, &c. Sankara explains it as follows in a famous and oft-quoted stanza of the *Vivekachudamani* :—

सहनं सर्वदुःखानामप्रतीकारपूर्वकम् ।

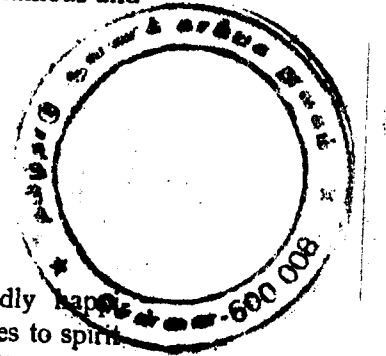
चिन्ताविज्ञापरहितं सा तितिक्षा निगद्यते ॥

“That is called *titiksha* which consists in enduring all sorrows without attempting to counteract them and without brooding and bemoaning over them.”

From the point of view of the Vedantin even worldly happiness and the esteem of men must be accepted as obstacles to spiritual progress, as they tend to disturb the calm and purity of mind which precede the resolve to find the Guru. Hence there is no contradiction between the meaning of *titiksha* given in the sloka above quoted and that given previously in accordance with the explanation contained in the Acharya's *Bhashya* on the Upanishadic passage we are now considering.

(e) *Samadhana* (समाधानं) is the keeping of the mind and the senses free from all agitation so that the attention may be well concentrated on the topic on which for the moment the Guru is engaged in giving instruction.

(f) *Sraddha* (श्रद्धा), though not mentioned in the Upanishadic passage, is usually added, and its importance can never be over-



universe is undeniable and is, as accepted by all the different schools, an unhappy and miserable one, to be shaken off if the Jiva is to be free and happy. It is also considered by most of the religions and particularly by the Vedantins that at some peculiarly favourable opportunity every manifested Jiva or Atman will surely rise out of its ignorance, cast off the shackles of Avidya or Maya, or Karma and will once more be free. The common idea of all these systems, is well expressed by the great Sri Vaishnava Chariar, Sri Vedanta Desikar in the following couplet :—

कर्माविद्यादिवक्त्रे प्रतिपुरुषमिहाऽनादिचित्रप्रवाहे तत्तत्काले विपक्तिः
भवति हि विविधा सर्वसिद्धान्तसिद्धा

It is this common basis of the various religions of the world and the additional underlying elasticity of the conceptions of the Vedantism to adapt its philosophy to every other form of religion, and recognise their ideal and truths, and assign their proper places in its own sublime philosophy which appear to me to have been prominently realised and placed before the Parliament of religions at Chicago by that great benefactor to Hindu Religions, Swami Vivekananda, to claim for Vedantism, the title of the mother of all religions and of its being a universal religion. According to the generally accepted Vedantic ideas, every soul is in bondage and will realise itself and attain Mukti or freedom at some time or other, but has only to wait for its favourable opportunity as the result of its previous Karma and the consequent grace of God or Supreme Brahman to dawn on him.

The aim of all souls whether real or unreal in their enslaved condition is therefore to prepare themselves for realising their nature and regain their pristine purity and happiness untouched by its opposite, the misery, and then finding and feeling either its actual absolute identity with the God or Paramatman according to some schools or such identity with Him in the sense of its likeness in its essence and nature and in all respects except the creative power with that God.

It is the common ground for all schools of Hindu Vedantins that the means of liberation of the soul and of its restoration to its real blissful nature is Bhakti—a term implying principally loving devotion. According to the Visishtadwaitins of the Sri Vaishnavites even that Bhakti is not the direct or immediate means for Mukti or Salvation, but is only a means to that which is the only direct immediate cause—the pure grace of Paramatman or Sri Narayana. But the means therefore to be adopted

and practised by the Jivatman to obtain that grace is Bhakti or supreme devotion to Sri Narayana. That again is considered to be attainable only with the Grace of God to help one up in developing and completing it in every step of its various stages. When the time for the reaping of the fruits of some past good Karma of some lucky soul arrives (nobody knows who, when or how) the initial Grace of God dawns upon that soul as the fruit of that Karma and he is brought in contact with a *Guru* or *Acharya* who happens to come in his way and teaches him the secrets and the fundamental truths and initiates him in the ways and practices for the realisation of those truths ; the soul thus blessed with the grace of God becomes a *mumukshu*, an ardent applicant and seeker for deliverance from his beginningless slavery, and for the attainment of freedom and of God ; and he begins then the practices of Bhakti. With that knowledge imparted by the guru and with his progress in the practice and realization of these truths and with gradual raising of the veil of ignorance the disciple, the Jiva, begins to see and realise the supreme Soul in himself as the only independent Being on whom his existence, his essence and continuance always depend and to love Him as himself to attain Him. The further peculiarity of the Sri Vaishnavites is that even this Bhakti, that is a loving devotion to God, is unattainable by all and is also full of pitfalls, dangers and trials in its progress and practice, and is to be gone through for lives and lives before the soul is purged of the effects of the past Karma either by its actual enjoyment of them in the material universe or by expiations by *prayaschittams* (i.e., repentance and penance), and that weak souls incapable of practising that rigid Bhakti Yoga—and even stronger souls able to practise it, yearning for immediate liberation and freedom and the attainment of the Paramatman, and are tired and disgusted with their state of bondage, cannot wait ; —they find Bhakti too arduous a process for them to attain their end, and that *Prapatti* which implies in its essence the idea of effacement of self, as the doer (*kartha*) and enjoyer (*Bhoktha*) and the resignation of self to the will and mercy and grace of the Supreme Atman or God, is the easier alternate means for the attainment of the same grace, the only key for salvation. This *Prapatti* is considered as necessary even for the practices of Bhakti Yoga to enable one to get through them in all its early stages. The doctrine of *Prapatti* is quite peculiar to the Sri Vaishnavites and is called the *Satyopaya*, as an alternative with the other means, the *Siddhopaya* or Bhakti, for Moksha. I believe that though *Prapatti* is not given prominence in the other systems of religion, still its principal ideas are cher-

estimated. It is usually defined either as "सर्वज्ञास्तिकता," "faith in everything taught by the Guru," or "गुरुपदिष्टवेदान्तवाक्येषु विश्वासः," "faith in the Upanishadic sentences taught by the Guru."

IV. *Mumukshutva* (मुमुक्षुत्वम्) is the desire for release from the bondage of Samsara.

It must be borne in mind that not only is each of the above Sadhanas auxiliary to the production of the one which immediately follows it, but each has its own maximum limit of attainment due to the constant practice of it and the constant meditation on its true import. It is only when this maximum is attained that each is effective in itself, and all have such a mutually strengthening and cumulative effect as to lead the earnest seeker to the feet of the Guru and to the inquiry into Brahman. If, for instance, there is Viveka but not Vairagya and the group of acquisitions forming the third Sadhana, the Vedanta doctrines and principles will only be learnt and repeated by rote without leading to their actual realisation and without any effect on the practical daily life and conduct of the student. Again, if there is not the burning desire for release from the bondage of Samsara which forms the fourth Sadhana, we cannot be assured in the disciple of that constant effort to know all the truth regarding the Vedanta which is an essential preliminary to such release. Also, it is clear that the mere desire of release without the other qualifications or Sadhanas will necessarily remain fruitionless and illusory.

In conclusion, the disciple in the Vedanta is expected to pay as much respect to his Guru and be as devoted to his affairs and as observant to his instructions and behests in all matters as any one engaged in the acquisition of any other branches of knowledge such as the Karmakanda or one of the Vedangas. The rules regulating the conduct of the disciple towards the Guru are laid down in more or less detail in every part of the sacred literature of the Hindus and are binding on all Sishtyas (disciples) who are engaged in the acquisition of knowledge. We cannot here go into particulars. But it is fitting that we should quote a passage or two suggestive of what should determine the spirit of the disciple's attitude in his association with the Guru.

येषां गुरुकृपा नास्ति अधो गच्छन्ति पार्वति ।

"He who possesses not his Guru's grace goes downward, Oh, Parvati."

श्रीगुरोः पादुकां मुद्रां मूलमन्त्रं च गोपयेत् ॥

"Be devoted to, and guard with zeal, the Guru's shoes, and the spiritual formulæ and exercises taught by him."

शिवक्रोधाद्गुरुस्त्राता गुरुक्रोधाच्च वो न हि ।

तस्मात्सर्वप्रयत्नेन गुरोराज्ञां न लङ्घयेत् ॥

"From Siva's wrath the Guru is your saviour ; from the Guru's wrath there is none to save you. Therefore, one should make every possible effort not to transgress the Guru's command."

THE CENTRAL TRUTH.

BY

Rao Bahadur S. Ramaswami Aiyangar, B.A., B.L.

In spite of the limited knowledge and inadequate study of the present writer he is well convinced that the common belief of all the nations of the world is that there is but only one Supreme and Infinite Being which in its essence is intelligence, bliss, and truth, the author and controller of the universe consisted of the various manifold objects, animate and inanimate. It is accepted by all the schools of Vedanta that that Being is the efficient cause of the whole universe in all its aspects and stages (the *sthula* and *sukshma*), and is infinite and unlimited by time, space and any other second object or thing, and pervades every other object great and small, animate and inanimate, manifested or unmanifested (*Vyaktha* or *Avyaktha*). It is known in the great Upanishads and the Brahma Sutras by such general terms as, Brahman or Parabrahman, Atman or Paramatman, the Cause, the Sat etc., terms not easily translatable in their full significance in other languages except by long explanations. There are, of course, different views amongst the various schools as to whether that Being is personal or impersonal and possesses attributes or not, and as to other matters concerning its essence and nature.

The two of the main schools of Vedantism (the Visista Advaita and the Advaita) further believe the Supreme Being to be also the material cause of the universe at every stage and in every aspect. But their conceptions of that Entity, as such a cause, differ from each

universe is undeniable and is, as accepted by all the different schools, an unhappy and miserable one, to be shaken off if the Jiva is to be free and happy. It is also considered by most of the religions and particularly by the Vedantins that at some peculiarly favourable opportunity every manifested Jiva or Atman will surely rise out of its ignorance, cast off the shackles of Avidya or Maya, or Karma and will once more be free. The common idea of all these systems, is well expressed by the great Sri Vaishnava Chariar, Sri Vedanta Desikar in the following couplet :—

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It is this common basis of the various religions of the world and the additional underlying elasticity of the conceptions of the Vedantism to adapt its philosophy to every other form of religion, and recognise their ideal and truths, and assign their proper places in its own sublime philosophy which appear to me to have been prominently realised and placed before the Parliament of religions at Chicago by that great benefactor to Hindu Religions, Swami Vivekananda, to claim for Vedantism, the title of the mother of all religions and of its being a universal religion. According to the generally accepted Vedantic ideas, every soul is in bondage and will realise itself and attain Mukti or freedom at some time or other, but has only to wait for its favourable opportunity as the result of its previous Karma and the consequent grace of God or Supreme Brahman to dawn on him.

The aim of all souls whether real or unreal in their enslaved condition is therefore to prepare themselves for realising their nature and regain their pristine purity and happiness untouched by its opposite, the misery and then finding and feeling either its actual absolute identity with the God or Paramatman according to some schools or such identity with Him in the sense of its likeness in its essence and nature and in all respects except the creative power with that God.

It is the common ground for all schools of Hindu Vedantins that the means of liberation of the soul and of its restoration to its real blissful nature is Bhakti—a term implying principally loving devotion. According to the Visishtadwaitins of the Sri Vaishnavites even that Bhakti is not the direct or immediate means for Mukthi or Salvation, but is only a means to that which is the only direct immediate cause—the pure grace of Paramatman or Sri Narayana. But the means therefore to be adopted

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ished by every one who characterises Bhakti alone as the sole means, and are to be traced and recognised in the Christian doctrine of repentance and grace as the means of salvation. Neither can Bhakti nor Prapatti in the sense of the Vedantins find a place in those systems of religion and philosophy which do not postulate a higher entity than Jivatman as the ruler over and the master or controller of the universe consisting of Jivas and inanimate objects, or even in Advaita system which accepts but only one principle, the Suddha Brahman. But still even this Bhakti as a means for purging the Jiva (real or unreal) of its *Avidya* or Karma, the cause of its ignorance and *Baddha* state, and for opening the true knowledge and leading up to realisation of that knowledge has to be accepted as necessary till the dawning of knowledge.*

Bhakti is thus a means for salvation according to all systems of Indian philosophy.

THE SPIRITUAL BEAUTY

OF TAGORE'S

"THE KING OF THE DARK CHAMBER,"

BY

K. S. Ramaswami Sastri, B.A., B.L.

The enchantment of the highest and most beautiful poetry consists in its truth of vision, its power of making us realise "the beauty in which all things work and move," in enkindling in us in however feeble a measure some sense.

"Of that Sweet Beauty which no eye can see

And that Sweet Music which no ear can measure."

The great and peculiar merit of Ravindra Nath Tagore is that he is not merely a magician in the realm of words and sounds, a man whose nature is so exquisitely organised that the beauty of the world is to him a perpetual revelation. His is a saintly soul that

*मोक्षकारणसामग्र्यां भक्तिरेव गरीयसी ।

स्वस्वरूपानुसन्धानं भक्तिरित्यभिधीयते ॥

"Bhakti is the best of all the means to the attainment of Moksha. The seeking of the true nature of one's own Self is considered as Bhakti"—Shankara's *Vivekachudamani*.

lies open on every side to the infinite, that rejoices in the music of the inner melodies, that sees for ever with limitless joy

"The Light whose smile kindles the universe."

I do not intend here to go into details over the manifold excellences of Ravindra Nath Tagore's genius. My desire is to take up a few divinely beautiful situations in his "The King of the Dark Chamber" and show how full of lofty spiritual meaning they are. I shall try as far as possible to give his ideas in his own beautiful words and interpose as few ideas of mine as possible.

The main thread of narrative in the drama is very slight. What is of paramount importance is the spiritual significance of the play. The King of the Dark Chamber is God. For is He not seen and realised in the chamber of the heart—the *daharakasa*? A few wayfarers go to the kingdom of the King above-said. They come from ordinary earthly kingdoms. Let us try to appreciate the art with which the great poet has poetically contrasted the earthly kingdoms with the kingdom of God. The ways of the earth are narrow and perilous. The kings of the earth are however very much in evidence with ample display though with limited wisdom and goodness. But the King of the Universe is not visible. His country however is full of beauty; the ways are open and broad; and there is absolute liberty given to all. The wayfarers contrast the two kingdoms thus: "As for roads in our country—well, they are as good as non-existent; narrow and crooked lanes, a labyrinth of ruts and tracks. Our king does not believe in open thoroughfares; he thinks that streets are just so many openings for his subjects to fly away from this kingdom. It is quite the contrary here; nobody stands in your way, nobody objects to your going elsewhere if you like to; and yet the people are far from deserting this kingdom. With such streets our country would certainly have been depopulated in no time."

Let us now proceed further with the story and try to appreciate the inner meaning of it. As soon as the wayfarers come to the new kingdom, whom do they meet first? The wonderful art of the poet must be noted here. They see a grandfather with a band of boys. The latter end of the story shows us what manner of man the grandfather is. It is with the greatest diffidence that I pursue here my interpretation of the poet's thought, for if it is generally difficult to know correctly the poet's heart (*Kaviridaya*) the task is all the more difficult in the case of a great poet who is also a great mystic. Mysticism is only a deeper vision than is vouchsafed to

the ordinary man. It seems to me that the grandfather stands for the Guru—the teacher whose feet are unswervingly set on the path leading to Bliss, who spreads happiness about him, who carries a child's heart within him always. The wayfarers meet him with a band of happy boys. The truly wise man who sees hints of divinity everywhere is like a child in his soul and likes best the company of boys whose souls rejoice in the beauty of the world and are unsullied by sin. "योगी योगनियोजितचित्तो रमते बालोन्मत्तवदेव." (Sankara's *Moha Mudgara*). The song that the grandfather and the boys sing is full of the rapture of spring.

"The southern gate is unbarred. Come, my spring, come!
Thou wilt swing at the swing of my heart, come, my spring,
come!

Come in the hisping leaves, in the youthful surrender of
flowers!

Come in the flute songs and the wistful sighs of the wood-
lands!

Let your unfastened robe wildly flap in the drunken wind!
Come, my spring, come!"

Then the wayfarers meet some citizens of the new kingdom. Those, not having seen their King, seem inclined to think that he is either non-existent or ugly, as otherwise he would not refuse to appear before his subjects during the great spring festival. The grandfather comes into that group and tells them:

"We are all Kings in the Kingdom of our King!

Were it not so, how could we hope in our heart to meet
him!

We do what we like, yet we do what he likes;

We are not bound with the chain of fear at the feet of a
slave-owning King!

Were it not so, how could we hope in our heart to meet
him!

Our King honours each one of us, thus honours his own
very self.

No littleness can keep us shut up in its walls of untruth for
age.

Were it not so, how could we have hope in our heart to
meet him!

We struggle and dig our own path, thus reach his path at
the end.

We can never get lost in the abyss of dark night.

Were it not so, how could we hope in our heart to meet
him!"

What wonderfully profound spiritual truths are embedded in this song! We are all spirits: hence we can realise him and love him. As another great poet says:

"Star to Star vibrates light: may soul to soul
Strike thro' a finer element of her own!"

(Tennyson's *Aylmer's Field*).

The line "we do what we like, yet we do what he likes" gives a more comprehensive and convincing solution of the problems of free-will and predestination than that which many volumes of cold, harsh, and crabbed philosophy can give. This is the idea that is beautifully described in the following stanzas from Sir Edwin Arnold's *Pearls of the Faith*:

When Ye say *kismet*! Say it willingly,
O true believers! under Allah's throne
Place is not left for those accursed three,
'Destiny,' 'Fortune,' 'Chance.' Allah alone
Ruleth His children: *kismet* you shall deem
Each man's 'allotted portion' from of old
Fixed for his part in the eternal scheme
By those great hands which all the worlds enfold."

We cannot be in the prison of sorrow and sin for ever. We struggle towards light and in realising ourselves realise Him.

Let us now pursue the story further. The following dialogue between one of the citizens and the grandfather has got great spiritual beauty:

"First citizen.—Just fancy! Any one libelling me can be punished, while nobody can stop the mouth of any rascal who chooses to slander the King.

Grandfather.—The slander cannot touch the King. With a mere breath you can blow out the flame which a lamp inherits from the sun, but if all the world blow upon the sun itself its effulgence remains undimmed and unimpaired as before."

I shall content myself here with referring in this connection to a beautiful parallel passage from Gray's poems. The simile is not only beautiful in itself but enables us to realise vividly the quenchless glory of God's grace that is ever illuminating us and supporting us whether we open our eyes to its sweetness and splendour or not and whether we give it our heart's homage or revile it in our hardness of heart and blindness of vision.

The following song in the play is worth quoting for its verbal and spiritual beauty :

"My beloved is ever in my heart
That is why I see him everywhere,
He is in the pupils of my eyes
That is why I see him everywhere.
I went far away to hear his own words,
But, ah, it was vain !

When I came back I heard them in my own songs.

Who are you who seek him like a beggar from door to door!
Come to my heart and see his face in the tears of my eyes!"

It will require many pages to explain the spiritual sweetness of the ideas herein. I shall do this work later on if any one desires it. The various stages of realisation through *upasana* according to the highest Hinduism are stated here. He is near to those who seek Him on the road of Love. "अन्तर्मुखसमाराध्या बहिर्मुखसुदुर्लभा." (*Lalita sahasranama*). He is best seen when we look at his face in the tears of the eyes and stand in the heart—when we have a stinging sense of our unworthiness and yearn for a glimpse of His face in the temple of the heart.

Then comes the episode of the false king. He has the flag and the paraphernalia of the true King but he is a miserable counterfeit, though he is beautiful to look at. The citizens show reverence to him as they have not got purified and disciplined natures : The Grandfather tells them :

"Whenever has our King set out to dazzle the eyes of the people by pomp and pageantry !"

But the populace that are ever deluded by pomp and pageantry do not heed his words. Thus is the unthinking common herd deluded by degrading faiths and false gods.

We may quote here the Mad Friend's song which the poet has introduced at this stage and which is full of true beauty. The Mad Friend is the man who is mad after God and who in his divine madness is wiser than the sane worldly fools.

"Do you smile, my friends? Do you laugh my brothers? I roam in search of the golden stag! Ah yes, the fleet-foot vision that ever eludes me. You all come and buy in the market-place and go back to your homes laden with goods and provisions; but me the wild winds of unscalable heights have touched and kissed—Oh, I know not when or where! . . . With a laugh and a

song in my heart I have left all sorrow and grief far behind me : Oh, I roam and wander through the woods and fields and nameless lands—never caring to turn my vagabond's back."

The next scene is that wherein Sudarshana comes. She typifies the Jiva—the individual soul. Her maid is Surangama who seems to typify self-surrender (*Prapathi*) and peace (*Santhi*). The King has met and loved Sudarshana but only in the Dark Chamber. The first glimpse of God is in the Dark Chamber of the heart. Sudarshana resolves to see him in open daylight and rebels when that wish is not granted. The contrast between this beautiful rebel and Surangama is well brought out in the following passage :—

"*Surangama*.—I seem to hear his footsteps in my own heart. Being his servant of this Dark Chamber, I have developed a sense—I can know and feel without seeing.

Sudarshana.—Would that I had this sense too, *Surangama* !

Surangama.—You will have it, O Queen . . . this sense will awaken in you one day. Your longing to have a sight of him makes you restless, and therefore all your mind is strained and warped in that direction. When you are past this state of feverish restlessness, everything will become quite easy."

The King then tells Sudarshana that he will appear in the festival but that she will have to recognise him herself. He tells her where she can find him :

"Where the music will play at its sweetest, where the air will be heavy with the dust of flowers—there in the pleasure grove of silver light and mellow gloom."

The scene now changes to where various kings—kings of Kanchi, Avanti, Koshala, and other kingdoms—have come to the Kingdom. They seem to typify the mind and the senses. They frankly say that they have come more for the sake of Sudarshana than for the sake of the King. They are met at the outset by the Grandfather and the boys who tell them that they are "the Jolly Band of Have-nothings." But the kings naturally resent the approach of the Jolly beggars. Then they meet the counterfeit king. The King of Kanchi who typifies the mind sees through the hoax, for what false god can bear the daylight of reason? But the impure mind instead of seeking the true God seeks to gain Sudarshana with the help of the false king.

Sudarshana sees the false king from her turrets and falls in love with him. Surangama is not by her side. The Queen then sends Rohini with flowers to the false king. But the false king, unworthy of the love of the *Jiva*, does not know how to respond to the call of the love of the Queen. The King of Kanchi, who is at the side of the false king, accepts the flowers for the king, as he has a game of his own to pursue.

Then the false king and the various earthly kings enter the palace gardens. A sudden conflagration envelops the garden. It seems to typify a new revelation—a baptism of sacred fire. The false king loses the few shreds of dignity that he had and collapses in terror. The King of Kanchi pulls him out more dead than alive.

Meanwhile amid the enveloping flames the true King meets Sudarshana and shows himself. But she shrinks from his dark beauty. The Lord who is Preserver and Destroyer is beautiful and dark (*Krishna*). Then Sudarshana rushes out in a fit of fury. The first person that she meets then is Surangama. Surangama's very first words thrill us with a spirit of sublime resignation. She says :

"What will of thine is this that sends me afar! again shall I come back at thy feet from all my wanderings. It is thy love that feigns this neglect—thy caressing hands are pushing me away—to draw me back to thy arms again! O my King, what is this game that thou art playing throughout thy Kingdom?"

Sudarshana then goes to the court of her father. But once she has thrust aside the love of her King, the earthly kings—the mind and the senses—pursue her. They challenge her father to war and defeat him. Sudarshana is ordered to submit to a *swayam-vara* and choose one of the kings as her lord and master. The poet's art is seen in all its beauty when he makes the false king hold the umbrella of the King of Kanchi. A false religion is used for temporal purposes by designing and ambitious monarchs. Woe unto the world if there be such an unholy alliance of civil and ecclesiastical power! Sudarshana discovers how base and worthless is the counterfeit king whose form attracted her.

Then comes the upward soaring of the soul, Sudarshana thus humbled in her pride realises her true self. She cries out :

"O King, my only King! You have left me alone, and you have been but just in doing so. But will you not know the inmost truth within my soul? (*Taking out a dagger from within her bosom*). This body of mine has received a stain—I shall make a sacrifice of it

to day in the dust of the hall, before all these princes! But shall I never be able to tell you that I know of no stain of faithlessness within the hidden chambers of my heart? That Dark Chamber where you would come to meet me lies cold and empty within my bosom to-day—but, O my Lord! None has opened its doors, none has entered it but you, O King! Will you never come again to open those doors? Then, let death come, for it is dark like yourself, and its features are beautiful as yours. It is you—it is yourself, O King."

While the assembled kings wait for the approach of the lotus feet of Sudarshana, the Grandfather turns up and announces that the King had come. Then most of the princes who had coveted their Queen sneak away. But the King of Kanchi alone is firm as he is desirous of meeting the King face to face, though he cannot see Him till he has humbled himself in the dust and become a passionate pilgrim bound for His shrine.

Sudarshana, though she yearns to see the King, is unable to see Him. She then bows before the Grandfather (the Guru) and says :

"I have heard that you are my King's friend, so accept my obeisance and give me your blessings."

According to our religion, when the soul is sincere in its yearning to see God, the *guru* will come at the right moment. But when Sudarshana sees that the King does not reveal himself at once, she again turns back. This episode shows the fluctuations of faith even in a sincere soul. Then the grandfather goes away saying :

"You are young still—you can afford to wait for Him; but to me, an old man, a moment's loss is a week. I must set out to seek Him whether I succeed or not."

The grandfather after thus setting out meets the King of Kanchi on the road leading to the King. But the king travels by night to avoid being laughed at for his going a-walking. The reasoning mind is not prepared to surrender everything but wants to preserve its dignity. Far different is the grandfather (*guru*) who typifies faith and who is prepared to lose everything for God. He says :

"I am waiting with my all in the hope of losing everything. I am watching at the roadside for him who turns one out into the open road, Who hides himself and sees, who loves you unknown to you, I have given my heart in secret love to him, I am waiting with my all in the hope of losing everything."

On the same road travels Sudarshana also, humble and sorrowful, hearing the call of the Infinite. The King of Kanchi meets her and calls her "Queen-mother." The mind thus realises its real relation to the soul. It reverences what it coveted to possess and dominate. The grandfather then enters and announces: "My child, it is dawn at last!" The very change in the form of the address shows the poet's wondrous art. The grandfather was calling her "Queen" before, but now calls her child. So long as she felt she was the Queen, he went his way. Only by becoming a spiritual child of the *guru* did she get true vision.

तद्विद्धि प्रणिपातेन परिश्रमेन सेवया ।

उपदेश्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥

(Gita Adhyaya IV.)

The remaining portion of the dialogue is unutterably beautiful and full of spiritual meaning. I do not wish to spoil its beauty by discussion.

I shall simply quote it here.

"Grandfather.—But do you see how ill-mannered our King is? He has sent no chariot, no music band, nothing splendid or grand.

Sudarshana.—Nothing grand, did you say? Look, the sky is rosy and crimson from end to end, the air is full of the welcome of the scent of flowers.

Grandfather.—Yes, but however cruel our King may be, we cannot seek to emulate him: I cannot help feeling pain at seeing you in this state, my child. How can we bear to see you going to the King's palace attired in this poor and wretched attire? Wait a little—I am running to fetch you your Queen's garments.

Sudarshana.—Oh no, no, no! He has taken away those regal robes from me for ever—he has attired me in a servant's dress before the eyes of the whole world: what a relief this has been to me! *I am his servant now, no longer his Queen. To-day I stand at the feet of all those who can claim any relationship with him.*"

Grandfather.—But your enemies will laugh at you now: How can you bear their derision?

Sudarshana.—*Let their laughter and derision be immortal—let them throw dust at me in the streets: this dust will to-day be the powder with which I shall deck myself before meeting my Lord.*"

Grandfather.—After this we shall say nothing. Now let us play the last game of our Spring Festival, instead of the pollen of flowers, let the south breeze blow and scatter dust of lowliness in every

direction! We shall go to the Lord clad in the common grey of the dust. *And we shall find him too covered with dust all over.* For do you think the people spare him? Even he cannot escape from their soiled and dusty hands, and he does not even care to brush the dirt off his garments.

Kanchi.—Grandfather, do not forget me in this game of yours! I also will have to get this royal garment of mine soiled till it is beyond all recognition.

Grandfather.—That will not take long, my brother. Now that you have come down so far—you will change your colour in no time. Just look at our Queen—she got into a temper with herself and thought that she could spoil her matchless beauty by flinging away all her ornaments: but this insult to her beauty has made it shine forth in tenfold radiance, and now it is in its unadorned perfections. We hear that our King is all innocent of beauty—that is why he loves all his manifold beauty of form which shines as the very ornament of his breast. And that beauty has to-day taken off its veil and cloak of pride and vanity! What could I not give to be allowed to hear the wonderful music and song that has filled my King's palace to-day!

Surangama.—Lo, there rises the Sun!"

• Indeed when in all humility of spirit the soul seeks God with passionate persistency, the sun of illumination shines forth and the long night of sin and sorrow comes to a close.

Now we come to the last scene of all—the beatified vision when the human soul is face to face with the Eternal Lover in the Dark Chamber of the Heart and sees His radiance flooding the heart with light. We shall quote in full the incomparable dialogue between the Jiva and the Lord:

Sudarshana.—Lord, do not give me back the honour which you once did turn away from me! I am the servant of your feet—I only seek the privilege of serving you.

King.—Will you be able to bear me now?

Sudarshana.—Oh yes, yes, I shall. Your sight repelled me because I had sought to find you in the pleasure garden, in my Queen's chambers: there even your meanest servant looks handsomer than you. That fever of longing has left my eyes for ever. You are not beautiful, my lord—you stand beyond all comparisons!

King.—That which can be comparable with me lies within yourself.

Sudarshana.—If this be so, then that too is beyond comparison. Your love lives in me—you are mirrored in that love, and you see your face reflected in me: *nothing of this mine, it is all yours, O Lord!*

King.—I open the doors of this dark room to-day—the game is finished here! Come, come with me now, come outside—into the light!

Sudarshana.—Before I go, let me bow at the feet of my lord of darkness, my cruel, my terrible, my peerless one!

Thus ends this wonderful drama of the soul. Though it is not a play in the usual sense of the word, it is peerless in its beauty and its spiritual suggestiveness. We know what spiritual beauty and truth lies in the *Prabodhachandrodaya*—the play where in noble and musical Sanscrit the life of the soul is depicted in allegory. The drama by Tagore is even more entrancingly beautiful and suggestive. It will require volumes to disclose its beauty and spiritual meaning. Let us close the book with reverent hands and pray to the Lord to lead us “into the light.”

THE ECHOES OF THE TEACHINGS OF SWAMI VIVEKANANDA.

BY

Dr. M. C. Nanjunda Row.

IV

(An Evening-talk on Sivaji).

It was a beautiful moonlit night and Swamiji was sitting in the verandah of the bungalow of the late Mr. Bhattacharjee on the South Beach of Madras (already referred to), conversing in Hindi with Mr. Munshi Jagamohanlal, the private secretary of the Maharajah of Khetri. This gentleman had been sent by the Maharajah to trace out the whereabouts of the Swamiji and to fetch him back to Khetri to bless the newly born son and heir to the State. When Swamiji was at Khetri about a year previously, the Maharajah of Khetri had begged of him to confer the boon of a son and Swamiji while he was in one of his higher moods had actually blessed him saying that God had granted his prayer. So the Maharajah wanted Swamiji back in his palace at any cost and could not remain contented until he saw him. When I went over there after my office work I prostrated before Swamiji and took my seat; and suddenly Swamiji began to sing a Hindi song in praise

of Sivaji in his own masterly way, the last two lines of which were :—

दावा हुमदंड पर चित्ता मृग मुंड पर,
भूषण बितंड पर जैसे मृगराज हैं;
तेज तम अंशपर काहू जिम कंसपर,
त्यों मिलेच्छ वंसपर शर शिवराज हैं ॥

(As forest-fire is to the forest trees, a leopard to the deer-herds and a lion to the stately elephants; as the sun is to the darkness of the night, as Krishna was to Kansa, so was king Sivaji, a lion, towards the hordes of Mlechchas.)

It was a long song as I learnt it afterwards; but I who had learnt in my school days that Sivaji was a cunning unprincipled freebooter, “an upstart robber,” a marauder and a treacherous murderer, suddenly interrupted Swamiji and asked him how that praise and those lines were justified in the case of Sivaji. Was he not a mere child of fortune, a marauder who collected similar men like himself and succeeded in establishing a kingdom by sheer cunning and treachery? Swamiji immediately gave up his singing and saw me full in the face, his face being lit up with the fire of indignation and said, “Shame on you, Doctor. You are a Maharatta and still that is all you know of the greatest king that India had produced within the last three hundred years; one who was the very incarnation of Siva, about whom prophecies were given out long before he was born; and his advent was eagerly expected by all the great souls and saints of Maharashtra as the deliverer of the Hindus from the hands of the Mlechchas and one who succeeded in the establishment of the Dharma which had been trampled under foot by the depredations of the devastating hordes of the Moghals. This is what comes of your reading Indian History written by foreigners who could have no sympathy with you, nor could they have any respect for your culture, traditions, manners and customs which they could not understand. Is there a greater hero, a greater saint, a greater bhakta and a greater king than Sivaji? Sivaji was the very embodiment of a born ruler of men as typified in your great Epics. He was the type of the real son of India representing the true consciousness of the nation. It was he who showed what the future of India is going to be sooner or later, a group of independent units under one umbrella as it were, i.e., under one supreme imperial suzerainty.” I was simply thunderstruck and seemed to myself so small, so foolish and so ignorant; still the spirit of enquiry in me

could not be put down even by those eloquent and fiery words of indignation which Swamiji gave expression to, for I thought whatever might be said of Sivaji there could be no explanation for his treacherous conduct towards Afzul Khan, the great Pathan commander sent from the court of Bijapur, whom he is said to have killed under circumstances which any one who has a spark of morality in him could not but abhor. Still with some amount of hesitation but with a mischievous curiosity to find out how Swamiji could condone this treacherous deed of Sivaji, I begged of him to tell us something about the real life-history of Sivaji and what he thought of his one act which had been considered the greatest blot in his life and on account of which his character had been painted so black.

Then Swamiji began to give a brief account of the life of Sivaji, with great feeling and enthusiasm and we listened to the same with great eagerness and rapt attention; for so engrossing and interesting it was to listen to those soul-stirring words of Swamiji who spoke at the time with so great an earnestness and yet with so much pity and kindness. It was a pity there was no one to take down all that he spoke that evening in shorthand, nor did I make any notes at the time either, for my mind was so absorbed in following his narrative that the idea of taking down any notes never entered my brain. Yet the indelible impressions he made on even our callous hearts that memorable evening do still persist though somewhat dimmed, and the following is but an imperfect reproduction of those impressions.

"Doctor," began Swamiji, "it is a pity that in our schools, History of India written by foreigners alone is taught to our boys. The foreign writers of the Mahratta History can never shake off their bias nor understand the real character and greatness and the inner motive of the actions of Sivaji. We cannot blame them for their beliefs which more or less depended on the writings of the Mussalman chroniclers who out of spite and hatred, denounced Sivaji as a *Falim* or freebooter. On the other hand there are many Mahratta *bakhars* or chroniclers who have written about him but who, true to their ancient puranic ideal, looked upon Sivaji as an incarnation of God born to relieve His devotees from the oppressions of Mahomedan fanaticism and to re-establish the Dharma. Naturally the foreign writers leaned on the side of the Mussalman chroniclers and considered the account given by the Mahrattas as mere superstition. But fortunately there are many

independent Persian manuscripts dealing with the history of Aurangzeeb, Sivaji and the Bijapur kings. They corroborate the account of the Mahratta chroniclers so far as facts are concerned, though they do not share in their belief of the superhuman nature of the exploits of Sivaji. And if young men who have any patriotic feeling towards the history of their motherland were to make researches in finding out and translating these manuscripts much truer light may be thrown on the greatness of the doings of Sivaji and of many others who helped in the formation of the great Mahratta Confederacy and it will be a valuable addition to our knowledge of the real History of India."

"But before proceeding to narrate some of the main incidents from Sivaji's life", said Swamiji "let us see what was the state of India just before the birth of Sivaji. The rise of Maharatta power in India was one of those sudden and surprising revolutions which, amid the troubled currents of political events, have been so frequently seen to spring from the reaction of despotism. The Moghal Empire under the absolute direction of Aurangzeeb extended over nearly the whole of India. Aurangzeeb was a tyrant who ruled ably though despotically. The Maharattas were a hardy and active race who inhabited the extensive plains of the Deccan surrounded by those elevated chains of mountains called the Ghats which formed a natural and almost impregnable barrier against the inroads of any invading army. Nearly three centuries of Mahomedan invasion which preceded the birth of Sivaji had left lasting memories of great horrors and oppressions by Mahomedans, and the threatened invasion of the Deccan by the troops of the tyrant Aurangzeeb gave rise in the minds of many, to all sorts of apprehensions of the renewal of fanatical intolerance and cruelty which the Mahomedan conquerors were prone to exhibit in their dealings with the people of the country. There was already ruin of all virtue and religion and the noblest in the land had been made to suffer. Hence a universal prayer seemed to have gone from the heart of these people to the great God of Mercy for the birth of a deliverer. The time also seemed ripe for the birth of such a person and ample opportunities were afforded to a leader of daring and comprehensive mind to assemble the Maharattas who formed now the disunited members of a vast and dislocated empire, and to establish them into an independent community, upon the wreck of that power by which they had been subdued. Such a leader was Sivaji, the founder of the Maharatta dynasty, which finally became the most flourishing in Hindustan."

There were many prophecies in the Deccan about the birth of a Deliverer from the oppressions of the Moghals. It looks as if this very oppression gave rise to a growth of religious spirit amongst the people which was such a peculiar feature of the times. Quite a galaxy of god-intoxicated, and self-realised men were going about the country preaching the people that the upholding of the Dharma was the be-all and the end-all of life. Samarth Ram Das, Thukaram, Ekanath and a host of others were all more or less contemporaries of Sivaji.

"There is one prophecy" said Swamiji, "that comes to my mind and that is that of the Hermit of Matheran given as a piece of advice to his pupil Nattaji Palkar. This Hermit of Matheran was once a great soldier, a pious man who had renounced the world and devoted the last days of his life, entirely to Yogic practices and meditation of God. He was a past-master in the arts of not only military warfare, but also in the use of the sword, spear and the bow. And this Nattaji Palkar plays a very important part in the exploits of Sivaji as his right hand in leading the command of his selected troops of Mowlies. When Nattaji Palkar after serving his apprenticeship under the great saint learnt from him the art of throwing spear, archery and sword-play he was directed by the Hermit to leave him and go abroad to serve his motherland. The following advice is said to have been given to him by the Hermit. "My son, see that thou usest aright the knowledge and power that thou hast gained. Never draw thy sword except to defend the oppressed and in the cause of thy religion and thy countrymen. Amongst the signs of approaching death are the clear visions of the future that pour in upon my soul, the great God Siya has again and again appeared to me and revealed to me that he has taken the form of a man to free Maharashtra. Would that it were vouchsafed to me to fight by his side in the glorious struggle! It may not be; but it is something that I can send him as his servant thee, the son of my heart."

"Often I see the incarnate God leading his warriors against the bearded hosts of Islam, and ever I see thee at his right hand in the day of victory and the hour of danger. For he is not always victorious and triumphant. No, he is like yonder stately anjan-tree, that bends ever and anon before the might of tempest, but is never broken or uprooted. Sometimes he is a fugitive and sometimes I see him bending low to the lordly foe. But he ever rises again, and the seeming suppliant plunges his deadly sword into the heart

of the enemy, who is deluded into thinking him conquered. O! for one hour of the joy of battle by his side, when he turns like a tiger on his pursuers and drives them to perdition!

"Oh, my son, treasure my visions in thy heart, for perchance this may be the last time that fate allows me to address thee. Thou wilt stand by the side of the great saviour of his people, when at last triumphant over all his enemies, he takes his seat on his golden throne under the silken umbrella, the symbol of his regal power, as an Emperor of Maharashtra. I see in my mind's eye the Brahmins and ministers sprinkling over his head the waters brought from the most sacred rivers and fountains of India, and the golden lotus flowers set with precious jewels distributed among the immense concourse assembled on the airy mountain of Rairi to greet him on the great day that consummates his work on earth. Even farther into the misty future my vision bears me, to the time when the incarnate God returns to his heavenly home. His work remains firmly built by his wisdom and might. His successors lead their followers far beyond the bounds of Maharashtra, till they sit as conquerors in the palaces of Dehli and Agra, and water their steeds in the sacred stream of the Ganges.

"And now my son, go apart and ponder over all my words, while I pray for thee and for our country, and beseech the great Gods to hasten the time of deliverance."

"There are many such accounts current amongst the traditions of the Maharatta people but it only shows that there was a strong under-current of desire in the minds of the people for the appearance of a deliverer from the oppression of the Mahomedans and how that took shape in the minds of the pure and holy saints in the form of visions and prophecies so common before the birth of great souls in any country or in any age.

Sivaji was born in the fort of Shiveneri in the year 1627 A.D. His mother Jija Bai had been forsaken on the road by her husband Shaji when he fled to Bijapur pursued by his own father-in-law on account of some enmity that cropped up between him and his father-in-law at the time. She was then in a delicate state of health and her father who was pursuing Shaji met her and sent her to that fort and provided for her comforts. Jija Bai on reaching Shiveneri devoted most of her time to the worship of the Goddess

* Some of the incidents mentioned by Swamiji I found in my later studies, described by Prof. Macmillan in his historical romance called "In the Wild Mahratta War," and by Colonel Meadows Taylor in his "Tara." These incidents I have reproduced in the words of these authors.

Bhavani who flourished there under the name of *Shive* and was believed by all the people there as a powerful Goddess who granted the true prayers of her devotees. This pure-hearted and devoutly pious lady prayed to Bhavani saying that if she bore a son who should be after her heart she would name him after her august self; and after some days she gave birth to our hero and named him Sivaji.

There were many influences which contributed to make Sivaji great, the earliest and the most important being the influence of his divinely noble mother Jija Bai. She was the daughter of the proudest Maharatta jagirdar of the time. The women of India especially those of the higher classes and families are invariably the treasuries of family events and deeds of departed or existing greatness. Jija Bai who was fired with an amount of ambition unheard of before, strove hard to excite her husband Shaji to exertion in the cause of the Hindus and the Hindu Religion and she sought out the histories of his family, filled his minds with the legends of their power and urged him to assert his rights to regular sovereignty of districts in which he was then only an official head. She actively canvassed all the heads of the Maharatta families with a view to combine resistance against the Mahomedan powers, then beginning to show symptoms of a final decadence. But with no effect, as Shaji the servant and vassal of the Emperor of Delhi as the king of Bijapur, though a bold and enterprising partisan soldier, was restless and of a vacillating disposition and lacked the higher qualities which could direct and take advantage of such movements. He was unable to understand the spirit of this great woman, so he married another wife and lived with her in his jagir in the Karnatic for a number of years. But nothing checked his wife's ambition. Jija Bai abandoned both by her father and her husband, had good reasons to feel in her own person the indignity of foreign subjection. In her desolate condition young Sivaji was all in all for her and she brought him up relying solely on the protection of the Gods, especially Goddess Bhavani, who had spared her and her child in the midst of such afflictions. The hill forts which surrounded their place of residence were associated in Sivaji's memories as his only safe home, and no wonder with such a mother and associations, he developed a character of hardihood and enterprise from his early days. The boy loved his mother with affection which had no bounds. His father never lived with him but his mother was always at hand. Throughout his life she was the guiding genius and protecting deity whose approbation rewarded all toil and filled him with a courage which nothing could daunt. The

religious turn of mind and the strong faith of his mission, so prominent in his character, Sivaji owed entirely to his mother, who literally fed him on the old puranic legends of bravery and war. In all the great crisis of his life he first invoked her blessings and she always charged him to attempt the most hazardous feats trusting in Divine protection. His mother, an ardent votary of the Goddess Bhavani was occasionally visited by the Goddess in vision and being filled with divine afflatus spoke prophecy. Sivaji believed in her inspiration. It was a habit of Sivaji to go to no ceremony, nor return from any, without saluting his mother. Did he ever leave the house or return to it, he touched her feet reverently, while she gave her blessing. The son's faith in his mother was only equalled by her faith in and love for him; and as a pattern of filial piety and devotion his example is still inculcated upon the Maharatta youth by many a village school master who has not come under the influence of the grant-in-aid code. If ever great men owed their inspiration to their mothers the influence of Jija Bai was a factor of prime importance in the making of Sivaji's career and the chief source of his strength.

Says Meadows Taylor, "Left to herself with her young son amongst the native wilds surrounded by rude retainers, Jija Bai turned to Sivaji as soon as he could comprehend her plans; and by the mother and son those designs were sketched out which, in respect of utter hopelessness at first and splendid success afterwards, have few comparisons in the world's history."

Next to Jija Bai's influence over young Sivaji, during the most impressionable period of his life, was the influence exerted by Dadoji Kondadev, the agent of Shaji, who stood in Shaji's place as guardian of his child, and administrator of his estates. By disposition he was cautious to a degree which made it difficult for him at times to sympathise with the wild freedom with which Sivaji loved to roam over the hills but his love for his charge was unstinted; and at last he was persuaded that Sivaji was not to be judged by the ordinary standards of men and that the ideas over which the young man brooded were of a sort in which failure was glorious. Sivaji's wildness needed the curb and the guidance of a strict disciplinarian like Dadoji. He taught the young boy all the arts of peace and war which it was good for him to know and he taught him what was more valuable still, the way to organise and control undisciplined troops. Above all, Dadoji was a master-hand in the art of civil government, and Sivaji's revenue system and his government were entirely modelled upon the practice of his teacher but for whose guiding

hand, the success which attended Sivaji's rule would not have been so certain and permanent as it proved to be.

I do not mean, said Swamiji, to dwell on the military exploits nor on the excellence of the civil government of Sivaji. Those are matters of ordinary history but I only wish to narrate such instances of Sivaji's doing as will show in relief what a great soul he was. Thus under the combined influence of Jija Bai and Dadoji Kondadev the boy grew up and became an expert in all martial exercises and accomplishments. Even while he was young he was joined by many young men of his times in his enterprises against the Mahomedans, which to the people savoured of madness, but which, as they increased in boldness of design and execution, were believed by his companions to be the deeds of one especially protected by the Goddess Bhavani. These young men, undisciplined and unarmed as they were in their early days joined their leader Sivaji in scaling mountain forts, descending into the plains beyond the valleys gathering arms and booty, occupying Mahomedan garrisons, putting their defenders to death and never relinquishing what they had obtained. So year after year passed and young Sivaji as he grew stronger became more daring and enterprising. His companions sympathised with their young master's spirit of adventure and they and their kindred spirits proved of eminent service to him in his ambitious plans. There was such a charm about Sivaji's personality that even those who were his enemies and whom he had conquered on the battle field, became his trusted followers. Even the Mahomedans felt the influence that was at work. Sivaji's Chief Admiral Darya Sarung was a Mahomedan and fought with the Siddhi admirals of the Moghuls; and so was Ebrahim Khan, a Pathan leader, a Mahomedan. Sivaji by his great personality filled the rank and file of his followers with his own spirit and this was the mission of his life. The men whose powers and counsels helped Sivaji to found the kingdom were themselves endowed with a high sense of duty. Not one failed in doing his duty in time of danger, not one proved treacherous to his master or went over to the enemy while many died at their posts in the hour of victory consoled with the thought that they faithfully did the service assigned to them by their great and loving master.

All this was due to the fact that Sivaji's mind was cast in intensely religious mould and he continued to be above all, religious throughout his chequered career. Sivaji felt in him what religious enthusiasm alone can inspire, the feeling that he had a commission which required him to think little of his own interests

and advancement but to devote his whole life to the cause of his country and his people.

To give but a few instances of the religious aspects of the life of Sivaji, said Swamiji, in the first place one must know that Sivaji was not a man of letters. He despised reading and writing but he was intensely fond of hearing the old epics, the Ramayana and the Mahabharatta, and trying to imitate the heroes in the deeds of valour. A fascination for sacred plays or *Kathas* as they were termed which had possessed him from childhood, was a strange peculiarity of his character. As he grew up, no distance, no personal danger, deterred him from being present at any *Katha* which could by any possibility be reached. He would walk many miles to attend a "*Katha*" or recital of them by specially noted God-intoxicated, highly evolved spiritual teachers. Sometimes openly and more frequently in a peasant's or soldier's garb the young prince with a few chosen associates would appear at places where his arrival was incomprehensible and his disappearance equally abrupt and mysterious. In the latter days, these *Kathas* became the means of assembling his men without attracting suspicion; but his adherents well knew that the most exciting enterprises immediately followed them.

One instance of Sivaji endangering his person on account of his great passion for hearing *Kathas* from Godly persons and the miraculous escape he had, I should like to state, said Swamiji.

(To be continued.)

EDUCATION.

"Education is the manifestation of the perfection already in man"—thus in a short pithy sentence the Swami Vivekananda has shown the ideal of education. Man is potentially perfect, and he is struggling ever to give full manifestation to that latent perfection. His life is a long history of that struggle.

In the seed lie hidden all the possibilities of a full-grown tree, and it is trying hard to give full expression to them; but their expression is determined by the action and reaction of two conflicting forces: one is trying for its manifestations and the other is thwarting it. For convenience's sake let us call the favourable force as internal and the unfavourable one as external. And the manifestation of the tree in any form depends exactly upon the adjustment of

VEDANTA KESARI

he could find no rest, nor peace of mind. The little sleep he used to enjoy, left him gradually. Sometimes his affectionate brother who used to sleep near him, would be suddenly roused by some such soliloquy as the following :—'Mother, oh Divine Mother, is it true that thou existest? Then show thyself unto me thy son. I do not know what is truth. All the six systems of our philosophy contradict each other, and by reason everything can be established as well as refuted. Then what is truth? Are all people merely deluded in believing this or that thing? I must know. I must understand the truth or I will die. Where, oh! where shall I get the Truth?'

