

THE Vedanta Kesari



Let the lion of Vedanta roar "

—Swami Vivekananda

VOLUME V.
MAY, 1918—APRIL 1919.

The Ramakrishna Mission,
Mylapore, Madras

INDIAN
Annually ... Rs. 2-8
Single Copy ... As. 5

FOREIGN
Annually 5s. or \$1 25 Cents.
Single Copy 6d. or c10

The Vedanta Kesari

VOL V.

INDEX.

	PAGE.
Avatars in the Light of Evolution Theory, by S. Sivasuri, M.A....	328
Browning's Theory of Human Life, by K. V. Krishna Row.	83
By the Way ...	85, 120, 153, 237, 280, 343
Control of the Senses, by Swami Ramakrishnananda ...	331
Durgacharan Nag, the Saint ...	13, 44, 78, 114, 145, 172, 209, 275, 303, 338
External Ceremonials and God-Realisation, by Swami Vivekananda ...	257
General News ...	60, 123, 155, 372
Glimpses of the Supreme Wisdom ...	195, 347
Hindu Ideal of Nationalism, The ...	104
India Civilised, Is ...	360
'Indra Vila'—A Forgotten Festival, by Sri Saila ...	23
In Memorium :	
The Swami Premanandaji ...	118
The Swami Pragnanandaji ...	59
Karma in the Gita, what is, by R. Nagaraja Sarma ...	49
Lord and His Devotee, The (A Story) ...	351
Mantra Shastra—A study in, by Arthur Avalon. 1, 33, 65, 97, 129, 161, 321	
Matter or Spirit, by Swami Suddhananda ...	39
Mâyâ-Shakti, by Sir John Woodroffe ...	218, 269, 306
Mâyâ Vâda and Shakti Vâda ...	233
Meditation—By Swami Vivekananda ...	193
Message of Hinduism, The—By K. S. Ramaswami Sastri, B.A., B.L. ...	109, 138, 169
Questions and Answers ...	88

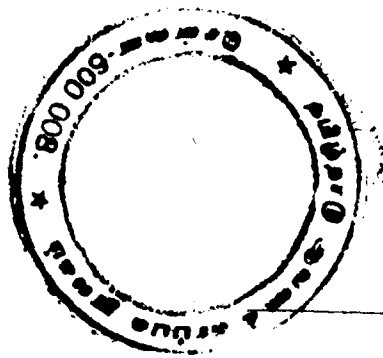
161910

372

161910

161910

	PAGE.
Ramakrishna, Sri—Birthday Celebration ...	364
Do. and His Teachings, by <i>Mr. B. V. Kameswar Aiyar, M.A.</i> ...	9
Do. and the Philosophy of Harmony by <i>A Devotee</i> ...	200, 259
Ramakrishna Mission Charitable Dispensary, Belur Math Annual Report ...	371
Ramakrishna Mission Relief Work, etc. ...	184, 358, 370
Real Heaven is Within, by <i>Paulin Jacobson</i> ...	332
Reviews, Short notices, etc. ...	241
Search After Truth—By <i>Brahmachari Devachaitanya</i> ...	72
Theory of Indian Music, The ...	177
True Religion—By <i>A Devotee</i> ...	57
Two Poles of Existence, The—By <i>Swami Ramakrishna nanda</i> ...	289
Upanishads—Māndukya ...	249, 285
Do. Mundaka ...	29, 61, 93, 125, 157, 187
Do. Taittiriya ...	317, 377
Value of Emotion in Religious Life, The ...	136
Vivekananda, Swami—Birthday Celebrations ...	283, 314
Do. His Gospel of Man-Making by <i>Mr. N. Gopalaswami Iyengar, B.A., B.L.</i> ...	291
Waters of Life—(A Story)—By <i>J. P. Dabney</i> ...	149



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. V.]

MAY, 1918.

[No. 1.

A STUDY IN THE MANTRA SHĀSTRA

([^]Maya [^]Tattva)

BY

Arthur Avalon.

What Matter is in itself the senses do not tell us. All that can be predicated of it is its effect upon these senses. The experiencer is affected in five different ways giving rise in him to the sensations of hearing (Shabda); feel by which is experienced the thermal quality of things (Sparsha); colour and form (Rûpa); taste (Rasa); and smell (Gandha). The cause of these are the five Bhûtas which, in the general cosmic evolution, are derived from the Tanmâtra or general elements of the particulars of sense perception. These again together with the senses (Indriya) or faculties of mind operating through a particular physical organ as their instrument and Manas the mental faculty of attention, election and synthesis of the discrete manifold, derive from the still more general aspects of the Cosmic Mind or Antahkarana which are the personal and impersonal forms of limited experience respectively called Ahangkâra and Buddhi. These again are evolutes from that form of Shakti which is Prakriti Tattva and which in the 6 Tattva scheme comes into being through the instrumentality of Mâyâ Shakti from the preceding Tattvas of the pure creation