During this period of his mental unrest and doubt he was observed frequently to go out of his home and visit all the learned men and Sadhus of the neighbourhood, and every one began to say that the Tarkavaridhi had vanquished all the Pandits there and that he must be a very great Pandit. And it was a fact. But everyday he returned home more and more depressed in his look, till one night he was not found in the house by his brother.

Some farmers in the distant villages affirmed that early in the morning hour, that day, they saw a man resembling the Tarkavaridhi pass by their fields.

All the students of the Tarkavaridhi gradually dispersed away and his poor brother also after some time was to be seen no more in the village. After his brother's mysterious departure, he remained all the time shut up in his own house always sobbing and bewailing. Poor soul!

Now let us follow the Tarkavaridhi in his mysterious wanderings. He moved on from place to place always walking by day and resting under a tree when night fell, and sustaining himself by any chance meal which some kind-hearted persons would offer him. But he developed one mania in his journey. Whenever he would come to a village and see any person, the first thing he would enquire from him whether there was any Pandit or Sadhu living in the village and if he were answered in the affirmative he would run to them immediately; and it used to be a very curious sight to see two brilliant intellectual men crossing swords with each other for hours together without any thought of their body or their external surroundings. And it is said by those who afterwards heard the story of his travel from his own mouth that he discussed with not less than a thousand Pandits and Sadhus in this fashion before he came to Benares which he reached after about a year, more disgusted, and more dissatisfied than when he left home. None of these Pandits could convince him of any truth; he refuted or at least he fancied that he had refuted all of them. The majority of these Pandits after some discussion with him acknowledged him

NOTES AND COMMENTS

as their superior in intellect. There in Benares also he continued his campaign, a sort of Digvijaya as it were, as he was doing on his way. He created a regular consternation among the Pandits, and here also he scored a similar victory; but this far from being the cause of exultation, made him depressed and morose more than ever. At last all of the learned men and Sadhus recommended him to Swami Sachchidananda, a great saint and learned man, who was reported to be the Guru of the Maharaja of Benares.

This man lived in a solitary retreat at the conjunction of the sacred rivers the Ganges and the Varuna. There he lived the life of meditation alone in a neat little hut and used to sustain his body by begging from any person he would meet and that, whenever he felt hungry. He had literally no possessions, except perhaps a Kamandalu and one piece of cloth which he always wore. No books had he, though it was told that he had vast erudition in the Sastras, especially in the Vedanta. The Maharaja of Benares was seen coming there often and begging of him to accept some present from him, but our saint only smiled and told him 'I myself will ask from you, Maharaj, when I feel any want.' But he never asked. His face shone with the radiance of inward peace and light and his eyes seemed to penetrate the innermost thought of a person.

Such was he to whom our Tarkavaridhi went at last, burning with an insatiable desire for truth. 'Sir, can you teach me what Truth is?' The Yogi looked at him, a little smile flickered on his lips and he answered gently, 'yes, my child, with gladness!' 'But,' said he after a short pause, 'there is a condition.' The Tarkavaridhi eagerly enquired 'Name it, Sir.' 'Nothing difficult, but you shall have to listen to my discourses for a week, without trying to contradict me, however unreasonable may seem to you what I say. After that period, you are at liberty to ask any question whatever and controvert my points and I will be glad to argue with you then.' 'But,' he said with a peculiar emphasis, 'not till then.' 'Agreed with all my heart', replied our Pandit and the discourse began at once. What the Sadhu taught was not at all new to our Pandit. It was pure and simple Advaita Vedanta. He had a thousand times explained it himself and a thousand times again refuted it, taking the position of a Vishistadwaiti or a Sankhya. However, according to his promise, he went on listening and listening. The second day came and our Sadhu went on eloquently with his theme, 'Brahman alone is true, and all else is false.' Then came the third day. The subject of to-day's lesson was that Jiva was nothing in reality but Brahman. And he went on explaining it, quoting passage after passage

poor and the needy and rendered aid to them. Several other speakers followed among whom were Babu Surendra Nath Ghosh, Solicitor, Calcutta ; Babu Gouri Sankar Prasad Sahib, Vakil, Benares ; and Mr. K. P. Chatterjee.

The Chairman next rose and expressed his appreciation of the noble work carried on by the Home and concluded by asking the audience to help the institution materially by funds.

With a vote of thanks to the chair proposed by Rao Baijnath Das Sahib the meeting dispersed.

We are glad to acknowledge the receipt of the first three issues of the *Indian Emigrant*, a new monthly started with the noble purpose of "bringing about a closer and more intelligent acquaintance on the part of Indians at Home with Indians abroad." The magazine as it appears now is very promising and is calculated to render most invaluable service to the emigrants by posting them with up-to-date accurate informations about the conditions of life of the Indians in foreign countries. We wish it all success in its noble mission. It is edited and published by Mr. T. K. Swaminathan, 88, Broadway, Madras.

KENA-UPANISHAD

॥ द्वितीयः खण्डः ॥

SECOND PART.

यदि मन्यसे सुवेदेति दभ्रमेवापि नूनम् ।

त्वं वेत्थ ब्रह्मणो रूपं यदस्य त्वं यदस्य

देवेष्वथ नु मीमांस्यमेव ते मन्ये विदितम् ॥ ९ ॥ १ ॥

यदि if मन्यसे (thou) thinkest सुवेद इति (I) know it well, नूनं surely त्वं thou ब्रह्मणः of Brahman रूपं form दभ्रम् very little एव indeed अपि perhaps वेत्थ knowest. त्वं thou (भूतेषु in the living) अस्य of this (Brahman) यत् what (रूपं form) (वेत्थ knowest) अपि च and also) देवेषु in the Devas अस्य Its यत् what (रूपं form वेत्थ knowest) (तत् सर्वं अल्पं एव they are all little indeed). अथ now नु therefore ते thy (ब्रह्म Brahman) मीमांस्यं to be ascertained एव still. मन्ये I think विदितं I have known (Brahman).

The Preceptor :

Thou knowest indeed very little of Brahman's form, if thou thinkest 'I know It well.' What thou knowest of this Brahman among the gods is also very little. Therefore the nature of Brahman is still to be ascertained by thee.

(At this the disciple thought more deeply of Brahman within himself and realised It; then he came to the preceptor and said): "Now I think it has become known to me."

[NOTE.—In the preceding chapter, the preceptor described Brahman as different from all *objects* of sense-perceptions, and also beyond the conceptions of mind yet as the real perceiver of all.

Hearing this, the disciple might commit the blunder of easily taking the Ego for the Atman or Brahman; as to the ordinary consciousness the Ego appears to be the real *subject*,—the cognizer of all sense-perceptions and conceptions. But the Ego or Ahankara is only a modification of the *Mahat* or *Buddhi*, or, to put it in the language of the Western Psychology, it is the self-determining aspect of the discursive faculty of the mind, and as such, it forms the background of *cognition* and *volition* also, *judgment* being involved in both of them. The very show of this self-determination of the mind is due to the Atman's reflecting on it. And so it cannot be the Atman which stands at the back of the *Buddhi* also. Moreover, the Ego is *relative* and Brahman or the Atman is the Absolute. Hence, the preceptor feels the necessity of warning the disciple not to make the confusion by thinking that he has *known* Brahman by falsely identifying It with his apperception of the Ego. To know it, he must plunge deeper into the consciousness and transcend even the realm of *Buddhi*; he must extricate his apperception of *consciousness* from all possible limitations (*i.e.*, of Time and Space, and necessarily of Causation also), till the residuum of that extreme analysis (*vichara*) emerges in its own real absolute nature. So the teacher is urging the disciple 'to ascertain' again the real nature of Brahman by pushing his *vichara* still further.

Or, the whole *mantram* may mean as follows: Simply by hearing my previous discourse if you (the disciple) think that you have known Brahman, *i.e.*, you have understood what is Brahman, then surely you are mistaken. Your comprehension of Brahman is only an intellectual one, so it is but a tiny reflection of the reality. You should remember that it is beyond the perception of the senses and the conception of the mind. Its *knowledge* is impossible. So you must make a further attempt to have its realisation by transcending the mind and the senses.

What thou knowest, etc.—*i.e.*, whatever conception thou might have formed about Brahman's (*Adhidaiwic*) manifestation among the gods in the form of their prowess and knowledge is equally partial like thy knowledge of its (*Adhyatmic*) expression in the form of *Ahankara*, etc.

This fact will be allegorically explained in the next two parts.

Now I think...known to me.—The disciple still uses here the word 'known,' though in a special sense as will be cleared in the two following *mantrams*.]

नाहं मन्ये सुवेदेति नो न वेदेति वेद च ।

यो नस्तद्वेद तद्वेद नो न वेदेति वेद च ॥ १० ॥ २ ॥

अहं । (ब्रह्म Brahman) सुवेद know well इति this न मन्ये do not think ; न वेद do not know इति this च also नो वेद do not know. नः among us यः who तद् that वेद knows नो न वेदेति वेद च that nor do I know that I know it not, (सः he) तद् That (Brahman) वेद knows. The Disciple continues :

I do not think that I know it well, nor do I think that I know it not. He among us knows it truly, who knows this, *viz.*,—nor do I know that I know it not.

[NOTE.—The disciple means that we cannot *know* Brahman, as we know other objects, by referring them to a class by their inherent qualities and pointing out their differences. But, at the same time, we cannot say that we do not know it absolutely, since It constitutes our very soul. Any knowledge is impossible without It. He, therefore, who knows this double peculiarity of the knowledge of Brahman, knows it as much as it can be known ; and he does not know, nor anybody can prove it to him, that he does not know Brahman, since none can say that he does not feel his self-existence.]

यस्यामतं तस्य मतं मतं यस्य न वेद सः ।

अविज्ञातं विजानतां विज्ञातमविजानताम् ॥ ११ ॥ ३ ॥

ब्रह्म Brahman यस्य whose (*i.e.*, by whom It is considered) अमतं incomprehensible, unthinkable, तस्य his (*i.e.*, by him) मतं is comprehended. यस्य whose (*i.e.*, by whom) मतं comprehensible or comprehended सः he न not वेद knows. (यस्मात् because) विजानतां to the wise (ब्रह्म Brahman) अविज्ञातं unknown, अविजानतां to the ignorant विज्ञातं is known.

Brahman is truly comprehended by him who knows It as incomprehensible ; he knows it not, who thinks It is comprehended by him. It is unknown to those who know and known to those who do not know.

[NOTE.—The train of thought is the same as that of the previous *mantram* : The man of realisation knows it truly that

Brahman, the Reality, the Self of all, is incomprehensible ; It is ever unknown and unknowable to the finite mind. But the ignorant people take this phenomenal world, this play of shadows, as the reality and this body as the real self, so no wonder that they feel 'cocksure' of their knowledge of the real.

Those who do not know—Sankaracharya holds that the word 'अविज्ञानताम्' of the text does not mean the ordinary ignorant people but it refers to those who erroneously consider the *Manas*, *Buddhi* and the senses as the Atman. For, the extreme ignorance of the ordinary people would not allow them to think even of the Atman.]

प्रतिबोधविदितं मतममृतत्वं हि विन्दते ।

आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ॥ १२ ॥ ४ ॥

(यदा when ब्रह्म Brahman) प्रतिबोधविदितं cogniser of all mentation (भवति becomes) (तदा then तत् that) मतं understood (तस्मात् from that knowledge) अमृतत्वं immortality हि indeed विन्दते attain. आत्मना by (the knowledge of the individual) self वीर्यं power विन्दते is obtained, विद्यया through the knowledge (of the higher self) अमृतम् immortality विन्दते is attained.

The Vedanta Kesari

"Let the lion of Vedanta roar."

"Let me tell you, strength, strength, is what we want.

And the first step in getting strength is to uphold the Upanishads, and believe that 'I am the Atman.' "

—Swami Vivekananda.

Vol. I.]

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INACTION IN ACTION.

(Unpublished notes of Class Talks by Swami Vivekananda from the "Message of the East.")

This world is not for cowards. Do not try to fly. Look not for success or failure. Join yourself to the perfectly unselfish will and work on. Know that the mind which is born to succeed joins itself to a determined will and perseveres. You have the right to work, but do not become so degenerate as to look for results. Work incessantly, but see something behind the work. Even good deeds can bind a man in great bondage. Therefore be not bound by good deeds or by desire for name and fame. Those who know this secret pass beyond this round of birth and death and become immortal.

The ordinary *Sannyasin* (one who has renounced) gives up the world, goes out and thinks of God. The real *Sannyasin* lives in the world, but is not of it. Those who deny themselves, live in the forest and chew the cud of unsatisfied desires, are not true renunciators. Live in the midst of the battle of life. Anyone can keep calm in a cave or when asleep. Stand in the whirl and madness of action and reach the Centre. If you have found the Centre, you cannot be moved.

VAIRAGYA AND PROGRESS.

BY

Professor K. Sundararama Iyer M.A.

The topic of Vairagya is so important in the Vedanta that no apology is needed for discussing it once more, and apart from its place among the preliminaries which the Guru has to demand in the disciple who seeks spiritual illumination and peace. Vairagya (or *Nivritti*) may be defined as the limitation of wants and of the efforts to satisfy them, or as the practice of self-denial and self-control in accordance with the precepts of the Veda and as the means to self-realisation and god-realisation. Vairagya is contrasted with the strenuous life of desire and the ceaseless activities which are accepted as the conditions of modern progress. The constant multiplication of wants and the constant effort to satisfy them are the determining features of what is known as modern civilisation and progress. Hence the idea of Vairagya is the exact antipodes of that of progress, and all who are engaged in the effort to influence India's present conditions and future destiny have clearly to understand the true import of Vairagya and its influence on the Indian races and people.

The idea of progress as contrasted with order is not unknown to Indian literature. To Professor M. Rangacharya is due the credit of bringing this fact to notice in one of his essays in a volume on "Indian Progress." Yoga is contrasted with *Kshema* in the same way as progress is contrasted with order. Life implies change and movement,—ceaseless, but slow and measured. Progress is betterment,—change towards what is better and higher. Order, on the other hand, is the preservation of what is good. Sankaracharya defines Yoga and *Kshema* respectively as follows in his Bhashya on the Gita, IX. 22,—“अप्राप्तस्य प्रापणम्” and “तद्रक्षणम्”, “the acquisition of what is not on hand” and “the preservation of it (what has been acquired).” Though here the point of view of the individual and perhaps also of the family seems to have been prominent, there is nothing to prevent us from including the state, as it is one of the chief agencies in securing and expanding the welfare of the individual and the family. The state is also included in the Niti-Sastra of Kamandaki where we find laid down such propositions as “प्रजां संरक्षयति नृपः सा वर्धयति पार्थिवम्” “The King protects his subjects, and they contribute to the progress of the King,” and “वर्धनादक्षयम् श्रेयः” “the preservation of order is more

important than the progress in acquiring resources.” Here progress is included among the proper aims of state policy. Still the idea of Dharma (or activity which has the sanction of the Shastras) as something eternal and unchanging is the determining idea in Hindu ethics, and therefore the individual is always made conscious that the limitation of wants, and not their multiplication, is to be the goal of life. As Swami Vivekananda has said, “In the West, they are trying to solve the problem how much a man can possess, and we are trying here to solve the problem on how little a man can live. This struggle and this difference has to go on still for some centuries. But if history has any truth in it, and if prognostications ever prove true, it must be that those who train themselves to live on the least supply of things and to control themselves well, will in the end gain the battle and that those who run after enjoyment and luxury, however vigorous they may seem for the moment, will have to die and become annihilated.” Darwin lays down the Gospel of Evolution in ten words, “Marry, multiply, let the strongest live and the weakest die.” This is what Huxley calls the *gladiatorial* theory of life. Competition and combat (काम and क्रोध) are inseparable from the ideal of the strenuous life inculcated on all; freedom is the aim of all social and political activity; the statesman and the general are regarded as the highest attainable types of human excellence. All Western Societies have adopted these ideals and principles; and hence we find in all of them the instability and disturbance arising from the striving for perpetual increase of territory, population and wealth, and the never-ending, still-beginning, organisation of force,—National and Imperial. Hence also we find therein the perpetual conflict between capital and labour, the existence side by side of gigantic fortunes and the most galling destitution, the growing competition of women with men in various employments, the growing unwillingness of women to undertake the responsibilities of marriage and the burdens of maternity, and the imperative necessity of maintaining each nation armed and ready for war even in peace. All these and many other evils have followed in the wake of the policy of holding up the ideals of the strenuous life and of progress before the world and crying down as signs of selfishness and weakness the Indian ideals of *Nivritti* and *Vairagya* (i.e., resignation, moderation and contentment),—ideals based on the recognition that the truths and laws of the Veda when duly practised under the guidance of an enlightened Guru lead to the knowledge of the Innermost Bliss of Love (*Atman*) and the realisation of the life of bliss in the higher worlds of Brahma, Vishnu and Siva. The Indian Community, on the other hand, which has, from time immemorial,

practised these ideals of Vairagya and Nivritti is still strong in the strength of its spirituality and passivity and has shown that it can easily make the adjustments needed to suit itself to the conditions forced on it by its contact with those whom the late Sir Fitzjames Stephen once called "the representatives of a belligerent civilisation". It is these features of Indian Society that Swami Vivekananda had in view when he said that "India is the land to which all souls must come wending their way Godward," and "India's gift to the world is the light spiritual." We must also never forget the Swami's warning that "the Mission is given to us to conserve, to preserve, to accumulate, as it were, into a dynamo all the spiritual energy of our race and to pour forth that concentrated energy as a deluge on the world when circumstances are propitious." That India's philosophy, religion and spirituality influenced the civilisations of the past both in the West and in the East is a fact now accepted as well established. The times are again propitious for the spread of their beneficent influences. The late eminent British reformer and journalist—W. T. Stead—expressed the hope that "the materialism which dominates the Western world may some day have its corrective in the purified spiritual philosophy which has its home in India". A distinguished writer in the *Quarterly Review* for July 1902 also expressed the hope that "the deep level thought of the Indian sages may do much to spiritualise the too material life of Europeans." Finally, no less a man than the late philosopher, Herbert Spencer, has said:—"No such nature as that which has filled Europe with millions of armed men, here eager for conquest, there for revenge,—no such nature as that which prompts the nations called Christian to vie with one another in filibustering expeditions all over the world regardless of the claims of aborigines, while their tens of thousands of the Missionaries of the religion of love look on approvingly—no such nature as that which, in dealing with weaker races, goes beyond the primitive rule of life for life, and for one life takes many lives,—no such nature, I say, can, by any device, be framed into a harmonious community." This view has been confirmed by the condition into which Europe has drifted since Spencer gave it utterance. The anti-religious developments of empiricism, sensationalism, intellectualism, positivism, materialism, evolutionism, humanism, pragmatism, etc., the glorification of science and its achievements alone as progress, and the preaching of what is called strenuous life combined with the crying down of whatever promotes sweetness, simplicity and serenity have led to the fierce war now raging in Europe and

converted men who have hitherto been boasting of their superior civilisation and morality into "atrocious devils" and "savages worse than Zulus." The Germans have rendered themselves notorious for all time by their savagery and inhuman outrages of all kinds. Herbert Spencer declared in prophetic tones:—"From war has been gained all that it had to give." "That social evolution which had to be achieved through the conflicts of societies with one another has already been achieved, and no further benefits are to be looked for. Only further evils are to be looked for from the continuance of militancy in civilised nations." The present war has amply fulfilled this prediction. But the evils of to-day are not confined to those that spring from the rampant militarism and the "armed peace" of Europe. Modern political philosophy has pointed out of the proletariat in the modern state that "it is essential to the safety and maintenance of the state, but that it is constantly threatening its very existence," that "Atheism and Communism have found a fruitful soil in the lower strata of the fourth estate, and that in most large towns, and even in some parts of the country the rank weeds threaten to choke the nobler growths of the past," and that "the general ferment tends to an aimless war of every man against his neighbour." All these evils and others in Western Society are the direct outcome of the prevailing ideal of progress and the consequent general tendency to bolster up the sentiment of nationality and the national Empires based on the working of national sentiment and the organisation of national strength and resources. The ideal of progress, therefore, must be replaced by the ideal of Vairagya and by the love of God as the basis of that ideal.

In this connection it may be well to refer to an interview of the late Brahma Missionary, P. C. Mozoomdar, with Sri Ramakrishna. The former said,—“Sir, the national characteristics of the English people may be summed up by one word, *viz.*, the worship of what you call *Kanchana* (gold). I must say, however, there are a few honourable exceptions. As a general rule, *Rajas* or worldly activity is the one thing everywhere. Much the same thing is observable in America.” To this Sri Ramakrishna replied:—"The attachment to work which you say is the chief characteristic of the English and American people marks all human communities. But remember it is a mark of the earliest stage of life. Work for the sake of one's own worldly good—riches, honour, fame—is degrading. Worldly activity (*rajas*) will only bring on increasing ignorance (*tamas*). It will make you forgetful of God, and attached to woman and gold (*Kamini* and

Kanchana). Therefore the attachment to work that is observable in England and America—an attachment leading to spiritual degradation—is to be condemned.” Then Sri Ramakrishna proceeded to give his own message to the world in one of the sublimest passages ever conceived by a human mind. It is nothing but the ancient message of the Rishis, the eternal message of the Sruti and Smriti, redelivered to us by Sri Ramakrishna and proclaimed all over the world by his chosen disciple and messenger, Sri Swami Vivekananda.

Sri Ramakrishna said :—“ You cannot get rid of work, because nature will lead you on to it. That being so, let all work be done as it ought to be. If work be done unattached, it will lead to God. Work so done is a means to the end, and God is the end. To work without any attachment is to work without the expectation of any reward or fear of any punishment in this world or the next. Work without attachment, however, is exceedingly difficult, especially in this age. The fact is, one must have true knowledge (*jnana*) or love of God (*bhakti*). It is possible for the ideal man alone to live a life of work without attachment. Others get easily attached more or less to things of this world, and they know it not. Hence it is our bounden duty as imperfect men to find out if possible the shortest path that leads to God, the end of our life. Let us do the duty that is nearest us. Let us bring down our work to a minimum by earnest prayer (*bhakti*) and self-surrender. Thus, on account of the difficulty of work without attachment in this age, communion (*yoga*) by prayer, devotion and love—by the practice of Narada’s *bhakti-yoga*—has been enjoined as better adapted to this age than the communion by work or communion by the path of knowledge. Communion (*yoga*) by the love of God will enable us to see God with far less difficulty than any other kind of communion.” Sri Ramakrishna continued :—“ In the first place, this love of God reduces the quantity of one’s work helps one to work unattached. One cannot love the Lord and at the same time love riches, or pleasure, or fame, or power.” “ Do existence. Pray for *bhakti*, devotion to God. Suppose you are fortunate to see God. Then, what would you pray for? Would you pray for dispensaries and hospitals, tanks and wells, roads and serais? No, no, these are realities to us so long as we do not see God. But once placed face to face with the vision divine, we see them as they are,—transitory things no better than dreams.”

It is this sense of the transitoriness of all enjoyments, whether in this or in other worlds, that has brought on them the condemnation of all our spiritual authorities and guides. No permanence can attach to them, and so they can only bring sorrow and disappointment when we have to abandon them as we must some time or other. It is only the realisation of the supreme form of the Lord of the universe that can confer on us the highest, the completest, and most enduring bliss of all,—unchanging and undecaying. Hence the blessed Bhagavan teaches us as follows in the Gita, VIII. 15, 16 :—

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।
नाऽऽप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥
आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥

“ The Mahatmas who have reached the highest perfection (*Moksha*), having attained to Me, have no more births which are the abodes of misery and are impermanent. All worlds, Arjuna, up to the world of Brahma lead to further births ; but, Son of Kunti, for those who attain to Me, there is no further birth.”

Hence Vairagya, in its early stages, is setting little store by the goods of this and other worlds, and the setting much store by whatever leads to the vision of the Divine. The well-known story of Nachiketas in the Katha-Upanishad records a conspicuous instance of renunciation so complete and sincere as to secure at once the knowledge of the Atman.

In Patanjali’s *Yoga-Darsana*, Vairagya is stated to be of two kinds, —lower (*apara*) and higher (*para*). The lower Vairagya is defined in *Yoga-Sutras* (I. 15) as follows :—“ दृष्टानुश्रविकविषय-विनृप्तास्य वशीकारसंज्ञा वैराग्यम् ” “ the feeling of self-control experienced by one who is free from all desire for sensuous and Vedic (super-sensuous) enjoyments. ” The latter (or higher) Vairagya is defined as “ तत्परं पुरुषव्यापारैर्गुणवैतृष्यम् ” “ Higher than that, the indifference to all Gunas (qualities) through the gaining of the knowledge of the Purusha or soul.” While the lower Vairagya consists in resisting the grosser objects of enjoyment in this and in other worlds, the higher (or Paravairagya) consists in resisting the finer material enjoyments arising from the primordial and undifferentiated forms of matter known as the Three Gunas. Writing about this

higher form of Vairagya, Vyasa—the commentator on the Yoga Sutras says :—“ ज्ञानस्यैव पराकाष्ठा वैराग्यम् । एतस्यैव हि नान्तरीयकं केवल्यम् ” “ Vairagya (the higher one) is the highest limit of the (discriminative) knowledge (of the soul as distinguished from matter). It is not different from *Kaivalya* (the state of absolute freedom or mukti).” This higher form of Vairagya (or paravairagya) is indistinguishable from, or leads to, the state in which the soul is *altogether* free from the perception of matter and is seen in itself and by itself. The lower Vairagya only leads to the knowledge of the soul as distinct from matter and its manifestations or forms, even while both continue to be perceived.

The Vedanta, also, recognises a distinction in Vairagya somewhat closely akin to that maintained by the Yogins. The lower Vairagya is mentioned by the blessed Bhagavan as one of the two means to the attainment of thought-control in the Gita, VI. 35 :—

असंशयं महाबाहो मनो दुर्निग्रहं चक्षुम् ।

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥

“ Doubtless, mighty-armed (Arjuna) ! the mind is hard to control, and fickle. Still, Son of Kunti ! it can be brought under control by *abhyasa* and *Vairagya* ”.

Sankaracharya explains “*abhyasa*” to mean “चित्तभूमौ कस्याचित्समाप्तप्रत्ययावृत्तिश्चित्तस्य” “the mind’s continued concentration on some one of its several states (or thoughts)”, and “*Vairagya*” to mean “दृष्टादृष्टेष्टभोगेषु दोषदर्शनाभ्यासाद्वैतृष्यम्” “the feeling of disgust (or indifference) arising from the continued recognition of the sinfulness of all coveted pleasures, sensuous and supersensuous.” Sankara explains the benefit resulting from *Abhyasa* and *Vairagya* as follows :—“विशेषरूपः प्रचारश्चित्तस्यैवं तन्मनो निरुध्यते”, “By these means the mind whose activity takes the form of *Vikshepa* (unsteadiness or distraction) is brought under control.” So, the lower Vairagya spoken of here is valuable chiefly as an aid to the restraint of the mind’s wanderings and its effective concentration, and it thus corresponds almost exactly to the lower Vairagya of the Yoga-darsana. The Gita also mentions a higher Vairagya—as pointed out by Sri Madhusudana Sarasvathi—in slokas 2—6 of Chapter XV. It is the highest form of renunciation, and is known as *Vidvat-Sannyasa*, the renunciation of the knower (*jnani*). Its object is to attain *Jivanmukti*, to make self-realisation permanent by destroying the *Vasanas* (tendencies)

which drag down even the *Jnani* to the perception and experience of the misery of dual existence. It is thus the highest of all means to the liberation from *Samsara*, and also closely corresponds to the *Paravairagya* of the Yogins.

Vairagya is thus a word of varied significance, and plays a leading part in the life of a Hindu in every stage of his spiritual development from the lowest to the highest. The Vedanta recognises—in its own way—the idea of progress, but holds that the only progress worth achieving by the truly enlightened man is the progress of *soiritality*,—the attainment of higher and higher levels of renunciation of material pleasures and enjoyments—first the grosser kinds of them, and later the finer ones, step by step—till at last the continuous and uninterrupted realisation of the Supreme Self leads to the *non-perception* or disappearance of the entire world of matter, gross as well as fine, and of its gifts, delights and attractions. The idea of Vairagya differentiates Hindu from Western civilisation and gives to the former its spiritual character, while the opposite idea of progress gives to the latter all those special characteristics which have brought down on it the condemnation of philosophic thinkers like Herbert Spencer and active social reformers like W. T. Stead. It has plunged Europe into the homicidal and fratricidal strife now being relentlessly prosecuted to its bitter end,—a strife which is not only being fought on a scale which has no precedent in the history of human warfare, but has evoked outbursts of inhuman passion and savagery which, as emanating from men who have hitherto claimed a monopoly of culture and civilisation, are calculated to destroy all faith in the power of high ideals and in the sincerity or permanence of human convictions. Nietzsche was perfectly right when he said that the only Christian that ever lived died on the Cross. The great Methodist preacher—Hugh Price Hughes—has also stated, and with perfect truth, that “the Manhood of Europe has been alienated from the Christian Religion.” The idea of progress, as understood and practised hitherto in Western lands, must be knocked on the head. The Vedantic conception of Vairagya as the basis of a new life, new ideals and new institutions must be preached, not only to men in the West who have brought untold misery on themselves and others by their advocacy of, and adhesion to, the ideal of progress by the law of competition and conflict, but also to those who, like ourselves, have deteriorated beyond all example by abandoning all, or almost all, that is high and holy in the teachings of our sages and scriptures. Swami Vivekananda, alone among the great men and teachers

of Modern India, recognised the needs of humanity both in the Western world and in the East, and we must follow his inspiring lead and glorious example. Only thus can we raise the Indian people from the depths of slavish degradation into which we find them plunged, and also fulfil the mission and destiny of Aryavarta in the world.

VISISHTADWAITAM

BY

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The phrase Visishtadwaitam is generally rendered 'qualified monism'; this may perhaps convey the contrast implied between Adwaitam and Visishtadwaitam, in that the reality in Adwaitam is single, homogeneous, and essentially absolute, while in the Visishtadwaitam the real entity, though conceived as One only, is a complex thing, consisting of a fundamental Brahman, and two *prakaras* or accessories of the same, the Jiva and matter. Again in Visishtadwaitam the Central Brahman is no doubt homogeneous but the complex thing cannot be described as such, for the Jiva and matter, though thoroughly permeated and controlled by Brahman are certainly heterogeneous. As to absoluteness, the *prakari* or Central Brahman is absolute for the Visishtadwaitin, but the *prakaras*, the Jivas and matter are certainly not so. The absoluteness of the essential Brahman has also this peculiarity for the Visishtadwaitin. It can give up its absolutism and subject itself to real limitations, in particular cases, as in Avataras, without detracting from its general absolute character. Its attributes, for the Brahman in Visishtadwaitam is conceived as full of auspicious attributes, are all absolute in the sense that they are unlimitedly supreme in intensity as well as in extension. Thus in a way we can describe the Visishtadwaitam as qualified Adwaitam; but the contrast is only very vaguely suggested; this interpretation is therefore not of much advantage. It is also pointed out by Sanskrit scholars that there is an implied contradiction in terms in interpreting the name Visishtadwaitam as qualified Adwaitam. Adwaitam means unity or non-difference and to speak of non-difference with a difference is certainly inappropriate. The phrase Visishtadwaitam thus interpreted may only convey vaguely its agreement with Adwaitam, but it is neither sufficient to characterise the salient features of Visishtadwaitam, nor is it grammatically or logically correct.

Sanskrit scholars have therefore explained the phrase 'Visishtadwaitam' otherwise as the *Adwaitam* or oneness of two apparently different objects each of which is complex. To put it in Sanskrit, विशिष्टाद्वैतं is not equivalent to विशिष्टं च तत् अद्वैतं च nor to विशिष्टस्य अद्वैतं but it means विशिष्टयोरद्वैतम्. The first mode of splitting the compound lands us in a contradiction in terms as explained already. The second is a truism as, if a thing is a complex thing, it is still only one thing by itself. The third meaning is therefore considered the proper explanation of the phrase as it leads to no difficulties, but expresses the essential doctrine of the Visishtadwaitam, as I shall point out presently.

It is the central doctrine of the Visishtadwaitic School that the Supreme Being, unchangeable, absolute, but endowed with Intelligence, Goodness, Might, Mercy, etc., each in an unlimited degree, is eternally and completely combined with two subordinate principles the Jivas or individual souls and matter. This complex entity is beginningless and endless. It is beginningless, as we cannot conceive of a prior cause from which it could have sprung, without postulating an earlier cause for this one, and so we would be landed in a *regressus ad infinitum*. It is endless, as there is no reason why it should dissolve into nothing, and all the numerous changes that we perceive are fully accounted for by the *Parinama Vada* which Visishtadwaitam upholds and which is the principle of a simultaneous physical, psychical and spiritual evolution that is constantly going on around us. The doctrine of the Visishtadwaitin is therefore this: That the complex Brahman, existing perpetually, is constantly getting modified as a whole by the transformations of its two subordinate factors, the Jivas and matter. The state when these factors are utterly quiescent, and inconsequent, and as if really non-existent, is the state called the *Sukshma Brahman*; it may be considered as the initial stage in a particular evolution, but is really the state of rest between two consecutive oscillations. This state is therefore characterised not only by the absolute sinking of the activities of the Jivas and matter, it may in a way be described as the state of complete repose for the Central Brahman itself. This state of *Sukshma Brahman* is sometimes characterised as *Asat*, not existing, but the term is a misnomer and is likely to lead to confusion. The state is more usually characterised as 'Sat alone,' as in the well-known sentence *Sad eva Soumya idam agra asit*. That state was *Sat* only, both for the Central Brahman, and the undeveloped and apparently submerged principles, the Jivas and matter, though in this stage the inactive Jivas and matter are

sometimes described as *Asat*, to distinguish them from the active stage. When Brahman induces activity in these principles, it causes them to develop, manifest, and multiply. That is the *Ikshana* of the Brahman, the exertion of its will to evolve, the point of time when the movement of the pendulum from its position of unstable but protracted equipoise becomes appreciable. All the further states of the swing of the complex entity are comprised in the phrase *Sthula Brahman*, the developed, manifested and perceptible universe. Now each of these Brahmanas with their subordinate principles, which never stand apart from them is a *Visishta* entity, an entity with factors combined in it. The stage of repose is as much a complex state as that of the fully manifesting Brahman. There are therefore two complex entities, two *Visishta* Brahmanas. They only differ in this that in the first stage the whole is quiescent and the *prakaras* are undeveloped and apparently non-existent, while in the second stage every element of each of the *prakaras* is in a vortex of unceasing activity. The *Visishtadwaitam* therefore, by its name, declares the identity of these Brahmanas in their complex form, in other words it emphasises (1) the reality and mastery of the unchangeable central Brahman, and (2) the continued eternal existence of both Jivas and matter, either implicitly or explicitly in that Brahman, and (3) the absence of the need of any other principle for the explanation of the universe as we find it, beyond this one Brahman, eternal, and constant in essence, but subject to involution and evolution through its subordinate factors. It is this identity of two apparently different entities which is chosen as the central doctrine of this philosophy, and this accordingly has given it the name *Visishtadwaitam*. The reality of the principal and the accessories, the law of *parinama* or real evolution as the law of the universe, and the absence of any compulsion on the Brahman but its own conscious Will in generating this ceaseless and alternating evolution and involution, are the special features distinctly conveyed by the name *Visishtadwaitam*; while *Adwaitam* regards the Central Brahman alone as the reality, regards the so called accessories as non-existent really, but caused by illusion, and describes the manifestation of the world by this illusion as *Vivarta* or apparent transformation. The Sankhya also upholds the *parinama Vada*; but to him matter alone is the changing entity, the souls are spectators merely, but influence by their presence, they are not themselves active agents as in the *Visishtadwaitam*. The Sankhya of course has no place for a Supreme Soul or the Deity.

The origin of the *Visishtadwaita* philosophy is lost in the obscurity of antiquity like the origin of many other things. Proceeding from recent times, Sri Ramanuja, the great exponent of this system, has based his teachings on the writings of Yamunacharya, his preceptor's preceptor. Ramanuja is known to have been born in April 1017. A. D. and Yamunacharya's date of birth, as given traditionally, is July 916 A. D., *Ashadha pournami* of *Dhatri* year. Dewan Bahadur L. D. Swamikannu Pillay, in his recently published 'Dates of Alvars' considers that no date in 916 A. D. suits the data given, but that the 26th June 918, *Bahudhanya*, is probably the correct date. He takes the date of birth to be a Friday. But I find the Guruparampara of the third Brahmatantra Swami, recently republished in Madras, mentions Wednesday as the day of the week. If this is correct, Mr. Pillai's rejected date 16th July 916, Tuesday, or better still, 17th July 916, Wednesday may be taken as practically the correct date. This latter date was fully *pournami*. It is unlikely that a mistake was made in the year, though the minor data like *yoga* etc., may have been then wrongly calculated. Yamunacharya himself, followed the teachings of his grand-father the famous Nadhamuni whose philosophical work the *Nyaya-tatwa* is now extinct, but is quoted by Sri Vedanta Desika of the 14th century and earlier writers. Further evidence of the antiquity of the *Visishtadwaita* philosophy is furnished by Yamunacharya and Ramanujacharya, who refer to *Bodhayana* as the *Vrittikara*, *Tanka* or *Brahmanandin*, *Vartikakara*, *Dramidacharya*, an early *Bhashyakara*, *Guha Deva*, *Kapardi*, and *Bharuchi*, all ancient exponents of the *Visishtadwaita* School. *Dramida*, the *Bhashyakara*, seems to have preceded Sankara, who is understood to refer to the former in one of his commentaries. (See my *Vaishnavite Reformers*, pp. 31--34.) This tradition as to previous literature takes us to *Bodhayana*, a sage who is said to have composed an extensive *Vritti* on the *Badarayana* *Sutras* and to have considered the 16 chapters of the *Jaiminiya* and the 4 chapters of the *Sariraka* as forming a connected *Sastra* or system of thought. And we are informed by the same tradition that Ramanuja had access to a manuscript of the ancient *Vritti* in a remote library. It is *Bodhayana's* *Vritti* which Sankaracharya is understood to have referred to and criticized in some places in his commentaries. It thus appears that the *Visishtadwaita Vada* as a distinct philosophy was current from very ancient times, for the very name of *Bodhayana* suggests a vista of antiquity at least 20 centuries old. It may be that the philosophic commentator *Bodhayana* was very different from the law-giver of

that name, but that these sages did belong to about the same period admits of no doubt whatever.

We might put the antiquity of the philosophy much earlier than this, for there are distinct indications, appreciable by impartial readers, that some Upanishads clearly inculcate the doctrine of difference : Thus the Swetaswataropanishad says :

संयुक्तमेतत् हरमहरं च व्यक्ताव्यक्तं भरते विश्वमीशः ।

अनीशश्चात्मा बध्यते भोक्तृभावात् ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥

'The Lord alone supports the changing, manifest matter, and the unchanging, invisible souls or Jivas. The soul, powerless, is bound (by karma), as it is the enjoyer, but when it knows the Lord it is freed of all bonds.' This *mantra* states the tripartite nature of the Brahman in the Visishtadwaitic sense. To the same effect are two further *mantras* which I do not translate :

ज्ञाज्ञौ द्वावजावीशनीशौ अजाद्येका भोक्तृभोगार्थयुक्ता ।

अनन्तश्चात्मा विश्वरूपोद्यकर्ता त्रयं यदा विन्दते ब्रह्ममेतत् ॥

हरं प्रधानममृताहरं हरः हरात्मानावीशते देव एकः ।

तस्याभिध्यानाद्योजनात्तत्त्वभावात् भूयश्चान्ते विश्वमायानिवृत्तिः ॥

(माया—प्रकृतिसंबन्धः)

The same three principles are denoted further on in the same Upanishad in the *mantra*

भोक्ता भोग्यं प्रेरितारं च मत्वा सर्वं प्रोक्तं त्रिविधं ब्रह्ममेतत् ।

नित्योनित्यानां चेतनश्चेतनानां एको बहूनां यो विधाति कामान् ॥

'An eternal, and an intelligent Being provides for the desires of many eternal and intelligent beings' is an oft-quoted *mantra*, which lays down the plurality of the souls and their distinctness from the Supreme Soul.

The Mundakopanishad contains a verse that obviously refers to two different sentient existences, one the eater of fruits, the other a calm spectator.

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।

तयोरन्यः पिप्पलं स्वाद्वत्ति अनन्नन्नन्योऽभिचाकशीति ॥

'Here are two birds, similar as intelligent beings. They are on the same tree. One of them finds pleasure (and pain, it may be added) in the fruits of that tree. The other, keeps aloof.' This parable of the tree and the two birds is intended to bring out the reality of the souls and the Lord as distinct entities, and the tree stands for the body where both are found. One is the Jiva bound by its karma, and the other, as the next verse makes it clear, is the Supreme Soul.

I may mention here that these verses, which imply difference between the individual and the Supreme Souls as interpreted above have been construed otherwise, without disturbing the tenets of Adwaitam. But as this paper is not controversial, scholars will adopt such meanings as they find suitable. These extracts may however suffice to show, that the foundations of the Visishtadwaita Vada are laid in the Upanishads themselves, and that this system, can, like the Adwaita, claim a high antiquity.

The place of Visishtadwaitam as a philosophy depends on the view we take of the range and capacity of human consciousness and the limit of analysis which can be reached by Thought without stultifying itself or leaving large gaps of unexplained positions. The nihilistic idealism of the Bouddha Schools, the *Anekanta Vada* or fluctuating *Sapta bhangi* doctrine of the Jains, the *Paramanu* and *Nimitteswara Vadas* of the logicians, the Sankhyan view that matter transforms itself by the presence of intelligences, Sankara's doctrine that 'Intelligence' is the only reality sufficient to explain everything, and the various realistic schools like the Visishtadwaita, the Pasupata, and similar ones have each of them satisfied numberless high intellects so fully and rationally that one must be very bold before one can say of any philosophy that that alone possesses the distinction of being based on unalloyed and unquestionable reason. The writings of Bergson, the prominent scientist and philosopher of the modern day, have indeed made us familiar with the idea that the boasted 'reason' of man, of even the best specimen of him, may not be always the most reliable, and that despised 'instinct' may after all represent the best conclusions of thought crystallized through ages of analysis and reflection. Nevertheless, Reason has not been dethroned, and so it behoves us to consider each philosophy that may be presented for our acceptance from the point of view of pure logic and reason. Considered in this way, there are certain features of the Visishtadwaitam which it may be useful to note. The object of every philosophy is to explain the phenomenon of the universe, account for its various phases, and probe if possible into the underlying substratum that may exist. It is also conceivable that a system which has fewer ultimate things to postulate is preferable to one which has many. From the simple the complex proceeds, and that analysis is the most reasonable which analyses the complex into simpler elements. In this analysis Visishtadwaitam has reached the ultimate, absolute principle, the Iswara, but is not prepared to efface from view the entities of life and matter which the Iswara controls but does not

absorb. It does not admit the separateness altogether of these principles, but considers them intertwined perpetually. It may be simple to postulate matter alone, and try to dispose of Life as a product of matter, a transient phenomenon that disappears with a change in material positions. But this is ignoring the principle of life which has a transcendentalism of its own that mere matter cannot explain. Again it seems simple to postulate thought only and if necessary fixed associations of thought-units alone, and treat matter as a mental abstraction. This seems to modern philosophers certainly the correct view as thought can never transcend itself, and externality can never, to them, be anything but a phase of thought. To some extent the Visishtadwaitam falls into line with this high reasoning; it considers 'Matter' as a *prakara* or phase of the One intelligence, the Supreme Self. Nothing is external to that Intelligence; and 'Matter' in its extreme form is very subtle indeed. Still it is not intelligence; and herein is the limit to which this philosophy will go in its analysis of matter. Again it is simplicity itself to state with Sankara that only one thing exists and it is of the nature of intelligence; that other intelligences are merely phenomenal, and are creations of certain illusory conditions. Sankara's difficulty is to explain the origin of this conditioning cause, the Avidya as he calls it, and he fairly gives up the task of explaining it. The Visishtadwaitin would not sweep away his separate souls from his philosophy. To him they are so many psychic centres in the expanse of the Brahman, each having its allotted evolution, which though completed, still leaves the 'Centre' uneffaced as a part of the all-pervading Intelligence. This tenet of the Visishtadwaitin, that he postulates the reality of the individual souls, the innumerable psychic centres as I have called them, in the expanse of the Supreme Intelligence may appear illogical and superfluous; but it is retained as otherwise this philosophy feels insurmountable difficulties to account for the moral order of the universe and its ups and downs. I shall explain later on another reason why the Visishtadwaitam insists on the permanence of the individual souls as such eternally. No philosophy could afford to consider the phenomena of the universe as the operations of a mere machine. There may be an initial impetus to set the machine going, and it is conceivable that where parts of the machine respond by the phenomenon of thought, the laws of its motion are not purely physical, but that the controlling force may intervene by means peculiar to its transcendent nature as an 'Intelligence.' We thus see that such philosophical difficulties as pertain to Visishtadwaitam are not peculiar to it, and the question how far it is a satisfactory

philosophy can only be determined by our view of what postulates are inevitable in any philosophy, and to what extent this philosophy encumbers itself with unnecessary postulates. The whole literature of Visishtadwaitam shows that the attempt to base the philosophy on reason is honest, whatever other basis it may seek as safer, as I shall explain presently.

(To be continued.)

THE TIME-SPIRIT, PERSONALITY AND DHARMA

BY

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In these days whenever the Indian Social Reformer of the Radical School is confronted with a question as to the necessity or utility of a proposed change in our social institutions, he will at once be ready with the reply that the time-spirit demands it. And this reply should, in his opinion, suffice to silence the further importunate questionings of those whom he regards as the obscurantist members of the orthodox community. Any doubts regarding the authority and trustworthiness of the time-spirit are sure to be dismissed with magisterial scorn as unworthy of consideration at the hands of enlightened persons. According to a papal pronouncement of a member of this school of reformers, "the triumph of that which is against the Spirit of the Age, can only be short-lived; it must soon be followed by defeat." Some even go to the length of identifying the time-spirit with "the Divine Will guiding humanity into successive stages of evolution." The hackneyed lines of the great English poet, Tennyson—

"The old order changeth yielding place to new,
And God fulfils himself in many ways,
Lest one good custom should corrupt the world"

are also pressed into service for the purpose. I shall attempt to show in the sequel that this enthronisation of the time-spirit is suicidal and fraught with the greatest danger to the best interests of humanity.

Now, what is this 'Time Spirit?' No term is more common upon the tongues of many of our English-educated countrymen, yet strangely enough no clear definition of the term is forthcoming. I think it belongs to the category of those blessed words which Mr. Justice Beaman of Bombay had in view, when he said "There are mental as well as physical drug habits. There are innumerable hypnotic words, phrases, shibboleths in constant use. As concrete narcotics temporarily deaden and finally paralyse the nervous system,

book—*A challenge to the Time-Spirit*—just published, the characteristics of the Time-Spirit are described as “exaggerated subjectivism, extreme individualism, passion for revolution and lust after new sensation.” Dean Inge the greatest modern authority on Mysticism deplores the workings of the Time-Spirit in the spheres of politics, economics and religion. Can any sane man affirm that this babel-tongued Time-Spirit will provide us with a safe criterion of conduct?

(c) In the third place, unconditional submission to the Time-Spirit is sure to generate the habit of aimless drifting—a habit which if persisted in can only end in the utter destruction of that feeling of moral responsibility which is characteristic of man as a rational being. Any and every action may thus be justified by invoking the authority of the Time-Spirit. This is the besetting danger of this modern age of Progress. In the words of President Wilson of the United States, “The great danger of our own day, as it seems to me, is that men will compound their conscientious scruples on the ground that they are not free to move independently; that they are simply parts of a great whole and that they must move with that whole whether they wish to or not.” The best way of guarding ourselves against this danger of “drifting” lies in our frank recognition of an objective norm of conduct and in our steadfast obedience to that norm accompanied by a stern refusal to be decoyed by the phantom of the Time-Spirit. Is there, then, any where, such an objective standard of conduct? I shall bring this article to a close with a brief answer to this question. The Vedic religion and the Sanatana Dharma based on it, which have been proclaimed for all time by the ancient Rishis of India provide us with a sure and safe standard of conduct. The distinguishing characteristics of this Dharma are :—(1) It is not imposed by a ruler and it does not change like man-made laws; the Rishis who promulgated it only *discovered* it in their Samadhi; the Rishis eternal it cannot be destroyed; though it may for a time recede in the estimation of men; and (3) it is meant for all time. The Vedas and the Smritis based on them contain the Dharmic rules of conduct. Our duty only consists in willing obedience to and faithful observance of those rules. Sri Krishna says to Arjuna (Gita—XVI. 23-24)

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।
न स सिद्धिमवाप्नोति न सुखं न पराङ्गतिम् ॥
तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥

“He, who having rejected the injunctions of the Sastras, follows the promptings of desire, attains not perfection, nor bliss, nor the highest

goal. Hence the Sastras are your authority in determining what ought to be done or what ought not to be done. Knowing what has been prescribed by the Sastras, you ought to do your duties”. The Lord has also graciously given his promise—

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥

—“Whenever Dharma declines, O Bharata and Adharma gets the upper hand, then I will incarnate Myself.”

We need have no anxiety on the score. Meanwhile, our sole duty consists in the faithful observance of the Lord's injunctions as contained in the Sastras.

THE SANNYASIN

BY

K. S. Ramaswami Sastri, B.A., B.L.

I

With shining eyes and calm and happy face,
And blessed with boundless love and inner peace,
The bright Sannyasin who had won release
From passions' power by God's almighty grace,
Approached. With sweet and persuasive ways
He drew men's hearts. The lower self's decease
And higher life's unending sweet increase
He had achieved within his mortal days.
He yearned to see all men released from pain,
And knew nor rich nor poor nor high nor low,
But went to all diffusing love and light,
And taught how we by love could glad attain
The Power behind earth's varied fleeting show,
Have revelations of the inner sight.

II

Whenever vicious thoughts do thee assail,
Ah ! think of his serenest holiness
And stormless moods of inner blessedness,
His sweet release from passion's gilded gaol,
Partaker in the soul's divine wassail,
A deep and holy yearning tenderness
Brings God-like tears at sight of our distress
And ceaseless woes that lust and hate entail.
Ah ! see the moon of his reposeful face
Which doth the gloomy clouds of grief disperse
And seas of Godward aspirations swells.
Aye, even me, outcaste from realms of grace
That babble thus in unmelodious verse
A new and heavenly force to light impels.

THE ECHOES OF THE TEACHINGS OF SWAMI VIVEKANANDA

BY

Dr. M. C. Nanjunda Row.

IV

(An evening talk on Sivaji).

(Continued from page 218).

Swamiji continued "I have already mentioned that some of the great saints were contemporaries of Sivaji, and one should also remember that the sixteenth and seventeenth centuries marked an epoch in the world's history being a period of great religious upheaval all over Europe and Asia. In India itself this upheaval was general and not confined to the Mahratta country. It resulted in a wide-spread popular awakening. In India Religion always preceded national awakenings. In Northern India and the Punjab, Guru Nanak went about stirring the people to wake up and made a supreme effort to reconcile the underlying spiritual truths of Hinduism and Mahomedanism. In Bengal and other Eastern parts Chaitanya sought to wean men from the insensate sacrifice of animal lives accompanying the worship of *Sakti* and *Kali*, and others like Kabir, Tulsidas, etc., contributed each in his own way to the work of spiritual enlightenment. Though the work of these has been great and abiding, it cannot be compared with the work done by the saints and prophets of Maharashtra. Like the political struggle for independence, the religious upheaval was also not the work of a single man or even of a single century but always kept pace with the political struggle itself. The Mahomedan invasions for a time seemed to have paralysed all religious activity but gradually the national spirit regained its healthy elasticity and just about the time of the rise of the Mahratta power there was a galaxy of saints whose names have become household words with the people of the country. . . . These great teachers flourished for nearly two centuries and then they seem to have become more or less extinct, and this curiously coincides with the loss of the political power of the Mahrattas themselves."

In this connection it would be interesting to note what Justice Ranade says :—"The close connection between the religious and political upheaval in Maharashtra is a fact of such importance that to these who, without the help of this clue, have tried to follow the

winding course of the growth of Maratta power the purely political struggle becomes either a puzzle or dwindles down into a story of adventures without any abiding moral interest. Both European and Native writers have done but scant justice to this double character of the movement and this dissociation of the history of the spiritual emancipation of the national mind accounts for much of the prejudice which still surrounds the study of the Maratta struggle for national independence.

"Many of these Maratta saints were born in low castes. They belonged to all classes, and followed all callings—*Marathas*, *Kumbhis*, tailors, gardeners, potters, goldsmiths, repentant prostitutes and slave girls and even the outcaste *Mahars* (or *Panchamas*). A few of them were women and a few were Mahomedan converts to Hinduism. Thus the influence of higher spirituality was not confined to this or that class, but permeated deep, through all strata of society, male or female, high or low, literate or illiterate, Hindu and Mahomedan alike. These are features which the religious history of few other countries can match or reproduce unless where the elevating influence is the result of a wide-spread popular awakening." *

"These saints by their repeated preachings and exhortations to the people," Swamiji said, "did invaluable service in the awakening and development of the national spirit among the Mahrattas by rousing their minds from a state of religious torpor and directing them to an enthusiastic observance of the great tenets of Hindu religion, such tenets particularly as forcibly brought to their comprehension,—the eternal Verities of Moral Law and man's higher spiritual life. It is these preachings and the direct influence of one of them, the great Samarth Rama Doss, on Sivaji that led to the political advancement and territorial aggrandizement of the Mahrattas. How Samarth Rama Doss became the Guru of Sivaji and what influence he wielded on his life and doings we shall see later on," continued Swamiji, "but for the present the danger to which Sivaji exposed himself on account of his great passion for hearing *kathas* and from which he escaped so miraculously was in connection with a religious discourse or sermon preached by the most celebrated saint Tukaram. He was one of the greatest of the Mahratta saints and though only a Kumbhi or a ryot of a sudra caste by birth yet his influence for spiritual upliftment even now is very great, for whoever has read his famous *Abhangas*, cannot but be influenced by the soul-stirring nature of his teachings. He was a great bhakta of *Vitoba* of Pandarpur and went from place to place

* See Justice M. G. Ranade's "Rise of the Maratta Power."

exhorting people to develop real faith in the living God and eschew all meaningless ceremonies the literal observances of which without knowing their significance and the value attached to such show of observance in popular mind to the detriment of the real genuine faith in God, have been one of the causes of spiritual degeneration of the age. The ceremonies which during their early constitution had the sanction of ancient authority and tradition, became crystallised and were monopolised by the most learned class, *i.e.*, Brahmin caste, and it was against the exclusive spirit of this caste domination that these saints struggled most manfully to protest." To quote Justice Ranade once again, They asserted the dignity of the human soul as residing in all human beings quite independently of the accident of its births and social ranks and by their own lives and example, they have tended to elevate the national conception of man's spiritual nature and shake the hold of caste-intolerance. The result of all this elevated teaching is seen in the fact that caste exclusiveness now finds no place in the religious sphere of life and it is relegated solely to the social concerns of men and even there its restrictiveness is much relaxed as any one who compares the Brahmins of South India with their exclusive caste prejudices with the comparative indifference shown in such matters in the Deccan portions of the Maharashtra. This feeling of indifference is most accentuated at the times of annual religious gatherings and mixed greetings with which the Lord's feast (the Brahmothsavam of Sri Vitoba of Pandarpur) is celebrated on the last day, and creates a belief in the minds of all men and women that they are free to attain salvation by faith and love in spite of their low origin. It is said of Chokhamela—the outcaste *Mahar* (Pariah) saint—that when he was taken to task for his temerity in having dared to enter the temple at Pandarpur he replied that his God took him inside by force and, that he did not go of his own accord and he at once burst forth with his famous song "What availeth birth in high caste, what availeth rites or learning, if there is no devotion or faith? Though a man be of low caste, yet if he is faithful in heart, and loves God and regards all creatures as though they were like himself, and makes no distinction between his own and other people's children, and speaks the truth, his caste is pure and God is pleased with him. Never ask a man's caste when he has in his heart faith in God and love of men. God wants in his children love and devotion and he does not care for his caste". There is greater need now for emphasising the above truths and urging on all the necessity for the development of real love and faith or true *Bhakti* towards God,

a commodity which has become more and more scarce in these days of Godless education.

"Such pure teachings had always a fascination for Sivaji. News was brought to him that Swami Tukaram was in a small town about 20 miles from Satara, and that he had arranged to hold a Katha in the house of one of the influential inhabitants of that little town. No sooner did Sivaji hear of it than he made up his mind to attend the Katha somehow that evening. He dressed himself as an ordinary ryot (villager) and went to that little town all the way walking. The Mahomedans who had heard of the exploits of Sivaji and were in great terror of him, were bent on capturing him somehow unawares and put an end to his life. One of them who had noticed Sivaji though *incognito* going to the house where Saint Tukaram was preaching his sermon, carried the news to the commander of the garrison who immediately despatched a small party of horsemen to surround the place and capture Sivaji. It was a moonlight night and it was near midnight when Sri Tukaram was all absorbed in delivering his sermon with a feeling of sincere devotion and great enthusiasm and the whole audience were listening to him spell-bound. In the midst of this audience sat Sivaji in the garb of an ordinary villager but the keen eye of Tukaram had already detected who he was. Sivaji sat motionless imbibing every word that fell from the lips of the saint forgetful of everything around him. In the midst of this soul-stirring discourse, all on a sudden, the saint was observed to stop abruptly and stand for a minute or so motionless and speechless with eyes turned up as if in deep meditation and recovering himself resumed his discourse. Within a few minutes after, it was observed that a figure exactly like that of Sivaji in his villager's garb emerged out of the place and went out of the house and no notice of it was taken by the audience. On the other hand Tukaram saw the figure going out and it was followed by the small band of horsemen that were seen surrounding the place. When Tukaram finished his discourse it was near day break; and after that he is said to have talked to Sivaji in private and blessed him, and informed him of the danger he was in and how the great and merciful God Vitoba saved him on account of his (Sivaji's) real love and faith in Him. It is said that the horsemen who followed the track of that figure were lured into a forest from which they could not find their way out till next morning, by which time Sivaji was safe in his house at Satara.

"The cause of this sudden interruption in the discourse," said Swamiji, "was owing to the fact that Saint Tukaram who was

standing facing the main gate of the big house saw the Mahomedan horsemen investing the house and he immediately divined the cause to be the presence of Sivaji in the audience. Tukaram had already known of the great love and faith Sivaji had in God and hence he stopped abruptly and spontaneously sent an appeal to his God Vitoba to save him from the present danger. Truly God answers the true prayers of a pure heart and confounds the wisdom of the mighty and nothing is impossible to Him!!

The danger from which Sivaji so narrowly escaped did not in the least abate his ardour for listening to these Kathas, on the other hand it whetted his appetite for adventure and he was seen on another occasion listening to an exposition of the story of Kuchela by Sadhu Goswami. In the course of this exposition Goswami began to dwell on the need of a Guru's initiation and grace for one's salvation and he dwelt on the subject with such great feeling and vehemence, quoting authorities after authorities from all parts of our sacred literature that Sivaji was moved to realise his own miserable state in not having found a Gurn till then."

(To be continued.)

THE PLACE OF RELIGION IN INDIA.

We make no apology in quoting the following from the observation of one of the genuine thinkers of Modern India as it requires constant re-iteration for the up-keep of our true National vigour:—

"Religion always in India, precedes national awakenings. Sankaracharya was the beginning of a wave that swept round the whole country, culminating in Chayitanya in Bengal, the Sikh gurus in the Punjab, Sivaji in Maharashtra and Ramanuja and Madwacharya in the South. Through each of these a people sprang into self-realisation, into national energy and consciousness of their own unity." Sri Ramakrishna represents a synthesis in one person of all the leaders. It follows that the movements of his age will unify and organise the more provincial and fragmentary movements of the past.

Ramakrishna is the epitome of the whole. His was the great superconscious life which alone can witness to the infinitude of the current that bears us all oceanwards. He is the proof of the power behind us and the future before us. So great a birth initiates great happenings. Many are to be tried as by fire and not a few will be found to be pure gold: but whatever happens, whether victory or defeat, speedy fulfilment or prolonged struggle, the fact that he has been born, and lived here in our midst, in the sight and memory of men now living is proof that

God hath sounded forth the trumpet.
That shall never call retreat!
He is sifting out the hearts of men
Before His Judgment Seat;
Oh! be swift my soul, to answer Him;
Be jubilant, my feet!
While God is marching on!

Our duty is now to follow the teachings of Ramakrishna. The world could not bear a second birth like that of Ramakrishna Paramahansa in five hundred years. The mass of thought that he has left, has first to be transformed into experience; the spiritual energy given forth has to be converted into achievement."

NEWS AND NOTES.

The Fifty-third Birthday of **Sri Swami Vivekanandaji** falls on the 10th January, 1915. The anniversary of the Birthday will be celebrated all over India and abroad, on that day at the different centres of the Ramakrishna Mission. We cordially invite all our friends, subscribers and sympathisers to join us on the occasion at the Ramakrishna Home, Brodie's Road, Mylapore, Madras, and make the celebration a success.

Birthday Anniversary of Swami Vivekananda.

We have a great pleasure to announce that in response to much importunate demands of the followers and admirers of Bhagavan Sri Ramakrishna, from all over the world, His Holiness Swami Saradanandaji, the Secretary of the Ramakrishna Mission, has graciously undertaken to contribute to the pages of this journal a series of articles on the Life of Bhagavan Sri Ramakrishna, and it will begin to appear from our January issue next. The outside world knows very little of the depth and meaning of that epoch-making life, as hitherto no full biography of that divine man has appeared in English. Max Muller's sketch of the life is, though glorious, but meagre. So we can say, this would be the first attempt of the kind, and we are sure, our readers will not fail to be benefited by it, since it is coming from a personage who moved very closely with that glorious man for many years and whose own life has been shaped by his divine touch to be one of the fit messengers of his exalted message.

We are glad to receive the Deepavali number of Sarma's Portfolio. It contains ten lithographic pictures of the ten main Divine Incarnations of the Hindu Mythology. All the pictures convey marks of original conceptions of the artist on the subject. It also contains an apposite introduction by Swami Sharvananda, that

Sarma's Port-folio.

attempts to explain the inner significance of such conceptions of the Divine Incarnations as conceived by the ancient sages of India. Mr. Sarma is a young artist who is trying to revive the originality of the art in Southern India and deserves every encouragement from the appreciative public.

Swami Akhandanandaji, the Honorary Secretary of the Ashrama has just issued a detailed report of his sixteen years' devoted work towards the rearing of many helpless orphans and the education of the much neglected farmer class of the place. The Ashrama was first started in the year 1898, when the Swami went to Murshidabad District to relieve the people there from the terrible scourge of famine that worked havoc then in the West Bengal. From the start till the end of the year 1913, the Ashrama was able to maintain and educate some fifty orphans, of whom four were Mahomedan boys and two girls. Within that period, about thirty boys completed their education and went out to the world as useful members of the society. The special feature of the Orphanage is that not only it is an Ashrama bestowing all the benefits of the old *Guru-grihavas* system but also has a school attached to it, where both general and technical education are imparted to the boys. Thus as a model institution it combines the best in both the Eastern and Western systems of self-culture. In the years under review the school was freely availed of by the children of the poorer classes of the place. In the technical branch, the boys were taught weaving, carpentry, tailoring and agriculture. The indefatigable Swami not contented with these, opened also a night school for those poor labourers who could not afford to attend the day-school. There is also a charitable dispensary attached to the Ashrama. The institution is mainly conducted by the Sannyasins and Brahmacharins of the Ramakrishna Mission under the guidance of the Swami Akhandanandaji. The Ashrama was fortunate enough to secure recently a piece of land about 17 acres in extent on permanent lease; but, for want of funds no permanent building has yet been put up on it and it is very regrettable to notice that for the same reason a portion of the technical branch had to be closed last year. We hope this difficulty of the Ashrama will soon be removed by the charitable public and our generous friends will enable the institution to continue its most useful career for the good of the country. A copy of the report of the Ashrama can be had from the Secretary at the above address.

The Ramakrishna Mission Ashrama (Orphanage), Saragachi, District Murshidabad, Bengal.

Brahman becomes really known when It is realised in all states of consciousness. Through that knowledge man attains immortality. By the self man attains strength, by the knowledge immortality.

[When It is realised, etc.,—i.e., when Brahman is realised as the pure conscious principle that stands at the back of all mentation as a witness, without being affected in any way by those modifications of the mind. It is thus realised only in the super-conscious or Samadhi state.

Through that knowledge.....immortality—because, then only man comes to realise that he is an eternal imperishable substance, different from the perishable body.

By the self man attains—i.e., the constant meditation on the transcendental Self brings great vigour both to the body and mind.]

इह चेदवेदीदथ सत्यमस्ति न चेदिहावेदोन्महती विनष्टिः ।
भूतेषु भूतेषु विचित्य धीराः प्रेत्यास्माद्लोकादमृता भवन्ति ॥१३॥५॥

(नरः man) इह here चेत् if अवेदीत् know, अथ then सत्यं truth अस्ति is, इह here चेत् if न अवेदीत् does not know (तदा then) महती great विनष्टिः destruction. (तस्मात् therefore) धीराः the wise भूतेषु in all beings (आत्मतत्त्वम् the Atman) विचित्य having realised अस्मात् लोकात् from this world प्रेत्य on departing अमृताः immortal भवन्ति become.

If a man knows It here, then there is truth; if he does not know this here, then there is the great destruction for him. The wise having realised that Atman in all beings become immortal, on departing from this world.

[Then there is truth—i.e., then he has reached the true goal of life.

Great destruction—i.e., then he has to undergo the ceaseless cycles of birth and death and taste all their bitter experiences.]

The End of the Second Part.

KENA-UPANISHAD

॥ तृतीयः खण्डः ॥

THIRD PART.

ब्रह्म ह देवेभ्यो विजिग्ये तस्य ह ब्रह्मणो विजये अमहीयन्त ।
त ऐक्षन्तास्माकमेवायं विजयेऽस्माकमेवायं महिमेति ॥ १४ ॥ १ ॥

ब्रह्म Brahman ह they say देवेभ्यः for the gods विजिग्ये obtained a victory. तस्य ब्रह्मणः of that Brahman विजये victory देवाः gods अमहीयन्त became elated. ते they ऐक्षन्त thought अस्माकम् ours एव verily अयं this विजयः victory, अस्माकम् ours एव indeed अयं this महिमा glory च and इति thus.

Brahman once, they say, obtained a victory for the gods. The gods became elated by that victory of Brahman, and they thought, 'Verily is this victory ours, this glory is ours only.'

[Victory—i.e., the victory over the *asuras* (demons).]

तद्वेषां विजज्ञो तेभ्यो ह प्रादुर्बभूव ।

तन्नव्यजानत किमिदं यक्षमिति ॥ १५ ॥ २ ॥

(ब्रह्म Brahman) ह then एषो their तत् that (false pride) विजज्ञो understood. तेभ्यः to them (सः He) प्रादुर्बभूव appeared. तत् that इदं this यक्षं adorable spirit किं what इति this न व्यजानत did not know.

Brahman understood that false pride of theirs, and appeared before them. But they did not know what adorable spirit was that.

तेऽग्निमब्रुवन् जातवेद एतद्विजानीहि

किमेतद्यक्षमिति तथेति ॥ १६ ॥ ३ ॥

ते they (gods) अग्नि to Agni (lit. one who leads) अब्रुवन् said जातवेदः O Jatavedas (lit. almost omniscient one), एतद् this विजानीहि find out तथा yes, इति so (said Agni).

They said to Agni : O ! Jatavedas, find out who this adorable spirit is.' 'Yes' said Agni.

तदभ्यद्रवत्तमभ्यवदत्कोऽसीत्यग्निर्वा अहमसीत्यब्रवी जातवेदा
वा अहमसीति ॥ १७ ॥ ४ ॥

तद् to that (अग्निः Agni) अभ्यद्रवत् ran. (यत् the adorable spirit) तम् him अभ्यवदत् asked कः who अस्मि thou art. अहम् I अग्निः Agni वै famous अस्मि am, जातवेदाः Jatavedas अहम् I अस्मि am.

He ran to it and Brahman asked him : 'Who art thou ?' 'I am the famous Agni ; the famous Jatavedas am I.'

तस्मिन्स्त्वयि किं वीर्यमित्यपीदं सर्वं दहेयं
यदिदं पृथिव्यामिति ॥ १८ ॥ ५ ॥

तस्मिन्स्त्वयि in thee (of such fame) किं what वीर्यं power इति this (he asked). पृथिव्याम् on earth इदं this यत् whatever (अस्ति exists) इदं this सर्वं all अपि also दहेयम् can burn.

'What power is in thee of such fame?' the spirit asked. 'I can burn all whatever there is on earth' he replied.

तस्मै तृणं निदधावेतदहेति तदुपप्रेयाय सर्वजवेन तन्न शशाक
दग्धुं स तत एव निववृते नैतदशकं विज्ञातुं यदेतद्यक्षमिति ॥ १९ ॥ ६ ॥

एतत् this दह burn इति thus (उक्त्वा saying) तस्मै before him तृणं straw निदधौ put. (अग्निः Agni) सर्वजवेन with all might तत् that (straw) उपप्रेयाय approached तत् that दग्धुं to burn न शशाक was unable. सः he (Agni) ततः thence एव निववृते returned. यत् who एतद् this यक्षं adorable spirit एतत् this विज्ञातुं to know न अशकम् was not able. इति thus (he said to the gods after returning).

Brahman put a straw before him saying : 'Burn this'. He approached it with all his might, but he was unable to burn it. Then he returned thence and said : 'I was not able to know who this adorable spirit is.'

अथ वायुमब्रुवन् वायवेतद्विजानीहि

किमेतद्यक्षमिति तथेति ॥ २० ॥ ७ ॥

अथ then वायुं to Vayu अभ्रवन् (the gods) said. वायो O Vayu, (lit. one who moves) किं what एतद् this यत्नं adorable spirit एतद् this विज्ञानीहि find out.

Then the gods said to Vayu : 'O Vayu, find out who this adorable spirit is.' 'Yes' said Vayu.

तद्भ्यद्रवत्तमयवदत् कोऽसीति वायुर्वा अहमस्मी-

त्यब्रवीन्मातरिश्वा वा अहमस्मीति ॥ २१ ॥ ८ ॥

(वायुः Vayu) तत् that अभ्यद्रवत् ran to तम् him अभ्यवदत् (the spirit) asked कः who असि art (thou). वायुः Vayu वै famous अहम् I अस्मि am, मातरिश्वा Matariswan (lit.—one who moves through the sky). वै अहम् अस्मि am I इति thus (he replied).

He ran towards It and Brahman asked him : 'Who art thou ?' 'I am the famous Vayu, the famous Matariswan am I' he replied.

तस्मिन्स्त्वयि किं वीर्यमित्यपीदं सर्वमाद्रीयं

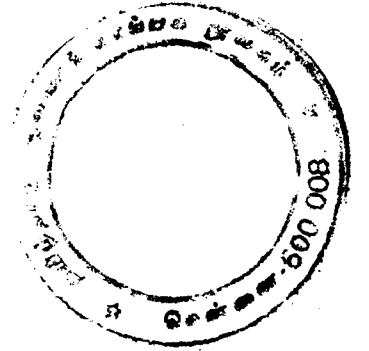
यदिदं पृथिव्यामिति ॥ २२ ॥ ९ ॥

तस्मिन्स्त्वयि in thee (of such fame) किं what वीर्यं power इति thus (the spirit asked). इदं सर्वं all these अपि indeed आद्रीयम् can take up यत् इदम् whatever पृथिव्याम् on earth. इति so (he replied).

'What power is in thee of such fame', enquired the spirit. 'I can take up all whatever there is on earth', he replied.

तस्मै तृणं निदधावेतदादत्स्वेति । तदुपप्रेयाय सर्वजवेन तन्न शशाकादातुं । स तत एव निववृते नैतदशकं विज्ञातुं यदेतद्यस-
मिति ॥ २३ ॥ १० ॥

एतत् this आदत्स्व take up इति thus (saying) तस्मै before him तृणं straw निवधौ put. तद् that उपप्रेयाय (he) approached, सर्वजवेन with all might तत् that आदातुम् to take up न शशाक was unable. ततः thence सः he एव निववृते returned. यत् who एतत् this यत्नं adorable spirit एतद् this विज्ञातुं to know न अशकं was not able इति thus (he said to the gods after returning.)





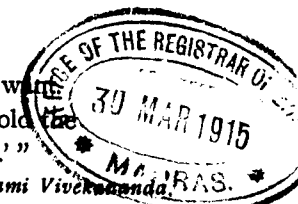
SWAMI VIVEKANANDA

The Vedanta Kesari

“Let the lion of Vedanta roar.”

“Let me tell you, strength, strength, is what we want.
And the first step in getting strength is to uphold the
Upanishads, and believe that ‘I am the Atman.’”

—Swami Vivekananda



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SRI RAMAKRISHNA, THE GREAT MASTER.

BY

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INTRODUCTION.

I

(Indian Thought on the Universal End of Religion and Philosophy.)

A great impetus has come in the West on the comparative study of religion and philosophy since the last decade of the Nineteenth Century. The valuable researches of the Oriental Scholars of Europe, the influence of Societies which range themselves under the titles of Spiritualism and Theosophy—or of those which springing up later claim to have found the path to rouse the dormant finer forces of the human mind and go by the names of Christian and Divine Sciences, of Metaphysical healing and so forth—the practical results, which were the natural outcome of the unique assembly of the Parliament of Religions, held at Chicago, America, in 1893—and many other things have been pointed out as reasons for the same. But whatsoever might have helped to bring it about, the watchful reader has undoubtedly noted in it the growth and gradual development of a new tendency of the Western mind to find out if possible, the ultimate universal end to which man is progressing through the various systems of philosophy and religion which are to be found in any country in the world.

A close examination again, of the causes which have led the minds of the West in this new direction, has revealed the presence of a most important factor in them all. For on going to analyse

and find out what contributed most to their attraction and influence, we have always been confronted with the fact that they owe the same to their acceptance of some one or more ideas from the master minds, whom India gave birth in ancient times. It can rightly be said therefore, that the present attempt of the West to search for the ultimate end of religion and philosophy, has been to a great measure due to the dominating influence of Indian thought, whether that is being always recognised or not.

Such being the case, it behoves us to inquire what India has said on the subject, in the past, and still more, to inquire what she has contributed on that line during the present age. For, that great indeed had been her contribution to the world in the past along this line of thought, there are ample facts to prove, and for that reason, justly has the consensus of the modern learned opinions of the world, agreed in allotting to her the exalted position as the storehouse of philosophy and the motherland of religions. For is it not true, that she gave birth to a religion in the past, which still helps to illumine the lives of the majority of the human races that inhabit the globe? Is it not true, that she through her dynamic activities in the field of religion, sent even in that dark age her missionaries to all over the then known world—to Thibet, China and Japan on the one side, and to Egypt, Asia Minor, Greece and the far Caucasus and Siberia on the other? And above all, is it not true, that she formulated such a perfect system of philosophy in that dark period of history as what still holds spell-bound the master minds of the present age—a philosophy which helped man not only to scale the dizzy heights of reason, but which making itself accepted as the highest form of religion, gave him power and courage to jump across the chasm that yawns for ever between the regions of the knowable and the unknowable to find the solution of the mystery of his life and existence in the world?

The great mass of India's religious literature after the Vedas and the Upanishads, have a most significant fact common to them, in the marked line of distinction that they have always drawn, between the *Sanatana* and the *Yugadharmas*—between the eternal universal religion that ever remains the same without getting affected by the conditions of time, place and other environments, and the religion that is suited to particular periods of time, to especial social conditions and to the limited capacities of those who are to carry the same out into their lives. That, indeed, points to the fact that time there was when India as well, had to ponder and come to her own conclusions regarding the subject of the end of the various systems of philosophy and religion, which came into

existence within her own domain. And in spite of such singular instances of experience in the lives of a few Vedic Seers as are found to be contained in the words of the *Rig-Veda*—'Existence is one, although sages have called it variously'*—we find the seers of the Upanishads holding views on the subject different from one another and zealously promulgating the dualistic, the qualified-monistic or the monistic solution of the problem. The first serious attempt therefore, to grapple with the question, is to be found not until we come down to the age of the Uttara-Mimamsa and the *Bhagavad-Gita*. The sage Vyasa classified the super-conscious experiences of the Vedic sages and drew his famous aphorisms of the Vedanta Philosophy at the time, to show that those are driving at a purely monistic end; and the great author of the *Bhagavad-Gita* appearing a generation after put fresh life into the classic teachings of Vyasa by his own brilliant life and example, and proved for the first time before the world that the works in the daily routine of human life and the highest end of philosophy and religion need not be at variance, that both leads to the same goal which is purely monistic in end and that the schools of philosophy and religion which advocated dualism and qualified-monism, though they might have led some to the realisation of the absolute truth, are to be regarded generally, as hinderances in the path of the perception of that truth, and are to be followed by their votaries with a certain amount of reserve and caution, remembering always that the goal in every case is pure and simple monism.

But now came a period of free thinking in philosophy and the harmonising conclusions of Vyasa and the author of the *Bhagavad-Gita*, based as they were on the Vedic revelations, were not only being questioned, but the super-conscious experiences of the Vedic sages also were set at naught by the Buddhistic and some other schools of philosophy that sprang up at the time. Of these the Buddhistic schools alone had considerable influence in the country, for a long time, founded as they were on the splendid life of renunciation and super-conscious realisation of Bhagavan Buddha. But with the waning of the influence of that life on them in time, they became stranded on the shoals of Scholasticism as will be readily seen from the doctrines preached by them as regards the constant intermittency of self-consciousness in man, and the highest end of life to consist in reducing the same to utter nothingness!

The great genius of Bhagavan Sankara was needed at the time to drag India out of the dangers of such scholasticism. And he did

* एकं सद्भिमा बहुधा वदन्ति ।

the same by bringing her back to the revelations of the Vedas and the Upanishads and showing her clearly that the variance in the super-conscious experiences of the Vedic sages is but superficial and that in spite of the same there is to be found in them a successive growth of thought culminating in pure monism. As an evidence of the same he pointed to the fact that the sages who attained the highest plane of super-consciousness, had invariably the same kind of experiences and expressed them always in almost equal terms of language, and that therefore the attainment of that plane must be the end of every system of religion and philosophy. It is clear therefore that Sankara brought the solution of the problem that we have been discussing, nearer to its final conclusion than what was done before his time; and according to him the essence of the *Sanatana* or eternal religion is to be defined as the attainment of that stage of super-consciousness where the dual vision in us ceases entirely by the help of the *Nirvikalpa-Samadhi* or perfect concentration.

The old Masters in India have always recognised various stages or planes of super-consciousness attainable by the devotee through different degrees of intensity in the concentration of his mind, as will be readily seen by going through the aphorisms of the sage Patanjali, the great authority on the subject. And the attainment of the highest of those planes through perfect or most intense concentration is to become eligible to get within one's own self the glorious vision of unity or *Adwaita* that comes through the eternal and universal religion.

But the question arises, why should the attainment of that stage of super-consciousness be regarded as the ultimate end of all religions? And the answer which India can readily offer to it is, because the devotees of even the most dualistic religions have been seen to come in time, to the attainment of that stage of super-consciousness by proceeding along their own path of devotion and worship. The Buddhist, the Christian, the Mahomedan and the votaries of every other religion on earth have come to that. Else how do we account for Buddha's experience as his little self getting merged in the *Prajna-paramita* or the infinite intelligence—or that of Christ's, as 'I and my Father are one'—or that of the experience of some of the Mahomedan sages, as '*Ana-hak*' or that the Deity is my own self? Religion has ever been regarded by the Indian masters as intensely practical and a sincere practice of it, has always led man ultimately to this self-same experience. India of all countries on earth, has recognised this from very old times and as an evidence of that, we find that the Vedic commentator

Yaska noticed and laid down the fact that, 'the attainment of the highest plane of super-consciousness is not always confined to the votaries of Aryan religions alone, but instances of the same are to be found sometimes among those professing the non-aryan religions even.'

The attainment of the highest stage of super-consciousness has been held in India to be not only the end of religion, but in it has also been found the goal to which philosophy is driving man through all her various systems. Philosophy, according to the old masters in India, can never be considered as separate from religion, and the attempt to do so would in their opinion, end in leading the human mind to come to no definite conclusion whatever, as regards the mystery of his own existence or that of the universe and the cause, which gave birth to it.

Such in short, is the solution of the problem which India advanced down to the time of Sankara. But it did not go without a contradiction, especially from the qualified monistic school of Ramanuja and other teachers, who flourished later, and who based their philosophy on a different interpretation of the self-same revelations of the Vedic Sages on which Sankara had based his own monistic school. And in time, the act of offering different interpretations to the super-conscious experiences of the Vedic sages, to support one's own school of philosophy, became the fashion of the day; and the dualistic schools of thought also produced their own, like the rest, in support of themselves. It must be told, however, to the credit of the teachers of the qualified-monistic school, especially of Ramanuja, that they advanced the highest possible solution of the relation of the Brahman with the human soul and the universe, that can ever be given by human reason without its attaining the highest stage of super-consciousness, viewing the latter two as forming inseparable parts of the universal, the Brahman. It must be said nevertheless, that the history of philosophy in India from the age of Sankara down to the end of the eighteenth century is full of minute records of, not unoften, far-fetched interpretations of the experiences of the Vedic seers of thought, which rendered the question of finding the end of religion and philosophy more than ever hopeless during the time.

The advent of the nineteenth century brought in its wake quite a new state of things, in the realms of religion and philosophy in India. With the birth of a seer of thought of the first order, the inter-penetrating power and magnitude of whose living realisations are as it were, the culmination of the chain of super-conscious

VEDANTA KESARI

he could find no rest, nor peace of mind. The little sleep he used to enjoy, left him gradually. Sometimes his affectionate brother who used to sleep near him, would be suddenly roused by some such soliloquy as the following :—'Mother, oh Divine Mother, is it true that thou existest? Then show thyself unto me thy son. I do not know what is truth. All the six systems of our philosophy contradict each other, and by reason everything can be established as well as refuted. Then what is truth? Are all people merely deluded in believing this or that thing? I must know. I must understand the truth or I will die. Where, oh! where shall I get the Truth?'

During this period of his mental unrest and doubt he was observed frequently to go out of his home and visit all the learned men and Sadhus of the neighbourhood, and every one began to say that the Tarkavaridhi had vanquished all the Pandits there and that he must be a very great Pandit. And it was a fact. But everyday he returned home more and more depressed in his look, till one night he was not found in the house by his brother.

Some farmers in the distant villages affirmed that early in the morning hour, that day, they saw a man resembling the Tarkavaridhi pass by their fields.

All the students of the Tarkavaridhi gradually dispersed away and his poor brother also after some time was to be seen no more in the village. After his brother's mysterious departure, he remained all the time shut up in his own house always sobbing and bewailing. Poor soul!

Now let us follow the Tarkavaridhi in his mysterious wanderings. He moved on from place to place always walking by day and resting under a tree when night fell, and sustaining himself by any chance meal which some kind-hearted persons would offer him. But he developed one mania in his journey. Whenever he would come to a village and see any person, the first thing he would enquire from him whether there was any Pandit or Sadhu living in the village and if he were answered in the affirmative he would run to them immediately; and it used to be a very curious sight to see two brilliant intellectual men crossing swords with each other for hours together without any thought of their body or their external surroundings. And it is said by those who afterwards heard the story of his travel from his own mouth that he discussed with not less than a thousand Pandits and Sadhus in this fashion before he came to Benares which he reached after about a year, more disgusted, and more dissatisfied than when he left home. None of these Pandits could convince him of any truth; he refuted or at least he fancied that he had refuted all of them. The majority of these Pandits after some discussion with him acknowledged him

SRI RAMAKRISHNA, THE GREAT MASTER. 1

as their superior in intellect. There in Benares also he continued his campaign, a sort of Digvijaya as it were, as he was doing on his way. He created a regular consternation among the Pandits, and here also he scored a similar victory; but this far from being the cause of exultation, made him depressed and morose more than ever. At last all of the learned men and Sadhus recommended him to Swami Sachchidananda, a great saint and learned man, who was reported to be the Guru of the Maharaja of Benares.

This man lived in a solitary retreat at the conjunction of the sacred rivers the Ganges and the Varuna. There he lived the life of meditation alone in a neat little hut and used to sustain his body by begging from any person he would meet and that, whenever he felt hungry. He had literally no possessions, except perhaps a Kamandalu and one piece of cloth which he always wore. No books had he, though it was told that he had vast erudition in the Sastras, especially in the Vedanta. The Maharaja of Benares was seen coming there often and begging of him to accept some present from him, but our saint only smiled and told him 'I myself will ask from you, Maharaj, when I feel any want.' But he never asked. His face shone with the radiance of inward peace and light and his eyes seemed to penetrate the innermost thought of a person.

Such was he to whom our Tarkavaridhi went at last, burning with an insatiable desire for truth. 'Sir, can you teach me what Truth is?' The Yogi looked at him, a little smile flickered on his lips and he answered gently, 'yes, my child, with gladness!' 'But,' said he after a short pause, 'there is a condition.' The Tarkavaridhi eagerly enquired 'Name it, Sir.' 'Nothing difficult, but you shall have to listen to my discourses for a week, without trying to contradict me, however unreasonable may seem to you what I say. After that period, you are at liberty to ask any question whatever and controvert my points and I will be glad to argue with you then.' 'But,' he said with a peculiar emphasis, 'not till then.' 'Agreed with all my heart', replied our Pandit and the discourse began at once. What the Sadhu taught was not at all new to our Pandit. It was pure and simple Adwaita Vedanta. He had a thousand times explained it himself and a thousand times again refuted it, taking the position of a Vishistadwaiti or a Sankhya. However, according to his promise, he went on listening and listening. The second day came and our Sadhu went on eloquently with his theme, 'Brahman alone is true, and all else is false.' Then came the third day. The subject of to-day's lesson was that Jiva was nothing in reality but Brahman. And he went on explaining it, quoting passage after passage

the West. Here alone our Sages and Shastras have postulated a practically realisable method, principle, or truth as the source of our knowledge—not of a basic principle determining the distinction between right and wrong—but of the actual rules or precepts of ethics and of the teleological motive, as opposed to the merely mechanical tendency, governing human conduct. That method of determination is the perception or discovery of the laws or rules of conduct known as Dharma in the super-conscious state of *Samprajnata-Samadhi* (Cognitive trance). Hence Dharma is eternal and does not differ with the differences of time and place—such as the circumstances and fortunes of a society, the whims and caprices of a despot, or the variations of policy or emotion in a deliberative council or parliamentary assembly,—though it varies in its details according to the station and function appertaining to the individuals who constitute society. Ideas similar, or supposed to be similar, to those forming the basis or method of determination of the Arya-Dharma are adumbrated in various passages of the writings or the ethical systems of a few modern philosophers. The following may be quoted as an instance and is taken from one of the writings of the late eminent philosopher, T. H. Green :—"The assurance of there being a reality—one, complete and absolute—has been the source of that very knowledge which cannot become a knowledge of such reality. It is involved in the presence of reason in us as the consciousness of a subject which we do not know but are, and through which we know. Though communicated to us in a mode which does not allow of its being in a strict sense known, it keeps before us an object which we may seek to become. It is an element of identity between us and a perfect being who is in full realisation what we only are in principle and possibility. That God is it entitles us to say with the same certainty as that the world is, or that we ourselves are. *What* he is, it does not enable us to say in the same way in which we make propositions about matters of fact, but it moves us to seek to become as he is." How lame, halting, obscure, mystical and inextricably involved in contradictions are statements like these regarding the nature and mutual relations of God, the individual and the world? Do we not realise that these grave defects and contradictions are due to weak man's unaided attempt to ascertain by the processes of reasoning the nature of objects appertaining to a state of existence which transcends the necessary and obvious limitations of those processes? If, as Green maintains, "to know is to relate," how can reason know the nature of the objects or entities comprised in the region of the absolute? To obtain knowledge concerning supra-sensuous and supra-natural entities, we want a source of knowledge different

from our faculty of ratiocination. When, in the absence of such a source of knowledge, men apply the processes of reasoning to ascertain the nature and relations of entities which lie beyond the province of reasoning, they must necessarily be led into meaningless fictions or moonshine such as even a thinker of undoubted eminence like Green has been unable to escape. Similarly, human reasoning must fail to inform us in ethics of the exact nature of what Green, in his "Prolegomena to ethics" calls "some perfection which has to be attained, some vocation which has to be fulfilled; some law which has to be obeyed, something *absolutely desirable*, whatever the individual may for the time desire." Hence, the super-conscious state known to Indian *Yogis* and *Gnanis* as *Samprajnata-Samadhi* can alone be the foundation of a code of ethics having the famous teleological aim and motive known to our Sages and Shastras as *mukti* and avoiding the material evils and dangers of a purely mechanical system of sensational or rationalistic morality.

Karma or *Dharma* is the name we apply to the entire body of the laws of conduct which form the ritual and morality of the Vedic religion. Some people hold that Karma means any kind of work or action. The word may be used in this sense in addressing people in the West, for they have no distinction of the kind known to us which demarcates actions prescribed or proscribed by the Shastras from others. Hence Swami Vivekananda says in his New York lectures on Karma-yoga :—

"In Karma-yoga we have simply to do with the word karma as meaning work." And again :—"We are all performing karma all the time in our lives. I am talking to you : that is *karma*. You are listening : that is *karma*. We breathe ; that is *karma*. We walk : *karma*. We talk : *karma*. Everything we do, physical or mental, is karma, and it is steadily leaving its marks on us." It is not in this sense we are concerned with karma,—for there is no need to inculcate or teach karma in this sense. We are concerned with karma as an ethical precept having a teleological aim. Karma is taught in the Vedic religion as a matter which has an important bearing and purpose in determining the future destiny of the soul. The Blessed Bhagavan says in the Gita (IV, 15,16.)

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।

कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम् ॥

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।

तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्षसेऽश्नुमात् ॥

"Knowing this (*viz.*, that agency in karma and attachment to the fruits of karma do not touch the Atman) even those men of past ages who were desirous of liberation performed karma. Therefore do you, too, perform the karma which was done by the ancients in times of great antiquity. Even knowing people are in delusion here,—*viz.*, as to what is karma and what is not-karma. I shall therefore explain to you karma, by knowing which you will be freed from the evil (of samsara)."

No such teaching would have been needed or given, if everything we do is karma. No doubt the Gita also refers to karma in this wider sense. It is said in the Gita III., 5 :—

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥

"For no one ever remains, even for a moment a non-performer of Karma. All are impelled involuntarily to the performance of Karma by the energies which are born out of their inborn tendencies."

But such merely muscular or physical actions of an involuntary kind are common to all creatures of the animal and even vegetable worlds and have no part in the determination of the successive births or the leading of man to freedom from the bondage of Samsara which is what the Blessed Bhagavan has in view when he says in the Gita III. 9:—

यश्चारात्मकमोक्षयत्यत्र लोकोऽयं कर्मबन्धनः ।
तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥

"This world is bound by (all) Karma other than the Karma done out of the desire to please Vishnu (*Yajna*). Therefore, Son of Kunti, do you perform Karma on His account with full faith and being free from attachment."

Arjuna is also taught that the Karma which it is necessary for him to perform and which has to be performed as the love-offering of a heart devoted to the supreme Lord, Vishnu (*Yajna*), has to be learned from the Veda.

कर्म ब्रह्मोत्तमं विद्मि (Gita, III. 15.)

"Know that Karma has the Vedas for its source."

समाध्यासं प्रमाद्य त्वेकाकार्यमवस्थितौ । (XVI. 24.)

"Therefore the Shashtra is your authority in knowing how to decide as to what ought to be done and what ought not to be done."

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।

कर्मजान्बिद्धि तान्सर्वानेवं शब्दाविमोक्षये ॥ (IV. 32.)

"Sacrifices of many sorts and of the kind mentioned above (IV. 30 & 31) are taught in extended detail in (and capable of being known only through) the Vedas as the source. Know then all to be born of Karma (and not of the Atman), and knowing thus, you will be liberated from bondage."

These and other Slokas clearly establish the fact that the Karma which has an importance for man's supreme destiny is to be learnt from the traditionally-transmitted sacred source known as the Sastra (Sruti, Smriti, Itihasa, Purana &c.) and that the Sastra is what the Gita means when it mentions the word *Brahma* in the above passages. Some foreign interpreters of the Gita are ignorant of the fact that the word *Brahma* has various senses, and is frequently also used in the sense of the *Veda*, in Indian literature. For instance, we may cite the well-known passage of Manu-Smriti, IV. 233.—

सर्वेषामेवदानानां ब्रह्मदानं विशिष्यते ॥

"Of all gifts, the gift of the Veda is the highest" (in its result). Not being aware of this fact, they understand it to mean the Supreme God in the Gita passages above quoted, and thus distort their real sense. For, if *Brahma* is so understood always without discrimination, we shall frequently get into inextricable difficulties. For instance, Gita, III. 15, which says, "know that Karma has *Brahma* for its source, and that *Brahma* has the indestructible (*Akshara*) for its source" will become practically unintelligible. It is clear, then, that the Karma which alone has an ethical and spiritual value for us is what is prescribed in the Sastra, and does not mean muscular or physical activity at large. The case is analogous to *Dana*, gift—which means that which is prescribed in the Sastras as having an ethical and spiritual value,—not what one gives to his wife, son or daughter through the impulsion of natural affection which springs from the bond of blood.

Before we proceed to classify Karma, it is necessary to point out that, with regard to each individual Karma or rite, four points have to be attended to, which necessarily imply each other and without which no Karma can be understood as having a meaning, obligation, fruitfulness, or even a valid and recognisable form with its appropriate beginning, middle, and end. Those four points are:—(1) *Adhikara*, i e., फलसंबन्धबोधनं, the communication of

knowledge regarding its fruit; (2) *Viniyoga*, i. e., क्रियायाः फलशेषत्व-ज्ञापनम्, the calling to recollection of the fact that the Karma must be practised as the indispensable means to the gaining of such fruit; (3) *Prayoga*, i. e., अनुष्ठानम्, the actually being made to go through the rite or ceremony; (4) *Utpatti* i. e., कर्मस्वरूपज्ञापनम्, the calling to recollection of the order in which its various parts must be performed before it can be declared to have attained its full shape and form and in consequence capable of bearing its intended fruit. Hence all Vidhis or injunctions regarding Karma stand related to अनागतोत्पाद्यभावविषयः, positive matters not yet presented to perception and having to be brought into existence by our future activity. They do not stand related in any manner to a सिद्धवस्तु, a thing already existing and for the shaping of which no effort needs to be put forth.

We now take up the division of Karma. Certain kinds of Karma are prescribed in the Vedas, while others are forbidden. The former is known as *Vidhi*, and the latter as *Nishedha*. Vidhis are of four classes,—(1) *Nitya*, duties for which the occasion arises every day by Shastraic injunction, for example the Agnihotra rite, or *Snana* and *Sandhya-Vandana*, the twilight baths, oblations and devotions every morning and evening; (2) *Naimittika*, which are prescribed on particular occasions,—once a fortnight like the oblations to the Pitris (*tarpana*) on new-moon and full-moon days, or once a year like the *Sraddhas* in which offerings are made to the Pitris, or during Solar and Lunar eclipses when ceremonies are performed having the same intent and purpose; &c., (3) *Kamya*, what is prescribed as necessary for obtaining a particular result desired,—for example *Jyotishthoma*, for one who wishes to obtain the Elysian joys of *Svarga*, *Chitra* for one who desires abundance of cows, *Kariri-ishti*, for one who wishes for rain, and so on. The obstacles to the attainment of what is desired are, by inference, got rid of by the performance of the Karma which the Veda prescribes for such attainment. (4) *Prayaschitta*, the Karma which is prescribed as an expiation for the sin incurred by *Pramada*, which consists either in the mere forgetting of what has to be done or the failure, on set purpose or from the unavoidable pressure of circumstances, to do what is prescribed by the Shastras. *Prayaschitta* rites are of two kinds,—(a) *Asadharana*, that which is intended as an expiation for some particular sin known by us to have been committed in this birth, such as the taking of impure and forbidden articles like opium, onions, &c., the taking of food in the company of impure men or men of low caste; (b) *Sadharana*, that which is intended as an expiation for sins in general which we might have committed in

previous births, though at present we are unable to call any of them to our recollection. Bathing in Ganges, the repetition of the thousand names of Vishnu, &c., are examples of expiatory acts of this class. Both these kinds of *Prayaschitta* rites come also under the head of *Kamya-Karma* already noticed, as their object is to get rid of sins which stand in the way of our obtaining higher worlds of enjoyment.

The first two classes of Karma—*Nitya* and *Naimittika*—must be performed by all for whose benefit they are prescribed by the Sastras. For, as says Sankaracharya, “अकरणे प्रत्यवायश्चवशात्” “sin is incurred if they are not performed,” and that will surely trouble in future births or even in this one. Those who desire release from the bonds of *Samsara* (*Mumukshus*) must avoid *Kamya* and *Nishedha* Karmas, for the former lead to various higher forms of life in future worlds, and the latter to lower forms of life,—and both these they want equally to avoid.

Sri Sankaracharya, in his Bhashya on Brihadaranyaka Upanishad, observes with justice that there is no fundamental or necessary distinction in the very nature of the Karmas themselves which leads to their differentiation as *Nitya* and *Kamya*. The former may pass into the latter and *vice versa*. For the person who does what is ordinarily classed as a *Nitya-Karma* may have his mind bent towards some definite fruit as its result,—such as the desire for health and longevity by the performance of the daily twilight baths and devotions; or a person may perform the *Jyotishthoma*, *Kariri-ishti*, &c., without any personal interest in them and simply as a love-offering to *Isvara* and out of a disinterested love of the happiness and solidarity of all sentient and living beings in the universe. Sri Sankaracharya says :—“न चाग्निहोत्र-इत्येवमासचातुर्मास्यपशुबन्धसोमानां कर्मणां स्वतः काम्यनित्यत्वविवेकोऽस्ति । कर्तुमतेन हि स्वर्गादिकामदोषेण कामार्थता तथाऽविद्यादिदोषवतः स्वभावप्राप्तेः निवृत्त्यापि परिहारार्थिनस्तदर्थान्येव नित्यानीति युक्तं तं प्रति विहितत्वात् । न परमात्मयाथात्म्यविज्ञानवतः शमोपायव्यतिरेकेण किञ्चित्कर्म विहितमुपपन्नम्यते । कर्म-निमित्तदेवतादि सर्वसाधनविज्ञानोपमर्देन ब्रह्मज्ञानं विधीयते ।” There is no intrinsic difference of *Kamya* and *Nitya* among the Karmas known as Agnihotra, *Darsa*, *Purnamasa*, *Chaturmasya*, *Pasuvandha*, and *Soma*. Their utilisation as the means to the satisfying of *Kama* (desire) is due to the fault which attaches to the *Karta*, the doer,—viz., the desire of the carnal enjoyments of *Svarga*. Similarly to him who is subject to the fault of *avidya*, &c., and who has the natural desire to obtain what is desirable and avoid what is undesirable, it is right to hold that *Nitya-Karmas* are prescribed

to secure that aim. To him who has the true realisation of the Supreme Atman, it is not known that any Karma is prescribed except the practice of Sama, (the control of the mind and senses),—for the knowledge of the Atman is stated as attainable after the abandonment of the particularistic knowledge of various means (to the attainment of material fruits) like Devatas (and their worship), &c., which arise from the performance of Karma." Hence, according to Sankaracharya, what brings a Karma into the category of Nitya and Kamya lies in the mind of the doer and not in the Karma itself,—just as colour attaches not to the object, but to the unabsorbed ray of light which is conveyed to us from the object. It does not follow from this that no results will accrue to those who, while doing this Karma, do not care to reap its harvest of fruit. Results will, and must, come in, whether we desire them or not. Only desire binds the soul to lower ideals and prevents it from soaring on its wings heaven-ward.

Karma may also be looked at, and divided, from another point of view. It is either (a) *sthula*, gross, or (b) *sukshma*, fine. The *sthula* class itself is sub-divided into *kayika* or bodily, and *vachika* or vocal. The Nitya, Naimittika, and Kamya Karmas already mentioned fall under the head of *kayika* Karmas; the utterance of Mantras (to be treated presently) falls under the class of *vachika* Karmas. The meditation or worship of God is *manasa* Karma. The mental Karma is superior to the vocal, and this again to the physical. Manu, II 85, says :—

विधिप्राप्तयज्ञो विधिष्टो दशभिर्गुणैः ।

उपासुः श्राव्यतुल्यः साहस्रो मानसः स्मृतः ॥

"The japa yajna (or Karma) consisting of audibly-uttered prayers is ten times more efficacious than a yajna performed according to the rule (*vidhi*) prescribed in the Veda; a Mantra muttered so as to be inaudible even to a bystander surpasses it in efficacy a hundred times; and the purely mental worship surpasses it a thousand times."

The *Vachika-Karma* (forming the second class just mentioned) consists of the utterance of Mantras, and is of four kinds according as they are of various degrees of grossness and fineness. The gross (*sthula*) sound is manifested in the region of the throat and mouth and is known as *Vaikhari* or *Varna*, or *Akshara*, the sounds of the letters of the Sanskrit alphabet. *Vaikhari* utterance is of two kinds :—*japa*, (prayer uttered aloud) and *Upamsu* (prayer in

subdued utterance which cannot be heard even by the nearest bystander.) The fine (*sukshma*) sound is manifested in the region between the navel and the heart, and is known as *Nada*. The *sukshma-tara* and *sukshma-tama* sounds—both superfine sounds—are known as *Pasyanti* and *Para*, or also *Karya-bindu* and *Karana-bindu*. The former is manifested as *prana* or (*breath*) below the region of the navel; and the latter is the unmanifested *Kundalini-sakti*, or *chit-sakti* which resides in the plexus known as the *Muladhara*, the basic plexus or lotus of the Yogis and from there pervades the entire length of what is known as the *sushumna nadi* (of the Yogins) up to the plexus or centre known as *Sahasradala-chakra* (or *sahasrara-chakra*),—the thousand-petalled lotus in the region of the brain and head. The *Pasyanti* (or *Karya-bindu*) is so-called, because it can be seen as light in various forms in the thousand-petalled lotus just mentioned. *Para* is the *sakti* or *Parvati* of the Puranas, the *Uma-Haimavati*, of the Kena-Upanishad. *Para* and *Pasyanti* are only perceivable after long practice of Yoga by *Uttamadhikaris*, those who have gained the highest degree of Yogic merit. The fine sounds known as the *nada* can be heard from within the body after a moderate amount of practice. Such persons as have realised it are *Madhyamadhikaris*, men of middling merit. Those who are content with the loud *japa* and the subdued *upamsu* utterance in prayer are the lowest in the scale,—*adhamadhikaris*.

Sankara's remarks as to the true rationale of the distinction between Nitya and Kamya Karmas are also applicable to the *Vachika* (or vocal) Karmas just referred to. Only those who are foolish or unfortunate will hanker after trifling personal aims and results and thereby convert into Kamya-Karmas what, if such petty aims were discarded, will be transformed into Nitya-Karmas and become steps leading to the soul's supreme goal of freedom. For such absence of petty personal aims and interests (or *Kama*) will lead to the knowledge that the soul (*jiva*) is not the doer or enjoyer or the attached,—to the knowledge conveyed in *अकर्ताऽहम्* (I am not the doer) *अभोक्ताऽहम्* (I am not the enjoyer), *असङ्गोऽहम्* (I am unattached). It is this knowledge that is usually known in the Vedanta by the technical word *Chitta-suddhi*—the purification of the heart which is the essential and indispensable preliminary to the attainment of the supreme self-realisation (*Atma-Jnana*) through the Guru's teachings and the plenitude of his grace. Besides this negative effect, we have also (as already stated) the unavoidable subsidiary positive gain of the results of the Karmas performed,—the result expressly mentioned in the Sruti itself or the attainment of Svarga where no

such results are expressly stated. Bhagavan Apastamba says, (I. 20-3) :—

“तद्यथा फलार्थे निमित्ते द्वायागन्ध इत्यनूपयेते ।
एवं धर्मं चर्यमाणमर्थं अनूपयन्ते ।”

“Just as from a mango-tree planted from the desire of fruit, shade and smell are obtained as subsidiary results so when the dharmas are duly performed, the results (desired and other) spring from it as a matter of course.” Similarly, when proscribed Karmas are avoided, we are saved from falling into the Naraka-world which springs as the consequence of performing them through the insatiable lust after forbidden pleasures.

Lastly, we have the class of *sukshma-Karma*, consisting in the meditation or worships of God (*Isvararadhana*) or of inferior deities (*devataradhana*). The subject of *upasana* or meditation is usually treated apart from Karma and as a part of, or as identical with the Hindu philosophic doctrine of Bhakti. We intend to adopt this course, and shall at present deal with the remaining topics of Karma in later issues.

VISISHTADWAITAM

BY

Professor. T. Rajagopalacharya, M.A. B.L.

(Continued from page 251.)

Visishtadwaitam, like Adwaitam and Dwaitam, is a system which accepts the authority of the Vedas, the Smritis, and the Puranas, and acts on the axiom that their conclusions are unquestionable in matters outside the range of the senses : when a statement is made on a matter of this kind in a text of the Veda or other authoritative treatise, the last word is said on the matter, and it is no more open to discussion by ordinary process of logic, than the conclusions of a legislative enactment can be questioned by considerations of mere expediency. Manu says :

श्रुतिस्तु वेदो विज्ञेयो धर्मशास्त्रं तु वै स्मृतिः
ते सर्वार्थेष्वमीमांसे ताभ्यां धर्मो हि निर्बन्धो ।
योऽवमन्येत ते मूले हेतुशास्त्राभ्याद्विजः
स साधुभिर्बहिष्कार्यो नास्तिको वेदनिन्दकः ॥

(II. 10, 11.)

and again :

आर्यं धर्मोपदेशं च वेदशास्त्राऽविरोधिना ।
यस्तर्कैरानुसंधत्ते स धर्मं वेद नेतरः ॥

(XII-106.)

“The *Sruti* is the Veda, and Dharma Sastra is *Smriti*. These should never be controverted, for, from them the Dharma shines out. Whoever treats with contempt these fundamental authorities by resorting to the science of argumentation, must be expelled by good men ; for such a censurer of the Veda is a *nastika*, or one who denies everything. So, he alone and no body else knows truly Dharma who discusses the purport of the Veda and the *Smriti* by reasoning like that of the *Mimamsa* which is unopposed to the Veda.”

And the author of the *Brahma Sutras* echoes the same sentiment when he says : तर्कप्रतिष्ठादपि (II.1.II..) when he refutes the Sankhya; he says that the Sankhya system being based on mere reason or logic, is liable to be upset by other argumentation as that of the Bouddhas which may be superior. And the Mahabharata caps all these in the well-known verse,

तर्कोऽप्रतिष्ठः श्रुतयो विभिन्नाः नैको मुनिर्यस्य मतं प्रमाणम् ।
धर्मस्तत्त्वं निहितं गुहायाम् महाजनो येन गतः स पथाः ॥

Now what is the effect of this attitude of the Hindu philosopher ? Does it mean that in spite of the torrent of words which he can pour out in argumentation, he is after all a slave to pre-arranged dogmas and that he has no common basis at all for reasoning with one who does not subscribe to his revered authorities ? Should words uttered centuries ago and by unknown persons so circumscribe him by their import that he must bow to them and confess himself unable to get out of their clutch and betake to free reasoning where it may yield a more welcome conclusion ? Theoretically it would seem that this is so. No Hindu philosopher has yet dared to say that he does not accept a Vedic conclusion in matters outside the experience of senses ; he goes further and says with Badarayana तर्कप्रतिष्ठानात् ; that is, that reasoning is inconclusive in ultimate matters. And our experience seems rather to confirm this view, for can we say that the systems which deny authority to revealed texts are any nearer unanimity on those fundamental matters which occupy the thoughts of man ? Still it is a tight and somewhat dogmatic position for the Hindu philosopher to say that the Shastras are his only guide ; Sri Ramanuja for instance takes infinite pains in his commentary on the Sutra शास्त्रयोनित्वात् to refute every possible argument for the establishment of a first cause by

ratiocination, and concludes that God can be known only by the words of the Sruti.

To show that this position is not so hopelessly irrational as it may seem, we shall put forward a few considerations. In the *first* place, the Srutis and Smritis are numerous and often of conflicting import, and the process of interpretation is freely availed of by all commentators generally to deduce any desired conclusion as the purport of the text. In actual result, therefore, there is some considerable freedom of discussion on fundamental questions in spite of the implicit reverence for authority that is enjoined. This process of interpretation, it should be remarked, is the inevitable accompaniment of all verbally binding pronouncements, and is of course a legitimate process for finding out their meanings. In the *second* place, the Srutis and Smritis are not simply the dogmatic assertions of certain unknown men. They may reasonably be taken as the embodiments of the conclusions of the best intellects of ancient times on certain questions about which we have hardly much additional material to base judgments upon. It is wonderful how much of similarity there is in the various reasons and conclusions of the olden times in this country with the variety of philosophic speculations of ancient and modern European thought. We see even now each philosopher has his day when he is in vogue and it often happens that the oracles of one generation are laid aside by a succeeding generation. Therefore Vedic conclusions which represent the crystallised views of superior intellects of ancient times are not to be despised. In the *third* place these ancient men have been usually described as *Seers*, i.e., as persons whose perceptive and other faculties had been specially cultivated, and whose enunciated views on matters outside the range of ordinary perception are entitled to great respect, as it is conceivable that supersensual things are such only relatively to ordinary men, and where the sensorium is extraordinary, its range of perception is enormously increased. In the *last* place, authority is claimed for the Vedas not as pronouncements of mere man however exalted, but as eternally and indestructibly existing ideas which pronouncement only manifests from age to age. As Professor Sundararama Iyer has explained, (*Vedanta Kesari*, July, 1914.) — "The Veda is not a text book. It is not an authoritative set of doctrines proclaimed by any human personality or systematised in course of time into a consistent whole so as to withstand the shocks or respond to the needs of time and circumstance. The Veda consists of sounds transmitted to the present day by a succession of teachers." "The Veda consists of those sounds which Isvar

preserves with Him with the rest of the Universe in Pralaya and which he conveys—when creation begins again—to the Rishis who are qualified to receive them and transmit them to others." As the learned Professor further points out, the truths of the Vedic doctrines are realisable by every one if he puts forth the needed effort under proper guidance and in the proper manner. It is therefore claimed that the acceptance of the authority of the Veda far from dragging down the Hindu philosopher from the pedestal of reason, raises him to an eminence which cannot be reached by the mere experientialist who discards super-nature, or the man of faith who follows the authority of some other human being and who is liable to be misled by all the latter's failings and limitations. This view of the Veda is the general view of all theistic Hindu philosophers. The अपौरुषेयता of the Veda is elaborately maintained by Jaimini and accepted by all Vedantins. The Vedas are frequently denoted as प्रत्यक्ष and the Smritis as अनुमान. And the eternity of sounds is laid down in the Mimamsa as the principle basis of the eternity of the Veda.

The authoritative basis of Visishtadwaitam being thus the Veda as a whole including the Upanishads, we see Ramanuja basing his conclusions on Vedic texts or strengthening the same by references to such texts. It is conceivable that many of his positions may be deferent if argued out from the standpoint of mere reason. But textual authority to the contrary compels him to reach certain conclusions which however are to him perfectly consistent with mere reason. Thus the existence of *Nityas* or permanently free souls, the conception of Lakshmi as a permanent consort of the Supreme Being with a distinct individuality, the existence of Heaven as a distinct place outside the changing cosmos—a place of abode, for blissful service to the Deity, of all liberated and free souls, the doctrine of *prapatti*, or absolute self-surrender as a sufficient method of salvation for the generality of people in the place of the more arduous Bhakti or Yogic realisation of the Supreme, the nature and attributes of the Supreme Soul and the individual souls, all these are doctrines of the Visishtadwaitin which are derived for him from the clear statements of texts which he cannot disregard. In matters beyond ordinary perception and reasoning, he thinks himself free to follow the dicta of Vedic texts.

There is a school of religion in India known from ancient times as the Bhagavata School. It is said that there are references to it in the Buddhist writings, with what truth I have not been able to ascertain. The literature of this

**Visishtadwaitam
and the Bhagavata
School.**

school is what is known as the Pancharatra Agama of which there are several treatises, like the Narada Samhita, the Satwata, the Poushkara, the Jayakhya, the Lakshmi tantra, the Iswara Samhita, the Parama Samhita etc. These Samhitas generally speaking contain a scheme of the universe and rules of worship especially of *Vigrahas* or idols. They acknowledge Vasudeva as the Supreme Lord and consider him as appearing originally in four forms, *Chatur Vyuha*, viz., Vasudeva, Sankarshana, Pradyumna, and Aniruddha. The first is the Supreme Lord Himself, the second is the form presiding over the Jiva, the third is the Adhithana Devata of mind, the fourth, that of the *Ahamkara*. The Pancharatra consisted of various sub-schools, like the Agama Siddhanta, Tantra Siddhanta, Mantra Siddhanta, Tantrantara Siddhanta. These contained specific rules as to various Samskaras or investing ceremonies for its followers and were based on a special Sruti text known as the Ekayana Sakha. The followers of this tantra were found among all classes, and the system spread over the country possibly in the early centuries of the Christian era. Unlike other Tantras, the ritual of this tantra was simple and pure; liquor, and the female principle were not considered as the object of worship; no human sacrifices were inculcated; and God Narayana or Vasudeva was the object of worship. The daily routine was divided into five periods, *पञ्चकाल*, and each was devoted to the bodily or mental worship of the one Lord. There is reason to think that the Visishtadwaitins of the earlier days joined this Bhagavata School and adopted its tenets as their own in practical religious matters. The burning of the shoulders with the disk and conch, the wearing of vertical caste marks, and the general austerity and godliness of life were the characteristic features of this school. Sri Krishna is described as a Satwata, and the Mahabharata refers to this school in several places. In the Bhishma Parva we read :—

ब्राह्मणैः क्षत्रियैर्वैश्यैः शूद्रैश्च कृतकचक्षुः

अर्चनीयश्च सेव्यश्च पूजनीयश्च माधवः ।

सात्त्वतं विधिमाख्याय गीतस्सर्वयोगेन यः ॥

There are also many references in the Moksha Dharma to the same system. It is asserted by the Bhagavata School and accepted by all Vaishnavites that these tantras were pronounced originally by God Narayana Himself and that they are therefore infallible. It is also generally accepted that the Brahma Sutras refer to this system in four Sutras at the end of the second quarter of the second chapter. There is a controversy among commentators as to whether Badarayana refutes this system also as heretic like the Sankhya, the

Boudha etc. or whether he accepts it as orthodox. Sankara takes the former view. Sri Yamunacharya, of the 10th century A. D. has written a special treatise to establish the orthodoxy of this system, and Ramanuja explains the Sutras as expressing that the system is approved finally by the author of the Brahma Sutras. I have discussed this matter somewhat fully elsewhere (see my *Vaishnavite reformers*, p. 37—44), and do not propose to go into it here. I think it must be taken that the third Sutra of the quartette is a Siddhanta Sutra from its form and that the Sutrakara did not count the system altogether among the heretical ones. However this may be, this identification of the Pancharatra school with the Visishtadwaitins must have taken place early, as we find that scholars like Dr. Thibaut see the influence of the school in the Bhagavad-Gita, and Sri Sankaracharya himself makes only a partial condemnation of the system. He also usually refers to the Supreme Soul when inclined to speak of it as a personal God by the name *Vasudeva* or *Narayana*.* If therefore some practices of this school were *Avaidika* in Sankara's view we have still no reason to suppose that the sect as a whole enjoyed any disrepute in his day. As we have said, we only refer here to the fact that an early Tantric sect had many doctrines of the nature of Visishtadwaitam and has become finally merged in the followers of this philosophy.

Philosophy is usually supposed to be distinct from religion but the distinction is very often difficult to express. **Visishtadwaita as a religion.** Philosophy concerns itself with the theory of the Universe, the nature of God and Souls and their inter-relation. Religion inculcates rules of conduct between the individuals to one another and towards a higher being, and defines the nature of the ultimate goal and how it should be reached. Philosophy is a matter of the mind, the work of the reason of the man. Religion is a matter of the heart, the mode of satisfying those cravings after ultimate perfection which the human soul feels when it reflects.

There are situations in a man's life when he feels himself powerless and miserable. He is in the depth of despair; he sinks under profound sorrow. He needs a helping hand and finds none to save him. In such moments, a hopeful and cheerful religion is felt to be a blessing. To be told that there is a higher being to whom he is an object of regard and love, that he should rely upon such a being, and pray to it, that his nature is innately one with

* तद्विष्णोः परमं पदम्—तस्य व्यापनशीलस्य ब्रह्मणः परमात्मनः वासुदेवाख्यस्य ।
(कठोपनिषद् भाष्यम् ॥)

that of that being or that it is closely similar to it, that, no doubt, his griefs and sorrows are the results of actions which he cannot retrace, but that the true remedy is to understand his nature and that of God, and to act in unison with God's will, these are some of the consolations of religion which have been prized by men in all ages. The Visishtadwaitam is such a religion. It inculcates Bhakti or intense Love of God,—a love so intense that nothing else matters. A soul filled with such Love to God finds any other occupation jarring on it. It inculcates the personal aspect of God and emphasises Him as the loving father, the ever ready friend, the only resort. It chastens the personality of the Bhakta, and teaches him renunciation, purity, and unselfishness. It assigns as the goal of all his ambition, liberation from births and deaths, a state of complete attunement to God's will, and incessant and agreeable service to Him in heaven, his select abode. Service is usually unpleasant, but this service to God after liberation is bliss itself as it is merely the expansion of his own nature in sympathy with that of the larger intelligence of which it forms a part. If the object of religion is to be a help to man in his aspirations to perfect his nature, it may be said that Visishtadwaitam aids the attainment of that object by postulating the retention of the souls' individuality after liberation as well. And the doctrine of surrender which is claimed by Visishtadwaitam as an independent means of salvation is so conceived that it is applicable to all irrespective of caste or creed, and requires nothing but a genuine and hearty reliance on the divinity, the sole refuge of all men of whatever religion, in the most serious moments of their earthy life.

THE RAMAKRISHNA MISSION AND SOME SOCIAL PROBLEMS.

The following is the Presidential speech of Mr. N. Subramania Aiyer, M.A., Senior Dewan Peishcar of Travancore, at the 53rd Birthday Celebration of Swami Vivekananda :—

"The national ideals of India," said Swami Vivekananda, "are Renunciation and Service. Intensify her in this channel, and the rest will take care of itself." The Mission of the Ramakrishna institution in this world has been, and is, to spread these ideals.

Renunciation, as a regulating force of righteous life, is not the renunciation of one's name, form, function or place in the society of which he is a part. It is the recognition that he is only a part, and can, by his acts and omissions, not only affect the welfare of

every other part, but must, in his turn, be affected by the actions and omissions of every other. It is the renunciation in the sense of separateness of interest, as between the unit and unit in this gigantic organism of the Universe. Applied to the family organism which is the root of the national tree, renunciation would be the dedication of human beings to each other in their respective functions. In the social organism, likewise, it would be of service by a member of an occupational group, to other members of that group, and finally, in the world's organism of one nation to every other, through a system of exchange of labour such as that for which the respective peoples may possess special facilities. Thus then renunciation and service correspond to *Gnana*, or the knowledge of one's place in the Universe, and *Karma*, or the performance of the function belonging to it.

This organismal ideal or goal of society has both a scientific and religious basis. But the standard of the perfect organismal condition can be taken as existing only when all the classes balance one another, the only kind of predominance being predominance in one's own respective function.

Caste.

Much of the confusion in this world is confusion due to the want of a clear definition of terms. Words often get distorted in their meanings with corresponding processes in the thoughts of men. An example, which stands out prominently, is the use of the word "Caste." The same word is applied to two distinct phenomena, caste as it is and caste as it ought to be. If caste as it is, is different from caste as it ought to be, then all denunciation of the former should have no application to the latter. Monsieur Bougle, Professor of Sociology at the University of Toulous, describes caste as a system of social arrangement characterised by (a) hereditary specialisation, (b) unequal distribution of rights and (c) cleavage into a number of water-tight compartments. This is not an inaccurate presentment of caste as it now stands. If hereditary specialisation may be defensible, inequality of rights will not long be permitted. And the circumstance that a system of mutually exclusive social grouping precludes even an attempt to equalise, makes the situation intolerable. It is no doubt true that both of the above things were formed upon a basis of organic distinctiveness, so as to establish labour division by families and to maintain it for all time, without mutual encroachment or fear of such encroachment. It is also true that by placing the external environment in concert with, and in continuation of, the environment of birth,

society would be saved the stress and the strain and the insecurity involved in the choice of profession for each individual, and the service itself will grow in efficiency with each generation of workers. But for all this, inequality of rights will be too dear a price to pay. In the study of caste, the pivotal point, therefore, is to study whether such inequality is of its essence. If the answer is in the affirmative, the institution has no right to resist the dismantling activity of those that act and speak in the name of what they call "social reform" in India. If, however, the hierarchical element is not only not of its essence, nor even a pardonable feature in the eyes of its founders, or of its thinking adherents, it must be quite otherwise. Caste, to the real Hindu, is but religion externalised in society, and is most democratic in its conception and aim. And if it is recognised that it is the sociological counterpart of the animal organism, with distinctiveness in name, form, etc., for its parts and solidarity for the whole, ensured through interdependence and mutuality of functioning, for which the nostrums of interdining and inter-marriage would be poor substitutes indeed, an enquiry into its principles and correct practice would not be an entirely profitless undertaking. It may even offer lessons which, in this hour of the world's greatest trial, must be welcomed by all the nations of the earth.

Progress and Reaction.

There are two other terms that I wish to refer to, and which now seem to be current coins in the domain of the present platform, I mean, the words "progressive" and "reactionary." The word Progress means "going forward" towards some thing, and reaction or retrogression, which is but its synonym, is "going backward," away from something. At all events, the use of the words progressive and reactionary, without reference to any accepted goal, is not only meaningless but mischievous. Unless every change is considered progressive, every opposition to change cannot justly be called reactionary, and until a test is agreed upon, one set of thinkers and speakers must ridicule the other as reactionary, reserving the dignity of being progressive severely to itself.

Some Tendencies.

I would, in this connection, refer to some tendencies that have to be remembered and guarded against in dealing with questions of vital moment to the well-being of India. One of them is to regard India as passing through a transition stage in a process of nation-formation for the first time. Nothing can be a greater mistake. But even if it is an infant that has yet to be fully formed, it may be noted that society here presents organismal features of a

fairly recognisable kind such as name, form, function and place in the shape of occupational groups, or classes, which have only to be strengthened and developed by the Social Reformer.

There is, again, a tendency to look upon things either absolutely good or absolutely bad. Food, under certain circumstances may act as poison, while poison may prove the elixir of life. One cannot on that account say that food is absolutely bad and poison good. The question is asked, for instance, whether pre-puberty or post-puberty marriage is good for society? While I do not propose to deal with the question in any detail on an occasion like this, I may point out, that, under suitable sets of conditions, one system is as good as another. The reverse is also true. Only we have to know what these two sets of conditions are in order that we might secure the one and ignore the other. If, at a certain period of India's past, girls married only after puberty, it is also true that marriage was preceded by *Yogic* practices by which the senses and passions were brought under control. Possibly, in the course of time, the ascendancy of the flesh set in, and without steps being evidently taken to keep it down, through the due exercise of *Brahmacharya*, the possibility of improper marital desires was simply prevented by making pre-puberty marriage compulsory. If that be so, would it not be premature and dangerous now to claim the freedom involved in some of our ancient customs before we have got back to the then condition of self-control? Else, will it not be a case of exchanging purity for freedom?

Again, if a woman's place is recognised to be in the family organism, and if the upsetting of it is the cause of the woman-trouble in the West, that place should not be endangered by any acts, or policies, personal or public, executive or legislative. Otherwise it probably makes no difference so far as it goes when a girl is given away. If, however, there is felt considerable difficulty in getting our girls married, and if that is the chief cause of the present agitation, anything that would allow marital alliances being entered into at leisure, and not compulsorily, before a certain physiological state, cannot be progressive activity. To say that the legislation now proposed is only permissive, intended merely to confer on certain classes of Hindus the liberty enjoyed under the law by other sections of His Majesty's subjects, is not to say anything at all. It may even, as a most thoughtful European gentleman and a great friend of India, himself told me the other day, seem silly. For, if that is right and serious, why should not a Government, it may be asked, that permits polygamy among Hindus and Mussalmans who form the bulk of the people under its care,

permit it in the case of such Christians, men and women as may wish to "go in for it," instead of attaching to it, not merely a civil disability but punishment in a Criminal Court?

Significance of National Personality.

Another tendency that is in such great evidence now is to ignore the effect of interference with what is understood by all nations as national form or personality. The customs, habits, language, religion, dress, etc., would make up that personality, and it is a matter of common observation that, no one belonging to any of the progressive nations of the world changes the form or uniform given by his nation except for a special purpose. This tenacity of form has existed in India throughout all the early periods of her history; but the Indian to-day is tearing off his personality bit by bit, without let or hindrance in a manner and to an extent that no modern nation would think of. A European keeping a tuft, or taking to the loose garment of the Indian, admitted even by several Westerners as fitted for the tropical heat, or chewing betel and nut, or doing one of the many other things which it is not his community's custom to do, would, it is more than probable be treated as a lunatic. It would be obnoxious to the canons of his society—in other words destructive of his national form. But a similar change in the Indian in favour of the European personality will, perhaps, only confirm, as matters now stand, a title to be regarded as an up-to-date person, and even go to enhance its market value. In this world good and evils spring, not from the thing itself, but from the use and the misuse of it due to unfavourable conditions. If, therefore, without seeing the conditions first, we merely change the thing, our net position will remain unchanged. It may even be a case of flying from the ills we have to those we know not of. By looking at the examples of the enlightened and progressive nations, with whom Providence has brought us in contact, we ought to know that social conformity is no vice, nor an element of weakness, and that the cohesiveness of the group is worth some sacrifice of individual convenience or interest, and that society, unless it be a reversion to the savage type, must feel and move as one unit.

The Ramakrishna Mission.

To study the great changes the world is now passing through, to keep the finger with vigilance and without intermission on the public pulse which is now beating at a tremendous rate, to place before them the goal to be worked up to by society, either backwards or forwards, to warn against the tendencies that should be avoided, and to indicate the direction in which we should go, and

to ascertain and explain how the correct course may be made smooth and easy, is the work that all great missions have to undertake. It would, I am sure, be the accepted function of the Sri Ramakrishna Mission in India to muster to its call all her forces, such as they are, and develop the organismal features of her society, by arranging for the propagation, through the Press and the platform, of the religious, social and universal ideals of life; of the rights, duties and concessions of the various members of the family, social and universal organisms, in fact, to be the Brahmana organ, brought up-to-date for the Indian or, rather, the world's social organism.

To the members of the Ramakrishna Mission I would say: you have the right to command the services of every person who, by right of birth, calls himself a Brahmin in the whole of Hindustan. You have also the right to insist on its being recognised that every effort requires an output of physical energy, which in turn presupposes an intaking of food. Money, therefore, is the first equipment, and this you should be able to make by appeals to the public and by indenting on mutt and temple finance. There is the Dharmarakshana Sabha, which could be asked to associate itself with the Ramakrishna Mission in this work. For financing the religious side in particular, the finance of mutts ought to be placed under contribution. It is certainly a matter for regret that these mutts, intended originally for the preservation and development of the Hindu religion, are now, to adapt the phraseology of Lord Curzon, mere jewelled pendants attached to the Indian socio-religious collar, whose detachment will not affect its symmetry or its strength. They should be persuaded to recognise their organic place in the life of the people as the propagators and enforcers of the highest ideals of society and religion.

Temple Finance.

In regard to temple finance, I find that a Bill has been accepted, enabling the funds of the Tirupati Devasthanam to be utilised to finance a school there. In regard to the principle underlying it, I would take this opportunity of respectfully appealing to my Hindu friends, who may have supported it, to say whether they have ascertained, and satisfied for themselves, what are the requirements from a religious and administrative standpoint of a temple like Tirupati, whose surplus appears to be so large as to be available for non-temple purposes as well? What are the items of the temple machinery recognised as necessary to be seen to, and to have money adequately expended on; whether those items are properly served by the expenditure now incurred; whether the priests, for

instance, on whose culture, character and piety the prestige and efficacy of temples must depend, possess, or have been enabled to possess and maintain the qualifications required for their important office; whether by the expenditure of more money, and, if so, by how much more, will it be possible to raise our temple-priest to the position, if not up to the *Agamic Acharyas* of old, equipped with *tapasic* power acquired through *Yogabhyasa*, at least to the position of the present day clergymen of other religions? What again is the measure of the hold of Hinduism, and of the temple institution in particular, on the classes and masses in the various parts of India; whether we, the educated classes that speak in the name of the Hindu Temples, and as the representatives and custodians of their interests, really believe in them and show that belief in our actions, individual and collective; whether, to the extent that we do not, it does not become our honest duty to decline an invitation so to speak, just as our Mussalman and Christian brethren would do? What is the amount of money spent from each temple on the elucidation, interpretation, vindication, leave alone the propagation, of the Hindu religion, or of the *Mahatmyam* of the special deity concerned? And lastly, whether, taking all the temples of a District, or Presidency as one whole, there are not some temples less endowed to which the surplus funds of better endowed temples could be more rightfully diverted, than to the maintenance of secular schools, even allowing the fact that in them an hour will be devoted to the study of religion?

Reclamation of Criminal Tribes.

Before concluding, I would solicit permission to commend for the consideration of the Mission one special branch of the social service—I mean, the reclamation of criminal tribes. This work is now largely carried on by philanthropic Christian agencies, and there is no reason why, within the scope of the activities of this world-wide Hindu Mission, this should not find a place. To all religionists, man is divine by nature, and crime and vice are directly, or in the last resort, due to want. Recognising this fact, the great and good British Government in India have started schemes for refining, or rather re-divinising, criminal man through the provision of congenial labour, etc. And in a country passing through an acute stage of industrial fortunes, any occasion for building up character and good citizenship on the basis of assured freedom from want, no great movement can afford to let go. I quite recognise that the financial position of the average Indian bears no comparison with that in countries from which the Christian Missions derive their chief support. But if work on correct

lines be started, with the resources we have, and to the extent they would permit, things will right themselves in the long run; and I may take this opportunity of saying that I know that the Madras Government would be quite prepared to support any sound and well-considered proposal that may be put forward.

Birthday Celebration of Swami Vivekananda.

The 53rd Birthday of Swami Vivekananda was celebrated with great enthusiasm by his numerous disciples, friends and admirers, on Sunday the 10th instant, at a beautiful pandal specially erected for this purpose at the Ramakrishna Home premises, Brodie's Road, Mylapore.

An interesting and varied programme was arranged for throughout the day. First as usual the Bhajana was performed in the morning hours in which all irrespective of caste took part. In the afternoon about 3,000 poor people were fed at Sir V. Bashyam Aiyengar's market, through the generosity of a few of the leading residents of Madras and also contributions from the Muffasal. The rice was distributed to the poor by a number of young students of the various colleges in the city assisted by their Assistant Professors. Then there was a Harikatha Kalakshepam on "Durvasa Atithyam" by Mr. M. K. Tata Chariar, B.A., of the Public Works Secretariat which was followed by a short discourse with practical illustrations on the virtue of "Suryanamaskaram" by Mr. Devasigamani Pillai, B.C.E., Engineer of Hyderabad. He explained in a few well chosen words the wholesome influence which the "Suryanamaskaram" exerted on those that practised it and compared it with the Kuhne's system of treatment. He said that "Suryanamaskaram" cooled the system by evaporation, did much good to the various muscles of the body, and strengthened the nervous system whereas the Kuhne's system cooled the body by contact with cold water, which was not so wholesome as the former. He then explained how the muscles of the alimentary canal also received strength by "Suryanamaskaram" and how digestion was helped thereby.

At 5 P. M. a public meeting was held at the pandal when a very interesting, instructive, and inspiring lecture was delivered by Mr. K. S. Ramaswami Sastriar, B.A. B.L., District Munsiff, Tiruturaipundi, on 'The Message of Swami Vivekananda to the modern world,' under the presidentship of Dr. N. Subrahmanya Aiyer, M. A., Senior Dewan Peishkar, Travancore. Many leading citizens of Madras and a few Europeans also were present at this function.

We propose to print in extenso next month in the pages of our magazine the interesting paper of Mr. K. S. Ramaswami Sastriar. The President's address is printed elsewhere in this issue and we earnestly invite the attention of our readers to this thoughtful discourse.

AT BANGALORE.

On Sunday the fifty-third birthday anniversary of Swami Vivekananda was celebrated with great *edat* at the Ramakrishna Mission, Basavangudi, by a large number of his disciples and admirers. After *Bhajanam* 2,000 poor were sumptuously fed at the Anjaneya Temple. At the conclusion of the *Harikatha* performance at the Mission, which lasted three hours, nearly two thousand people had assembled in the three *Shamianas* pitched in front of the Ashrama, which were later on crowded to such an extent that many had to remain in the compound. Under the Presidentship of Mr. K. Chandy, Deputy Commissioner, the

audience had the benefit of hearing an instructive and interesting lecture on the life and teachings of Swami Vivekananda by Mr. D. V. Gundappa, Editor of the *Karnataka* in Kanarese. The President made an inspiring speech. This was followed by the reading of a long, and thoughtful paper on "Swami Vivekananda and the Life Victorious" by Mr. F. W. Quinton Anderson. In the course of his lecture he said that he was one of those many Western young men who had come to the realisation of the great Indian Yogi, Swami Vivekananda. After this Mr. Cowsick, of the Electric Department, Sivasamudra, announced to the public that H. H. the Yuvaraja regretted his inability to attend the celebration as he was away from the Station and that he (Yuvaraja) had contributed Rs. 100 towards the upkeep of the Mutt. He thanked the President on behalf of the Swamis of the Mutt and the audience for having presided over the meeting. He also thanked the lecturers for their valuable papers. The function came to an end by *Mangalarathi* and the distribution of *Prasada*.

AT BENARES.

The fifty-third birthday anniversary of the Swami Vivekananda was celebrated at the Sri Ramakrishna Advaita Ashrama, Benares, on the 10th January last. The principal items in the programme were the feeding of "poor Narayanas" and a lecture on the Life and Teachings of the Swamiji delivered by Mr. F. J. Alexander, an American devotee of Sri Ramakrishna-Vivekananda. More than 700 poor people were sumptuously fed on the occasion. The lecture was well attended and the portraits of Sri Ramakrishna Deva and of the Swami Vivekananda were placed in full view of the audience. The portraits were decorated very tastefully with flowers and evergreens and the floral decorations of the Ashrama premises also elicited much admiration. The Lecturer spoke for an hour and a half with vehemence which showed how deep was the impression that practical Vedanta advocated by the departed Swamiji had made on the mind of an Western disciple. The following is a summary of the address :—

Swami Vivekananda had been imperfectly understood by his contemporaries, but as time passes on he would surely receive full recognition and be classified with the foremost contributors (such as Sankara, Ramanuja and Nanak) to the religious philosophy of India. He would be regarded as the *Acharya* of the twentieth century. Vivekananda had been the reply that India had given to the Western materialism of his time; and the historic significance of this was found in the fact that he had been the first promulgator of Vedanta in the West and the first great religious personality that had borne a message for West since the time of Christ. After giving a brief account of the Swamiji's life the Lecturer dwelt upon the vast importance of the Swamiji's influence as a religious teacher and as an interpreter of Indian culture to the West. His work in India was then reviewed, special stress being laid on his tremendous faith in his own land and of his insistence that spirituality was the one method for the awakening and strengthening of the Indian consciousness. This spirituality should have practical applications in National Life, the worship of the One finding its highest manifestation in the service of the many—the ignorant, the poor and the afflicted. The last point taken up by the Lecturer was that religion was practical only when character was the result; and that Nation-making could be only where there was man-making and that it was man-making that was the chief element in the message of the Swami Vivekananda.

Mr. Alexander's lecture was followed by a short address given by S. J. Kali Prasanna Chatterjee in Hindi. Three other gentlemen spoke a few words of instruction in Bengali. The addresses were followed by *Bhajana* with music, vocal and instrumental, and the proceedings closed with distribution of *Prasada*.

Brahman put a straw before him, saying : 'Take it up.' He approached it and could not take it up with all his might. Thence he returned then and said : 'I was not able to know who this adorable spirit is'.

अथेन्द्रमब्रुवन्मघवन्नेतद्विजानीहि किमेतद्यक्षमिति ।

तथेति तदभ्यद्रवत् तस्मात्तिरोदधे ॥ २४ ॥ ११ ॥

अथ then इन्द्रं to Indra (the literal meaning of Indra is—one who possesses great wealth) अब्रुवन् (the gods) said मघवन् O Maghavan (lit. worshipful or the possessor of great wealth) किं what एतत् this यत् the adorable spirit एतद् this विजानीहि find out. तथा Yes, इति thus (spoke Indra) तत् to that अभ्यद्रवत् he ran तस्मात् from him तिरोदधे (It) disappeared.

Then the gods said to Indra : 'O Maghavan, find out who this adorable spirit is.' 'Yes', said he. He ran towards It, but It disappeared thence.

स तस्मिन्नेवाकाशे स्त्रियमाजगाम बहुशोभमानामुमां हैमवतीम् ।

तां होवाच किमेतद्यक्षमिति ॥ २५ ॥ १२ ॥

सः he (Indra) तस्मिन् in that आकाशे sky स्त्रियं to a woman बहुशोभमानां of great beauty हैमवतीं well adorned with golden ornaments (or the daughter of the Himalayas) उमां Uma (Durga) आजगाम came, तां her ह उवाच said किं what एतद् this यत् adorable spirit इति thus.

Then in the same quarter of the sky, he came towards a woman beholding her to be Uma of great beauty and well adorned with golden ornaments. He asked her : 'Who is this adorable spirit' ?

The End of the Third Part.

KENA-UPANISHAD.

॥ चतुर्थः खण्डः ॥

FOURTH PART.

सा ब्रह्मेति होवाच ब्रह्मणो वा एतद्विजये महीयध्वमिति ततो
हैव विदाञ्चकार ब्रह्मेति ॥ २६ ॥ १ ॥

सा she ह उवाच replied (एतद् It is) ब्रह्म Brahman. ब्रह्मणः of Brahman विजये victory वै indeed (युयम् you) एतत् thus महीयध्वम् have attained the glory. ततः From that ह एव alone (एतद् It was) ब्रह्म. Brahman इति this विदाञ्चकार he knew.

She replied: "It is Brahman. It is through the victory of Brahman indeed, that you have attained the glory." From that he knew that It was Brahman.

तस्माद्वा एते देवा अतितरामिवान्यन्देवान्यदधिर्वायुरिन्द्रस्ते
ह्येनभेदिष्ठं पस्पृशुस्ते ह्येनत्प्रथमो विदाञ्चकार ब्रह्मेति ॥ २७ ॥ २ ॥

यत् since अग्निः वायुः इन्द्रः Agni, Vayu and Indra ते they हि surely एनत् this (Brahman) नेदिष्ठम् nearest पस्पृशुः touched. (यस्मात् च हेतोः and also because) ते they प्रथमः first एनत् this ब्रह्म Brahman इति thus विदाञ्चकार knew; तस्मात् therefore, एते these देवाः gods अन्यान् other देवान् gods अतितराम् excelled.

So these gods, viz., Agni, Vayu and Indra, excelled all others, for they approached Brahman nearest and were the first to know that It was Brahman.

तस्माद् वा इन्द्रोऽतितरामिवान्यन्देवान्स ह्येनभेदिष्ठं पस्पृश स
ह्येनत्प्रथमो विदाञ्चकार ब्रह्मेति ॥ २८ ॥ ३ ॥

सः he हि for एनत् this नेदिष्ठं nearest (Brahman) पस्पृश touched, हि for सः he एनत् this ब्रह्म Brahman इति thus प्रथमः first विदाञ्चकार knew तस्मात् therefore इन्द्रः Indra वै अन्यान् other देवान् gods अतितराम् excelled.

And so Indra excelled other gods, for he approached Brahman nearest and first knew It to be Brahman.

[NOTE.—The orthodox commentators take the above story as an eulogistic statement (अर्थवाद) to signify the paramount superiority of Brahman: Even the great gods are powerful through His power: He is the Supreme life of all. Sri Sankaracharya holds that it may also mean an injunction to worship सगुणब्रह्म (Brahman with attributes.)]

तस्यैष आदेशो यदेतद्विद्युतो व्यद्युतदा ३ इतीन्यमीमिषदा ३
इत्यधिदेवतम् ॥ २९ ॥ ४ ॥

तस्य His (Brahman's) एषः this आदेशः instruction, यत् what एतत् this विद्युतः lightning व्यद्युतद् flashes आ like (or it can be taken as a prefix of व्यद्युतत्) इति thus; (यत् च चक्षुः what the eyes also) न्यमीमिषत् wink आ like इत् that also इति so अधिदेवतम् as regards to the gods.

This is the instruction about Brahman: That It is like a flash of lightning—that It is like a wink of the eye. This is the illustration of Brahman used as regards to gods.

[NOTE.—It is very hard to make out the exact significance of the mantram owing to the brevity of the text. It may either mean, as Sankara holds, that the appearance of Brahman before the Devas was as sudden and fleeting as a single flash of lightning; or, it may denote that the whole Nature moves by the Brahman's command, even in the lightning flashes is manifest His dominating will. In that case, the whole rendering should be: "This is His Command that this lightning now flashes forth and now vanishes again.—Thus He should be understood through Nature."

Adhidaivatam—Means primarily "in relation to the gods," and secondarily it may mean "in relation to the different functions of Nature that are presided by different gods."

अथाध्यात्मं यदेतद्वच्छतीव च मनोज्ञेन मन्तुमस्मरत्यभिर्क्षं
सङ्कल्पः ॥ ३० ॥ ५ ॥

अथ now अध्यात्मं (instructions) with regard to Atman within the body, यत् that मनः mind एतत् this (Brahman) गच्छति goes (i.e.,

comprehends or thinks) इव as अनेन by this (mind) एतत् this (Brahman) अभीक्ष्णं constantly उपस्मरति meditate, (एषः this एव indeed) संकल्पः desire, thought.

Now this is the instruction of Brahman with regard to the Atman within the body,—that this mind as if, goes to It;—and this should be the desire of the devotee that It may be constantly remembered by the mind as very near.

[NOTE.—The instruction signifies the fact that Brahman is realised or perceived in one's own self when the mind is drawn in and focussed upon It with a determination (संकल्पः).]

तद् तद्वनं नाम तद्वनमित्युपासितव्यं स य एतदेवं वेदाभि
हैनं सर्वाणि भूतानि संवाञ्छन्ति ॥ ३१ ॥ ६ ॥

तत् that (Brahman) ह तद्वनं Tadvanam (*lit.* adorable of all) नाम known. (तस्मात् ब्रह्म therefore Brahman) तद्वनं इति by the name of Tadvanam, उपासितव्यं should be meditated upon. सः he यः who एतद् this (Brahman) एवं thus वेद whorships, एनम् this worshipper सर्वाणि all भूतानि beings अभिसंवाञ्छन्ति love.

That Brahman is called Tadvanam; by the name of Tadvanam It is to be meditated upon. All beings love him who knows It thus.

उपनिषद् भो ब्रूहीत्युक्ता त उपनिषद्ब्राह्मी वाव त उपनिषद्
मब्रूमेति ॥ ३२ ॥ ७ ॥

भोः Sir, उपनिषद् Upanishad ब्रूहि tell (me). ते to you उपनिषद् Upanishad उक्ता has been told; ब्राह्मी of Brahman वाव indeed, उपनिषद् Upanishad ते to you अब्रूम we have told.

(The disciple then said): "Teach me, Sir, Upanishad."

(The preceptor replied): "The Upanishad has been (already) told to thee. We have certainly told thee the Upanishad about Brahman."

[Upanishad — vide the introduction of the Ishavasya Upanishad.]

तस्यै तपो दमः कर्मेति प्रतिष्ठा वेदाः सर्वाङ्गानि सत्यमाय-
तनम् ॥ ३३ ॥ ८ ॥

Vedanta Kesari

"Let the lion of Vedanta roar."

.. "Let me tell you, strength, strength, is what we want.
And the first step in getting strength is to uphold the
Upanishads, and believe that 'I am the Atman.'"

—Swami Vivekananda.

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ADWAITISM OR MAYAVADA.*

- Unity in variety is the never failing feature of the human consciousness. We experience the variety of phenomena through our senses, and the mind arranges these experiences in their proper relations, holding them on the common basis of the soul or the pure consciousness. Thus we see the compound experience of ours made up of the cognisance of the external variety in the form of so many diverse internal modulations, is apprehensive of three facts, *viz.*, the existence of the objective suggestions, the perceiving mind and the cognitive soul. And so it affords three and only three positive stand-points to view at the Philosophy of Existence. It can be shown without much difficulty that all the diverse schools of philosophy of the world arose from the assertion of one or more of these three view-points,—their differences springing up like so many shades of colouring, from the multifarious ways of combination of the notions of existence derived from these three stand-points alone. In Europe the pluralistic realism of the modern Pragmatist and the material monism of Haeckel school can safely be said as the extreme view of the man who is trying to comprehend the Truth from the stand-point of the objective reality in the terms of matter; hence it is natural for him to say that "the reality is in the making." The

*Summary of a lecture delivered by Swami Sharvananda before the Philosophical Association of the Pachaiyappa's College, Madras.

other extreme of the wide oscillation of the Intellectual Philosophy of the West is the view of transcendentalism of Kant and Fichte, and to some extent the doctrines of the modern absolutists. But it must be told here that we fail to find in the West, a school or system of philosophy that can be called the exact antipodes of Pragmatism or material monism. But coming to Indian systems, we find our assumptions and aspirations amply satisfied. All the six eminent systems of Hindu Philosophy fulfil each other, as it were, by taking their stand at one of those three view-points above referred. The main beauty of these systems lies in the fact that each particular system sought to establish its respective Philosophy by viewing the Real from its own standpoint, but in full recognition to others' as well. Hence we see the Nyaya and Vaisheshika base their Philosophies on the cognisance of the physical plurality of the Real, yet are not oblivious to the possibilities of the soul. The Sankhya and Yoga systems though tried to establish their doctrines on the pre-eminent psychological basis, yet fully recognise the relative value of the plurality of the modes of matter, calling them as the *Parinama* of *Prakriti*, and the *nissangattwa* or the absolute nature of the Purusha. But since they see the Purusha through the mind, they cannot but call him *Bhokta* or enjoyer (though not *karta* or doer), and as such, spiritual pluralism becomes inevitable for Sankhya to adopt. And for the very same reason, the physical monism became its ultimate view as regards to matter. But Vedanta fulfils the assumptions of all the other schools by emphasising the unity of the soul that holds the variety and cements them into one compound whole called human consciousness. Moreover, if the recognition of the finer may be called as development of the knowledge of the gross; then assuredly we may say, that the Sankhya system is the development on the Nyaya, and the Vedanta on the Sankhya. It asserts that the supreme spirit alone is real; it is the First Principle of creation. The variety has only sprung from this unity, as the numerical multiplicity of unit only produce the multiplicity. And the human consciousness itself bears testimony to the fact. We find the plurality in consciousness presupposes its unity. Hence Vedanta is more transcendental than the other systems. The followers of other schools are sometimes constrained to acknowledge the superiority of Vedanta. An eminent Naiyaika while speaking of his Nyaya, could not refrain from saying—

“इदं तु कण्टकावरणं तत्त्वं हि वादरायणात्” ।

—“This (*i.e.*, the Nyaya System) is the thorny hedge as it were, (to protect the plant of Truth), but the truth itself can be gathered only

from the Badarayana's (*i.e.*, the Vedanta Sutas).” The import of the passage is that, as a tender plant requires hedging with thorns to save it from cattle etc., so the Nyaya system protects the truth that the Vedanta embodies, from the attack of the Atheists and Agnostics.

So long as the triple aspect of human consciousness remains, the Vedanta Philosophy also cannot be rationally expected to be absolutely free from the triune vision mentioned above, although it seeks to fuse all the three into one in the melting pot of the Absolute Unity, called God, Ishwara or Brahman. And as a result of the impingement of the triune vision on the Philosophy, we find the homogeneous unity of the Brahman of Vedanta torn into three forms giving start to three distinct schools of the Dwaitism, Visishtadwaitism and Adwaitism. And it is the opinion of the seers of Truth, that this triple form of Vedanta will ever persist to dominate upon the life of man, claiming their respective votaries from the three sorts of human temperaments or better the three main stages of development of human consciousness, of which I shall speak later, so long as man will proceed to understand the ultimate reality through the means of mind. Being out of the mark, I need not enter into the exposition of the first two schools of Vedanta, but only it will suffice my purpose if I point out the fact that the Dwaitism is the best possible reading of the *ultimate unity* or the Supreme Brahman as seen through mind and matter or time and space; so the eternal separateness of God, matter and soul becomes real for the Dwaitin. The Visishtadwaitism is the best possible reading of the same Brahman or the First Principle through Buddhi or the higher mind. So the soul and matter of the Visishtadwaitism cannot but appear as so many *Prakaras* or modes of the Supreme Reality which in itself is one. But it was given to the Adwaitin alone to realise the Supreme Soul in itself by transcending even the mind. Hence he cannot find any diversity there, he takes his stand on the soul and reads the reality in its *own term*.

Having recognised, now, the stand-point of the Adwaitin, it will not be difficult for us to understand his **Adwaita State.** Philosophy. But before I proceed with it, I must draw your attention to the fact which forms the very basis of the Adwaita Philosophy, that in reality Adwaita is a state of consciousness realisable by all who are ready to pay the adequate price for it, and the Adwaita Philosophy is the possible translation of the Adwaitic experience in intellectual terms. Hence, intellect being conditioned, we find some limitations in the

Philosophy ; but we know not any Philosophy in the world which betrays less limitations. It is on this transcendental experience of seers that the Adwaitin bases his Philosophy. He rejects or subordinates all other criteria of truth to the direct experience of it (i.e., the Sruti or the Vedas). So, in the enunciation of the ultimate or absolute Truth, his transcendental experience assumes the importance of प्रत्यक्ष or perceptual knowledge. An Adwaitin never attempts to establish his doctrines purely on reasoning or हेतुवाद, because he knows intellect is impotent to gauge the reality of the Absolute Consciousness which he experiences in his super-conscious state. So he formulates his Philosophy in accordance with his experience and establishes it by the negative process of refuting all other systems by showing their own internal fallacies. Since this paper is not meant to be a controversial one, I would not take upon me this latter part of the Adwaitin's business, but shall be content simply with the former.

सदेव सोम्येदमग्र आसीत् एकमेवाद्वितीयं । In the beginning was there one absolute existence without duality and differentiation. From that absolute being have proceeded all these diverse creation, the matter and soul. स य एषोऽणिमा एतदात्म्यमिदं सर्वं तत् सत्त्वं स आत्मा तत् त्वमसि श्वेतकेतो । "That which is the *subtle* essence, which is the self of all that exists, which is the reality, it is the soul and thou, O Sweta-ketu, art it." This is the quintessence of the Adwaitism. The Jiva or soul in essence is the same as the Supreme Soul of all, and that is the reality. The diversity or matter has no absolute existence so it is false, it is only a superimposition, *adhyasa*, on that one absolute reality, the Atman or the Soul. This *adhyasa*, or superimposition is due to some inexplicable entity called Maya, which is existent relatively, but non-existent absolutely.

But again, there are different schools of the Adwaita Philosophy, differing from each other in minor details. The Ajatavadins of the Goudapada's school can be called as the extreme Adwaitins. Goudapada says in his Karika of Mandukya Upanishad :

आदावगते च यन्नास्ति वर्तमानेऽपि तत्तथा ।

वितथैः सदृशाः सन्तोऽवितथा इव लक्षिताः ॥

—"What is non-existent in the beginning and in the end, must necessarily be so even in the present (middle) state. So, though really unreal, yet they (the creation) appear as real." Then he

concludes :—एतत्तदुत्तमं सत्यं यत्र किञ्चिन्न जायते ॥—"This is the supreme truth that nothing has been created." The one Absolute Atman remains unchanged and unchangeable and so no creation could have ever taken place. By the permanency of the experiences of the awakened state we consider the dreams as false, so the immutable constancy of the *Turiya* or Super-conscious experience must negate by the same logic, the so-called reality of the awakened state. While in the *Turiya* state the soul remains in its own primary nature, it does not cognise the creation composed of the diversity caused by the play of time and space. Hence the creation must be false.

But the Parinama Vadin (Dwaitadwaitin) of the Oudalomi School holds differently and goes to the other extreme in considering that the creation is real, and to project it, the Brahman has actually undergone transmutations or *Parinama* though partially, by His own Maya or inherent power. And here the immortal Shankara comes in to reconcile these two extreme views. He opines that during the *Vyavaharika* state, i.e., the state of ordinary consciousness, we cannot but perceive the reality of the phenomenal world. There is no questioning about the fact that the Brahman the only reality is the First Principle of the creation ; and as such it is both the material as well as the instrumental (efficient) cause of the creation. And, as the material cause transmutes itself in producing the effect, like clay in the pot, so the whole creation is another form of Brahman. Here the Adwaitism approaches Pantheism. First, the Maya, the working energy of Brahman becomes manifest on itself shrouding a part of its being ; thence the Nirguna Brahman which was absolute hitherto appears as qualified Iswara, and from Him the creation proceeds.

The homogeneous Brahman splits itself, *as it were*, into two aspects,—one is the inert matter that constitutes the material creation and the other is the life principle, the soul that animates beings. These two aspects of the Supreme Being have been described by Krishna in the Gita as his two Prakritis, the higher and the lower. Ordinarily human consciousness ranges into three states, *viz.*, the egoless deep sleep state or सुषुप्ति, the dreaming state or स्वप्न and the awakened state or जाग्रत्. In the deep-sleep state the soul is bereft of ego or the consciousness of the doer, but is enveloped by *tamas* or inertness ; it is called प्राज्ञ in that state. Next, in the dreaming state the Jiva (the soul) cognises his mental modifications only, so it is in the mental body, as it

were, and is called तैजस् ; lastly in the awakened state, the Jiva cognises all the external as well as the mental experiences, his consciousness pervades both the gross physical body and the subtle mental body and so he is known there by the name of *Viswa*. As it is with the individual or व्यष्टि, same is the case also with the aggregate or समष्टि, in the cosmic process. Iswara is the president of the causal state of the creation analogous to the deep sleep, Hiranyagarva holds sway over the mental world or the *Sukshma Jagat*, like the तैजस् in the individual and Virat is the ruler of the gross creation, similar to the *Viswa* of the awakened state.

The Maya Sakti or the cosmic energy, first appears in the form of Will (Kama) in Iswara ; (since Maya remains then in a state of subdued expression, it is called her *Avyakta* or unmanifested state) and subsequently she undergoes transmutation and brings forth the five *Maha Bhutas*, viz., the ether, air, fire, water and earth, —all in their elementary or primary state and evolving in an ascending linear order. As these Bhutas are made of three *gunas* (Sattwa, Rajas, and Tamas), out of their Sattwic portion the *Antahkarana* (the mind of the Western Psychology) and the *Jnanendriyas* (sensory organs) are developed ; so from their Rajasic portions have come out the *Karmendriyas* (the motor organs), and lastly, their Tamasic portions undergo the combining process of quintuplication (*Panchikarana*) in producing these perceptible Sthula Bhutas or gross matter. And when the Sthula-Bhutas are once formed the different kinds of substance (including animal bodies) proceed from them by the evolutionary process, called, Parinama, which includes both isomeric and polymeric combinations. The Sukshma-Bhutas are forms of homogeneous and continuous matter, without any atomicity of structure, and are instinct with perceptive qualities : *Akasa*, the imponderable ether, the first modification of Maya, has the capacity of sound ; *Vayu*, subtle gaseous matter, which emanates from akasa, has the potential of mechanical energy, *Sparsa* (impact, pressure) ; from Vayu evolves *Tejas*, subtle radiant matter instinct with the potential of the energy of Light and Heat ; *Ap*, subtle liquid matter, is the transformation of *Tejas* and is instinct with the energy that stimulates the sensation of taste ; and lastly, the *Kshiti*, subtle hard matter, evolved from *Ap*, and possesses the latent energy of smell. But these latent energies or qualities of the Sukshma Bhutas become actualised only in their quintuplicated state, i.e., in the Sthula Bhutas. The Jiva (the individual soul) through his ignorance of the Real, is caught in the net of these modifications of the Maya

**The Cosmology
of the Vedanta.**

and is drawn from birth to birth through all the painful drudgeries of life.

Hence the whole conception of the creation in Parinama Vada is like this : Suppose there is the vast ocean, part of it has been shaded by the cloud and different waves are rising and falling within that shaded portion of the ocean. Now the whole ocean can stand for Brahman, unshaded portion is analogous to the Nirguna Brahman and the shaded the Saguna Brahman or Iswara, the shadow is the Maya and the Jivas are the different waves rising within that shadowed portion, and the cause that raises these waves is the Avidya or ignorance. The Mukti or the final emancipation of the Jiva means the merging of the waves into the ocean. This is in short the Parinama Vada of the Adwaitins.

(To be continued.)

THE ETHICAL ASPECT OF THE VEDANTA.

BY

Professor K. Sundararama Aiyer, M.A.

PART II.

KARMA—ITS CAUSATION.

Different men are born with different tendencies,—tendencies towards different kinds of activity—with likes and dislikes for objects of different kinds. The Jiva (the living-self) carries with him the *Vasanas* (*Samskaras*) or tendencies stored up in the mind as a burden or privilege from birth to birth. Sri Sankaracharya points out that *avidya* (ignorance of self) produces *Kama* (desire), and *Kama* (desire) leads to *Karma* (activity) ; Karma, again, further augments the bondage of *avidya*, and so the Jiva moves through the never-ending, still-beginning triune cycle of Avidya, Kama, and Karma. It is an unquestionable fact that the stored-up tendencies of our ante-natal experience influence our activities and choices of all kinds. They are stored up in the mind in the course of numerous births and determine what each man is when he is ushered into the world. They constitute what is usually known as the *Svabhava* or *prakriti* (nature) of each man and determine his

innate temperament and character,—his *guna*, whether *tamasic* (leading to inaction), *rajasic* (producing the fever of desire and activity), or *sattwic*, (possessing the equipoise which leads to calm). The blessed Bhagavan points out (Bhagavad-Gita, III 5) :

कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः

—“Every one is involuntarily impelled to activity in accordance with his characterising quality (or temper) which is the result of his inward nature.” Herein lies the *necessity* of Karma. But when we speak of the necessary causation or determination of activity in accordance with the ante-natal and organised tendencies characteristic of each Jiva, it must not be supposed that Vedantins accept the Western theory of determinism and so have to deny the existence of freedom. As the pre-natal samskaras which each Jiva has gained from the experiences and activities of previous births represent merely tendencies towards certain kinds of activity, they can be counteracted or modified by cultivating tendencies having a reverse direction. Sutra 33 of Chap. II of Yoga-darsana maintains the possibility and the ethical efficiency of cultivating what it calls, *Pratipaksha-bhavanas*, or “the habitual turning of the mind to the contrary ideas,” when the mind is troubled with “वितर्काः,” i.e., sinful thoughts. Vyasa comments on the Sutra as follows:—
“यदास्य ब्राह्मणस्य हिंसादयो वितर्का जायेरन् हनिष्याम्यहमपकारिणमनृतमपि वक्ष्यामि द्रव्यमप्यस्य स्वीकरिष्यामि दारेषु चास्य व्यव्यायी भविष्यामि परिग्रहेषु चास्य स्वामी भविष्यामीति । एवमुन्मार्गप्रवणवितर्कज्वरेणातिदीप्तेन बाध्यमानस्तत्प्रतिपक्षान्भावयेत् । घोरेषु संसाराङ्गरेषु पच्यमानेन मया शरणमुपगतः सर्वभूताभयप्रदानेन योगधर्मः । स खल्वहं त्यक्त्वा वितर्कान्पुनस्तानाददानस्तुल्यः श्ववृत्तेनेति भावयेत् । यथा श्वा वान्तावलेही तथा त्यक्तस्य पुनरादान इति ।” “When to this Brahmin thoughts of sins like the causing of injury and others occur such as, ‘I shall kill him who has done me evil,’ ‘I shall even tell a lie,’ ‘I shall also appropriate this man’s wealth,’ ‘I shall also commit adultery on this man’s wife,’ ‘I shall make myself the proprietor of the things he possesses’—When he is agitated by the burning fever of these sinful thoughts which tend to drag him along the path of wickedness, he should constantly think of their contraries. Let him think as follows:—‘By offering the assurance of protection to all living beings I, who feel as if I am being baked alive in the terrific blazing fire of life in the material universe, have found refuge in the religion of Yoga. Having once given up sinful thoughts and practices, were I to resume them, certainly I should be like a dog in my conduct. He who again resumes what he has cast off is like the dog licking his own vomit.’ Thus the human will is determined both by the pre-natal samskaras which the Jiva brings

with him at birth as well as by the Samskaras of a contrary kind (*Pratipaksha-bhavanas*) due to impulses cultivated anew in this birth. Here is the reconciliation of the doctrines of freedom and necessity which have so long been made to do battle with each other in the writings and reflections of Western thinkers. We are both freewillists and necessarians—*necessarians*, because we hold that our pre-natal and organised store of samskaras influence our activities and choices of all kinds, *freewillists* in so far as we recognise the possibility and even the duty, in the interests of a higher standard of morality, of cultivating new and higher impulses and tendencies so far as they are within our reach.

The force instigating to Karma is thus *partly* the scientific principle of the uniformity of nature under which the pre-natal store of organised Karma (i.e., Samskaras) leads us to suitable modes of activity, and partly the ethical principle of freedom which leads us to purposive work of all kinds, not only economic or utilitarian, but also having in view the attainment of man’s spiritual destiny. In India even economic and utilitarian aims are to be attained only in accordance with those dictates of Dharma which are enjoined by the Shastras and are thus not inconsistent with the realisation of the Supreme Being (Brahman). Where the ideas of Dharma and Brahman do not dominate the minds and activities of men, there remains only either “the response, common to man and animals, of like organisms to common external stimuli or the higher feeling of reflective sympathy which leads men to the development of social relations of a higher order than what is summed up in mere consciousness of kind” (Giddings). Herein lies the essential difference between the purely rationalistic ethics of the West and the spiritualistic ethics of India.

THE MESSAGE OF SWAMI VIVEKANANDA TO THE MODERN WORLD.*

BY

K. S. Ramaswami Sastri, B. A., B. L.

To commend such a great subject to you in a fitting manner requires a fierier and purer soul, and an abler and more eloquent voice, than mine. I am conscious of this. But what emboldened me was my deep love of Madras where I spent the happiest years of my life and which will be ever in my thoughts wherever I may be destined to be, my personal contact with Swami Vivekananda when I was a raw but impressionable youth, my discipleship under the holy Swami Ramakrishnanda, and my deep love for Hindu ideals generally and the Ramakrishna Mission in particular. I pray that in view of these facts you will look with an indulgent eye on me and overlook my defects and short comings.

We have met to-day under the shadow of the greatest war of the world. In it the British people have been doing their duty nobly as the guardians of international honour and freedom and the preservers of small peoples and of the integrity of treaty obligations on which alone the peaceful evolution of humanity could securely rest. Their present action is worthy of a nation which has always stood up for freedom and humanity, which has accomplished the emancipation of slaves, and which has carried, with an adequate and luminous conception of its destiny and a high seriousness of purpose, the light of knowledge and civilisation far and wide over the earth. We are proud and glad to be members of such a great empire. Our Indian brethren have been given the unique honour—as unique in its significance as in its being unprecedented—of fighting the Germans on the battlefields of Europe. What was expected of them was voiced eloquently by Lord Crewe who said that they would distinguish themselves in a manner befitting a nation that had such a great past of culture, chivalry, and civilisation. They have behaved in a manner worthy of themselves and of their training by their military chiefs, and have fulfilled the high expectations formed of them. If Swami Vivekananda were now alive—how soon alas he passed into the *Maha Samadhi*!—, though he would have grieved at the wastage of human life at the bidding of the Emperor of Germany, he would have rejoiced at the reaffirmation of India's manhood in the ordeal of battle, as he was

* Lecture delivered at the 53rd Birth-day celebration of Swami Vivekananda on the 10th January, 1915, at the Ramakrishna Home premises, Mylapore, Madras.

insisting all through his life on a man-making education and the acquisition of strength and self-respect by the men of this holy land.

It was only a few days ago that the leaders of thought of this country met in this great city and spoke eloquently on the needs of the land. It was not without some misgivings that I accepted this task and obeyed the mandate of our Swami Sharvananda, because such a great and swelling tide of eloquence flowed so recently over this city, and I, knowing my deficiencies at all times, felt them all the more on comparing them with the combination of patriotism and eloquence that we have had here only a few days ago. But on further reflection I was reassured by two facts. The first was that my heart was and is as full of deep love for my land as that of any other man any where, however feeble my voice and poor my talents may be. The second was that the search for God is innate in man and peculiarly so in our land; that the chords of the Indian's heart are passionately responsive to the call of the spirit; and that hence my subject is sure to have a warm and beloved place in your hearts, whatever my deficiencies may be. Swami Vivekananda says in one of his precious utterances on this matter: "No search has been dearer to the human heart than that which brings to us light from God. No study has taken so much of human energy, whether in times past or present as the study of the soul, of God, and of human destiny. However immersed we are in our daily occupations, in our ambitions, in our work, in the midst of our greatest struggles, sometimes, there will come a pause, the mind stops, and wants to know something beyond this world. Sometimes it catches glimpses of a realm beyond the senses, and a struggle to get at it is the result. Thus it has been throughout the ages, in all countries. Man has wanted to look beyond, to expand himself; and all that we call progress, evolution, has always been measured by that one search, the search for human destiny, the search for God." (See page 431 of the Mayavati edition of Swami Vivekananda's works). He says again: "But fortunately we *must* inquire into the beyond. This present, this expressed, is only one part of that unexpressed. The sense universe is, as it were, only one portion, one bit of that spiritual universe projected into the plane of sense-consciousness." (Page 491). He says further: "One must admit that law, Government, politics are phases not final in any way. There is a goal beyond them where law is not needed." (Page 1073). I shall quote here only one more beautiful passage: "When the baby is at play, she would not come even if called by her mother. But when she finishes her play, she would rush to her mother, and would have no nay. So there come moments in our life, when we feel our play is finished, and we want to rush to the mother. Then all our toil here will be of no value; men, women, and children,—wealth, name, and fame,—joys and glories of life, punishments and successes—will be no more, and the whole life will seem like a show.

We shall only see the infinite rhythm going on, endless and purposeless, going, we do not know where. Only this much shall we say, our play is done." (Page 1107).

Many members of my audience to-day are lawyers, and are accustomed to sift truth from falsehood in the light of logic and experience. Even those Hindus who are not lawyers by profession are logicians and metaphysicians by instinct and have in them the desire and the capacity to judge and decide for themselves about the greatest social and spiritual ideals. Every Hindu is tolerant by nature and is do-versed with a rare degree of refinement, deliberation, and discrimination. I therefore request you to hear me patiently and then decide, as I am going to deal to-day with many a controversial point, on which civilised opinion generally, and Indian opinion in particular, is sharply divided. I have practically gone out of your life, and if I come here now and then like a wandering comet, it is because my love of my land and my passion for truth draw me here. Madras has been praised by Swami Vivekananda for its occupying the golden mean. He says: "Madras just now is following the golden mean by appreciating both the ancient and modern phases of life." I therefore request you to hear me and then judge for yourselves.

My task to-day is to address you on Swami Vivekananda's message to the Modern world. I shall tell you later on his ideas as to the West and the East, and his message to the West and his message to the East. Some persons say that whatever assaults we make on Hindu society, Hinduism and Hindu civilisation will survive, as it has survived, the shock of ages. They think that we have had enough of spirituality and consequent degradation, and that we must endeavour to come into line with the West. They think that after we acquire material progress in an adequate measure we may take up again our spiritual progress. While admiring their patriotism and courage, I feel bound to urge two considerations. We must not take a dangerous plunge into the unknown and repeat the mistakes of the West, while following the lead of the West in matters of economic and industrial and political development. We must be wise and deliberate and forewarned so that we may not introduce into our community the manifold western forms of unhappiness and social misery, the death-grapple of labour and capital, the utter lack of leisure and repose, the banishment of the idealistic note in life, the utter materialisation of aim and endeavour, and the disappearance of spiritual rapture that distract the rich and progressive communities of the West. We must remember also that it is absurd to say that we will put aside spiritual endeavour for a time and then take it up later on in our national life. As if we can whistle for it whenever we want it! Dr. A. K. Coomaraswami well points out in the recent book on *Hindu Myths* by him and by Sister Nivedita: "A single generation enamoured of foreign ways is almost enough in

history to risk the whole continuity of civilisation and learning... .. Ages of accumulation are entrusted to the frail bark of each passing epoch by the hand of the past, desiring to make over its treasures to the use of the future. It takes a certain stubbornness, a doggedness of loyalty, even a modicum of unreasonable conservatism may be, to lose nothing in the long march of the ages; and even when confronted with great empires, with a sudden extension of the idea of culture, or with the supreme temptation of a new religion, to hold fast what we have, adding to it only as much as we can healthfully and manfully carry." These are wise and true words that every Indian who loves his land and his religion should treasure up in his heart.

Swami Vivekananda's message to the West and the East is of great value and importance not only because he saw both the East and the West very intimately but also because he was a great seer and genius before whose clear vision the social and spiritual forces of the world were unrolled in all their power and grandeur. In the eloquent words with which one of the greatest historical novels of the world—Charles Reade's *The Cloister and the Hearth*—closes: "The words of a genius so high as his are not born to die; their immediate work upon mankind fulfilled, they may seem to lie torpid; but at each fresh shower of intelligence Time pours upon their students, they prove their immortal race; they revive, they spring from the dust of great libraries, they bud, they flower, they fruit, they seed, from generation to generation and from age to age."

The dominating ideals of the East and of the West will strike the careless observer and the prejudiced student in one way, and will appeal to the careful observer and the unbiassed student in a different way altogether. As I am going to elaborate the Swamiji's ideas on this matter further in the later portion of this discourse, I shall state here only a few of his general ideas on the subject. He says: "Just as the Western ideal is to keep up luxury in practical life, so ours is to keep up the highest form of spirituality, to demonstrate that religion is not mere frothy words, but can be carried out, every bit of it, in this life." (Page 500). He says again: "Competition, cruel, cold, and heartless is the law of Europe. Our law is caste, the breaking of competition, checking its forces, mitigating its cruelties, smoothening the passage of the human soul through this mystery of life." (Page 603). He says in another place: "If we want to rise, we must also remember that we have many things to learn from the West. We should learn from the West her arts and her sciences. From the West we have to learn the sciences of physical nature, while on the other hand, the West has to come to us to learn to assimilate religion and spiritual knowledge. We Hindus must believe that we are the teachers of the world. We have been clamouring here for getting political rights and many other such things. Very well; rights and privileges and other things can only come through friendship, and friendship

I feel perfectly the truth of Mr. P. C. Mozoomdar's view about Ramakrishna Paramahansa when he says: "My mind is still floating in the luminous atmosphere which that wonderful man diffuses around him whenever and wherever he goes." I must reserve for a future occasion—if I am destined to have one—what I sincerely and passionately feel about him. Swami Vivekananda's great religious teachings were learned at Sri Ramakrishna's holy feet. The first great truth that Swami Vivekananda learned from his master and taught to all mankind is that religion is a matter of realisation. He says: "Religion cannot live in sects and societies. Religion does not consist in erecting temples, or building churches, or attending public worship. It is not to be found in books, nor in words, nor in lectures, nor in organizations. Religion consists in realization." (See his address on *My Master*). He taught us that religion is due to an irrepressible inner impulse to transcend the limitations of the senses because we are pure spirit, and that "man is man so long as he is struggling to rise above nature." Another great truth that we taught is the doctrine of the harmony of religions. He showed how there were three parts in every religion *viz.*, the philosophy and ideals of the religion, mythology, and ritual, and how though the last two may vary in the various religions, they spoke with one heavenly voice in regard to the ultimate nature of man and his destiny. At the same time he pointed out that the true universal religion is that which finds room in it for three different types of intellect *viz.*, the worker, the thinker, and the man of devotion. It was on this ground that he claimed for the Vedanta the dignity of being the truly universal religion providing for Karma Yoga, Raja Yoga, Bhakti Yoga, and Jnana Yoga. He was never weary of impressing upon his hearers that in this materialistic age the real conflict is not between religious *inter se* but between religion and materialism, and that all religions should join their forces to keep alive holiness and love on the earth. He taught also that true spiritual progress can be made only with the help of a *guru*. He says: "The soul can only receive impulses from another soul, and from nothing else. We may study books all our lives; but, in the end, we find that we have not developed at all spiritually.....To quicken the spirit, the impulse *must* come from another soul."

These are the great general ideas of Swami Vivekananda in regard to religion. Though I have no space here to refer in detail to all his religious teachings, I shall refer to a few other teachings before I pass on to his message to the East and the West. He has given us a valuable idea as to what is meant by the Vedas. He says: "The Hindus have received their religion through revelation, the Vedas. They hold that the Vedas are without beginning and without end. It may sound ludicrous to this audience how a book can be without beginning or end. But by the Vedas no books are meant. They mean the accumulated treasury of spiritual law

discovered by different persons in different times." In regard to *Maya* he has taught us that the doctrine of *Maya* is a statement of the facts of life as they are and not a mere theory. He says: "But the *Maya* of the Vedanta, in its last developed form, is neither Idealism nor Realism, neither is it theory. It is a simple statement of facts, what we are and what we see all around us." He taught also that the Vedanta is neither pessimistic nor optimistic, and that the true doctrine of the Vedanta is that nescience is the cause of misery and that each soul is potentially divine, *Sachchidananda swarupa*. He demonstrated how the view that the Vedanta has no satisfactory basis of morality is absurd, and that the Vedantic doctrine of the unity and omnipenetrativeness of the spirit is the only true basis of all ethics. He was never tired of repeating that Vedanta is practical. He says, "the Vedanta also says that not only can this be realised in the depths of forests, or caves, but by men in all possible conditions of life." (Page 397).

Such were his main teachings in regard to the essential doctrines of the Veda and the Vedanta. In regard to the four *Yogas* in particular, the affluence of his ideas is remarkable. He laid special emphasis on *Karma Yoga*—the path of unattached work and service. He realised how our individual and national salvation depended on our learning the lessons of *Karma Yoga* aright and practising them. He emphasised also the need for retaining in all its purity our ancient and unique heritage of *Raja Yoga*. He was insisting on our never losing our hold upon the doctrine of love and devotion. He realised how unity and purity and power could be achieved only by the nation treading the path of *Bhakti Yoga*. He says of the highest *Bhakti*: "There we find the highest culmination of that with which man begins. At the beginning it was love for the self, but the claims of the little self made love selfish; at the end came the full blaze of light, when that self had become the Infinite. That God, Who, at first, was a Being somewhere, became resolved, as it were, into Infinite Love. Man himself was also transformed. He was approaching God, he was throwing off all vain desires, of which he was full before. With desires vanished selfishness, and at the apex he found that Love, Lover, and Beloved were one." To realise such unity through the path of wisdom he taught the need of *Gnana Marga* and the imperativeness of carrying the light of the doctrine of the *Atman* into every human heart.

Above all he hated mystery-mongering and esoterism in religious matters, though he recognised the truth of the doctrine of *Adhikaris*. He wanted homage to be paid to Truth openly and desired that people should follow the light of reason and revelation and win for themselves inner peace and spiritual rapture through service, self-discipline, love, and mental illumination. He yearned and worked with all his might for the time when the whole world will be free

from ignorance and misery, and rise on the wings of spiritual knowledge to the lotus feet of God and gaze upon the ineffable sweetness of His face and live in endless love and joy.

I shall now deal with his general ideas as to the West and the East and with his message to the West and to India. He has pointed out in innumerable places the virtues and the defects of the rich and progressive communities of the West. The outer greatness of the West is not unaccompanied by inner deficiencies. He unsparingly denounced the over-population in towns, the love of luxury, the materialism, the lack of peace and repose, the want of spiritual outlook on life, the innumerable social miseries, the cruel law of ceaseless competition, and other evils that afflict and distract those lands. He says: "The West says, 'Do show your power by doing.' India says, 'Show your power by suffering.' The West has solved the problem of how much a man can have. India has solved the problem of how little a man can have.....Who knows which is the truer ideal? The apparent power and strength, as held in the West, or—the fortitude in suffering, of the East? The West says: 'We minimise evil by conquering it.' India says: 'We destroy evil by suffering, until evil is nothing to us, it becomes positive enjoyment. Well, both are great ideals. Who knows which will survive in the long run? Who knows which attitude will really most benefit humanity? Who knows which will disarm and conquer animality? Will it be suffering, or doing?' (Pages 783—4). He well realised and taught the difference of the eastern and the western types and reason of such difference. He has said: "The voice of Asia has been the voice of religion. The voice of Europe is the voice of politics. Each is great in its own sphere. The voice of Europe is the voice of ancient Greece. To the Greek mind, his immediate society was all in all. Beyond that it is barbarian,—none but the Greek has the right to live.....It is intensely human in its sympathies, intensely natural, intensely artistic, therefore. The Greek lives entirely in this world. He does not care to dream. The Greek poetry is practical. His Gods and Goddesses are not only human beings, but intensely human, with all human passions and feelings almost the same as with any of us. He loves what is beautiful, but mind you, it is always external nature: the beauty of the hills, of the snow, of the flowers; the beauty of forms and of figures: the beauty in the human face, and, more often, in the human form,—that is what the Greeks liked. And the Greeks, being the teachers of all subsequent Europeanism, the voice of Europe is Greek. There is another type in Asia. Think of that vast, huge continent, whose mountain tops go beyond the clouds, almost touching the canopy of heaven's blue; a rolling desert of miles upon miles, where a drop of water cannot be found, neither will a blade of grass grow; interminable forests and rivers rushing down into the sea. In the midst of all these

surroundings, the Oriental's love of the beautiful and of the sublime developed itself in another direction. It looked inside and not outside.....In Asia, even today, birth or colour or language never makes a race. That which makes a race is its religion.....And then again, the Oriental, for the same reason, is a visionary, a born dreamer. The ripples of the waterfalls, the songs of the birds, the beauties of the sun and the moon and the stars and the whole earth, are pleasant enough; but they are not sufficient for the Oriental's mind. He wants to dream a dream beyond. He wants to go beyond the present. The present, as it were, is nothing to him.' (Pages 815-816) Swami Vivekananda pointed out again and again that Jesus is a true child of the Orient. He says: "So we find Jesus of Nazareth, in the first place, the true son of the Orient, intensely practical. He has no faith in this evanescent world and all its belongings. No need of text torturing, as is the fashion in the West in modern times, no need of stretching out texts until they will not stretch any more. Texts are not india rubber, and even that has its limits. Now, no making of religion to pander to the sense-vanity of the present day! Mark you: let us all be honest. If we cannot follow the ideal, let us confess our weakness, but not degrade it; let not any try to pull it down." He denounced the luxury of the West boldly and fearlessly. He says, "Take your country, which is the richest in the world, and which is more luxurious than any other, and see how intense is the misery, how many more lunatics you have, compared with other races, only because desires are so keen. A man must keep up a high standard of living, and the amount of money he spends in one year would be a fortune to a man in India.....your sense of enjoyments is developed, your society is very much more beautiful than some others. You have so many more things to enjoy. But those who have fewer, how much less misery!" (Page 337). I desire to quote here an admirable passage on this point from Professor James's Varieties of Religious Experience. He says: "Among us English-speaking peoples especially do the praises of poverty needs once more to be boldly sung. We have grown literally afraid to be poor. We despise any one who elects to be poor in order to simplify and save his inner life. If he does not join in the general scramble and pant with the money-making market, we deem him spiritless and lacking in ambition. We have lost the power even of imagining what the ancient idealisation of poverty could have meant; the liberation from material attachment; the unbribed soul; the manlier indifference; the paying our way by what we have or do, and not by what we have; the right to fling away life at any moment irresponsibly—the more athletic trim,—in short, the moral fighting shape. When we of the so-called better classes are scared as men were never scared in history at material ugliness and hardship, when we put off marriage until our house can be artistic, and quake at the thought of having a child without a banking account and doomed to manual

labour, it is time for thinking men to protest against so unmanly and irreligious a state of opinion. I recommend this matter to your serious pondering, for it is certain that the prevalent fear of poverty among the educated classes is the worst moral disease from which our civilisation suffers." Again, some years ago there appeared an article in the *Nineteenth Century* on the Dying of Death. The talented writer of it pointed out how in the hurry of modern life men had no time to think of death and how they worked on till life came to a sudden stop. Swami Vivekananda pointed out again and again this defect and showed how the sense of the evanescence of life must be a real factor in our inner life if we are to realise the true purpose of existence. The realisation of this coupled with the realisation of the truth that the kingdom of God is within us is what the West urgently needs. Swami Vivekananda however recognised the great potentialities and achievement of the West—its political genius, its mastery over nature, its scientific spirit, its material greatness, its mastery of the concrete, its critical and historical sense, and its supremacy in the realms of outer greatness.

(To be continued.)

RANDOM NOTES OF A THINKER.

In the month of December, our city had a busy time with the congresses and conferences. All seem to be bent upon doing something to assist in the regeneration of our nation. But the fundamental basis of our action is hopelessly ignored. The real worker ought to feel, nay realise that a trust has been laid upon us and that we have to work out that trust. We have every opportunity that a people ever had. We have nothing more to ask for, nothing more to wait for. Ours is only to love, work and suffer, and struggling to the last with all our might, secure in the conviction that the Great Power which bore us will bear others also, and round out in fullness of fruition the lives brought forth. Some such faith is an absolute necessity, to those who pledge themselves to a cause, for life and for death. Our own action is limited and guided by our own vision, our own opinion, our own knowledge. Others, with a different or a defective experience act variously: some in ways of which we do not approve: some in ways that are proved mistaken and others by methods mutually destructive. But a real worker ought not to loose heart. He has to bide his time. A certain hope and joy is essential to all work. The nation-maker, therefore, has to work to his utmost; but he must be free to realise the while that very little depends on him, that his work achieves significance only from that immense current of destiny that is working

through him and his efforts and that whatever outward form it might take, it would, so long as it was whole-hearted and sincere be carried in the self-same way, on that self-same stream.

In other words, behind the best work lies the quiet super-consciousness—knowledge that the work itself is not the great thing, but the spirit that speaks in it. It is the purpose of help and redemption, the pitying love, the steadfast hope, that determines the value of the act. The deed itself, the work performed, is merely apparent and does not count in comparison with the thought-force sent out, and the spiritual energy generated. God is working through many people to-day, in different ways, and though mistakes may entail suffering, and hatred is a mistake, yet even these defects cannot retard the onward march of what has been begun.

Then a doubt may arise in the mind. Are we then to condemn no one! Are all to be held equally useful, equally valuable, since whether they will or not, God works through all equally? Is the renegade to be pardoned and the traitor treated as a saint? No. Very much to the contrary. We are not to ask a man to stand with us, but we are always to demand that he stands with God. Here there must be no slackness. We must note that all can co-operate, as long as they can heartily respect each others' characters. Integrity is the only possible foundation for common faith and work. Once let the character be found questionable, however, and the worker is better passed on one side. If the heart of a man be divided in its allegiance, that man is not the mouthpiece of God. Honest conviction and sincerity of purpose are all that are necessary; but conversely we can not be too stern and clear in our condemnation of dishonesty, treachery or insincerity. Nationality will be the synthesis of all righteous forms of effort, but it has neither hope nor heaven to offer to the man who makes and teaches a lie. Deceit and falsehood of intention are not to be condoned.

As has been observed, "Ramakrishna Paramahansa represents a synthesis, in one person, of all the leaders. He is the epitome of the whole. His was the great super-conscious life which alone can witness to the infinitude of the current that bears us all towards the ocean of bliss."

One section of the good workers in the cause of our nation is the Social Reformers. But happily or unhappily, our modern day reformers are too prone to invoke the aid of Legislation to further their objects. They too have forgotten the fundamental basis of social progress. They forget that very little can be achieved by preaching alone, more especially when the preachers themselves do not carry out their own teachings in their life and set an example to

Aid of Legislation in Social Matters.

the masses. They have not realised that the force of an example in one's own life on the part of the leaders and influential members of any community, is more potent in influencing the masses, than any amount of preaching and passing of legislative measures. Where the conscience of the masses, *i.e.*, of each and every individual comprising the community is not developed, any amount of Legislation will only be a dead letter. It is worth our while to ponder deeply upon the following very sage observations of an American Religious Weekly in this connection. It is an irony of fate that what appeals to the so-called dollar worshipping American does not seem to appeal to these *sage* reformers of modern India. It remarks :—

“ If there is one lesson that we need to learn more than all others in civic and national life, it is that real reform is of the centre and not of the circumference. In other words, the source of social righteousness is found in the individual citizen, and not in the mass, the forces that make the culmination possible are always to be found in the aspiration and efforts of the individual. Life is ever more powerful than law. Legislation is powerless to work beneficent results unless the life of the individual and average citizen backs it up and is worthy of it. Always law lags behind life. If it runs ahead it falls to the ground, being without support. A law that is better than the life of the average citizen will sooner or later be disclosed as a hollow farce, a still born political babe, a benignant bluff. There the law is the result of the imperative demand of righteous life, it becomes a factor in real progress or, better, it registers in terms of the social will what has been determined by the individual unit.”

THE RAMAKRISHNA MISSION HOME OF SERVICE, BENARES.

By the grace of Providence, the Ramakrishna Mission Home of Service, Benares, completes its fourteenth year by the close of 1914. It has been under the direct guidance of the Ramakrishna Mission (a body registered under Act XXI of 1860) for nearly twelve years now and its sphere of activity and usefulness has been more than nineteen times increased since it came into existence in the year 1900.

It is an Association which fits in with the new civic conditions that have lately arisen in Indian society,—to carry help and relief to those whom other charitable institutions have failed to reach. Its object is to serve those who have none to help them in the dark days of starvation, old age, disease and death and to make them feel more

than ever, the comforting touch of relief and succour. With a view to secure this object the methods adopted have been :—

(a) To find out neglected sufferers, lying in utter helplessness and render them all assistance in the shape of shelter, medical treatment, nursing, diet and clothing at the Home of Service

(b) To find out such sufferers and help them (i) by sending them to the Government Hospitals if they are willing to go there, (ii) by providing them medical treatment, diet and nursing (in case they have a shelter of their own) and (iii) by making arrangements for a decent cremation or burial in accordance to the last wishes of each who happen to die at the Home of Service.

(c) To find out such old, infirm and disabled persons and *parda-nashin* ladies, who prefer a slow death through starvation to begging and send them weekly doles of rice and some pecuniary help.

Insignificant though such work may appear to some when stated on paper, they will none the less be astonished at the results obtained by the faithful carrying out of the object by a few determined men on their kindly paying a visit to the Home.

The number of “ Indoor ” and “ Out-door ” patients relieved for the first three years was 1,236 and since the number has annually increased the persons relieved in 1913 were 10,843, and during the existence of the Home of Service more than 54,000 persons have been relieved in all.

Dear reader, need we say any more to impress you with the utility of having such institutions in order to obtain your co-operation and help in this good cause ? Suppose the Home had not been in existence at all, just imagine what would have been the lot of 1,012 persons who were picked up from the roadside, or that of the 3,893 persons who were housed and nursed at the Home ; or that of the 79 homeless and helpless invalids who were sheltered and supported in the Refuge of the Home, not to mention about many others to whom the Home rendered no small assistance in more ways than one.

Founded by a few followers of Sri Ramakrishna and Swami Vivekananda with but four annas in hand as their original fund and the true and indomitable spirit of service to humanity at heart and being supported entirely by public subscriptions and donations, the Home has in the past gradually widened its usefulness and gained public sympathy in general from its rented residence. Few generous souls whose hearts were touched on a personal inspection of the working of the Home in the meanwhile secured for it a plot of land at Luxa, on which have been erected in the sacred memory of the bounteous donors' nominees, the present buildings with an Outdoor Dispensary, six general wards, three other wards to segregate patients who develop infectious diseases after admission. But they are now occupied to their full capacity and we are in indispensable need of

isolated wards for persons suffering from infectious diseases who cannot be kept in the general wards without discomfort and danger to other patients. There is urgent need for quarters for the workers and the medical officers in constant attendance on the sick as well. We have also planned to build a Refuge in the compound of our Home for old invalids, a Widows' Home and an Orphanage.

We are glad to announce that we have acquired through the kind patronage of the Government 8.22 acres of land adjoining to the Home. All that is needed at present to place the work on a stable and independent footing of efficiency is to secure funds to raise the required buildings mentioned above. Surely it is not too much to expect that out of the three hundred millions whom India calls her own, twenty thousand hearts be moved to pay five rupees each towards the erection of the entire buildings! The Home serves every human being irrespective of sex, colour, creed or caste, and reader whoever you may be, whether a Hindu, a Mahomedan or a Christian, who by the grace of the Lord of the Universe, have been blessed with power and plenty, will you not come forward with your full quota to help us relieving as best as we would the suffering souls whom it pleases the Providence to put under our care and thus make yourself really blessed thereby? A small fraction of your affluence will suffice in doing it and raise you nearer to Him, whose glory is shining through you!

All contributions should be paid to the Asst. Secy., Ramakrishna Mission Home of Service, Benares City; or to the President Ramakrishna Mission (The Math, Belur P.O., Dist. Howrah). They will be duly acknowledged with thanks. Those desiring to consecrate the memory of their relatives by building memorial wards may communicate with the Asst. Secy., Ramakrishna Mission Home of Service, Benares City.

BENARES,
January, 1915. }

SWAMI BRAHMANANDA,
President, Ramakrishna Mission.

BIRTHDAY CELEBRATION OF SWAMI VIVEKANANDA.

AT BELUR.

The 53rd Birth-day Anniversary of Sri Swami Vivekananda was celebrated on the 10th January last with the usual enthusiasm and grandeur at the Monastery of Belur, the Head Quarters of the Ramakrishna Mission. The Math, the Chapel of Sri Ramakrishna, and the Swami's memorial were all very tastefully decorated with flowers, evergreens etc. The day opened with joyous enthusiasm of innumerable visitors and guests that began to pour in in great numbers from Calcutta and other neighbouring places and by noon the spacious compound of the Math was filled by a huge gathering of disciples, admirers and friends, all eager to testify by their presence from far and near, to their feelings of love and devotion for the Swamiji. A big oil-painting of the Swami was enshrined in the midst of various floral tributes under a *samiyana*, and devout hearts gathered before it to pay their homage to the Saint. Number of Sankirtana parties also sang devotional songs before the picture. Upon the gathering, the charm of the Swami's great life seemed to brood in silent majesty, and the murmurs of the life-giving message that he carried from door to door in his own country and even beyond the seas, and which is breaking forth in a new awakening upon his countrymen, seemed distinctly audible. As the feeding of the poor is the special feature of the day, the best energies of the Sannyasin Brotherhood of the Belur Math were directed to make it a complete success. Hundreds of students and youngmen came from the Metropolis and worked incessantly day and night for it. Everyone of them appeared to be highly eager to give his loving and humble service to the people whom Swamiji held up before the nation as the only god to be worshipped—the poor, the destitute, the hungry, the down-trodden—and assuredly it is in itself the best offering that can be made to the memory of the great Swami. At noon, the big lawn of the Math became resonant with cheerful voices of the poor, numbering about 5,000, who were treated with a sumptuous feast. The proceedings of the day terminated with the grand performances of a musical party who came from the neighbouring town.

AT SIVAGANGA.

The 10th of January, 1915 witnessed the celebration of the Birth-day anniversary of the Swami Vivekananda of revered memory under the auspices of the local Ramakrishna-Vivekananda Vedanta Sangham. The programme extended from early morning till late in the night. In the morning there was Bhajana till 12 noon. The Aradhanam began at 2 P.M. when select passages from the Holy

Scriptures of the world were read. Then there was distribution of Prasadam between 3 P. M. and 4 P. M. The public meeting commenced precisely at 4 P. M., presided over by M. R. Ry. R. Gopala Row avergal, M. A., B. L., Temporary Subordinate Judge, Sivaganga. Lectures on the career and mission of Swami Vivekananda were delivered to a crowded audience by M. R. Ry. P. S. Ramasami Aiyar B.A., and M. R. Ry. S. M. Narayanasami Aiyar Avergal, B.A. L.T., Headmaster of the Raja's High School, in Tamil and English respectively. The President wound up the proceedings in a learned and instructive discourse emphasising the catholicity and unsectarian character of the Swami's teachings, and also dwelt at length on the comprehensiveness of the Sanatana Dharma and on the bold and clear interpretation of 'Maya' given by the Swamiji. The same night there was a Harikatha performance by one of the members of the Sangham. The proceedings throughout the day were marked by great devotion and enthusiasm.

AT TRICHINOPOLY.

The 53rd Birth-day Anniversary of Sri Swami Vivekananda was celebrated by the Sri Ramakrishna Vivekananda Vedanta Society, Trichinopoly, on 7th February 1915. With the collections made, about 400 poor 'narayanas' were fed in the morning between 9 A.M., and 12 noon. In the afternoon, after the recital of Syamaladandakam and some songs from Thayumanavar, M. R. Ry., A. V. Gopalachariar, Avergal, M.A., B.L., High Court Vakil, Trichinopoly, gave a lecture in Tamil on the Isavasya Upanishad. The Hall was literally packed; and with Mangala Arati and distribution of Prasadam, the celebration came to a close.

AT KOTTAYAM.

A special meeting and a Bhajana were held by the Ramakrishna Bhaktajana Sangham on the 10th January last, to celebrate the fifty-third birth-day of Sri Swami Vivekanandaji under the patronage of Mr. Aracal Krishna Pillai, a great land-lord of the Taluq. Mr. S. Atchutha Wariyar B.A., B.L., and Swami Ramakrishna spoke on the life and works of the great Swami. The proceedings of the day were closed with Mangala Prarthana and distribution of Prasadam.

AT OTHER CENTRES.

The Birth-day of Sri Swamiji was celebrated in various other centres of the Ramakrishna Mission in India and abroad, and also by the numerous Vivekananda Societies all over the country.

REVIEWS.

We are glad to receive the Thirteenth Annual Report of the Ramakrishna Mission Sevashrama, Kankhal (Hardwar.)

When the Sevashrama was started in 1901 under the inspiration and guidance of Swami Vivekananda, the indoor and outdoor patients numbered 1,054 during the first 18 months, while during 1913, the year under review, this total number has gone up to 9,707, of whom 154 were in-patients. Of the number 9,707, 1,242 were Sadhus, 1,419 were Brahmmins, 691 were Moslems and Faqirs, 1,407, were Chamars, 4 were Christians, 14 were Jains, 27 were Aryas, and the rest of various castes and creeds. These patients came from various places such as Bengal, U. P., Punjab, Rajputana, C. P., Bombay presidency, Madras presidency and even Burmah (there were 2 Rangoon patients). The number of indoor patients increased 33 per cent. over that of previous year while during the same period, 3 per cent. more patients attended the outdoor dispensary to obtain relief. Besides the hospital work, the Ashrama has started a night-school also for the depressed classes and the Brahmacharins of the Ashrama conduct the work.

The funds of the Sevashrama come from donations and subscriptions, but receipts from regular subscriptions are disproportionately small and precarious in comparison with the monthly and yearly requirements of the hospital, and the institution may be said to be still living on the chance contributions of the public. We appeal to the patriotic and generous minded to give this useful institution the stability that it undoubtedly deserves by means of fixed subscriptions and endowments.

The Sevashrama now consists of a general ward for Sadhus, a Phthisis ward, a Dispensary building, a rest-house for outdoor patients coming from a long distance and workers' quarters and kitchen-room. These small buildings are scattered all over a land of 15 bighas. The extension that is most urgently necessary is the construction of a general ward for in-patients other than Sadhus, an infectious ward for indoor cases in times of epidemic, and a small School house for the night School which is now being held in the verandah of the Dispensary with much difficulty of accommodation. For purposes of this extension an adjoining plot of land has been acquired by the Government on behalf of our institution and we appeal to the public for funds to the tune of Rs. 11,000, necessary for this extension. Specially the immediate construction of the infectious ward for accommodating cholera patients during the coming Kumbha Mela in April is a desideratum of the highest importance and we specially appeal for funds to meet this immediate necessity.

The Ramakrishna Sevashrama, Muthigunge, Allahabad has issued its Third Annual Report showing the extent of its humanitarian work for the people of the land. The institution was started in 1910 in response to the call for relieving the suffering of the sick poor of the surrounding locality. The report of the work it has done during the year 1913, gives an unmistakable evidence of the utility and its growing popularity, among the poor pilgrims and the inhabitants of the city. Altogether 5,060 patients were treated during the year, of which 4,416 were Hindus, 523 Mahomedans, 88 Christians and the rest of other nationalities; and nearly 20 per cent. of the total number were pilgrims who came from the distant corners of the country. The institution is still in its infancy, and no adequate

accommodation has been provided yet for the in-patients, for want of funds. We hope this need of the Ashrama will soon be met by the appreciative public and the patriots of the land.

India's Message to Herself or a Discourse on certain Ancient Ideals of India—By Prabhu Lal of H. H. The Nizam's Service. To be had of Messrs. G. A. Natesan & Co., Madras,—pp. 106 Price 12 as.

This treatise is a supplement to the author's previous work, 'The Mystery of God and the Universe' and treats of some of the ancient ideals of India, that never cease to shower peace and blessedness on their followers and which are at present being entirely lost sight of by the products of the atheistic or rather anti-theistic systems of education of our universities and by others, who are fascinated by the glamour of the western civilization. At this period of transition through which India is passing, when she has to stem the tide of western materialism that is threatening her life—her spirituality—to keep her own and at the same time assimilate all that is good in the Occidental Civilization—for her own well-being and that as well of the world, books like these from the pen of those who have been influenced by both the Eastern and Western civilizations, are valuable contributions to meet the needs of the time. The book breathes the true spirit of the scriptures; and the numerous quotations from the Gita and the works of the Swamis Vivekananda and Rama Tirtha add a special grace to the writings. We have read the book with pleasure and recommend it to our readers.

तपः penance, दमः self-control कर्म sacrificial rites, तस्यै its (of the Upanishad) प्रविष्टा feet (on which it stands) वेदाः the Vedas सर्वाङ्गानि all the limbs सत्यं truth आश्रयतनम् abode.

Penance, self-control, and sacrificial rites are its feet; the Vedas are all its limbs; Truth is its abode.

[NOTE—Penance, self-control and sacrificial rites (Karma) have been called as the feet of the *Brahma Vidya* (*Upanishad*), because on the practice of these alone rests the attainment of the self-knowledge. These lead to *chitta suddhi* which is an absolute necessity for the right comprehension of the *Brahma Vidya*. The Vedas are all its limbs, for the study of the Vedas helps one to understand it in all its phases. Truth is considered as the abode of the *Brahma Vidya*, for it can dwell only in that heart that has been purified by Truth.

Penance (तपः)—i.e., control of the body, senses and mind.

Self-control (दमः)—i.e., freedom from passion.]

यो वा एतामेव वेदापहृत्य पाप्मानमनन्ते स्वर्गे लोके ज्येये
प्रतितिष्ठति प्रतितिष्ठति ॥ ३४ ॥ ९ ॥

यः who वै एतां this (*Brahma Vidya*) एवं thus वेद knows, सः he पाप्मानम् evil अपहृत्य having destroyed अनन्ते eternal, ज्येये the highest, the greatest स्वर्गे लोके in the blissful heaven प्रतितिष्ठति resides.

He who knows this Upanishad thus, attains the highest heaven, having destroyed all evil.

[*The highest Heaven*—Sankara takes the word 'Heaven' to mean Brahman and opines that he who has got the *Brahma Vidya* i.e., the Upanishad, attains Brahman or *Kaivalya Mukti*. But we think it may be taken to signify *Brahma-Loka* (the world of *Brahmā*) and the whole *Mantram* means that one who has attained the Upanishad Vidya, goes to *Brahma-Loka* and attains *Krama Mukti*.]

As suggested by the 29th and the 30th Mantrams, the story related in the second and third chapters, can be explained in both the *Adhidaivic* and *Adhyatmic* senses. The *Adhidaivic* explanation has already been given hereinbefore. And the following is its *Adhyatmic* significance:—Microcosm being a part of the Macrocosm, and its exact epitome, all the forces that work in the latter have their counterparts in the former, and all those different aspects of the cosmic Intelligence, known as *Devas*, who govern these forces of nature, also hold sway on those that work on the person of man. So it was stated by the ancient sages of India that the whole of our bodily existence (including the mind and the senses) is controlled by the gods like Indra, Mitra, Varuna, Agni, Vayu, etc., who have also their manifestations of cosmic activity. And again, Desire and all its evil train are sometimes called *Asuras* and the pure activities of the senses and mind as the *Devas*, and the conflict between these two sets is termed as the *Devasura War*, which allegory has been developed with so much poetry in Puranas, and stretched to its cosmic aspect.

Now, the story of the Upanishad first tells that the psychological victory that these *Devas* of our microcosm win over their antagonists, the *Asuras*, is not due to their any inherent power, but it is the *Atman* that wins the laurel for them, but for whom they are nought,—it being the basis and support of all ; but this we do not know ; we make much of our mental and physical powers and remain satisfied surrendering all the glories of life to them. And the monarch that leads the whole host of *Devas* that dwell in the microcosm, is Indra, the *Jivatman* (Indra is another name for *Atman*). In some psychological moment of soaring intuition, a glimpse is caught of the real self—of the *chit* within, and at once (because such is the attractive potency of the vision) it sets the whole hierarchy of the *Devas* amotion to know it. First moves Agni the god of speech, who thinks that he can explain away the whole universe to its causes ; but approaching the object of the vision, he fails to comprehend it, much less explain ; so he returns shame-faced, without knowing the *Yaksha*. Then goes Vayu, the god of Prana (probably mind is also included here, as in some Upanishads mind is considered as dependent on Prana), who has the self-complacency to think that he can understand and control the whole universe. But he too met the same fate as his predecessor and returned not knowing the adorable *Yaksha*. Then proceeds Indra, the *Jiva* himself, to know it, but it vanishes from his presence. This

disappearance of the *Yaksha* before Indra unlocks the inner significance of the story. By this masterly touch of poetry the *Sruti* relates the fact that is experienced by the *Sadhaka* on his way to self-realisation through self-analysis. While within the field of speech and thought, the object of vision still remains in contra-distinctive form among the duality of the relative perceptions, but the moment the intuition is fixed on the *Asmita* or the ego divested of its divergent personality, the object of former vision melts away with the suspension of the dual perception, and in its stead appears *Uma Haimavati*, the glorious knowledge—the grace of God of the *Bhaktas* and the *Vidya Sakti* of the soul of the *Adwaitins*—and through her the *Jiva* realises the *Brahman* in itself as its very essence. It is also interesting to note in this connection that the appearance of *Brahman* becomes possible only when the *Devas* are victorious over the *Asuras*, i. e., when the animal propensities are under subjugation.

In the above sense the story is an allegorical presentation of the truth related in the first two parts of the Upanishad.

सहनाववतु सहनौ भुनक्तु सह वीर्यं करवावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥

ॐ शान्तिः । शान्तिः । शान्तिः ।
Peace ! Peace !! Peace !!!

The End of the Kena-Upanishad.



SRI RAMAKRISHNA PARAMAHAMSA.

The Vedanta Kesari

"Let the lion of Vedanta roar."
"Let me tell you, strength, strength, is what we want.
And the first step in getting strength is to uphold the
Upanishads, and believe that 'I am the Atman.'"

—Swami Vivekananda.

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॥ श्रीरामकृष्णरहस्यम् ॥

आचण्डालप्रतिहतरयो यस्य प्रेमप्रवाहः

लोकातीतोऽप्यहं न जहो लोककल्याणवार्गम् ।

त्रैलोक्येऽप्यप्रतिममहिमा जानकीप्राणबन्धः

भक्त्या ज्ञानं वृत्तवरवपुः सीतया यो हि रामः ॥ १ ॥

स्तब्धोक्त्य प्रलयकलितम्बाहवोत्थं महान्तम्

हित्वा रार्तिं प्रकृतिसहजामन्यतामिसूप्तिश्राम् ।

गीतं शान्तं मधुरमपि यः सिंहनादं जगज्ज

सोऽयं जातः प्रथितपुरुषः रामकृष्णस्तिदानीम् ॥ २ ॥

इति श्रीरामकृष्णपदहृन्दमकरन्दलुब्धभृङ्गराजपरमहंसपरिव्राजकाचार्यश्रीमद्

विवेकानन्दस्वामिपादेनोद्घाटितमिदम् श्रीरामकृष्णरहस्यम् ॥

SRI RAMAKRISHNA RAHASYA

(A POETIC TRANSLATION).

BY

K. S. Ramaswami Sastri, B.A., B.L.

I

Sri Rama whose sweet stream of love did flow,
In its pellucid and resistless might,
To bless and save the lowest of the low,
The victim of the world's most sinful slight :—
He whose compassion sweet did make him wear,
The world-stained garment of the human frame,
To show the Godward way, and gladly bear
A human life, and veil His Power's bright flame ;—
He whose renown doth know no peer on earth,
Or in bright paradise—the good life's goal ;—
The radiant blossom of whose blessed birth,
Was Sita's love, and who was Sita's soul :—
Incarnate Wisdom dowered with heavenly might,
In blessed union with Devotion sweet
That wore the form of Sita, as the light,
Of Sun is in deep union with its heat.

II

Sri Krishna who did quell the restless deep,
Of battling armies met in mortal war,
Whose love's Sun o'er the darkness and the sleep,
Of Nature shone from Partha's golden car :—
The Heavenly Lion whose roar did never cease,
The slightest fear or grief to all around,
But gave in music sweet God's holy laws,
By knowing which the soul with joy is crown'd :—
Sri Ram and Krishna full of love supreme,
To bless the world did take a single frame,
And brought from Hea'en Love's Ganga's sacred stream,
And bore Sri Ramakrishna's holy name.

SRI RAMAKRISHNA, THE GREAT MASTER.

BY

Swami Saradananda.

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INTRODUCTION.

II.

(Yugadharma and the Great Master.)

Before proceeding to deal with the life of the Master, it is necessary to tell the reader a few more words about *Yugadharma*, about its relation to the *Sanatana Dharma* and to those whom India has regarded as the great masters or teachers in the field of religion. We have stated already that the forms of religion which a people is found to profess at different periods of its existence to meet the demands of higher stages of progress attained by it through the process of evolution have been designated in India from very early times as *Yugadharmas*. It is clear therefore that such forms of religion can never remain the same, but must always be changing. They must change as the physical and mental capacities of the units composing a people, become gradually unfolded and leading them to attain higher stages of development bring forth different conditions in social, moral and spiritual fields. For they become empowered then, as it were, to have glimpses of reality in relation to the present and the beyond, from different and higher angles of vision, and struggle to express and adjust everything in life in accordance with those, and thus new forms of religion are being evolved out of the old ones which they used to profess before.

Human consciousness exists always in a graded plane, said a great philosopher of the West, so that the visions of reality that we get from one point of it can never coincide with those that we receive from its other points. The same may be told with equal accuracy of the consciousness of a people. For is it not made up entirely of the sum total of consciousness of the individuals comprising that people ? Therefore whatsoever is found to be true for the former that will equally be found to be true for the latter also. Such being the case, the religious consciousness of a people is bound to be in the same way and to rise likewise through the process of evolution to higher and higher visions of the truth beyond, and its visions of one plane will never be exactly what they are in the other planes and the forms through which that consciousness will naturally come to express those higher visions of the truth during its upward

journey will be the *Yugadharmas*; and through many such will it progress to realise at last the absolute truth of the *Sanatana* or eternal religion. Therefore from the stand point of the people or a collection of individuals, the *Yugadharmas* can well be looked upon as stages through which the religious consciousness of a people rises to the attainment of the absolute truth resting in each of them for a while for gathering strength for another forward move and fresh climb towards the goal and from the standpoint of the individual they can be described as the concrete aspects of religion which the human mind gets before reaching to the abstract and absolute aspects of the same. For here in the field of spirituality also the procedure of men's mind has always been along the same line as in other branches of human knowledge, namely from the concrete to the abstract and from that ultimately to the beyond. The *Yugadharmas* however must fulfil some more conditions according to Indian scriptures as we shall see presently.

The past history of the world gives ample evidence to the fact that the *Samskaras* or tendencies that guided a people's thoughts and actions in old times had been changing all along until they have come up to what they are at present and that even now they are going through the same process, that the laws that governed a people of yore had to be changed. Many a time on account of the changes that came from time to time with regard to that people's ideas on the social, the moral and the religious fields; and that what were regarded by that people as virtue in former times have come to be looked upon later in many instances as vices. The horse and bull sacrifices of the Vedic times, the custom in old times in India of living with one's husband's brother until the birth of a child when there had been no issue of the marriage on account of the husband's becoming disabled through disease or otherwise, the custom in Europe in the past of the newly wedded bride of a serf to share the same bed with the liege lord of her husband for a day before she could live with him—which used to go by the name of the law of *marquoit*, and many other old customs of Asia and Europe may be cited as examples of the same. They go to show that different *samskaras* or ideas have controlled and guided men's conduct in different ages and the growth of the individual as well as of the people have always been seen to have followed the same path, howsoever slowly they might have moved towards progress and enlightenment. And what is true of one people in the face of the earth is true of every other. For nature works uniformly through them all in spite of the differences that come to our notice when we go to

compare them, one with the other. And the variety between them with respect to growth and development can clearly be accounted for by considering the fact that all of them have not yet reached the same plane through the process of evolution.

But in spite of such slow growth of the individual and the people as history gives evidence, none can deny the fact that all the ethical codes that hold us spell-bound to-day, and all the great religions which the world has seen up to the present, had been given birth to by the peoples and societies of old. And that in spite of all imperfections in them they produced teachers of spirituality who realised the highest truth in the field of religion, not only for themselves, but discovered ways untraversed by men before and led others to attain to the direct realisation of that truth—men whose lives had been as beacon lights to guide the weary steps of their fellow beings in the dark and whose loving words have and still have power to capture the hearts of the masses, though they had been first uttered ages and ages ago.

India had the good fortune of producing many such teachers from time immemorial, aye, even from the Vedic ages. Owing to that fact and guided by the influence of those great lives, she decided of old to build the life of her people on a spiritual basis. She was content at first to call them by the general designation of 'Rishi' or seers of things transcending the senses. But as time rolled on and the appearance of such teachers became frequent in her, she began to ponder over their lives and compare their super-sensuous experiences and came to her own conclusions regarding them. It was then that she discovered the purpose which these teachers serve in the plan of the universe, their relation to their fellow-beings, the time when the world can surely expect their advent and many other facts relating to them. It was then that she could classify them into the various orders of the *Jivanmuktas* or those who had been in bondage before but have become free in this life by realising the highest truth for themselves—the *nityamukta* or those who had never been in bondage but have accepted the same willingly, for a short time to show others the way about how to realise the truth by following the paths prescribed in the scriptures—the *Avataras* or the great masters who on account of the great spiritual power that they manifest in life by discovering new ways to the realisation of the highest super-conscious truth and persuading masses of their fellow beings to walk in them, are looked upon as direct incarnations of *Isvara*, the ruler and controller of the universe in whom we live, move and have our being. It is interesting to note the development of the idea of the avatara or God-incarnation

through the whole range of the Hindu scriptures. In the Vedas and the Upanishads we come across the idea of monotheism or of one God creating and ruling over the universe. Moreover there are revelations of such ideas also that He in His infinite grace and mercy makes the pure among men see things transcending the senses and the intellect of ordinary mortals, and the idea too that the spiritual preceptor should be revered and worshipped as a special manifestation of the Deity inasmuch as the spiritual power in Him in its essence could come directly from the Deity alone. But nowhere do we find in them the idea that the creator immanent in the universe incarnates Himself in special human forms for the purpose of bringing enlightenment to the human kind. It stands to reason however that the fact of attaining the state of super-consciousness in which alone is possible all religious realisation, was established in India even at that early period. And that it was really so, can be gathered from the fact that the great philosopher of India, Kapila, who probably appeared at the end of the Vedic times really disbelieved and refuted the personal idea of the Deity, but could not do the same with regard to the existence of a personal God ruling over the universe at all times, and attempted to establish the idea that some there are among men who when about to reach perfect liberation, feel a strong desire in them to do good to their fellow-beings; that it hinders them from attaining to their real Selfhood—the state of the unconditioned *Purusha*; and that getting identified with *Prakriti* or the creative principle, they come to feel themselves as all-powerful, and as rulers of the universe for sometime. Hence men about to be liberated feeling themselves all-powerful through the help of *Prakriti* to whom belongs all powers, rule and control the Universe according to the sage Kapila. And that the nearest to liberation amongst them becomes thus the God of the Universe for a *Kalpa* or cycle of time. He then gets perfectly liberated and the turn comes for another to take his place. Thus the idea of a personal controller of the universe has been admitted by Kapila, though he dispensed with the idea of a personal creator of it.

It is easy to see from what has been stated above that the sage Kapila, in spite of his denying the idea of the existence of a personal Deity helped none the less to develop the idea of *Avatara* or God-incarnation. For, while it was easy for an atheist to keep to the fine line of demarcation that he drew between the idea of the personal Deity and the idea of Super-men ruling over the universe, one after another, it was not so for those who entertained devoutly the idea of a personal God. The chances were that

such people would unite their ideas of the Deity with the idea of the super-man-ruler of Kapila, and that the idea of God-incarnation would follow next as the necessary conclusion.

After Kapila, came the highest flight of India in the region of philosophy in the Vedanta. With it was introduced a perfect reconciliation between the personal and the impersonal ideas of the Deity. For, it taught people to look to the various personal aspects of God which they had been entertaining, as limited views of His real nature which is impersonal, and that the highest personal view of Him that man can have, is in conceiving Him as the sum total of all individual souls and all nature, sentient and insentient, as expressed in the second sutra of the Vedanta philosophy *जन्माद्यस्य यतः*—the One in and from whom is the birth, the stay and the dissolution of the universe.

The idea of the super-man-ruler of Kapila also, was taken up by the Vedanta with a certain reserve. For, while advocating the idea that all powers come to the liberated, it reserved the powers of creating and dissolving the universe to the Supreme Ruler, the personal and impersonal Deity, whom it preached. And for the liberated, who through strong comparison in them felt deeply for the liberation of his fellow-beings, it stated that they willingly keep themselves engaged to the task for a few incarnations even after liberation. Such beings are designated by it as *Adhikarikas* or liberated men born of their own will with certain missions to carry out in their lives for the good of the world.

Again, going to solve the riddle of all ages, the Gordian knot of philosophy, in its attempt to explain the purpose of the Lord in creating the world, it came out with its famous answer that the universe is produced by the play of the Infinite with Himself—in the aphorism *लोकवच्च लीलाकैवल्यम्*—and that the perfect and infinite Lord can have no other purpose in view in doing so. But from the human stand-point, it stated in unison with Kapila, the distinct purpose of creation to be the attainment of liberation or perfection by the human kind, through realisation of the highest super-conscious state.

Thus the Vedanta, though it did not enter into the discussion of the details of it, supported the idea of God-incarnation, leaving it to others to get it developed and settled in all its details, later. And it did not take long for those others to come to the task. For, now came the age of the *Smritis* and the *Puranas*, and the authors of them took up the subject vigorously in their hands and developed the idea of *avatara* or God-incarnation as we find it to be in the present times. The age of the *Puranas* was an age of popularising

the Vedantic doctrines of religion, and it was soon found out by the leaders of the age that nothing held captive the popular imagination better than the idea that the impersonal Lord, the one, undivided ocean of existence, knowledge and bliss, who manifests himself as the Universe, in his innate compassion for the human kind, becomes not only the personal God, but is born again and again of his own will among them, not through bondage of Karma but for the sole purpose of carrying liberation to their very doors. Thus the order of men who were known formerly as *adhikarikas* and believed to be born with the mission of discovering new paths to super-consciousness, came to be looked upon henceforth as the direct incarnations of the Deity. The old Vedic idea of worshipping the spiritual preceptor, then supplying its own quota to this new development of thought, brought the idea of God-incarnation to its present state of completion. Even Buddhism, which flourished later had to take up this key-note in order to popularise the laws laid down by its founder. For, in the *Lalita Vistara* we find the Lord Buddha described as descending of his own will from the highest heaven, the Tushitapur, amongst the weary travellers of this waste of the world, to bring comfort and consolation by showing them the way out of the same. And he did so, they said, on account of his unbounded compassion for them. And Sankara, the great and gifted preacher of the Vedantic doctrines who appeared in the wake of the downfall of Buddhism, and to whom is attributed justly the origin of the form of Vedic religion current in India even up to the present day, defended the idea of *avatara* or God-incarnation in his commentary on the Bhagavad-Gita. He said therein that the Lord though impersonal in nature appears to us sometimes as if born of human parents and possessed of a human body and mind, as He did in the case of Sri Krishna, to formulate and establish new ways leading to super-consciousness, and He does so when he finds it necessary to fulfil an universal demand of an age.

Such in short, may be regarded as the history of the origin and development of the idea of *avatara* or God-incarnation in the Hindu scriptures. It is necessary for the present, to make the reader familiar with its details, so as to enable him to judge and decide for himself the question of who should be regarded as such in the field of spirituality. And nowhere indeed, do we find the problem so ably handled as by Sri Krishna in the Bhagavad-Gita and by Vyasa in his Purana, entitled the Srimad-Bhagavatam.*

*Though the present form of this Purana is ascribed by many to the genius of the great scholar Bopa-Deva, the famous author of the Grammar "Mugdha-Bodha," yet the current belief is that he is not the author of it but simply produced it out of his memory when not a single volume of this Purana of Vyasa could be found in the country.

A short summary therefore, of the same will serve our purpose sufficiently here. But before entering into the same, we want to impress upon the mind of the reader what we have just seen to be the most significant features by which a *Yuga-dharma* should be distinguished; namely, first, that it should come to fulfil a persistent and universal spiritual demand of the age in which it is discovered and promulgated; and secondly, that its powers to make one realise the highest state of super-consciousness when followed with intense devotion and sincerity should be demonstrated before the people of that age by a master-mind by carrying it out practically in his own life in such a way as to have not the least shade of a doubt regarding the same. These are the claims which a *Yuga-dharma* must always fulfil along with those which we have mentioned ere long in the present discourse, before it can establish itself in the fold of religion and be accepted by the people as a way to perfect enlightenment. It is necessary to remember the above, otherwise, any ill-conceived and impracticable theory advanced by any man in the field of religion will be mistaken for a *Yuga-dharma*. Therefore *Yuga-dharmas* can be defined as ways discovered by master-minds in the field of religion from time to time, to lead people with particular tendencies produced by different groups of *Samskaras* in them, to the highest stage of super-consciousness.

We proceed now to consider briefly, the qualities, which according to the Hindu Scriptures, have always been found in the master-minds that gave birth to *Yuga-dharmas* in the past, in the religious History of India. The first and foremost of these is that they are born free. The endless struggle and hardship which they undergo to discover the hitherto unknown path to super-consciousness are prompted to them always by their desire to enrich the lives of their fellow-beings, and not from any selfish motive whatsoever. Indeed every action in their lives proceed from such a motive.

Secondly, they are born endowed with perfect memory. This enables them to remember their former births and the deeds which they accomplished in those. It helps them besides to remember always the utterly transitory nature of human life and its enjoyments and makes them run to the goal as fast as possible. And by means of this power they are able moreover, to compare the present with the past and find out the direction along which the development of people's minds has proceeded hitherto and the means which would help them to grow and reach the goal quickly in future.

Thirdly, they are the discoverers of new paths in the field of religion.

Fourthly, they are able to transmit knowledge to their fellow-beings simply by touching them or even by their will-power.

Fifthly, they are able to perceive clearly the *Samskaras* or tendencies produced by past *Karmas* of their fellow-beings at the very first sight although they are never eager to make a show of that power to others ; and that helps them to know instantly what would help each one of them to reach the highest stage of super-consciousness easily. Thus they are the born spiritual guides of the human kind.

And *lastly*, they are conscious of their mission all through their lives.

Such in brief are the elements which go to make the *Avatara*s or God-incarnations, and they alone are looked upon in India as the Great Masters in the field of religion. And when "religion goes down and irreligion prevails" on the face of the earth, when blinded by the false glamour of the vanities of the world people come to look upon the creature comforts of this two days' existence as the be-all and the end-all of human life, and when losing belief in God, the soul and the future existence, they are led away from their real nature, the blissful state of the unconditioned Reality, to grope in the dark in endless misery, by false teachers and prophets, then and then alone is the time to look out for the advent of such Great Masters. The religious history of the world bears testimony to the fact that it has really been so in the past—that a Krishna, a Buddha, and a Jesus were born in such times as the fulfilment of the demands of those ages. And the scriptures of India make the bold proclamation before the world that it will ever be so in future. For such is the law that regulates the world of spirit that governs the mundane affairs of this material universe. The *Srimad-Bhagavatam* has given the account of more than a score of such Great Masters who were born in India at different ages, and has ended by saying that many such will be born again in future as necessity arises.

And has the life of the Master of whom we are going to give an account here, fulfilled those conditions? Has he discovered a new path to the highest super-consciousness and demonstrated that in his own life in the aforesaid way? Was he conscious of his mission all through his life—and did he fulfil the universal demand of the present time?—Reader, listen, and decide then for yourself.

THE ETHICAL ASPECT OF THE VEDANTA.

BY

Professor K. Sundararama Iyer, M.A.

PART III.

KARMA—ITS MOTIVE.

All schools of Vedanta believe not only in the existence of a personal God, but in his directing agency. Isvara, as both the material and efficient cause of the universe, makes existence possible for man. Also, by revealing the Vedas, he declares the distinction between right and wrong for the enlightenment and guidance of the human understanding which, without such aid, must remain blinded by the illusions of the senses and perverted by the play of purely natural instincts and impulses. Where divine aid is not available or ignored, man's ideas of law, ethics, and the constitution of society have varied infinitely,—and these variations are often known to have been preceded or followed by any amount of conflict, trouble, distrust, distress, and disaster. An able living writer has said :—"With dogged intolerance the foolish majority raises its will to the dignity of law." This is true of all modern systems of Government and law, but not of the Dharma of our ancient sages. The *Brihad-Aranyaka Upanishad* says :—"क्षत्रस्य क्षत्रं यद्धर्मं तस्माद्धर्मोत्पत्तिरस्ति"—"Dharma is the ruler even of the ruler, and so there is nothing higher than Dharma." Dharma is eternal in the same sense in which matter and force are eternal,—passing from a state of non-manifestation into manifestation and *vice versa*, but it never ceases to exist. It does not change with a change in the views of the ruler, or cease when he passes away. It is revealed by the Lord himself or, under his direction, by those whom he has invested with the function (*adhikara*) of revealing and declaring his will and command and also of rewarding and punishing those who obey or violate them.

Among these functionaries are the *Devas*,—the deities who preside over the elements and have the power to confer the gifts of the material world placed in their charge on those who have earned them by obeying the laws of Dharma declared to them by God. These *Devas* who are numerous form a hierarchical gradation, are entrusted with certain duties towards men, and in return have the right to receive certain offerings from them. They dwell in higher

worlds and possess not only sources, capacities, and opportunities of enjoyment far excelling our finite powers of conception and experience, but the privilege and the duty of transmitting to their worshippers, or withholding from them,—according to their merits and demerits—various enjoyments for which they yearn, pray and seek their grace and perform the sacrifices and ceremonies prescribed in the Karma-Kanda as the appropriate and effective means of gaining them. The Aryan view and ideal of work is very different from that prevailing elsewhere. In Europe, the people have not still advanced beyond the Greek conception of life and work. According to the Greeks, “the highest good consists in the perfection of man as a natural being,”—“the perfection of human nature in civilisation is the absolute good.” Again :—“The Greeks regarded the perfect development of the natural powers of man as the great aim of life.” Accordingly, Greek ethics consist in the practice of the cardinal virtues,—*viz.*, wisdom, courage, justice, and temperance. Against this naively naturalistic view of life and duty, the Aryan sages of antiquity proclaimed the supra-naturalistic view thereof. The blessed Bhagavan has taught us the precept :—
 “नियतं कुरु कर्म त्वं” “Do thou the prescribed duty” (Gita, III. 8),—prescribed not by any secular authority, however high-placed or powerful, but by Brahma, the Creator himself. The Gita also declares as follows (III. 10, 11) :—

सहस्रशः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।
 अनेन प्रसविष्यध्वमेव वोऽस्मिन्वृक्षामधुक् ॥
 देवान्भावयतानेन ते देवा भावयन्तु वः ।
 परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥

“ Having of old (*i.e.*, at the beginning of this Kalpa) created mankind along with the rites prescribed for daily performance, Prajapati (Brahma) the Creator said, ‘By this you shall multiply. May this be to you the means to the procuring of all desires. With this (sacrifice) you feed the Gods, and let the Gods feed you (in return) ; thus nourishing one another ye shall attain (by gradual steps) the supreme bliss, or (directly) the world of Svarga.”

Every blessing in the universe is the gift of the Devas who wield the forces of nature and preside over the departments of nature and the objects contained therein. All worldly gifts, all human enjoyments, are derived from them and conferred on us by their grace. We are bound, in grateful recognition, to worship them and offer them the portions due to them of what material blessings we enjoy by their free gift. All things in the material

world are compounded of nature's elements and forces, and Isvara has placed them under the sway and at the disposal of the Devas to be distributed according to the laws of Karma. The creation, transformation, disposal, distribution, and destruction of the world according to those laws forms the *Jagad-vyapara* only of Isvara—his work or function in respect of the universe—according to the Vedanta which everywhere ascribes these world-processes to Isvara's will and not to the Devas, however exalted their positions or powers. Further more, the powers of the Supreme Lord are eternal and never flow from any other being as their cause, while those of the Devas are obtained only by the worship of the Supreme Lord. Again, the Devas, like ourselves, have each one of them his own mind. Hence, any one of them might resolve to do just the reverse of what another resolves to do, and so the co-ordination of the world's affairs is impossible without a single Supreme Being who is the lord of all minds and who, therefore, bestows the offices and powers exercised by the Devas as the reward of their endeavours to qualify for them. Hence the Devas, as the divinely-appointed functionaries, and men, as placed under their governance, are both bound to each other by the law of the universe. That law asserts that we obtain the enjoyments of the material world and means and instruments needed for them from the Devas and that in turn we must gratefully offer them the daily and other prescribed periodical sacrifices (*Yajnas*) according to the directions contained in the Vedas, so that *their* wants may be satisfied and they may be pleased and induced to send us rain and other gifts and enable us to obtain the means of livelihood and fulfil our mission in the world. We only offer the Devas what they have freely and graciously bestowed on us, the objects of the material world which are in their gift. So the blessed Lord severely condemns those who do not offer these sacrificial gifts in due form to the Devas as follows :—(Bhagavad-Gita, III. 12).

इष्टान्भोगान्निह वो देवा दास्यन्ते यज्ञभाविताः ।
 तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥

“ The Devas, nourished by sacrificial offerings, bestow on you the enjoyments you desire. A thief is he who enjoys what has been given by them without offering it to them.”

Men discharge their debt to the Devas by these sacrificial offerings. If they fail in this supreme duty, they incur sin and also deserve condemnation as thieves for their ungrateful and undutiful behaviour,—for they satisfy their own sense-cravings and

material wants with the free gifts of the Devas, but rob them of what they need for their own material cravings and wants.

We have spoken of the Karmas above referred to as intended and prescribed for the satisfaction of the Devas as *Nitya* and *Nai-mittika*—i.e., as prescribed daily and occasional acts—and not as *Kanya* (done at our own will for gaining a particular result in accordance with the methods and formulæ appropriate to them). For they are intended for the promotion of the welfare of the universe and also have the effect of freeing the doer of them from sins when they are done with such an aim and not out of any desire for personal gain. Sloka III. 13 of the Gita says :—

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।

भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥

“Those righteous men who practise the (daily) duty of eating only what has been offered to the Devas (in Deva-Yajna) are freed from all sins. But those impious men who prepare food for the sake of satisfying their selfish cravings eat sin itself.”

The blessed Bhagavan also points out in verses 14 and 15 a great truth worth intently reflecting upon especially in these sceptical and rationalistic times, viz., the law on which the wheel of the universe is made to revolve, the law which helps to sustain all life in the universe, the law the recognition of which (as already stated) compels the Devas to exercise their function of setting in motion the forces, agencies and objects of nature controlled by them for the sustentation of all living creatures and the maintenance of the solidarity of the universe. Those verses are :—

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसंभवः ।

यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।

तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥

“From food spring living creatures ; from rain springs food ; from (the unseen result,—*apurva* or *adrishta*—of the) Yajna (sacrifice performed for the satisfaction of the Devas) springs rain ; from the performance of the (Vedic) Karma springs (the unseen result of) Yajna ; know that Karma springs from the Veda, and Veda from the Imperishable (Purusha or Isvara). Hence the Veda, all-permeating (as it reveals all things in its Mantra and Arthavada portions) is ever established in sacrifice.” That is, its special province or function is to treat of sacrifices and the manner in which they must be performed. Having sprung directly from the Supreme

Being, it is free from doubts, imperfections, false statement, ignorance, exaggeration and other faults. We have, therefore, to learn from the Veda (the Karma-Kanda portion of it) how to perform the prescribed sacrifices so as to enlist the interest and interposition of the Devas in the promotion of the world's welfare, so that all may prosper and accomplish their mission in life and finally reach the goal. With the working of the eternal law—of the wheel—of the universe, every one is bound to associate himself according to his station, talents and resources. Of those who fail to perform this duty and recognise its obligatoriness the blessed Bhagavan speaks in emphatic terms of condemnation (Gita, III. 16) :—

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।

अघायुरन्दिश्यामो मोघं पार्थ स जावति ॥

“He who in this world does not help to keep in motion the wheel set in motion (by the supreme Lord for the welfare of the whole universe) leads a sinful life, indulging in his senses ; and, O Partha ! he lives in vain.”

We here learn for the first time and from Indian sources that the universe of existence and the law of its being imply a good deal more than are dreamed of by those who lead the life of the senses,—unseen forces and unseen personalities controlling them with whom we are bound to place ourselves in communion in order to advance the welfare of the universe. It is this truth regarding the laws, existences and personalities which transcend sensuous perception that is denied and set at naught in *practice*, if not in theory, by the so-called civilised communities of the West. The movement known as the Renaissance which begins the modern age in Europe, under the influence of the revival of classical studies, brought about the emancipation of the minds of men in that continent from the mediæval faith in religion, tradition and conscience and proclaimed universal omnipotence, and unlimited operation, of reason in human affairs. Machiavelli first came forward to teach men that the ethical principles governing public and private life were entirely opposed to each other, and that the mediæval assertion—largely, if not wholly, theoretical—of the principles of humanity, humility and resignation as common to both public and private life could not be maintained. In the words of Lord Morley, Machiavelli taught that the only salvation for states lay in “clear intelligence backed by unsparing will, unflinching energy, remorseless vigour, the brain to plan and the hand to strike,”—that “calculation, courage, fit means for resolute ends, human force, only these can rebuild a world in ruins,” Machiavellism long continued without influence on

European thought and activity owing to the continued, though slowly-weakening, influence of the Christian Church over men's minds in Europe. Voltairism gave a death-blow to the mediæval ideals of faith and duty and installed in their stead the reign of reason and right. Then followed the epochs of the Revolution and the Enlightenment. Napoleon was the true child of the former movement, and Goethe of the latter. Napoleon put into force in his public life the principles of Machiavelli; and Goethe taught that "the man of action was essentially conscienceless" and believed in "men of demoniac influence" of whom he said that "all moral forces united were powerless against them." The Darwinian gospel of "Marry, multiply, let the strongest live and the weakest die," and the Nietzschean gospel of "Naturalistic Immoralism" which discredits morality on the ground that it thwarts the instincts, and glorifies the "Übermensch" (Superman) whose mission is to revive "the period when wickedness shall prevail again as it did in the good old heroic times when the strong man scalped, and stole, and lied, and abducted" and to whom "goodness and wickedness are to be as one,"—these are the two latest developments of the movement which, as above stated, began with Machiavelli and has penetrated into every region and province of human life and which glorifies the triumphs of reason and right, the material achievements of science and civilisation, and the efficacy of constant and strenuous toil on the material plane for the acquisition of the advantages of aggressive colonisation, commerce, and conquest all over the globe against the claims of Sri Krishna's Gospel of Karma-Yoga.

With this great Indian and Vedantic doctrine we shall deal later. Here our object has been to enforce the truth of the spiritual law that the forces, agencies and objects of nature are controlled by the invisible but beneficent action of the Devas—that all the precious material blessings we enjoy is due to their free and generous gift,—that they can and ought to be fed, satisfied and propitiated by means of the offerings made to them by men while they go through the daily and periodical sacrifices prescribed for them in the Vedas. The motive of Karma is to ensure that the law of the universe is recognised and obeyed in order that the solidarity of the universe may be maintained. Not only the solidarity and unity of the *human community*, but *loka-sangraha*—i.e., the solidarity and organic unity of the *entire universe* of existence, and especially of all living beings (*Jivas*)—are postulated by the Vedanta as incontrovertible truths, even though these truths are hidden from the vision of imperfect men. There is mutual help

not only between man and man and between man and the lower animals, but between men and the higher intelligences called Devas, between all living beings and all grades of intelligent beings in every part of the world, between the entire world of spirit and the entire world of matter. In fact, the universe is an organism all parts of which are held together by the mercy and activity and by the gracious, but withal, impartial manner in which Isvara distributes the fruits of Karma to all. Karma is the agency by which the wheel of the universe is made to revolve for the good of all, and the motive of Karma is the maintenance of the organic unity of the universe and of the well-being of all living beings in every part of it.

How are we to credit the assertion that there exist the Devas and other intelligences of various grades higher than men,—all subject to the will of the Supreme Lord? We shall offer—not proofs to satisfy the reason of the too much educated modern man—but considerations which ought to be satisfactory to all who can not only reason, but are also aware that there are more things on earth than can be explained or accomplished by human reason, will and emotion. In the *first* place, how are we to account for the fact that the phenomena arising from the action of the forces of nature occur without any apparent regularity? Why is there so much disturbance in the action of heat and cold, wind and rain, in different seasons and years? Why do statesmen and men of action find that they are unable to obtain the results which they anticipate from their knowledge of previous activities and their results in regard to agricultural and industrial schemes? The atheistic reply which attributes all to the action of the nature can mean nothing more than that intelligent action is to be regarded as confined to where it is *perceived* to be at work, or *inferred* from its results. We rejoin that intelligence pervades the entire universe, even though we are unable to *perceive* its actual working or the production of the results of its working in such a manner as to *force* upon us the inference that it is at work. Sir Oliver Lodge, one of the greatest of living scientists, writes as follows in his *Reason and Belief*, page 43:—"The idea of angels is usually treated as fanciful. Imaginative it is, but not altogether fanciful; and though the physical appearance and attributes of such imaginary beings may have been over-emphasised or misconceived, yet facts known to me indicate that we are not really lonely in our struggle, that our destiny is not left to haphazard, that there is no such thing as *laissez faire* in a highly organised universe. Help may be rejected, but help is available; a ministry of benevolence

surrounds us—a cloud of witnesses—not witnesses only but helpers, agents like ourselves of the immanent God.” Even the late eminent scientist, Professor Huxley, wrote on this question as follows :—“ Looking at the matter from the most rigidly scientific point of view, the assumption that, amidst the myriads of worlds scattered through endless space, there can be no intelligence as much greater than man’s as his is greater than a black-beetle’s,—no being endowed with powers of influencing the course of nature as much greater than his as his is greater than a snail’s, seems to be not merely baseless, but impertinent.” Huxley was an agnostic. But we have advanced a good deal since. Science is now represented by men like Sir O. Lodge to whom the existence of “ helpers, agents like ourselves of the immanent God ” is as much of a certainty as to the Vedantin. This truth that Devas exist is taught by Sri Vyasa’s Sūtras as follows :—“ पयोम्बुवच्चतत्रापि ”: “ If it be said (that primordial matter moves) like milk or water, (we reply that) there also (motion is due to intelligence).” On this Sri Sankaracharya observes :—“ पयोम्बुनोश्चेतनाधिष्ठितयोरेव प्रवृत्तिरित्यनुमिमामहे । रथादावचेतने केवले प्रवृत्त्यदर्शनात् ” “ We infer that water and milk move only because they are directed by intelligent powers,—for motion is not observed in the case of merely non-intelligent beings such as chariots, &c.” Sankara says also that we rely on Scripture as our authority for the doctrine that all created objects and effects depend on the Lord, and quotes such Brihad-Aranyaka passages as “ योऽप्सु तिष्ठन् योऽपोऽन्तरो यमयति ”: “ He who dwells in the waters and who rules the waters from within,” “ एतस्य वा अक्षरस्य प्रशासने गार्गि प्राच्योऽन्यामद्यः स्यन्दन्ते ”: “ By the command of that Imperishable, O Gargi, some rivers flow to the east.” He concludes by saying :—“ तस्मात्साध्यपक्षनिवृत्तिस्तत्प्राप्त्याम्बुवदित्यनुपन्यासः ” “ Therefore, as the instances of milk and water are included in the class of cases proving the principle (that whatever moves or acts does so owing to the working of intelligence) they cannot be quoted against it.” In the *second* place, mutual aid is found to exist everywhere in the universe among the most diverse classes of objects and beings,—not only between men and men, but between men and animals, between men and inanimate objects. Why should not mutual aid exist between men and higher orders of beings who, though higher in intelligence and power, are still subject to limitations peculiar to themselves and imposed on them by the Supreme Being? Moreover, the Sruti itself states that there are Devas who are subject to the control of the Supreme Lord and act under his orders. भीषास्माद्वातः पवते । भीषोदेति सूर्यः ।

भीषास्मादग्निश्चेन्द्रश्च । मृत्युर्धावति पञ्चम इति ॥” “ From fear of him Vayu moves, from fear (of him) Surya rises, from fear of him Agni and Indra and Death the fifth, run on.” The Katha-Upanishad has also a passage of similar import :—“ भयादस्याग्निस्तपति भयात्तपति सूर्यः । भयादिन्द्रश्च वायुश्च मृत्युर्धावति पञ्चमः ॥” “ From fear of him Agni burns, from fear (of him) Surya burns, from fear (of him) Indra and Vayu, and Death the fifth, run on.” From these passages it is clear that the Devas are a class of beings higher than men who are functionaries subject to the control of the Supreme God.

The question may be raised whether the sacrificial offerings offered to the Devas by us in the shape of food, water, &c., can reach them in the form they require for their consumption. Of this we need have no serious doubt. For, when once we are relieved of our scepticism regarding the existence and functions of the Devas, why need we hesitate to believe that Agni, the god of fire, who is the appointed messenger of the gods, can carry the food offered to them in the form suitable to them, that the minute parts of the food we offer, or the ghee, butter, &c., poured by us, into the fire can be converted into the form needed for consumption by the Gods through the unseen power and action of the Vedic Mantras. The Vishnu Purana, a high Vedantic authority known to Sankara, asserts a similar truth regarding the offerings to the Pitris in the Sraddhas (annual ceremonies) in the following sloka :—

श्रद्धासमन्वितैर्देतं पितृभ्यो नामगोत्रतः ।

यदाहारास्तु ते जाताः तदाहारत्वमेति तत् ॥

“ That food which offered to the Pitris along with (the mention of) their names and Gotras gets transformed into that kind of food which is wanted for the particular class of beings into which they are born.”

And what is true of the Pitris is true also of those other classes of Devas of whom we have spoken above as the functionaries of the Heavenly Ruler, who are entrusted with the duty of preserving the appointed order of the universe. This transformation of one kind of food into another is itself a part of Isvara’s universal order and law. Nor, is it something akin to a miracle, or even inherently absurd. For, even in life’s affairs, we know that the money paid into a bank, post office, or treasury is, or can be, paid to order in another form at another similar institution. We thus see no reason why the divine law of the universe, or the superior order of beings whom the Vedanta proclaims as the agency entrusted with the duty of fulfilling it, should be condemned, discarded, or disbelieved as false, incredible, or as merely the superstition of an erring past, or a survival of it interesting only to the antiquarian and archaeologist,

RANDOM NOTES OF A THINKER.

Ramakrishna Paramahansa.

Year after year the number increases of those who believe that the birth of the Sage of Dakshinesvar has been the critical event of the present age in India. Some believe this for one reason; others for another. The devotee sees in him the last of the *Avataras*. The historian sees the key-stone of the idea that constitutes Hinduism. The partisan feels that he satisfies all parties and conflicts with none. The philosopher finds him the living embodiment of the highest Vedanta. And even amongst the workers, there are some who derive from the spectacle of his birth the faith that inspires and sanctions all their struggles.

A false doctrine that we often hear, is the lazy man's hope that God will some day send us an Avatara to rouse and aid us. These are the fallacies of sluggards, who would fain turn over in their comfortable beds and dream that they are safe. Face to face, with the great life of the prophet of Dakshinesvar, it is difficult to put up with such fatuous self-assurance. Said the pots, discussing their future destiny, and alarmed at the prospect of possible breakage, "Tush! the potter is a good fellow! It will be well!" Of this quality is the faith of the man who is looking for a coming Christ, for a future divine revelation, before he stirs. The revelation has come. It will come. The world throbs with such, hourly. But it will pass the slumberer by. It is said of Tota Puri, one of the preceptors of Ramakrishna Paramahansa, that he once remarked the sands of the Narbada for heat!" My friends! the world could not bear a second birth like that of Ramakrishna Paramahansa for several centuries to come. The amount of soul-elevating teachings and the mass of thought that he has left behind have to be first digested and transformed into one's own experience; the spiritual energy given forth by his life and teachings has to be utilised and converted into achievement. Until this is done, what right have we to expect and ask for more? What could we do with more? In the sweet practical words of Julia Ward Howe:—

Mine eyes have seen the glory of the coming Lords:—

He is trampling out the vintage where the grapes of wrath are stored;

THE MESSAGE OF SWAMI VIVEKANANDA 353

He hath loosed the fateful lightning of His terrible swift sword,
His Truth is marching on!

I have seen him in the watch-fires of a hundred circling
camps;

They have builded Him an altar in the evening dews and
damps;

I can read His righteous sentence by the dim and flaring
lamps.

His day is marching on!

THE MESSAGE OF SWAMI VIVEKANANDA TO THE MODERN WORLD.

By

Mr. K. S. Ramaswami Sastri, B.A., B.L.

(Continued from Page 320).

Such were the general ideas of the Swami about the West. His general ideas as to the East—and India in particular—are of equal truth and beauty. He was never weary of pointing out that our beloved land is the *Punya Bhumi* (the holy land). He has said: "If there is any land on this earth that can lay claim to be the blessed *Punya Bhumi*, to be the land to which all souls on this earth must come to account for Karma, the land to which every soul that is wending its way Godward must come to attain its last home, the land where humanity has attained its highest towards gentleness, towards generosity, towards purity, towards calmness, above all, the land of introspection and of spirituality,—it is India. Hence have started the founders of religions from the most ancient times, deluging the earth again and again with the pure and perennial waters of spiritual truth." (Page 550). He says again: "India's gift to the world is the gift spiritual." (Page 552). In another place he says: "The characteristic of my nation is this transcendentalism, the struggle to go beyond, this daring to tear the veil off the face of Nature, and have at any risk, at any price, a glimpse of the beyond." (Page 573). This is a matter on which the Swami laid special emphasis always. That the search after, and realisation of the spiritual unity of life is the great contribution of India to the thought of the world has been brought home to us by many thinkers, the latest of whom is our great poet—Saint Rabindra Nath Tagore, who says: "India always seeks for the One amidst Many; her endeavour is to concentrate the diverse and scattered in One, and not to diffuse herself over Many." The great

Swami insisted over and over again on our never forgetting this fact and on our remembering that India's true place in the universe is being the spiritual leader of humanity, that her eternal life depends upon her hold on the spirit and her realisation of her God-given mission and duty, and that death will follow if we do not fulfil our function in the divine economy. He says : "In religion lies the vitality of India, and so long as the Hindu race do not forget the great inheritance of their forefathers, there is no power on earth to destroy them." (Page 890). He points out the immense significance of the fact that in Indian literature we have religious ideas more than anywhere else and that all such ideas centre round the idea of divine communion and realisation of unity. He was dead against the importation of religion into India. He says : "We, Hindus,...have no need or desire to import religion from the West. Sufficient has been the degradation of importing almost everything else." (Page 886). He deprecates, however, the current talk about the degradation of India and says : "Thou blessed land of the Aryas, thou wert never degraded....., I stand in awe before the unbroken procession of scores of shining centuries, with here and there a dim link in the chain, only to flare up with added brilliance in the next, and there she is walking with her own majestic steps,—my motherland,—to fulfil her glorious destiny, which no power in earth or heaven can check—the regeneration of man, the brute, into man, the God." (Page 884). He says further : "Like the gentle dew that falls unseen and unheard, and yet brings into blossom the fairest of roses, so has been the contribution of India to the thought of the world." (Page 641).

In bringing home to us this great and supreme message of the Indian consciousness, the Swami laid stress on a few facts which we are likely to ignore. He clearly pointed out how erroneous is the view that the Hindu is not practical. He says : "The Hindu is just as practical as the Western, only we differ in our views of life. The one says, build a good house, let us have good clothes and food, intellectual culture, and so on, for this is the whole of life ; and in that he is immensely practical. But the Hindu says, true knowledge of the world means knowledge of the soul, metaphysics, and he wants to enjoy that life." (Page 340). He has shown also how the Hindu mind has by its *Varnashrama Dharma* made an admirable synthesis of life, giving every passion and every faculty its due place and scope for action, and leading by gentle gradations, to the very summit of aim, endeavour, and achievement. An idea which he has given to us and which has not received a full recognition of its significance may be here referred to. He asks : "Did you ever hear of a country, where the greatest kings tried to trace their descent, not to kings, not to robber-barons, living in old castles, who plundered poor travellers, but to semi-naked savages living in the forest ? Did you ever hear of such a land ? This is the

land. In other countries great priests try to trace their descent to some king, but here, the greatest kings would trace their descent to some ancient priest. Therefore, whether you believe in spirituality or not, you have to get a hold on spirituality and keep to it. Then stretch the other hand out and gain all you can from other races, but everything must be subordinated to that one ideal of life ; and out of that a wonderful, glorious, future India will come—I am sure it is coming—a greater India than ever was." He pointed out also how in India alone religion and philosophy are one, and how the harmony of religions was realised, preached, and demonstrated in practical life in this country alone. He showed how the ideal of *sannyasa* was always preached and practised in this land. He was always laying emphasis on the peculiar and practical aspects of the Vedanta—its message of man's divinity and of the unity of life.

Swami Vivekananda, while recognising in a full measure the above truths, was well aware of the deficiencies and defects of modern India. He deplored the decline of *Sraddha* and *Brahmacharya* in this land. Sister Nivedita says in her great book on *Civic and National Ideals* : "No country in the world has an ideal of the student's life so high as this, and if it be allowed to die out of India, where shall the world look to restore it ? In *Brahmacharya* is this secret of all strength, all greatness." The Swami has shown how Buddhism, in spite of its purity and supremacy of ethical charm overthrew Dharma in this land and then died itself. He says : "Therefore, though the aims are the same, the Bauddhas for want of right means have felled India. Perhaps my Bauddha brothers will be offended at this remark, and fret and fume ; but, there's no help for it ; the truth ought to be told, and I do not care for the result." (Page 1220). The Swami deplored our supineness and our clinging to superstitions and non-essentials to the detriment of our social and spiritual greatness. He says : "Let us blame none, let us blame our own Karma. Materialism, or Mahomedanism, or Christianity or any other *ism* could never have succeeded but that you allowed them." (Page 583).

After giving these general views of Swami Vivekananda about the West and the East, I proceed to discuss in some detail his message to the West and his message to modern India. His message to the West may be studied from various aspects—spiritual, moral, political, social, and mental ; and valuable are the teachings which he has given from every one of these points of view.

The spiritual elements of his message to the West are of a unique and entrancing charm. He has reinterpreted Christ for the West and revealed unknown elements of beauty and sweetness in Christ's life and teachings. He says : "He had no other occupation in life ; no other thought except that one, that he was a Spirit. He was a disembodied, unfettered, unbound spirit. And not only so, but he, with his marvellous vision, had found that every man and woman whether

Jew or Gentile, whether rich or poor, whether saint or sinner, was the embodiment of the same undying spirit as himself. Therefore, the one work his whole life showed, was calling upon them to realise their own spiritual nature. Give up, he says, these superstitious dreams that you are low and that you are poor. Think not that you are trampled upon and tyrannised over as if you were slaves, for with you is something that can never be tyrannised over, never be trampled upon, never be troubled, never be killed. You are all, Sons of God, Immortal Spirit. 'Know' he declared, 'the Kingdom of Heaven is within you', 'I and my Father are one.' Dare you stand up and say, not only that 'I am the Son of God,' but I shall also find in my heart of hearts that 'I and my Father are one.' That was what Jesus of Nazareth said. He never talks of this world and of this life. He has nothing to do with it; except that he wants to get hold of the world as it is, give it a push and drive it forward and onward, until the whole world has reached to the effulgent Light of God; until every one has realised his spiritual nature, until death is vanquished and misery banished." Swami Vivekananda taught the West to give up the idea that we are sinners. He says in his epoch-making address on Hinduism at the Parliament of Religions: "Ye are the children of God, the sharers of immortal bliss, holy and perfect beings, ye divinities on earth, sinners? It is a sin to call a man so; it is a standing libel on human nature." The Swami taught again that religion is not a mere matter of belief, church-going, and philanthropy, but is realisation. "Blessed are the pure in spirit, for they shall see God." He showed how the western learned superstition about idolatry is wrong. He says: "Brethren, we can no more think about anything without a mental image than we can live without breathing.....As we find that somehow or other, by the laws of our mental constitution, we have to associate our ideas of infinity with the image of the blue sky, or of the sea; so we naturally connect our idea of holiness with the image of a church, a mosque, or a cross." He was never weary of pointing out that the sentimental doctrine of brotherhood is of no use and that we must feel the oneness of human life by a spiritual discernment. He says: "Love and charity for the whole human race, that is the true test of religiousness. I do not mean the sentimental statement that all men are brothers, but that one must feel the oneness of human life." He showed also that the germs of the great Hindu doctrine of Karma were to be found in the Bible, and made the West realise the full spiritual significance of that doctrine. (Page 466). He has stated in an admirable way the limitations of the doctrine of science about heredity, and the connection between the law of heredity and the law of Karma. He says: "We cannot deny that bodies acquire certain tendencies from heredity, but those tendencies only mean the physical configuration, through which a peculiar mind alone can act in a peculiar way. There are other tendencies peculiar to a soul caused by his past actions. And a soul

with a certain tendency would by the laws of affinity take birth in a body which is the fittest instrument for the display of that tendency. This is in accord with science, for science wants to explain everything by habit, and habit is got through repetitions. So repetitions are necessary to explain the natural habits of a new-born soul. And since they were not obtained in this present life, they must have come down from past lives." (Page 4). He has further taught that man must realise his spiritual dignity and his supremacy over nature through his being pure spirit. He says truly and eloquently: "I disagree with the idea that freedom is obedience to the laws of nature. I do not understand what it means. According to the history of human progress, it is disobedience to nature that has constituted that progress," (Page 1127).

In the moral realm, he showed that the West must realise in a larger measure the ideals of love, service, mercy, and renunciation, and check the inhuman moral devastation worked by unrestricted competition. In a striking article in the *Modern Review* in April 1913, Mr. Wilfred Welloch said: "In a little while there is some probability that England would come to her senses, and realise that even yet her greatest need is a moral revolution, that her only salvation as a nation and a people lies in a grander and more spiritual conception of life and of society, and that if ever she is to give birth to democracy it will have to be by virtue of a fuller liberty controlled by a more adequate, a more intensely social morality." The same learned writer says in an article in the *Modern Review* on *The Need of a Science of Morals*: "It is precisely because of the want of adequate moral training, that in the Western world to-day, in countries like the United States and England—countries in which the seeds of a finer spiritual idealism are taking root—a commercial system is in vogue which, for its inhumanity, its callous human disregard, its tremendous waste of wealth, energy, and life, scarcely surpasses the barbarian customs of savages." Swami Vivekananda says: "I think that the Western people are more cruel, and the Eastern people have more mercy towards all beings. But that is simply because your civilisation is very much more recent. It takes time to make a thing come under the influence of mercy. You have a great deal of power; but heart-culture has not progressed equally along with this acquisition of power, and the power of the control of the mind has especially been very little practised. It will take time to make you gentle and good." (Page 1138). Professor P.N. Bose has shown in his book on *Epochs of Civilisation*, how every great living society passes through the gladiatorial and rationalistic ages and reaches the age of spiritual development. The Swami was well aware of the noble spirit of active philanthropy in the West, but he insisted on the recognition of the immense need for love and mercy and service and renunciation.

For the political genius of the West, the Swami had an immense

admiration. He pointed out again and again what deep interest the people take in political institutions and ideals. He realised the supreme political genius of England which has taken the light of civilisation into many a dark corner of the world, and effected the uplift of other races. He praised England unstintedly for her dogged loyalty to great political ideas and her practical power—England, the home of representative institutions, the temple of orderly political development, the emancipator of slaves, and the unwearied fighter of the world's battles for the triumph of freedom and righteousness on the earth. At the same time the Swami showed how pre-occupation with political matters is a source of social and spiritual weakness. He taught that the West must learn from India the latter's luminous clearness of inner vision, her radiant peace and repose, her refinement of emotion, her love and gentleness and inner rapture, so that an even higher and nobler type of humanity may be evolved in the West for the greater happiness of man and the greater glory of God.

The Swami, by his gift of vision, his long stay among the Western countries and his intimate knowledge of the social ideals and aspirations of the West, was in a peculiarly advantageous position to study the social life of the West and know its strength and its weakness. He realised how full of enjoyment the West had made its social life. He emphasised the need for greater simplicity, greater purity, and greater love and renunciation. It was in this respect that he held that India had a special mission and a special gospel for the rich and progressive communities of the West. He taught that the West stood in need of a more intimate realisation than it has of the evanescence of life. This sense of the evanescence of life has been admirably put in a passage in H. W. Nevins's *Essays in Rebellion*. He says: "All shall go; the jewelled altars and the dim roofs fragrant with incense; the palaces, the towers, and domed cathedrals, the refined clothing, the select surroundings, the courteous receptions of the great; the comfortable health, the noble presence, the satisfactory estimation of the world—all shall go. They shall fade away; they shall be removed as a vesture, and like a garment they shall be rolled up." Again, he deprecated the Western social tendency to run after all sorts of new sensations. He says: "It is a tendency in Western countries, in these modern times, to make a hotchpotch of the brain; all sorts of unassimilated ideas run riot in the brain, and form a chaos, without ever obtaining a chance to settle down and crystallise into a definite shape." He was an admirer of the grace and charm of the best womanhood of the West. But he had no patience with the fantastic shapes that the woman's movement has been taking in the West. In his own strong manner he says: "My business is to tell the truth and not to flatter any one. These unruly women, from whose minds the words *bear and forbear* are gone for ever, and whose false ideas of independence lead them to think that men should be at their feet, and who begin to howl as soon

as men daresay anything to them which they do not like—such women are becoming the bane of the world, and it is a wonder that they do not drive half the men in it to commit suicide. In this way things should not go on." He deprecated also the living in overpopulated towns and the utter lack of repose that are the leading traits of modern city life in the West. He says: "It seems to me that, when a country becomes very thickly populated, psychical power deteriorates." Rabindranath Tagore says in his great book: *Sadhana*: "For in the city life man naturally directs the concentrated light of his mental vision upon his own life and works, and this creates an artificial dissociation between himself and the universal nature within whose bosom he lies."

While admiring the achievements of the West on the mental plane, Swami Vivekananda sounded a note of warning to the West. He says: "Why should a man who can send a current of electricity through a wire be called a very great man, and a very intelligent man? Does not nature do a million times more than that every moment? Why not then fall down and worship nature? What avails it if you have power over the whole of the world, if you have mastered every atom in the universe? That will not make you happy unless you have the power of happiness in yourself, until you have conquered yourself."

Thus the Swami's message to the West is one of co-ordinated national service, love, renunciation, repose, and the grace and glory of inner rapture. It is what is contained in Christ's supremely true and beautiful sentence: "For what is a man profited if he shall gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?"

Swami Vivekananda's message to Modern India is naturally the most important and valuable portion of his message so far as we are concerned. I shall deal first with a few general considerations and aspects and then take up the question from various standpoints and discuss his message in particular in regard to our spiritual, moral, political, economical, social, mental, literary and artistic needs.

First and foremost he laid the greatest emphasis even at the risk of frequent repetition on the supreme necessity of India continuing to be India and not becoming a third rate replica of Western Europe. He says: "India should continue to be what she is. How could India ever become like Japan, or any nation for the matter of that? In each nation as in music, there is a main note, a central theme upon which all other's turn. Each nation has a theme; everything else is secondary. India is India." At the same time he showed that India must learn from the Western races their new arts and sciences and material greatness and industrial development. He says: "We must remember that we have many things to learn from other nations. The man who says that he has nothing more to learn is already dead. The nation that says it knows everything is very near destruction." (The East and the West). He showed further that in Modern

India there is a lamentable deficiency of social love and an utter lack of renunciation and service. He says : " Be men first ; then all the rest of themselves will follow. Give up that hateful malice and mutual antipathy among one another, and have good purpose, good means, good courage, and be brave." (The East and the West). He says again : " The national ideals of India are in Renunciation and Service. Intensify her in those channels and the rest will take care of itself. The banner of the spiritual cannot be raised too high in this country. In it alone is salvation." (Page 1092). He was unsparing in his denunciation of those irresponsible theorists who trot out worthless and unproved theories about Dravidians and Aryans and foment dissension and hatred in the name of their wonderful research ! We all know that there are many enemies of India masquerading as friends—both in this land and elsewhere—who talk learnedly about facial angles, the home of the Aryas, the invasion of India by Aryan outsiders, the Dravidians being the children of the soil, and what not, and find no end in wandering mazes lost while we wonder with a foolish face of praise. Swami Vivekananda says : " There is a theory that there was a race of mankind in Southern India called Dravidians, entirely differing from another race in Northern India called the Aryans, and that the Southern India Brahmanas are the only Aryans that came from the North, the other men of Southern India belong to an entirely different caste and race to those of Southern India Brahmanas. Now I beg your pardon, Mr. Philologist, this is entirely unfounded. The only proof of it is that there is a difference of language between the North and the South. I do not see any other difference. We are so many Northern, men here, and I ask my European friends to pick out the Northern and the Southern men from this assembly. Where is the difference ? A little difference of language. But the Brahmanas are a race that came here speaking the Sanskrit language ! Well then, they took up the Dravidian language and forgot their Sanskrit. Why should not the other castes have done the same ? Why should not all the other castes have come one after the other from Northern India, taken up the Dravidian language, and so forgotten their own ? That is an argument working both ways. Do not believe in such silly things . . . The whole of India is Aryan, nothing else . . . Our archæologist dreams of India being full of dark-eyed aborigines, and the bright-eyed Aryan came from—the Lord knows where. According to some, they came from Central Tibet, others will have it that they came from Central Asia. There are patriotic Englishmen who think that the Aryans were all red-haired. Others, according to their idea, think that they were all black-haired. If the writer happens to be a black-haired man, the Aryans were all black. Of late, there was an attempt made to prove that the Aryans lived on the Swiss lakes. I should not be sorry if they had all been drowned there, theory and all. Some say now that they lived at the North Pole. Lord bless the Aryans and their

habitations ! As for the truth of these theories there is not one word in our scriptures, not one, to prove that the Aryan ever came from anywhere outside of India, and in ancient India was included Afghanistan. There it ends." I have quoted this long and beautiful passage to deal effectively with our theorists who bring up their theoretical maxim guns to smash what little of solidarity and mutual good will exist in this land. There are passages in our Puranas describing the Dravida states and peoples as divisions of Aryas. He says : " And what your European Pandits say about the Aryan's swooping down from some foreign land, snatching away the lands of the aborigines, and settling in India by exterminating them, are all pure nonsense, foolish talk ; strange that our Indian scholars, too, say amen to them ; and all these monstrous lies are being taught to our boys ; This is very bad, indeed." He says again : " The non-Brahmans also have been spending their energy in kindling the fire of caste hatred—vain and useless to solve the problem—to which every non-Hindu is only too glad to throw on a load of fuel. Not a step forward can be made by these intercaste quarrels, not one difficulty removed ; only the beneficent onward march of events would be thrown back, possibly for centuries, if the fire bursts out into flames." Whatever racial elements went into the melting-pot, there is no doubt that we now form the great Hindu race. Swami Vivekananda pointed out again and again the innumerable unifying elements in this land making for social and racial unity. We let them languish, foment hatreds for petty personal ends, and then are astonished at the demon of hatred that we have raised by our damnable incantations. Our sacred traditions, our religion, our inheritance of a unique culture, our common memories and hopes, and innumerable other unifying forces exist ; but in our shortsighted foolishness we are ignoring them and allowing them to die of starvation and neglect. His great teaching to all Hindus was that we should give up our foolish mutual hatreds and get into the habit of mutual trust and loyalty to leaders. He says : " As soon as he elects a leader for a work, the Englishman sticks to him through thick and thin and obeys him. Here in India, everybody wants to become a leader, and there is nobody to obey, every one should learn to obey before he can command. There is no end to our jealousies ; and the more impotent the Hindu the more jealous he is. Until this absence of jealousy and obedience to leaders are learnt by the Hindu, there will be no power of organisation. We shall have to remain the hopelessly confused mob that we are now, hoping and doing nothing. India has to learn from Europe the conquest of external nature and Europe has to learn from India the conquest of internal nature . . . we have developed one phase of humanity, and they another. It is the union of the two that is wanted." (Page 1086). At the same time he deprecated all fanaticism. He says : " When I was a boy I thought

that fanaticism was a great element in work, but now, as I grow older, I find out that it is not. . . fanatics only make hatred. A fanatic is only a fanatic because he expects to get something for himself in return. As soon as the battle is over, he goes for the spoil.' (Page 1101) : Thus his general message to India is one of love, renunciation, and service and the retention of our spirituality while making conspicuous material progress.

Taking first his message about the spiritual life of the land, we see that he had a true insight into our spiritual methods and ideals. He showed how Hindu idolatry is an ennobling thing when rightly understood. He showed again how by means of the four Yogas we can perfect our nature and make it for the great consummation of realising spiritual unity and becoming the objects of the lord's love and grace. He taught also that we must retain our hold on our spirituality and never forget that religion is realisation. At the same time he denounced our innumerable pathetic clinging to non-essentials, and glaring at each other with unfriendly eyes because our caste marks differ or because one man's copper-pot has a longer neck than that of another man. He rightly hated our various Veda-Agama fights, our Saiva-Vaishnava hatreds, our stupid, miserable, and incomprehensible *theertham* disputes, and our other forms of deplorable silliness embraced by us with blind love in the name of religion. One fruitful idea that he gave us is that the three schools of thought—the Advaita, the Vishistadwaita and the Dwaita—are not antagonistic but are complementary. He lamented the invasion of empty formulæ and mutterings and ritual in our temples unvitalised by a single ambrosial wave of spiritual emotion. Indeed he passionately yearned for dynamic religion and united India, and realised and taught how a united and happy and progressive India can be brought into existence only by a dynamic religion.

From the moral aspect also, his message is of great value and importance. He showed that while purifying the caste system, we must retain it as the means of achieving a happy national evolution through co-ordinated service. He made us realise the need for greater social love and service. He knew that we must not lose in our modernisation the great traits of our family life and our domestic affections in the possession of which we have been unique among the races of the world. He always stood up for pure and absolute morality. He emphasised the need of chastity. He says : "In my opinion, a race must first cultivate a great respect for motherhood, through the sanctification and inviolability of marriage, before it can attain to the ideal of perfect chastity. The Roman Catholics, and the Hindus, holding marriage sacred and inviolate, have produced great chaste men and women of immense power. . . As you have come to see that the glory of life is chastity, so my eyes also have been opened to the necessity of this great sanctification for the

vast majority, in order that a few lifelong chaste powers may be produced."

Politically the Swami's view was that we, having in the wisdom of God come under the sway of a kindred race supreme in its political genius, its ethical attitude towards life, its love of justice and its vigour of civilising energy, must be glad to become a self-respecting and respected member of the greatest empire-state of the world. The history of England has been a long and brilliant record of great services rendered to humanity, of lives flung away gladly to protect the small states of the earth and to maintain the integrity of obligations, of persistent endeavour to resist militarism and aggression, and to advance the cause of justice and righteousness in the world. Which other race has so glorious a record of aspiration and achievement to its credit? Thus the Swami was loyal to the core and grateful to God for His kind and wise dispensation to us.

In the realm of economics, he pointed out how poverty was the bane of India. He says : "To an ordinary Hindu or Chinese, everyday necessity is too hideous to allow him to think of anything else." He realised and taught the need for the economic development of India and our attempting to regain our old commercial greatness. He denounced the supineness of our upper and educated classes in this matter. He says : "The only hope of India is from the masses. The upper classes are physically and morally dead." Even now, though we hold annual industrial conferences and pass resolutions, little or no practical work has been initiated to collect funds, get experts, and start new industries in this land. He says : "I consider that the great national sin is the neglect of the masses, and that is one of the causes of our downfall. No amount of politics would be of any avail until the masses in India are once more well educated, well fed, and well cared for. They pay for our education, they build our temples, but in return they get kicks. They are practically our slaves." He says again : "Our masses are as gods as compared with those of other countries. This is the only country where poverty is not a crime. They are mentally and physically handsome ; but we hated and hated them till they have lost faith in themselves. They think they are born slaves. Give them their rights, and let them stand on their rights." (Pages 1089, 1090). At the same time he recognised the evils of modern industrialism in the West. We must so modify the factory system that it may work harmoniously with our handicrafts and cottage industries. We must remember that it is folly to go in for massing in large towns while de-urbanisation is the watchword in the West. Mr. Ashbee says : "Even in England we have the cry of 'back to the land,' the revival of the handicrafts : the education of the hands and eyes, the English small holding, technical schools, workmen having a stable economic status and spiritual status in Society." The great Swami showed to us how the solution of the

economic problem can be successfully solved if we curtail our tendency to glib talk and begin practical work and if we have burning patriotism in our hearts.

I now come to a very controversial branch of my subject—the social ideals and teachings of Swami Vivekananda. He showed that there can be fruitful and desirable reform only if we are conservative progressivists. He says : " Let us be as progressive as any nation that ever existed, and at the same time as faithful and conservative towards our traditions as Hindus alone know how to be." (Page 587). It is absurd to say that the conservative social progressivists have no scheme of reform. We have a national and practical scheme of reform, but because the rich and influential men among us stand out of our ranks without any real love of our type of culture and indulging abuse and abstract talk, neither they nor we are able to accomplish anything. We want interdining and intermarriage among sub-castes so that we may approximate to the great ideal of *chatur-varnya* ; we want to reform the marriage system by making students realise the sacramental character of Hindu marriages, by postponing nuptials till the sixteenth or the eighteenth year for girls and the twenty-fourth year for boys while celebrating marriages at the shastraic age, by throwing out of existence with the aid of social opinion the mercenary element in marriages, by putting down ill-assorted matches, etc. We wish to preserve all healthy national customs in the matter of food, dress, deportment, personal habits, and social intercourse we wish to reorganise our scheme of education ; we desire ardently to elevate the depressed classes by starting night schools, by giving them better housing, by sending Hindu missionaries to them, and by building temples where they can worship along with other Hindus ; we wish to preserve our world-known virtues of purity and temperance in food and drink, we wish to start Hindu orphanages and asylums ; we wish to reform our religious institutions ; we want new schools of national art ; and we desire to create new national literatures in the modern Indian languages. But the social extremists have monopolised even the word 'reform' and are busy pulling down the great fabric reared by our great ancestors. When shall our beloved land say synthesis and co-operation in our social work in the place of antagonism and strife ?

(To be continued.)

THE BIRTHDAY CELEBRATION OF SRI RAMAKRISHNA PARAMAHAMSA.

MADRAS.

The anniversary of the nativity of Sri Ramakrishna Paramahansa was celebrated on Sunday, the 21st February last, in a spacious pandal specially erected in the compound of the Ramakrishna Home, Brodie's Road, Mylapore. The celebration which extended over the whole day was very largely attended. The day opened with a *Bhajana*. As usual several thousands of the poor, irrespective of caste or creed, were fed in the forenoon, the food being served by the boys of the Ramakrishna Students' Home and a number of students of the local colleges who specially came to take part in this grand and noble work. In the afternoon there was a religious discourse by Mr. M. K. Tatachariar B.A., on "the Life of Buddha". At 5-30 in the evening there was a public meeting under the presidency of the Hon'ble Mr. C. V. Kumaraswamy Sastriar, Judge, Madras High Court. Mr. G. Venkataranga Rao, M.A., Secretary to the Madras Landholders' Association, read a suggestive and thoughtful paper on "the Mission of Sri Ramakrishna Paramahansa," which we hold over for our future issue.

In winding up the proceedings, the Chairman observed that the lecturer had traced the life of the Swami and had shown them the various phases which his devotion underwent and had tried to indicate to them what the real meaning and purpose of his teaching was. That meaning and that purpose must be clear to everybody who had bestowed a thought upon his incomparably useful life. It was to show that behind all the diversities that manifested themselves in this world, there was an essential unity of purpose, which made them parts of one harmonious and homogeneous whole. The life of the Swami was a beacon to them all and served to indicate the path by which sooner or later, they were to attain the bliss which had been so eloquently described by their sages and seers. It was a source of annoyance to be told that they were all dreamers and that their present condition was due to their religion. This passed as one of those shibboleths which were taken for granted and which rested on insufficient hypotheses. If they were to trace the history of their religion they would find that far from being a benumbing influence, it had enabled them to pass through life with fortitude and cheerfulness, with a purity unparalleled in the history of other nations. Their religion dated hundreds of centuries back and served as a potent factor in their development. Several sages and saints had appeared from time to time and had taught them great spiritual truths in such a way that their fundamental ideals would not undergo any violent change,

Coming to the present times, they had Sri Ramakrishna Paramahansa who had opened to them noble views of life, the way by which man could attain salvation not merely by quiescence but by active love for his fellow-creatures. He had taught them that they were not so many separate units but were all co-ordinated in the scheme of life, and their duty was to help each other to attain progress. He taught that the highest duty of man was to live in peace and amity with his neighbours, to double his joy and halve his sorrows so that each man's life might be a blessing to those around him. The Chairman concluded by saying that the object of every one of them must be to leave the world a little better than he found it, and exhorted all those present to live up to the noble and inspiring example of Sri Ramakrishna.

BANGALORE.

On Sunday the 21st February, the eightieth birthday anniversary of Sri Ramakrishna, was celebrated by his disciples and devotees at the Sri Ramakrishna Ashrama, Basvangudi. The Bhajan parties from various parts of the City and Cantonment arrived at the Mutt at 10-30 a.m. At the Anjeneya Temple, Basvangudi, nearly two thousand poor people were fed between noon and 2 p.m. Brahmasri Yellhanka Venkannadas gave a Harikatha performance in a shamiana that had been pitched in front of the Ashrama. Mr. C. P. Ramaswami Iyer, B. A. B. L., High Court Vakil, Madras, delivered an inspiring speech on Sri Ramakrishna and the New Indian Polity, when Mr. H.V. Nanjundiah, M.A. M.L. C. I. E., First Member of the Council, presided. In the course of his lecture, Mr. Ramaswami Iyer said that nothing appealed to the masses in this country, except through religion. A reformer has religion as his basis for a great movement. Sri Ramakrishna differed from other prophets, inasmuch as he did not insist on any orthodox ceremony. His religion was one of tolerance and comprehension both of which came as a revelation to him. The barrier between caste and caste was effaced by him. The mission has no higher task than that of uplifting and enlightening the depressed classes.

The Maha Bhagavathar of Kurthkote spoke in Kanarese about the life of Sri Ramakrishna.

The Chairman made a short speech and thanked Mr. Ramaswami Iyer for his interesting and instructive lecture and the Bhagavathar for his humorous discourse.

After *Mangalarathi* and the distribution of *prasad*, the function came to a close at 7-30 p.m.

SIVAGANGA.

The birthday anniversary of Bhagavan Sri Ramakrishna Paramahansa was celebrated with great eclat under the auspices of the local Rk.—V. Vedanta Sangham. The programme covered a variety

of interesting items. The Thithi Puja was formally celebrated on the 16th February. There was Vedaparayanam and Aratrika in the morning and in the evening there was a lecture on the life and teachings of Sri Ramakrishna by Pandit V. Desikachariar Avergal. The Public celebration was conducted on Sunday the 21st February. The proceedings for the day began with Aradhanam about 8 A.M. Several religious books were read. The Aradhanam terminated with the chanting of Swami Abhedananda's Sri Ramakrishna Avatara Stotra in a chorus and the distribution of Prasadam. Between 12 and 3 P.M., about 500 poor people were fed. The public meeting began about 4 P.M. M.R. Ry. M. K. Srinivasar, B.A., L.T., delivered a lecture on the teachings of Sri Ramakrishna and Brahma Sri Subramanya Sastrigal of Pudukotta, lectured in Tamil on portions of the Bhagavata Purana. The President M.R. Ry. M. G. Govindavarada Iyengar Avergal gave useful advice regarding the work and the purpose of the Rk.—V. Vedanta Sangham. And the chanting of the Ramakrishna Avatara Stotra closed the public meeting. There was a Harikatha in the night by a member of the Sangham which wound up the proceedings of the day.

PARLAKIMIDI.

The Birthday Anniversary of Sri Ramakrishna was celebrated here on Sunday the 21st February with great enthusiasm. Early morning Rudrabhishekam was performed in the Dhavalaswara Swami's Temple, near the college, accompanied by the recitation of Vedic hymns by Brahmins. In the noon about 800 poor were sumptuously fed by the townsmen. In the evening a public meeting was convened at 4 P.M., in the spacious hall and court-yard of the Radhakanta Mutt. All the gentlemen of the town were present. Brahmasri V. S. Narayana Sastri Garu, Junior Telugu Pandit, treated the audience with a lucid and learned discourse on the teachings of the Paramahansa. Then followed in Uriya the eloquent lectures of Babus Balabhadra Doss and Appanna Panda Garu on the life and teachings of the great Swamiji. Brahmasri B. Mallayya Sastri Garu, Senior Sanskrit Pandit of the College, entertained the audience with a Harikatha Kalakshepam of the life of the Paramahansa specially composed by himself for the occasion. His sweet music and powerful exposition kept the audience in rapt attention till the end (i.e.,) about 8 P.M. In the night at 10 P.M., a Sankirtan composed of the leading members of the several Chaitanya Mutts of this town was started at the Radhakanta Mutt going through the town till 1 A.M.

REVIEW.

The Thirty Minor Upanishads—Translated by K. Narayanaswami Aiyer. Pages 272 with an Index. Price Rs. 3-8. To be had from the author himself, Theosophical Society, Adyar, Madras.

The book contains a literal English translation of the following 32 Upanishads, *viz.*—Muktika, Sarvasara, Niralamba, Maitreya, Kaivalya, Amritabindu, Atmabodha, Skanda, Paingala, Adhyatma, Subala, Tejobindu, Brahma, Vajrasuchi, Sariraka, Garbha, Tafasara, Narayana, Kalisantarana, Bhikshuka, Naradaparivrajaka, Sandilya, Yogatattva, Dhyana-vindu, Hamsa, Amritanada, Varaha, Mandalabrahmana, Nadabindu and Yogakundali Upanishads. From the above list, it might be noted that the book embodies some of the most important and valuable minor Upanishads that were not rendered into English before; and so it should be readily admitted that the author has placed under deep obligation all those English-knowing public between whom and the sweet nectar of the Upanishads the Sanskrit language stands as an impassable barrier. The rendering has been made as much easy and literal as possible, and in many places the author has cleverly obviated the difficulties that present themselves in translating the sublime and highly mystic utterances of the Upanishads into such a non-philosophic language as English. The author has also given a few notes, mostly taken from the authentic commentaries, on the technical passages of the text; but we regret to find that they are a bit too meagre on many points. To the ordinary mind that is not initiated in the doctrines of Vedanta—both in its theoretical as well as practical aspect—these Upanishads are bound to appear as a bundle of undecipherable riddles and, as such, the task of their translator cannot be completed simply by putting the literal renderings of the text; but, for their right comprehension an appendage of annotation is absolutely necessary. We hope this defect of the book will be removed in its second edition.

KATHA-UPANISHAD.

INTRODUCTION.

According to the orthodox commentators, this Upanishad is supposed to form part of the Katha-Sakha Brahmana of the Krishna Yajurveda. Some have referred it to Sama Veda, and others again to Atharva Veda. But it is now almost impossible to validate its authenticity in that way, since neither the Katha Brahmana nor Samhita, nor those portions of the Sama Veda or Atharva Veda in which there might have been a reference to it, are available. So its real Vedic connection is hidden in obscurity. But for its most poetic and charming presentation of the sublime doctrines of the Vedanta, the Katha-Upanishad has been ever a great object of interest to scholars, both of the East and the West, from a long time past. From the number of its commentaries extant now, its popularity among the orthodox Hindus also can well be gauged; and Professor Max Muller tells us that it has been frequently quoted by the English, French and German writers as one of the most perfect specimens of the mystic philosophy and poetry of the ancient Hindus.

The story of Nachiketas going to Yama, the prime controller of human destiny, under the command of his father, and subsequently his learning from Yama some secret knowledge of transcendental value, must have been an old story current among the ancient Aryans, since it can be traced in its embryonic condition so far back as to Rig Veda. There, in the 135th *Sukta* of the tenth *Mandala*, mention is made of a boy,—and Sayana tells us that he was no other than the Nachiketas of the (Taittiriya) Brahmana—who went to the heaven of Yama under the expressed desire of his royal father that “he should follow the ancients, *Puranan*,” (*i.e.*, he should go where the departed ancients have gone); and he did so with much faith and perseverance (*Shraddha* and *Nistha*) which elicited great commendation from Yama. Then he was shown the method by which he could return back to his father from the Yama Loka.

Next we find the story in a more developed form in the Taaittiriya Brahmana, where it is told to explain how the Nachiketa sacrifice has been so named. There the story runs thus: Vajasravasa, being desirous of great boons, sacrificed all his wealth. He had a son, called Nachiketas. While he was still a boy, he felt a great fervour of faith in his heart when he saw cows brought to be given as presents to the priests. He said: "Father to whom wilt thou give me?" He repeated the same a second and a third time; to which the father turned round and replied. "To Death, I give thee." Then he heard an unknown voice telling to Nachiketas: "He has said 'I give thee to Death, goest thou to the house of Death.' So go to Death when he is not at home and remain in his house for three nights without taking any food. If he would ask you, 'Boy, how many nights hast thou been here?' say 'Three.' When he asks thee, 'what didst thou eat the first night?' say, 'Thy offspring.' 'What didst thou eat the second night?' say 'Thy cattle.' 'What didst thou eat the third night?' say 'Thy works.' So Nachiketas went to Yama, while he was away from home, and he stayed in his house for three nights without food. When Yama came back on the fourth day, he asked: "Boy, how many nights hast thou been here?" Nachiketas answered: "Three." "What didst thou eat the first night?" "Thy offspring." "What didst thou eat the second night?" "Thy cattle." "What didst thou eat the third night?" "Thy good works."*

Then Yama said, "Obeisance to thee, O revered Sir! ask for a boon." "May I return living to my father," Nachiketas replied. "Ask for a second boon." "Instruct me how my good deeds may not be destroyed." Then Yama taught him the secrets of the Nachiketa Agni (a kind of sacrifice). "Ask for a third boon." "Tell me how to conquer death." Yama explained again to him the Nachiketagni and through that he conquered death.

But here, the story has been pressed into service to impart the highest teachings of Vedanta, making Yama, the knower of both the sides of life, as the proper mouth-piece of the Sruti, and the young Brahmacharin Nachiketas, untainted by the desires of the world and filled with the fervour of faith, as the proper recipient of those teachings. And hereby the Sruti has unerringly postulated who should be the teacher and who should be the student of the Vedanta.

* Nachiketas said so under the instruction of the voice, because such indeed is the curse that befalls a householder, if a guest remains without meal in his house.

KATHA-UPANISHAD.

ओं सहनाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहे ।
तेजस्विनावधीतमस्तु । मा विद्विषावहे ॥

ॐ शान्तिः । शान्तिः । शान्तिः ॥

॥ प्रथमोऽध्यायः ॥

PART FIRST.

॥ प्रथमा वल्ली ॥

CHAPTER FIRST.

ओं उग्रन्ह वै वाजश्रवसः सर्ववेदसं ददौ ।

तस्य ह नचिकेता नाम पुत्र आस ॥ १ ॥

ह वै (Indeclinables used to call to remembrance some past events or history), वाजश्रवसः son of Vajasrava (or of the Gotra of Vajasrava), उग्रन् desirous (of heavenly rewards), सर्ववेदसं all (his) possessions ददौ gave away. तस्य his ह (so the story goes) नचिकेता नाम Nachiketas by name पुत्रः son आस was.

Vajasravasa, desirous of heavenly rewards, gave away all his possessions (at the Visvajit Sacrifice). He had a son, Nachiketas by name.

[Vajasrava—it literally means a person who has attained fame for making charitable gifts of rice.

Visvajit—it is a kind of sacrifice in which the performer is demanded to make a gift of all his possessions to the priests.]

तं ह कुमारं सन्तं दक्षिणासु नीयमानासु श्रद्धाऽऽविवेश
सोऽमन्यत ॥ २ ॥

कुमारं Young boy सन्तं being (though) तम् into him, दक्षिणासु the final gifts नीयमानासु (when) were brought, श्रद्धा faith आविवेश entered. सः he अमन्यत thought.

When the final gifts were being brought (for distribution among the priests), Nachiketas though still a boy, was filled with Shraddha and he thought.

[Final gifts—Such as cows.

Sraddha—is a mental attitude constituted primarily of sincerity of purpose, humility, reverence and firm faith that never wavers in doubt. It is explained as the *आस्तिक्य बुद्धिः* i. e., strong belief in the reality of the teachings of the scriptures. Shraddha is considered as one of the basic virtues necessary for the development of spiritual life; without it no spirituality can be attained. Hence the Sruti tells in the beginning that Nachiketas had the requisite shraddha that enabled him to go to Yama and get instructed in the higher mysteries of spiritual life, as described in the subsequent portion of this Upanishad.]

पीतोदका जग्धतृणा दुग्धदोहा निरिन्द्रियाः ।

अनन्दा नाम ते लोकास्तान्स गच्छति ता ददन् ॥ ३ ॥

पीतोदकाः which had finished drinking their water, जग्धतृणाः which had finished eating their grass, दुग्धदोहाः which had given their milk (and are now too old to yield it any more), निरिन्द्रियाः which are unable to calve any more (through age), ताः them (i.e. the cows of the aforesaid nature) ददन् by giving, सः he अनन्दाः joyless नाम verily ते those लोकाः worlds, तान् to them गच्छति go.

Jovless, verily, are those worlds to which he goes, who gives such cows which have drunk their water, eaten hay, given their milk and would calve no more.

[Cows, which have etc.—i.e., the old, decrepit, useless cows.]

स होवाच पितरं तत कस्मै मां दास्यसीति ।

द्वितीयं तृतीयं तं होवाच मृत्यवे ता ददामीति ॥ ४ ॥

सः he (Nachiketas) ह पितरम् unto (his) father उवाच said तत Father ! कस्मै to whom (of the priests) मां me दास्यसि wilt thou give इति thus. द्वितीयं a second time (he repeated again) तृतीयं for the third time (अतः then पिता the father) तं to him, ह (so the story goes) उवाच said त्वा thee मृत्यवे unto Death ददामि shall give इति thus.

The Vedanta Kesari

"Let the lion of Vedanta roar."

"Let me tell you, strength, strength is what we want.

And the first step in getting strength is to uphold the Upanishads, and believe that 'I am the Atman.'"

—Swami Vivekananda.

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SRI RAMAKRISHNA, THE GREAT MASTER.

BY

Swami Saradananda,

III

Forewords and the ancestral abode at Dereypore.

The student of Indian History is familiar with the fact, how during each transition period of the country, spiritual teachers of great importance have arisen and guided the people to save their national inheritance, "the spiritual basis of collective life and conduct," on which they had been established from very early times by their scriptures, the Vedas. The advent of Sri Krishna during a time when the dominant Kshatriya or military power of the country tried to subvert that basis by controlling the spiritual power exerted by the Brahmin teachers,—the birth of Buddha at a time when the spirituality of the Brahmin teachers had degenerated into mere elaborate observance of external sacrifices, rites and ceremonies,—the appearance of Sankara during the downfall of Buddhism—all these are notable instances of the aforesaid fact, which the tradition of the country holds before the gaze of the enquiring reader.

Coming down to periods where History illumines the path of the enquirer and he feels himself on more solid ground, we find no less display of that curious fact : Ramanuja, the great teacher of

family belonging to the middle class in Hindu Society, had been living in the village of Dereypore, situated a little to the east of the place where the extreme western portion of the Hooghly district juts into the adjoining districts of Midnapore and Bankura. The Chatterjee family was living there for several generations past and was regarded highly by the people of the village on account of the truthfulness, charity and staunch religious principles of its members. Manik Ram the head of the family at the time was living in comparative opulence on his income from the fifty acres of cultivated fields which he had inherited from his ancestors. The rumours of the defeat of Serajuddaulah, the Nawab of Bengal in the battle of Plassey in 1757 and the transfer of the Dewani of the province to British hands in 1759, must have reached the village when Manik Ram was quite young. But the incident of the terrible famine that devastated Bengal in 1770, must have left a deep and harrowing impression upon his memory, for he was about twenty years old at the time and had a direct knowledge of the sufferings of his neighbours and of his own family on account of it. But then, of the compulsory abdication of the treacherous Nawab Mir Jaffer and the accession of his son-in-law to the throne of Murshidabad, the fall of Mir Kassim in the battle of Buxar in 1764 A.D., the depredations of the Bhonsla family of the Marhattas of Nagpore and the defeat which the Marhatta power had suffered on the field of Panipat in 1761 A. D.—and of all such events of the time, which had helped to change considerably the destiny of India, Manik Ram and his neighbours were perhaps perfectly ignorant. For, sovereigns came and sovereigns went,—ages immemorial, but the mild, industrious, home-loving and obedient rural people of the Bengal villages thought always that they had nothing to do with such big concerns and remained occupied in their blissful innocence with their own peaceful pursuits and religious observances.

Be that as it may, Manik Ram must have married as was customary with his people, sometime after he had passed his teens and became gradually the father of three sons and a daughter, of whom the eldest was born probably in 1775 A. D., about five years after the terrible famine. The family following the Vaishnava cult worshipped Sri Ramachandra as its tutelary God from a long time, so Manick Ram named all his children after that Deity. Thus the eldest born was named Khudi Rama or the 'little Rama,' the daughter who came next was called Ramseela or 'devoted to Rama,' and the two sons who followed, were named Nidhi Ram and Ram Kanai respectively.

The children of Manik Ram were all brought up in accordance with the best traditions of a Brahmin family. They received their initiation in the three R's in the village *pathasala* and were sent then to the neighbouring *chatuspathis* or *Toles* to receive a knowledge of Sanskrit grammar, literature, Puranas, Smritis or codes of Hindu laws and customs, with perhaps a little of astronomy and astrology. The eldest of them, Khudi Ram, with whom we are most concerned here in this narrative, got married after finishing his education at about the age of twenty four. His sister Ramseela must have been married long before that event;—for, as the reader knows, Hindu girls are generally betrothed at a very early age, though they continue to live with their parents until they come of age. So Ramseela was married at an early age to Bhagbat Banerjee of a well to-do family of the village Selampur in the District of Midnapore.

Khudi Ram became the head of the family in course of time on the decease of his father and was held in great respect by his neighbours on account of his piety, uprightness, charity and strength of character. It is said that he had made pilgrimages even in that age (when there was no rail-road in the country) to Ayodhya and Brindavana, but of that we are not quite certain. It is true nevertheless, that he had a very great devotion for his family diety Bhagavan Ramachandra, and never in his life tasted food until after performing his daily worship of Him. He used to manage the affairs of the family with the help of his two younger brothers who also got married in time and every thing went on peacefully as it did during the time of his father.

It is a blessing to win the affections of a noble woman in this world, so Khudi Ram must have felt himself more than happy at this period of his life. For, Chandramoni, or Chandra,—as she was called generally by her friends and acquaintances—the wife of Khudi Ram, was indeed a noble woman. Loving and dutiful she had the knack of forgetting herself entirely in the joy of helping others even from her tender youth. Thus she had endeared herself not only to her husband's family but was loved by all, who came across her path. To crown the hapiness of the family she became the mother of a boy about the year 1805 A.D. and it made her feel henceforth as if she was the mother of all the children of the neighbourhood. The happy mother called her first born by the name of Ram Kumar or the 'child Rama.'

Little as were the wants of this Brahmin family, those had been met more than sufficiently by their income from the produce of their fields. Thus they could not only afford to advance

VEDANTA KESARI

he could find no rest, nor peace of mind. The little sleep he used to enjoy, left him gradually. Sometimes his affectionate brother who used to sleep near him, would be suddenly roused by some such soliloquy as the following :—'Mother, oh Divine Mother, is it true that thou existest? Then show thyself unto me thy son. I do not know what is truth. All the six systems of our philosophy contradict each other, and by reason everything can be established as well as refuted. Then what is truth? Are all people merely deluded in believing this or that thing? I must know. I must understand the truth or I will die. Where, oh! where shall I get the Truth?'

During this period of his mental unrest and doubt he was observed frequently to go out of his home and visit all the learned men and Sadhus of the neighbourhood, and every one began to say that the Tarkavaridhi had vanquished all the Pandits there and that he must be a very great Pandit. And it was a fact. But everyday he returned home more and more depressed in his look, till one night he was not found in the house by his brother.

Some farmers in the distant villages affirmed that early in the morning hour, that day, they saw a man resembling the Tarkavaridhi pass by their fields.

All the students of the Tarkavaridhi gradually dispersed away and his poor brother also after some time was to be seen no more in the village. After his brother's mysterious departure, he remained all the time shut up in his own house always sobbing and bewailing. Poor soul!

Now let us follow the Tarkavaridhi in his mysterious wanderings. He moved on from place to place always walking by day and resting under a tree when night fell, and sustaining himself by any chance meal which some kind-hearted persons would offer him. But he developed one mania in his journey. Whenever he would come to a village and see any person, the first thing he would enquire from him whether there was any Pandit or Sadhu living in the village and if he were answered in the affirmative he would run to them immediately; and it used to be a very curious sight to see two brilliant intellectual men crossing swords with each other for hours together without any thought of their body or their external surroundings. And it is said by those who afterwards heard the story of his travel from his own mouth that he discussed with not less than a thousand Pandits and Sadhus in this fashion before he came to Benares which he reached after about a year, more disgusted, and more dissatisfied than when he left home. None of these Pandits could convince him of any truth; he refuted or at least he fancied that he had refuted all of them. The majority of these Pandits after some discussion with him acknowledged him

SRI RAMAKRISHNA, THE GREAT MASTER. 1

as their superior in intellect. There in Benares also he continued his campaign, a sort of Digvijaya as it were, as he was doing on his way. He created a regular consternation among the Pandits, and here also he scored a similar victory; but this far from being the cause of exultation, made him depressed and morose more than ever. At last all of the learned men and Sadhus recommended him to Swami Sachchidananda, a great saint and learned man, who was reported to be the Guru of the Maharaja of Benares.

This man lived in a solitary retreat at the conjunction of the sacred rivers the Ganges and the Varuna. There he lived the life of meditation alone in a neat little hut and used to sustain his body by begging from any person he would meet and that, whenever he felt hungry. He had literally no possessions, except perhaps a Kamandalu and one piece of cloth which he always wore. No books had he, though it was told that he had vast erudition in the Sastras, especially in the Vedanta. The Maharaja of Benares was seen coming there often and begging of him to accept some present from him, but our saint only smiled and told him 'I myself will ask from you, Maharaj, when I feel any want.' But he never asked. His face shone with the radiance of inward peace and light and his eyes seemed to penetrate the innermost thought of a person.

Such was he to whom our Tarkavaridhi went at last, burning with an insatiable desire for truth. 'Sir, can you teach me what Truth is?' The Yogi looked at him, a little smile flickered on his lips and he answered gently, 'yes, my child, with gladness!' 'But,' said he after a short pause, 'there is a condition.' The Tarkavaridhi eagerly enquired 'Name it, Sir.' 'Nothing difficult, but you shall have to listen to my discourses for a week, without trying to contradict me, however unreasonable may seem to you what I say. After that period, you are at liberty to ask any question whatever and controvert my points and I will be glad to argue with you then.' 'But,' he said with a peculiar emphasis, 'not till then.' 'Agreed with all my heart', replied our Pandit and the discourse began at once. What the Sadhu taught was not at all new to our Pandit. It was pure and simple Adwaita Vedanta. He had a thousand times explained it himself and a thousand times again refuted it, taking the position of a Vishistadwaiti or a Sankhya. However, according to his promise, he went on listening and listening. The second day came and our Sadhu went on eloquently with his theme, 'Brahman alone is true, and all else is false.' Then came the third day. The subject of to-day's lesson was that Jiva was nothing in reality but Brahman. And he went on explaining it, quoting passage after passage

to pleasure and yet to practise virtue for its own sake and not on account of the pleasure it leads to,—for they know that these two are as different as a palace from a sty, pearls from acorns, or a wash from the nectar of the gods. To practise virtue for its own sake is the Western analogue of the Hindu practise of Dharma as a divine command and without any thought of the fruit of pleasure it leads to. There is, indeed something marvellous in the alchemy effected by the power of human thought. The thought of the man who does a Karma has a wonderful power of transmuting it and raising its value for himself and for the Lord who has estimated his worth and his future destiny in accordance with it. Usually Karma—and the desire or longing for fruit which leads inevitably to Karma—is an agency which binds. Each Karma done with a longing for fruit—each such Karma, whether mental or bodily—leaves an impression (or *samskara*) behind on the mind; and each time we repeat it, the impression is strengthened, and in turn gives rise to corresponding activities. And this succession of cause and effect goes on endlessly till something like a stream of tendency is formed as a particular aspect of the internal organ or mind of the individual. These streams of tendency get concentrated in the mind and determine the nature of men's activities from time to time, and so form the bondage of the soul. The Bhagavad-Gita (III. 5) says:—“कार्यते ह्यवशः कर्म,” “Every one is involuntarily driven into activity.” The Sixth Skānda of the Bhagavata (Chap I, 52 and 53) puts the case clearly as follows:—

देहजोऽजितवद्वर्गो नेच्छन्कर्माणि कार्यते ।
कोशकार इवात्मानं कर्मणाच्छाद्य मुह्यति ॥

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म गुणैः स्वाभाविकैर्बलात् ॥

“The Jiva, being ignorant (of his true self) and not having subdued the six kinds (of passions) is involuntarily driven to activity. Like the spider (caught in his own woven web) he conceals his self by (the bondage of Karma) and knows not how to get out of his bonds. No one can even for a moment remain without engaging in action; every one is involuntarily and forcibly made to act by the tendencies developed out of the impressions stored in the mind.”

It is this unnumbered store of impressions gathered together in the mind in the course of previous births that forms the bondage of Karma. The same point is put in a slightly different form in Vyasa's Bhashya on Patanjali's Yoga-darsana:—

“तथा जातीयकाः संस्कारा वृत्तिभिरेव क्रियन्ते । संस्कारैश्च वृत्तय इति । एवं वृत्तिसंस्कारचक्रमनिशमावर्तते ।” “Impressions of the same kind are

generated by the modifications (of the mind); also the modifications are in their turn generated by impressions. Thus the wheel of mental modifications and impressions turns ever round and round.” Swami Vivekananda also teaches as follows:—“Every work that we do, every movement of the body, every thought that we think, leaves such an impression on the mind-stuff, and even when such impressions are not obvious on the surface they are sufficiently strong to work beneath the surface unconsciously. What we are every moment is determined by the sum total of these impressions of past life and thought. If good impressions prevail, the character becomes good; if bad ones prevail, it becomes bad.” The character of a man is the permanent element in his nature which binds him to his place in the universe. In each of us there are formed in the course of our past lives innumerable such characters or streams of tendency, and as each rises to the surface with accumulated force it materialises itself in some form of life or *janma*. So, Karma is the source of the soul's bondage or cycle of births and re-births.

This same Karma ceases to bind when the mind from which it flows has no object to gain, no desire for self-aggrandisement, and not even the abnormal craving for self-elation which flows from the consciousness of having done a service to, or gained a triumph over, others by the possession, respectively, of superior capacity for self-control or pre-eminent intellectual or physical endowments. It is this transmuting power of human thought—this power to transform an instrument of bondage into a step which, when followed by further and higher steps, is to lead on to the final release from the bondage of Samsara—that the blessed Bhagavan refers to in Gita, II 50:—“योगः कर्मसु कौशलम्” “Yoga is the power (which is efficient to alter the result) in action.” Already in sloka 48, the blessed Lord has explained Yoga to mean “समत्वं,” “(imperturbable) evenness of mind” in success and in failure. In accordance with this explanation Sankaracharya explains the passage above quoted from sloka 50 as follows:—“स्वधर्माख्येषु कर्मसु वर्तमानस्य या सिद्धयसिद्धयोः समत्वबुद्धिरीश्वरार्पितचेतस्तया तत्कौशलं कुशलभावः । तद्धि कौशलं यद्वन्धस्वभावान्यपि कर्माणि समत्वबुद्ध्या स्वभावान्निवर्तन्ते ।” “That is power (in Yoga) which consists in imperturbable evenness of mind in success and in failure on the part of him who is engaged in doing his own (prescribed) duties while his mind remains fixed on Iswara. That is power (in Yoga), because what Karma is by its nature of a binding tendency loses its nature by (the quality of) the mind's evenness.” The able Gita commentator,

Sri Venkatanatha puts the meaning clearly as follows :—
 “समत्त्वबुद्ध्यानुष्ठेयमानत्वरूपो योग एव कर्मसु बन्धनिवर्तनसामर्थ्यम्, बन्धस्व-
 भावस्यापि योगमहिम्ना मोचकत्वम्” “In actions, it is only Yoga which
 is of the nature of being done with perfect unconcern as to fruits,
 has the power of removing the binding quality of Karma, i.e., by
 the great virtue of Yoga even that whose nature is to bind becomes
 capable of securing freedom (from bondage).” The Jnana-
 Vasishtha says :—

चिज्ञाय सेवितश्चोरो मैत्रीमेति न चोरताम् ।

“The thief who is skilfully dealt with acquires the character
 of a friend, and not that of a thief.”

There is a skilled mode in the doing of Karma which, if put
 into practice, deprives it of its tendency to produce undesirable
 results and enables it to produce good and desirable results only.
 This skill lies in not being attached to the fruits of Karma. By
 frequently practising this purely mental attitude of non-attachment
 to results, we acquire the character of being always in the attitude
 of non-attachment; and it is this constant mental character or
 attitude that transmutes Karma from being a source of human
 bondage into a source of human freedom. Such is the alchemy of
 mind—the transmuting power of mind—in Karma.

The blessed Bhagavan himself explains what is meant by
 non-attachment in Bhagavad-Gita, XVIII. 17,—

यस्य नाहंकृतोभावो बुद्धिर्यस्य न लिप्यते ।
 हत्वाऽपि स इमाँल्लोकान् हन्ति न निबध्यते ॥

“In regard to him who does not think ‘I am the doer,’ and
 whose mind does not get tainted by the thought ‘I did this, and so
 I am reaping its fruits,’—though he kills all these living creatures,
 he does not do the act of killing, nor does he get associated with
 the fruits of the sinful act.”

Sankaracharya explains that there are two *drishtis* or
 points of view,—the *laukika drishti* or the worldly, the apparent or
 relative point of view, and the *tattvika-drishti*, the true, real or
 absolute point of view. From the former stand-point, he kills and
 so gets bound to the fruits; from the latter stand-point, he does
 not kill and so does not get bound. The Atman is, in truth, un-
 changing and unchangeable, and without parts, and so cannot get
 associated with, or bound to, aught else. Creation, transformation,
 destruction, change in any form, or the possibility of any of these
 is, or can be, attributed to the Atman only through ignorance; so
 also the possession of parts or limbs which can get into touch

with something outside it. As the following sloka of *Advaita-
 Makaranda* puts it,

न स्वतः प्रत्यभिज्ञानाग्निरंशत्वाच्च चान्यतः ।

न चाश्रयविनाशान्मे विनाशः स्यादनाश्रयात् ॥

“Destruction of Me (the Atman) cannot rise from myself, because
 of (unfailing) recognition of identity; nor from anything outside,
 because I am without parts (or limbs); nor from destruction of
 substratum, because I am not attached to (or inhere in) anything
 as my support.”

So, that which is thought to appertain to the Atman from pure
 ignorance cannot in truth appertain to it. Hence, whoever is
 intelligent enough to see that he is really *asanga* (i.e., unattached)
 in the sense just pointed out, is free from all taint, and is not really
 the active agent who is responsible for, and therefore bound to
 reap the fruits of, his actions. He is, therefore, assured of freedom
 from Samsara.

The alchemy of mind above spoken of in regard to Karma
 becomes possible only because of the true nature of Jiva. That the
 Jivatman is really unattached (*asanga*) we see clearly from the fact
 observable by all that he is the *witness* (*Sakshin*) of the mind,
 senses, limbs, &c., and does not command or compel them to
 desire or to act; nor does he create the objects of desire or become
 the enjoyer of them by bringing about the association of the doer
 of Karma with its fruits. For, really he neither thinks, desires,
 wills, or acts. All these are the functions of the mind and of the
 body which is associated with it. It is the impressions stored
 up in the mind which, when ripe for manifestation, put the mind
 in a state of vibration so as to give rise to the pulsation of desire
 and brings both mind and body into contact with the object
 which is fit to be enjoyed as the fruit appropriate to the previous
 history of the doer of Karma. Hence the man who does not
 connect the Atman with the mind and its store of impressions or
 with the activities with which the mind becomes connected
 through its vibrations, is free from all taint and attains to the joy
 of freedom.*

What, then, is the cause of the Jiva's attachment to the world
 of material objects, desires, activities and enjoyments? The blessed
 Bhagavan himself explains as follows :—“स्वभावस्तु प्रवर्तते” “But
 it is Svabhava which acts (or causes them to act).” Sankaracharya

* It should also be noted here that such a man of self-realisation cannot do
 anything that is really wrong or injurious to the society, which emanates only
 from the lower kind of self-consideration and ignorance.—Ed.

both are teleological in their scope and meaning. The universe is conceived, in both of these views, as a means to an end,—that end being for Hegel the orderly development of history according to a controlling principle, and for Darwin the survival of the fittest by natural, physiological, or sexual selection. In either case, there would be order and harmony in such a world, and there is room for both egoistic and altruistic activities being organised and systematised so as to reach a goal, whether it is near or distant. At the same time we cannot but be conscious that we are far from a spiritual interpretation of the world and of its phenomena of activity. Dr. James Ward goes further, indeed, than all purely naturalistic or evolutionary interpretations when he interprets the world as “a realm of ends.” He then goes on to say :—“If however there were as many goods as there are individuals and all were disparate and independent, this would not help us much. But the individuals of history are none of them isolated, for though no two be altogether alike, no two are altogether different. So community and co-operation become actual goods, struggle a possible evil calling for adjustment, and the harmonious realisation of individual ends the ideal consummation.” But even the attainment of “ideal consummation” through the community and co-operation of individuals does not go beyond the lower Vedantic ideal of *loka-sangraha* mentioned in the Gita,—the solidarity of humanity or even of the universe of living beings. True spirituality cannot be reached so long as the reality underlying the phenomenal order of the universe cannot be got at; and no principle of conduct can be accepted even as a commencement towards the realisation of such reality so long at least as we cannot attain to that “evenness of mind” (the *समत्वम्*) already frequently referred to above which discards all teleological considerations, whether they aim at personal, communal, or even universal welfare. Such conduct as flows from the love of God, or—what is even higher—such conduct as clearly indicates the total absence of all sense of separateness and leads to the realisation of the One Self, alone belongs to the spiritual order and infinitely surpasses that which has teleological aim or tendency. Then only do we reach the fearlessness which transcends all duality,—then only do we possess and practise the strength which belongs to him who, like Bhishma or Yajñavalkya, is the master of the world of matter and of all its circumstances and conditions of good and evil. Thus does the alchemy of thought transmute the Karma of man from being a materialistic fetter of the soul into an agency for securing to him the gold of liberation from the cycle of births and re-births.

THE ECHOES OF THE TEACHINGS OF SWAMI YIVEKANANDA.

BY

Dr. M. C. Nanjunda Rao.

(An evening talk on Sivaji)

(continued from page 260.)

- Sadhu Goswami said that, of the fourfold purposes of life, viz., *Dharma, Artha, Kama* and *Moksha*, the attainment of *Moksha* through the harmonious and proper attainment of the first three *Purusharthas*, is the supreme and final goal of life and until *Moksha* or Realisation of God is attained, man can never be free from sorrow and sin and from the miseries of unending birth and death. He can never become *Dhanya* (blessed) and his life is lived in vain. Such attainment is only possible when one finds and obtains the grace of an enlightened Guru who is himself one who possesses a realised knowledge of Brahman or Atman and who can uplift mankind by his power of grace and universal love.

You must not mistake an ordinary teacher of secular and other sciences or even the clergymen and priests of other religions as real *Gurus*. They are far from being such. A real Guru is one who has not only realised the Atman himself but who can reveal the Supreme Atman to a fit disciple and help him in that realisation. The greatness of such a Guru is simply indescribable and nowhere except in India is the worth of the real Guru known and he is worshipped as God himself. The need of a Guru is nowhere felt as a real necessity for one's spiritual development except in India and most of our religious writings are full of glowing descriptions of the greatness and need of a real Guru.

To be more plain, said Swamiji, the soul can only receive impulse from another soul and from nothing else. We may study books all our lives, we may become very intellectual, but in the end, we find that we have not developed at all spiritually. This insufficiency of book-knowledge to quicken spiritual growth is the reason why we can all talk most wonderfully on spiritual matters and on Philosophy and Vedanta but when it comes to action and the test of character and living of a truly spiritual life, we find ourselves so awfully deficient and lacking in moral stamina. To quicken the spirit the impulse must come from another soul. It is from the impact of that impulse on a thoroughly purified and

fitly developed heart of another that spiritual energy is generated which can shed peace all round, and influence the lives of all that come in contact with them. The person from whose soul such impulse comes is called the *Guru*—the safe real Teacher, and the person to whose soul the impulse is conveyed is called the *Sishya*—the real student.

When Sadhu Goswami so feelingly addressed the audience on the need of each man's finding his own Guru and how one has lived in vain though he be the greatest Emperor of the world, who has not longed for in his heart of hearts and found a real Guru, the admonition went home to the heart of Sivaji and he felt miserable when he contemplated that he had not found a Guru and undergone initiation in his hands and obtained his grace. With this heavy load on his heart, Sivaji returned to his palace but he could not sleep. The feeling of desolation was so overpowering that every minute of that night he spent in prayer. The next morning he got up determined to find a guru, and went in search of Thukaram Doss whom he had known, and whose preachings he had heard and for whom he had the highest regard as a great saint and Bhaktha. He soon found him in a village near Partabgarh and, as soon as he saw him, he fell prostrate before him and begged him to accept him as his disciple and initiate him. The great saint was moved to tears at the great bhakthi and yearning of Sivaji and at his humility, embraced him, blessed him and said "Dear Sivaba, I am quite aware of your great bhakthi and of your earnest hankering after a *Satguru* and one greater than me is waiting for you. I am only a Kumbi (ryot) and ought not to undertake the task of imparting any initiation to others—such a task is meet only for a Brahmana Sannyasin and you will soon meet one and get your heart's desire fulfilled." And so saying he blessed him again and sent him away. What to say of the humility of saint Thukaram, than whom no greater saint lived at that time. Great as he was, a highly realised god-intoxicated soul as he was, capable of teaching the highest truths of Religion and Morality, he refrained from doing an act forbidden to his class. The great ones do not break the law but fulfill it.

Sivaji left Thukaram and went to Partabgarh with a heavy heart. He had fasted the whole of that day, so he bathed and went to the temple of the Devi and intensely prayed that if there was a guru who was going to initiate him and save him from these bondages of worldliness, he might appear in his dream and give him "*Dharsan*" i.e., a vision of him. After partaking the prasad from the Devi's temple, he slept in that temple that

night. In his dream the Devi appeared as a Brahman *Sumangali* or *Surasini* and said "There is one Ramadoss, an incarnation of Maruthi, who has taken birth only for your sake alone, and you will soon meet him. You will then see what will happen through his association with you. Get up and go and see him." So saying, she disappeared. Sivaji early next morning left the temple and proceeded further in search of Ramadoss came to the village of Chaphal and went to the temple of Sri Rama and there sat in a *Mantap* deeply contemplating. There a Sannyasin by name Narasomalanath came to where Sivaji was sitting and asked him why he was so sad and what he was doing. On learning the cause of his sadness and intuitively recognising him as Sivaji *inognito*, he gave him a description of Sri Ramadoss saying, "Who can describe the greatness of Ramadoss! At the early age of eleven, just when the freshness of youth was dawning upon him the boy then known as Narayan, son of pure Brahman parents, realised that the world was a dream. The Brahman parents had arranged to bring about the marriage of this young boy and everything was arranged on a grand scale. The boy was taken to the marriage pandal and the bride, a blushing and blooming young girl, was brought to his side, he suddenly left the assembly and fled from the marriage ceremony to the forest to practise austere *Tapasya*. Never since the days of Buddha has the goddess of Renunciation chosen so poetic a moment for the deliverance of her devotee. Young Narayan with warm healthy blood coursing through his veins renounced the world, and chose the arduous life of supreme love and devotion to God. For twelve years after that he practised severe religious austerities. Extreme mortification of flesh, vigilant control of the mind, unbroken meditation on his chosen Deity were the chief features of his *Tapasya*. Long before day-break this boy-saint would be seen standing in the waters of the Godavari, muttering the sacred syllables of Gayathri, his mind so lost in contemplation as to make him insensible to the biting of the fish and very often it would be midday before he recovered his normal consciousness. In the afternoon he would attend the religious discourses of pious and learned Brahmins and in the evenings he would go to the temple of Sri Rama, his *Ishta Devata*, or Chosen Deity—where he passed the first part of the night in prayers and meditation. Thus day after day this young boy practised his religious austerities. He made light all obstacles so common in the way of spiritual progress; he overcame resolutely all struggles and difficulties and he possessed undaunted courage and was equal to all kinds of *Tapasya*. In the end, with the progress of these tremendous austerities, the

indefinable, subtle and elusive veil that seemingly separates Spirit from matter began to melt away and the young saint in his 23rd or 24th year emerged triumphant from his penance. He realised his own Self and thus became spiritually free—free from the bonds of birth and death, of sin and merit (*Dharma* and *Adharma*); the long-cherished object of his heart was accomplished and if he chose to live thereafter, it was for the world—for the country's good. In short, he became a *Jivanmuktha*.

"After this, he undertook pilgrimages all over India. He travelled from Haridwar to Rameswaram, from the bank of the Indus to that of the river Ganges. Wherever he went he saw the depredations and acts of vandalism committed by the Mussalman rulers. He saw these and wept, the proud spirit of Ramdoss was deeply wounded at those marks of national degradation. So, wherever he went, he tried to rouse the people to a sense of their degradation, establish temples for Maruthi, build monasteries, awaken and rouse the masses in different parts of the country to a sense of their own fall and to the necessity of re-establishing their *Dharma*. At times he would go into the forest and spend many days in *Tapasya* in caves—many wild animals would keep prowling about him but cause him no harm—again emerge out of it and go about to establish a strong organisation for the propagation of the Religion. Thus, was Ramdoss occupied and he would soon go over to meet you." So saying, Somalanath also blessed him and departed from there.

Sivaji intently listened to the accounts of the life and doings of Ramadoss as depicted by Somalanath. The thought of Ramdoss now completely took possession of his mind. His eagerness to find him or at least to have a *Darsana* or vision of him, got such a strong hold of him that he vowed that he would not eat a morsel of food unless he had the vision of his own guru who was going to influence his life and career so greatly. So determined he fasted the whole day, went to the temple and slept there intently praying to the Mother for Her blessings in granting a vision of his Guru. That night he had the desired vision and the tall majestic and magnetic figure of Sri Ramadoss with his characteristic graceful flowing beard and with his *Danda* and *Kamandalu* in his hands stood before him. No sooner Sivaji saw the noble figure than he got up and prostrated before him with tears in his eyes and hair set on end and quite overjoyed and blessed beyond description. Ramadoss blessed him and said "I know your great earnestness and religious zeal; I know all the inner workings of your heart and what you are here for. I know

your great love for your country, your people, your religion, and above all your great solicitude for the welfare of the weak, the women, the cows, Brahmans and your *Dharma*. Many great things have to be achieved through you. You must go back to your capital and go on with the establishment and expansion of your kingdom and continue cultivating this great *Bhakthi* in your heart and I shall soon meet you." So saying the figure blessed him and disappeared. It is said that next morning when Sivaji woke up with a great feeling of exaltation and blessedness, he found a cocoanut by his side, which he carried with him as his Guru's *prasad* and gave it to his wife.

For a few days after that he was attending to his secular duties but in his heart that pining for the meeting of his Guru in physical form was growing stronger and stronger and one day he became so disconsolate that he arranged to go on an hunting trip so as to divert his mind a little.

With a small party Sivaji proceeded to a forest about twenty-five miles from his capital, and each member of the party took his own way and went in search of games. To add to the sense of depression which had settled on the heart of Sivaji, he could not find a single game that day. He got himself detached from the party and wandered far and wide, and yet found no animal worthy of being shot. It was past midday and he began to feel dejected and to fret for not having bagged a single animal, but far away from the spot where he was then standing he discerned a cluster of green trees and noticed one or two animals leisurely moving about them. He slowly found his way to that spot and when he went near what was his surprise to find that not only a few animals but many were to be seen there; and what was more wonderful he saw the wild animals such as bears and cheetas going about without molesting the deer and other mild animals. This made him refrain from shooting any of them. Besides as he approached that spot a strange feeling of elation began to displace the previous feeling of depression and he felt buoyant and cheerful and a sweet sense of peace seemed to spread not only on his mind but all around. He wondered what that could be due to and without disturbing any of the animals, he slowly approached the spot and ere long he discovered the cause of all that sudden change in his heart. To his great amazement and delight he saw sitting under a huge Banyan tree in an attitude of contemplation, the very noble and grand figure of Ramadoss, just as he had seen him in his dream in the temple at Chaplhal. He was in *Samadhi* perfectly unmindful of his surroundings. Those wild and other animals of

the forest were all prowling about him as if to protect him and be of service to him. The moment he saw the figure his heart bounced with joy. He thanked God with all his heart for this unexpected find and slowly moved nearer and nearer towards the figure and sat in a convenient spot opposite to it, devoutly contemplating on that figure and intently praying in his heart that he might soon be blessed by him. But Ramdoss sat erect, stiff and unmoved. It was getting evening and Sivaji had to go back to his town lest he might be missed by his subjects. He could not bring himself to cut away from this figure, yet his duty compelled him to do so. With this struggle in his mind and with a sense of intense sorrow at having to part with the greatest object of his search he left the spot and went back to his capital, determined to go again the next morning. The whole of that night was spent in sweet contemplation of the saint and in the enjoyment of the feeling of contentment and overwhelming joy it brought with it.

The next morning he bathed and lost no time in going back to the spot where Ramdoss sat in Samadhi. He found him in the same state as on the previous evening. Sivaji also sat in front of him meditating and devoutly praying in his heart that Ramdoss might soon open his eyes and bless him. But even that day he did not awake from the Samadhi state and Sivaji had to return to his capital in the evening. Again he repeated his visit the next morning and returned with the same result. The ministers and other influential subjects of the kingdom got alarmed at the strange doings of Sivaji, at his utter neglect of the state affairs and at his going to the forest every day to see that wizard of the forest, as Ramdoss was called by the people, who had power to enchant all the wild beasts and make them dance to his bidding. One day, they formed a council and approached Sivaji and expostulated with him on account of this neglect of state affairs. They said "Dear Rajah, why are you thus neglecting your state affairs and going every day to that great *Jadu* or wizard. It is not meet for you at this age to do so. Very probably that wizard must have enchanted you also. He is a dangerous man. He plays with the children as a child and makes every child follow him and play with him. All the wild beasts obey him like faithful dogs and play around him. He stays in one place one day and appears in another far away from it the next day. We hear strange stories of his doings. Why do you go after him? If you want to learn all about your religion, we have eminent Pandits and learned Savants who can be made to discourse on the Gita, Upanishads and all Sasthras, so as to enlighten your mind

on all these subjects and give you that knowledge that you are so assiduously seeking after." In these and many other ways they requested Sivaji to desist from his going to Ramdoss. But Sivaji simply smiled at their expostulation and said that knowledge which he was striving after could not be had from books or imparted by learned Pandits and Savants. He hoped that he would soon obtain the grace of his Guru and become blessed. So saying he paid his usual visit to the place where Ramdoss sat in Samadhi. For nine full days Ramdoss never awoke from his Samadhi and on the tenth day he opened his eyes, saw Sivaji sitting before him at a distance and with a benignant smile beckoned him to go near him. Sivaji was so overjoyed at his being recognised by his Guru and went near and prostrated before him. Ramdoss embraced him and asked him what became of the cocoanut he gave him at the temple at Chaphal that night. Sivaji answered him that he had preserved it and kept it in Puja. This confirmed in the mind of Sivaji that this was the very person who gave him the Darsan that night. Ramdoss asked Sivaji to go and bathe in a rivulet close by and return to him. Sivaji bathed and returned with all things required for worship. Ramdoss initiated him and gave him the great *Taraka* Mantra of thirteen letters called *Thrayodasa Akshara* Mantra and blessed him. Sivaji's joy knew no bounds. He was simply transported into a different realm altogether. He could never bring himself to think of separating himself from his great Guru who had so benevolently opened his eyes to a knowledge of the Real. Sivaji therefore asked permission of his Guru that he might stay with him always and serve him. At this request Ramdoss showed some feeling of annoyance and said "Is it for this that you have come to me? You are not an ordinary man. Your duty is to establish the Dharma which has been tottering on account of the influence of the Mahomedans. You have to destroy the Mlechchas, and protect all the weak, the Brahmans and Sadhus. I shall always be near you whenever necessity demands. Let your Bakthi or love of God be practised in secret, while outwardly you attend to all your duties and uphold your Kshatriya Dharma." So saying he blessed him again and gave him a cocoanut, a handful of earth, two handfuls of horse dung and four handfuls of stones and sent him away. Sivaji brought these home and gave them to his mother Jija Bai recounting all his experiences to her. Jija Bai was well-pleased at her son's piety and love of spirituality and asked him what meant those handfuls of earth, horse dung and stones? To which Sivaji who had intuitively grasped the significance of those presents from his Guru, replied "The cocoanut is for

my prosperity, by handfuls of earth, horse dung and stones, it was meant that I would conquer many countries, raise many armies and capture many forts." Jija Bai the proud mother blessed her son and embraced him. And Sivaji was only twenty-one years of age when he received his initiation at the hands of Sri Ramdoss thus showing to the world that the development of love of God and the Spiritual faculty is not a thing to be put off till one became old, decrepit and unfit for further work as is generally supposed, nor is it incompatible with the assiduous, hard and trying duties of even worldly affairs. On the other hand, real spirituality grows side by side with our worldly duties. Running away from the world is not necessary nor commendable. Renunciation is not the negation of noble sentiments and higher aspirations but the acceptance and carrying out of all our duties, irrespective of consequences and with an instantaneous readiness to throw away everything at the word of God.

To be in the world and yet not of it is the ideal which every one should cherish and strive to reach. How Sivaji kept that ideal always before him and how he strove to attain it we shall make out from a few incidents in his life.

(To be continued.)

ADWAITISM OR MAYAVADA.

(continued from page 307.)

Superficially, the *Parinama Vada* appears to be quite easy of comprehension, satisfying, as it does, all the assumptions and premises of a popular philosophy; moreover, as it gives something like a synthetic aspect of the creator and the created, linking the latter with the former in the nexus of inseparability of sequence, it very well forms the starting point of Adwaitism. We have seen this *Parinama Vada* as apprehensive of a change, a *Parinama*, in the First Principle, Brahman. Now, let us examine what is the real significance of the *Parinama*, this transmutation of the First Principle, with a severer scrutiny. There is a passage in the Chchandogya Upanishad, that tells us : यथा सौम्यैकेन मृत्पिण्डेन सर्वं मृत्मयं विशतं स्याद्वाचाग्मयं विकारो नामधेयं मृत्तिकेलेव सत्यं । As, by your knowing a clod of earth, all made of earth become known to you, so, by knowing the cause you know the effect. For, this effect, *vicara*,—this change of the cause into the effect, is mere verbal, i.e., it has no real objectivity

in the field of existence. The cause alone is true, the effect, as effect, is only in *word* and *show* and has no real identity apart from the cause: The real nature of the cause hides itself for the time being under the display of word and show (*Nama* and *Rupa*), and you only perceive the phenomenon of effect and not the cause. To take the familiar example of mud and the mud-pot of the Upanishad, here mud has not undergone any vital change in its essentials to produce the pot; what has happened is only a transformation of appearance and a consequent change in the appellative indication: what was appearing before as a lump of clay, is now expressing itself as a pot, and next moment it may appear as broken pieces of the pot, and next after, again, as dust, but in all these so-called modifications, the Substance Earth remains constant in its identity, and that is the truth, the reality, although the expressional changes might have their relative value. The *Parinama* Vadins accept this substantial reality of the cause in the effect, but they see also in it a *continuity* of the cause (which means the extension of the cause in Time) and calls this *continuum* as परिणामी नित्यत्व, in contradistinction to the immutable reality or कूटस्थ नित्यत्व of the absolute, as the Purusha of the Sankhyans. But the Adwaitins hold that there can never be two kinds of realities,—reality can only be of one kind and that is the reality of the immutable absolute. The mutability of the cause, as it has been shown previously, is a myth, a phenomenon; the Substance, the real entity of the cause, remains ever unchanged and unchangeable, and the perception of its continuity, is due to its appearance through Time and so it does not inhere in the Substance of the cause itself, hence its show of *continuum* (which may be called a change into itself, *Swagata Parinama*) must be equally false like its show of transmutation. The Substance remains ever unchanged and unchangeable in its real essence, i.e., as the immutable absolute, *Kutastha Nitya*; only it assumes a phenomenal extension through Time and Space: Time imposing upon it the idea of continuity and sequence, and Space the different forms of modifications. Now, as we cannot call these Time and Space as inherent attributes of the Substance,—for, “not only is it impossible to conceive any entity of which they are attributes, but we cannot think of them as disappearing, even if everything else disappeared; whereas attributes necessarily disappear along with the entities they belong to,”—so we have no other alternative but to accept that these phenomenal

* Herbert Spencer's *First Principle*.

changes in the form of effects are only *super-impositions* on the substance of the cause. And this super-imposition of the Phenomenon on the Noumenon is known to the Adwaitins as *Vivarta* or *Adhyasa*, and in this sense they say that the whole phenomena of creation is only a superimposition on the First Principle, the Brahman.

This Vivarta vada can be understood more clearly with the help of modern Science. For instance, there is this table before me, and we are all certain of the reality of its existence, here. Now, suppose some divine power gives us vision to perceive the finer and finer constituents of this table. The first sight that will be revealed to our fixed gaze, in the place of this table, is a conglomeration of molecules of carbon-compounds, each moving around the other and all set in a particular motion. Then naturally you would think how monstrous has been the super-imposition of a table upon these dull tiny particles. The fact is, you would muse, that there is no such thing as a table, but only a swarm of particles, each distinct from the other, and all set in a particular vibration which only gave start to the phenomenon of a table—a veritable visual aberration. But pause a while, and lo, there are no more those conglomerating molecules of carbon compounds, but each molecule has been hiding a world of its own under the cloak of a false form, like the table: each molecule has split up into a number of minute atoms, and the whole sight is nothing but a tumultuous rush of atoms moving with extreme rapidity around certain centres and these centres or constellations of atoms are moving again around each other. But further if you exert your gaze, no more you would find the atoms even, but in their stead the minutest sparkling particles of electron or ether rapidly vibrating through infinity of space, and next an infinitely vast rolling ocean of formless imponderable Energy, without any break or gap, but having the continuity of a homogenous medium. And now you would perceive how foolish it is to assert the reality of the existence of the table or to say that it has been made of or caused by the molecules of carbon compound or by the atoms of such elements as carbon, hydrogen, oxygen, etc. ! What exists really is that mass of energy, and to us a portion of it is only appearing as the table, and hence this 'table' aspect is only a super-imposition, an *adhyasa* on that primordial principle, energy; and so are all these phenomena we perceive around us.

So far, we have come down this stream of aberrations or *Adhyasa* with the Modern Science and we are landed on the First Principle of the creation in the form, or rather conception, of

energy. Now, the scientists impute to this primal substance an extension and a dynamical principle and they conceive that the present phenomena are caused by its dynamical display. But it does not require much stretch of reason to detect the absurdity of a theory that postulates a homogeneous medium which is strictly continuous (non-molecular), and consequently incompressible, and which is a perfect fluid in the sense of having no viscosity, and which has inertia and motion within itself. • For, every attribute of the Substance as postulated above is contradictory to the other. A homogeneous medium which is "strictly continuous," (i.e., non-molecular) and "a perfect fluid" can never have any motion within itself; nor, can it have any motion in relation to something outside it, because there is nothing outside it, the entire space being filled with it. So, if we accept that the primal substance is homogeneous and "strictly continuous" (and we have no other alternative but to accept it), we have to acknowledge also that there can never be any motion in it, and consequently all these phenomena of motion that we perceive must be super-impositions on it. Moreover, a substance which has extension, i.e., which is "continuous," at the same time "non-molecular," i.e., having no parts, is an absurdity by itself. Hence the primal substance must be either molecular and continuous, or neither. In the former case, it ceases to be the First Cause as it is liable to be broken into its molecular parts and so those parts should be taken as the First Principle; nay it will not stop there, those parts, by the same logic, should be liable to be broken up into smaller and smaller parts still, and so on *regressus ad infinitum*. Therefore, to escape from the hands of such cruel absurdity, we have to take recourse to the latter, i.e., the substance is, but without any extension or motion (change), and the phenomenon of extension is also a super-imposition on it like that of motion. Thus we see the substance is at once transcendental and absolute, and nothing can be postulated of it except its being. But still we see this table, and we may question, why? We do not perceive the unthinkable *substantia* of the table, nor the atoms, nor even the opaque bigger molecules, and why? Here, the Adwaitin boldly confesses his inability to find out an answer for this 'why'; but all the same the phenomenon is there,—as if a thin film of mist of a mysterious kind is standing between us and the real *substantia* of the so-called table, making it appear so to us. Several philosophers of transcendentalistic predilection tried to explain away this 'thin film of mist' in several ways: Kantian School calls it a display of Time, Space, and Causation

• Lord, Kelvin's Vortex-atom theory.

which are *a priori* conditions of thought : others hold that it is due to the peculiar affection of the *a posteriori* Substance on the mind. But neither we are conscious of the *a priori* nature of this table,—the direct testimony of my consciousness being that this table is outside me, nor can I find out by analysis, as it has been shown before, anything *substantial* outside me, besides the Substance, that is causing this phenomenon of table. Moreover, during our process of analysis we detected this phenomenal entity as a vanishing factor of the substance. Hence we are driven to the conclusion that this 'thin film of mist' is neither subjective, nor objective, (nor both, because that would be absurd) ; it is neither *substantial* (being), nor *non-substantial* (non-being)—because its effect is felt. This 'thin film of mist' which eludes all our grasp, and yet which is the mother of all phenomena we perceive, and which is most mysterious and inexplicable in its nature, is exactly the Maya of the Adwaitins. It does not allow us to perceive the reality, so it partakes the form of *ignorance* and hence it is called Avidya or nescience.

Of the double manifestation of Existence, (as *presented* and *represented* in our consciousness) *viz.*—Nature and Thought, we have seen the essence of the former (the *thing-in-itself* of Kant) is at once absolute and transcendental ; now let us see what is the reality of the latter. Several theories have been advanced, both in the East and the West, as regards the real nature of the Ego or Soul and its relation to the Non-ego ; but surpassing all, the Adwaitin's analysis of it is final and most critical. Going to dissect the Ego, as we did with the Non-Ego, we come to perceive, first, its double aspect which we may call with some of the Western philosophers as the *presenting* Ego or *pure* Ego and the *representing* Ego or Empirical Ego. The former which affirms itself as a subject is self-evident and is called by the Vedantins as *Pratyagatman* ; and the latter which only comprehends the phenomena or Non-ego is known as *Antahkarana* or *Manas*. The Swiss philosopher Fichte first in the West comprehends this *pratyagatman* when he calls it the *thesis* of the Ego,* in its function of egoition, and he calls the *Antahkarana* as the *antithesis* of the non-ego (which limits the former). I have introduced here these two words of the Western philosopher with the purpose that they would help us much in understanding what I may call the transcendental psychology (*Adhyatma Tattwa*) of the Adwaitins. But Ego is

* This "*thesis* of the Ego" should not be confounded with the *Ahamkara* of the Sankhyan psychology. It approximates the Vedanta's idea of *Pratyagatman* in its three forms *viz.*, *Prajna*, *Taijas* and *Viswa* as described in the first part of this lecture.

primarily *conscious* (as Schelling points out in his criticism to Fichte's *unconscious Ego*), and as such, the Adwaitin finds out with further scrutiny and introspection, that what has been appearing as the *representing* Ego does not form in any way a part of the *presenting* Ego, the Ego proper, and which is alone conscious, whereas the former is unconscious and really an *antithesis* to the latter, since it sets a limitation to the *pure* Ego (as Fichte rightly holds). So the Adwaitins call the *Antahkarana*, the so-called representing Ego, a limitation, an *upadhi* to the *Pratyagatman*, the pure Ego. For the fact that consciousness in its abstraction can only be of one kind, the *representing* Ego minus its representation is nothing but the *pure* Ego, and so what is left, the representation, must, by logical necessity, be *un-conscious*. Now the question arises if such an abstraction of *pure* consciousness, which may rightly be termed as the transcendental Ego, be realisable ; to that the Adwaitin answers with a challenge, Yes, it is realisable ; it is realised in a state of consciousness, called the *Turiya* state where the *modes* of representation of phenomena are completely absent. As consciousness is the only proof of consciousness, so the validity of that state is unquestionable. But, when *representation* ceases, the egoition must necessarily also cease,—there can never be any *subject* without an object ; hence that *pure* consciousness abstracted from both egoition and *representation* is transcendental and absolute, and its aforesaid double function which we perceive in our ordinary conscious state, is also a super-imposed phenomenon, an *adhyasa*.

Thus in synthetising Existence to the ultimate Reality, we find by force of logic, the *Substance* which forms the substratum of the phenomenal objective, is the Absolute, and so also the *consciousness* which constitutes the basis of the phenomenal subjective ; but there can never be two Absolutes,—Logic demands that one must go. Now which should surrender itself to the other ? To that the Adwaitin replies that none should surrender, for both are identical. There is that One (Brahman) which is absolute consciousness (*chit*) absolute Substance (*Sat*) and beyond all conditions (*Anandam*). In its consciousness-aspect it appears as the phenomenal subject and in its substance-aspect as the phenomenal object. But what is Consciousness in Existence, and what is Existence in Consciousness ; so they are two phases of the same thing ; and that one is absolute, beyond all conditions, as has been shown above, although it appears as conditioned through that inexplicable mysterious something, called Maya which is neither substance nor non-substance.

From what has been said before, perhaps it is clear now, that the corner stone of the Advaita Philosophy is that Advaitic experience of the Absolute Consciousness, at the dawn of which man experiences, as Sri Sankara describes :

क गतं केन वा नीतं कुत्र लीनमिदं जगत् ।
अधुनैव मया दृष्टं नास्ति किं महद्भूतम् ॥

—“Where has that phenomenal world gone? In what has it merged? How has it disappeared? I perceived it only a little before. Does it not really exist then? Oh, how mysterious!” The whole of the Upanishadic literature is replete with such ideas. The Mandukya Sūtri describes that state of consciousness thus :— नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञं । अदृश्यमन्यवहार्यमग्राह्यमलक्ष्यमचिन्त्यमन्यपदेर्यमेकालयप्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते, स आत्मा, स विज्ञेयः ॥ —“It is neither inward consciousness (as in the dream-state), nor outward consciousness (as in wakeful state), nor consciousness yet both ways, nor the *ingathered* consciousness (of the dreamless deep sleep), nor even whole consciousness (like that of God who perceives all at a time), nor yet unconsciousness; it is unperceivable (by the senses), beyond all relations, incomprehensible, undeniable, unthinkable, past definition, nought but pure self-consciousness alone, where all phenomena are negated, the Peace (transcendental), the Bliss (absolute), the Secondless—this is the fourth state (of consciousness), they say. It is the Self. It should be realised.” From these it is clear that such a state of Absolute Consciousness is realisable; and it is not an *abstraction of thought*, as some erroneously believe it to be, but an *abstraction of consciousness*. But to realise this state of consciousness requires good deal of training. It is extremely difficult to destroy the hypnosis of duality that has gathered round the pure consciousness, and the effort to purge it of all its impurities (in the way of false self-limitations) comprises the practical side of the Advaitavada, which I do not propose to bring in here. In conclusion, I may mention, that as in our attempt to find out the *real* substance of the table we perceived its different aspects in the form of molecules, atoms, ether, etc., until we were taken to the very gate of the Absolute,—and it happened so in our attaining the different stages of the refinement of perception, in succession; even so, one experiences the different aspects of Consciousness in his attempt to realise its final aspect, *i.e.* the Absolute Consciousness. During our first state of consciousness,—as ordinarily we have and which we may conveniently call *physical consciousness*,—if we make an attempt to understand Consciousness, it cannot but appear in the

double form, *viz.*, the subjectified consciousness of the individual ego, and the objectified consciousness in the form of cosmic Law (including Moral Order) inferrable in the creation. So, in this state the Dvaitic philosophy is conceived as most natural. Next, with the further progress of introspection, a state is arrived at, which we may be permitted to call *psychical consciousness*, when it becomes manifest that there are not two consciousnesses, one individual and another cosmic, but there is only one universal consciousness in the form of Law and Life, of which the individual consciousness is felt to be only a part; in this state, *Visishtadvaitism* is the natural philosophy. But when the final state of consciousness, which we may call *Spiritual consciousness*, is reached—when its absolute nature is realised, then both the individual and the cosmic aspects of Consciousness appear to be only its *limitations*, and in such a state *Advaitism* can only be held as true. So I have said in the beginning* that so long as man will range within these three states of consciousness, Dvaitism, Visishtadvaitism and Advaitism will ever persist to remain to influence the thought and life of man, and none of these contradict, but fulfil, each other.

Om, Tat Sat Om !

THE MESSAGE OF SWAMI VIVEKANANDA TO THE MODERN WORLD.

BY

Mr. K. S. Ramaswami Sastri, B.A., B.L.

(Continued from page 364).

In regard to the caste system, Swami Vivekananda says : “We believe in Indian caste as one of the greatest social institutions that the Lord gave to man. We also believe that though the unavoidable defects, foreign persecutions, and above all the monumental ignorance and pride of many Brahmanas who do not deserve the name, have thwarted in many ways, the legitimate fructification of this most glorious Indian institution, it has already worked wonders for the land of Bharata and is destined to lead humanity to its goal.” Sir George Birdwood said recently : “The real danger which threatens India is that the caste system may be broken down. That would mean the ruin of India. It would make India the East end of the world.” The view of some people that the unification of the sub-castes will bring about more intensified disunion is absurd to an

* Vide February issue, Page 303.

incredible degree. The view that the caste system is opposed to our future greatness is equally absurd, as that system co-existed with our supremacy in our glorious past. The Swami says : "There are two great obstacles on our path in India ; the Scylla of old orthodoxy, and the Charybdis of modern European civilisation. Of these two I vote for the old orthodoxy, and not for the Europeanised system ; for the old orthodox man may be ignorant, he may be crude, but he is a man, he has a faith, he has strength, he stands on his own feet ; while the Europeanised man has no backbone, he is a mass of heterogeneous ideas picked up at random from every source—and these ideas are unassimilated, undigested, unharmonised. Where is the motive power of his work ?—in a few patronising pats from the English people. His schemes of reforms, his vehement vituperations against the evils of certain social customs have, as the mainspring, some European patronage. Why are some of our customs called evils ? Because the Europeans say so. That is about the reason he gives. I would not submit to that. Stand and die in your own strength ; if there is any sin in the world, it is weakness ; avoid all weakness, for weakness is sin, weakness is death. These unbalanced creatures are not yet formed into distinct personalities, what are we to call them—men, women or animals ? While those old orthodox people were staunch and were men." (Page 574). He says again ; "I do not believe in reforming, I believe in growth" (Page 608).

Sofar as our marriage system is concerned, I have already referred to his emphasis on chastity. He showed also the immense need of purity in women, for they are the guardians of the type, of the treasure of our heritage of body and mind. He says in his *East and West* : "Therefore, in being more anxious about the purity of females than of the males, every society is only assisting Nature in the fulfilment of her purpose. In other words, Nature is forcing us to do so." The fear of *Varna Sankara* is a legitimate apprehension, and the evil must be warded off at any cost. He says : "Vive Ranade and the Social Reformers !—but, O India ! Anglicised India ! Do not forget, child, that there are in this society, problems that neither you nor your Western Guru can yet grasp the meaning of,—much less solve !"

The Swami's epistles show that he was in favour of meat eating. But I am afraid that in the letters his object was really to rouse up people to manliness even at the risk of a little defection in the matter of food, and that this primary intention was the acquisition of manliness and not the taking of flesh diet. In *The East and the West* he shows a due appreciation of the need of purity in food and of a *Sattwic* diet. The matter is a controversial one even among scientists. Dr. Robert Hutchison says : "Of vegetable foods as a whole it may be said that more than the animal foods they contain representatives of all the three groups of nutritive substances." The Swami was of opinion that foreign travel is quite essential for the growth of our

national life. He says : "The sign of life is expansion ; we must go out, expand, show life, or degrade, fester and die ; there is no other alternative." Our community has to settle in a wise way the sections of our race that can have foreign travel, and the conditions and limitations in regard to such a travel.

In regard to the elevation of the depressed classes he held very decided ways. He showed how we should give them education and Hindu religion. He says in an eloquent passage : "Remember that the nation lives in the cottage. But alas ! nobody ever did anything for man. Our modern reformers are busy about widow remarriage. Of course, I am a sympathiser in every reform, but the fate of a nation does not depend upon the number of husbands their widows get, but upon the condition of the masses. Can you raise them ? Can you give them back their lost individuality without making them lose their innate spiritual nature ? Can you become an occidental of occidentals in your spirit of equality, freedom, work, and energy, and at the same time a Hindu to the very backbone in religious culture and instincts ? This is to be done and we will do it. You are all born to do it. Have faith in yourselves, great convictions are the mothers of great deeds. Onward for ever ! Sympathy for the poor, the down-trodden, even unto death, this is our motto. Keep the motto before you, "elevation of the masses without injuring their religion."

The Swami gave us very valuable ideas in regard to education in India. He says : "The ideal of all education, all training should be this man-making. But instead of that, we are always trying to polish up that outside." (Page 246). He was dreaming of establishing a National University, and said that we must take the education of our youths into our own hands and realise the indispensableness of spiritual education. He says : "We must have a hold on the spiritual and secular education of the nation. Do you understand that ? You must dream it, you must talk it, you must think it, and you must work it out. Till then there is no salvation for the race." (Page 655). He has shown also the need for Sanskrit and one Vernacular being made compulsory. He says : "Therefore the ideas must be taught in the language of the people ; at the same time, Sanskrit education must go on along with it, because the very sound of Sanskrit words gives a prestige and a power and a strength to the race." (Pages 649-650). Indeed we have all to be tri-lingual if we are to be real men—English being the language for mind-culture in modern times, the Vernacular being the language for our heart-culture, and the Sanskrit being the language for soul-culture. In regard to female education, Swami Vivekananda says : "The true education, however, is not yet conceived of among us. . . . It may be described as a development of faculty, not an accumulation of words, or as a training of individuals to will rightly and efficiently. So shall we bring to the

VEDANTA KESARI

he could find no rest, nor peace of mind. The little sleep he used to enjoy, left him gradually. Sometimes his affectionate brother who used to sleep near him, would be suddenly roused by some such soliloquy as the following :—'Mother, oh Divine Mother, is it true that thou existest? Then show thyself unto me thy son. I do not know what is truth. All the six systems of our philosophy contradict each other, and by reason everything can be established as well as refuted. Then what is truth? Are all people merely deluded in believing this or that thing? I must know. I must understand the truth or I will die. Where, oh! where shall I get the Truth?'

During this period of his mental unrest and doubt he was observed frequently to go out of his home and visit all the learned men and Sadhus of the neighbourhood, and every one began to say that the Tarkavaridhi had vanquished all the Pandits there and that he must be a very great Pandit. And it was a fact. But everyday he returned home more and more depressed in his look, till one night he was not found in the house by his brother.

Some farmers in the distant villages affirmed that early in the morning hour, that day, they saw a man resembling the Tarkavaridhi pass by their fields.

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SRI RAMAKRISHNA, THE GREAT MASTER. 1

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अनुपश्य यथा पूर्वं प्रतिपश्य तथापरे ।
सस्यमिव मर्त्यः पच्यते सस्यमिवाजायते पुनः ॥ ६ ॥

पूर्वं (those who came) before यथा how (वृत्ताः behaved) अनुपश्य remember. तथा so also अपरे others (i.e., the sages and holy men of the present time) प्रतिपश्य observe. मर्त्यः the mortal सस्यं corn इव like पच्यते ripens (and falls) सस्यं corn इव like पुनः again आजायते is born.

Remember how the ancients behaved, and mark also how others do now. Like corn the mortal ripens and falls, and like corn is born again.

[NOTE.—The commentator tells us, that Nachiketas finding no reason as to why his father should desire to give him to Yama, came to the conclusion that he must have told so in anger. Yet a father's word must not be broken, he thought; and so he came and told his father as mentioned in this *mantram*, in the way of exhorting him not to swerve from truth for the sake of an ephemeral life which is bound to decay in course of time, and so to keep his word by actually sending him to Yama.

How the ancients behaved—i.e., how the ancient fore-fathers never abandoned truth at all cost.

How others do now—i.e., how the sages and saints also of the present age never swerve from the path of truth, undeterred by any consideration whatsoever.

Like the corn etc.—i.e., as the corn has its definite time of harvest, when it ripens and falls or is cut away from the field, and again in the proper seedtime, when it is sown it springs up into being, so a man moves with the cycle of birth and death: His birth divines death, and the death indicates his future birth again. Hence no death should be bemoaned (nor birth be hailed). Here is a clear reference to the Law of Karma and Reincarnation.]

वैश्वानरः प्रविशत्यथिब्राह्मणो गृहान् ।

तस्यैतां शान्तिं कुर्वन्ति हर वैवस्वतोदकम् ॥ ७ ॥

ब्राह्मणः Brahmana अतिथिः guest सन् being, वैश्वानरः fire (इव like) गृहान् the houses प्रविशति enters into. तस्य his (the guest's) एतां with this (peace-offering) शान्तिं pacification कुर्वन्ति (the good

house-holders) do. वैवस्वत O Son of Vivaswan (the Sun), हर bring उदकम् water.

(Nachiketas' father realising the glory of truthfulness, at last sent Nachiketas to Yama; but Yama was not at home then, so Nachiketas had to wait there for Yama for three days without food. On his return, his wife or followers told him thus):

As fire, a Brahmana guest enters into houses. They pacify him with this (peace-offering);—bring water, O Vayvaswata!

[NOTE.—As fire, if not attended to, can consume the whole house, so a Brahmana's indignation destroys all the happiness of a house-holder, if he is not properly received when he comes as a guest.

Peace-offering—It has been the custom among the Hindus from very ancient times, to consider a stranger who comes to claim hospitality at a house-holder's door, as a veritable embodiment of god and worship him alike. The first thing that a host should offer him, is water (*Padhyam*) by which he should wash his feet, then a seat (*Asanam*), next he should be worshipped with a respectful offering called *Arghyam*, consisting of rice, flower, Durva, water, etc., and then he ought to be satisfied by food and other gifts. (Vide *Manusmriti*,—III, 99—118).

Bring water—i.e., the *Padhyam* to wash feet.]

आशाप्रतीक्षे सङ्गतं सूनृतां चेष्टापूतं पुत्रपशून् च सर्वान् ।
एतद्बुद्धे पुरुषस्याल्पमेधसो यस्यानश्नन्वसति ब्राह्मणो गृहे ॥ ८ ॥

ब्राह्मणः A Brahmana अनश्नन् without meal यस्य whose गृहे in house वसति stays; (तस्य his) अल्पमेधसः foolish पुरुषस्य of a man आशाप्रतीक्षे (आशा and प्रतीक्षा) hopes and expectations, सङ्गतं the merit obtained from the association with the good people, सूनृतां the merit obtained from telling good and pleasing words to others, इष्टापूतं (इष्टं and पूतं) merits gained from the performance of sacrifices and philanthropic works, पुत्रपशून् (पुत्रान् and पशून्) children and cattle—सर्वान् all, एतद् (सर्वम्) all this बुद्धे is destroyed.

Hopes and expectations, the fruit of good association, the merit of sweet and beneficial speech, the sacred and

VEDANTA KESARI

he could find no rest, nor peace of mind. The little sleep he used to enjoy, left him gradually. Sometimes his affectionate brother who used to sleep near him, would be suddenly roused by some such soliloquy as the following :—'Mother, oh Divine Mother, is it true that thou existest? Then show thyself unto me thy son. I do not know what is truth. All the six systems of our philosophy contradict each other, and by reason everything can be established as well as refuted. Then what is truth? Are all people merely deluded in believing this or that thing? I must know. I must understand the truth or I will die. Where, oh! where shall I get the Truth?'

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THE MESSAGE OF SWAMI VIVEKANANDA.

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KATHA-UPANISHAD

the good deeds, and all his children and cattle are destroyed, in the case of that foolish man in whose house stays a Brahmana without meal.

[*Hopes and expectations*—Sankaracharya interprets आशा (hope) as asking for a desirable yet unknown object (such as heavenly enjoyments etc.), and प्रतीक्षा (expectation) as looking forward with a view to obtaining a known object (such as wealth and other kinds of worldly enjoyments).

The fruit of good association—Sankara explains the original text 'सङ्गतं' as "सत्संयोगजं फलं", i.e., the merit acquired by the association with good people. But the Acharya's annotator, Gopalayatindra interprets the passage of the commentary in a different way. He says योगो देवताध्यानं तज्जं सङ्गतमित्यर्थः i.e. "Yoga means meditation on God, and whatever merit is resulted from such meditation is Sangata; but this is apparently a farfetched meaning of both the text and the commentary.]

तिस्रो रात्रीर्यदावत्सो गृहे मेऽनश्नन् ब्रह्मन् प्रतिनिर्गमस्यः ।
नमस्तेऽस्तु ब्रह्मन् स्वस्ति मेऽस्तु तस्मात्प्रति त्वीन्वरावृणीष्व ॥ ९ ॥

ब्रह्मन् O Brahman, (त्वं you) अतिथिः a guest नमस्यः worshipful
यत् as मे my गृहे in house तिस्रः three रात्रीः nights अनश्नन्
without eating अवात्सीः dwelt तस्मात् therefore प्रति for (the three
nights) त्रीन् three वरान् boons वृणीष्व choose. ब्रह्मन् O Brahman
ते to thee नमः obeisance अस्तु let there be ! मे to me स्वस्ति welfare
अस्तु let there be.

(Coming to Nachiketas Yama says :)

O Brahman, as thou, a venerable guest, hast dwelt in
my house three nights without meal, choose therefore
(now) three boons for the same. Obeisance to thee, O
Brahman ! and all well be to me !

शान्तः सुमना यथा स्याद्वीतमन्युर्गोतमो माभिमृत्यो ।
तत्त्वयाणां प्रथमं वरं वृणे ॥ १० ॥

शान्तः O Death, गोतमः Goutama (i.e. Nachiketas' father) शान्त-
मन्युः free from anxiety, सुमनाः of cheerful mind मा अभि towards
वीतमन्युः anger pacified यथा स्यात् may be ; प्रतीतः having