extending from Shuddhavidyā to Shivashakti-Tattva ; the Svarūpa of the last being Sachchhidānanda or Pure Spirit. Matter is thus a manifestation or aspect of Spirit. The two are ultimately one. They seem to be two because the fundamental Feeling (Chit) is able as Shakti to experience itself as object. As Professor Haeckel says, in conformity with Shākta Monism, Spirit and matter are not two distinct entities but two forms or aspects of one single fundamental Substance (which is here the Brahman). The one entity with dual aspect is the sole Reality which presents itself to view as the infinitely varied picture of the universe. The two are inseparably combined in every atom which, itself and its forces, possess the elements not only of vitality but of further development in all degrees of consciousness and will. The ultimate substance is Shakti which is of dual aspect as Chit Shakti which represents the spiritual and Māyā Shakti which represents the material aspect. These are not separable. In the universe the former is the Spirit matter and the latter Matter spirit. The two exist in inseparable connection (Avinabhāva Sambandha) as inseparable (to use a simile of the Shaiva Shāstra) as the winds of the heaven from the ether in which they blow. Manifested Shakti or Māyā is the universe. Unmanifest Shakti is feeling consciousness (Chidrūpā). Māyā-Shakti appears as subtle mind and as gross matter and as the life-force and is in Herself (Svarūpa) consciousness. There is and can be nothing absolutely lifeless or unconscious because Shakti is in itself Being—Feeling—Consciousness—Bliss (Chidrūpīṇī, ānandamayī) beyond all words (Vishvottīrṇā); and appears as apparently unconscious or partly conscious and partly unconscious material forms in the universe (Vishvātmaka). The universe is Shakti. Therefore it is commingled Spirit-matter. Shakti beyond all worlds is Consciousness. The one Consciousness exists throughout ; when changeless it receives the name of Shiva ; when the source of and as all moving objects it is called Shakti.

The universe arises through a negation or Veiling of true Consciousness. As the Spandakārika says "By veiling the own true form its Shaktis ever arise" (Svarūpāvarane chāya shaktayah sattatōthitā). This is a common doctrine of the three schools here discussed. The difference lies in this that in Sāṅkhya it is a second independent principle (Prakriti) which veils ; in Māyāvāda Vedānta it is the non-brahman unexplainable mystery (Māyā) which veils, and in Shākta Advaitavāda it is Consciousness which, without ceasing to be such, yet veils itself. This statement shortly describes the difference in the three concepts which may however be more fully elaborated.

The Mahānirvāna Tantra says that the Vākya "All is verily Brahman" (Sarvam khalvidam Brahma) is the basis of Kulāchāra. But Brahman is Consciousness ; and it cannot be denied that there is an element of apparent unconsciousness in things. Sāṅkhya says that this is due to another Principle independent of the Purusha-consciousness namely the unconscious Prakriti, which is real notwithstanding its changes. But according to Advaitavāda Vedānta there is only one Reality. It therefore denies the existence of any second independent principle. Shankara attributes unconsciousness to the unexplainable (Anirvachanīya) Wonder Māyā, which is neither real (Sat) nor unreal (Asat) nor partly real and partly unreal (Sadasat) and which though not forming part of Brahman, and therefore not Brahman, is yet, though not a second reality, unseparately associated and sheltering with Brahman (Māyābrahmāshritā) in one of its aspects (Ishvara) ; owing what false appearance of reality it has to the Brahman with which it is so associated. It is an eternal falsity (Mithyabhūtasatātānī) unthinkable, alogical, unexplainable (Anirvachanīya). The reflection of Purusha on Prakriti gives the appearance of consciousness to the latter. So also the reflection (Chidābhāsa) of Brahman on unconscious Māyā is Ishvara and on unconscious Avidyā is Jīva. Though Māyā is thus not a second reality the fact of positing it at all gives to Shankara's doctrine a tinge of dualism from which the Shākta doctrine (which has yet a weakness of its own) is free. The Shākta doctrine has no need of Chidābhāsa. It says that Māyā is a Shakti of Brahman and being Shakti, which is not different from the possessor of Shakti (Shaktimān), it is in its Svarūpa consciousness. It is then consciousness which veils itself ; not unconscious Māyā which veils consciousness. According to Shankara man is the Spirit (Ātmā) vested in the Māyik falsities of mind and matter. He accordingly can only establish the unity of Jīva and Ishvara by eliminating from the first Avidyā and from the second Māyā, both being essentially—and from the transcendent standpoint nothing. Brahman is thus left as common denominator. The Shākta has need to eliminate nothing. Man's spirit or Ātmā is Shiva. His mind and body are Shakti. Shiva and Shakti are one. The Jīvātmā is Shiva-Shakti, the latter being understood as in its world-aspect. So is the Paramātmā ; though here Shakti, being uncreating, is in the form of Consciousness (Chidrūpīṇī). The supreme Shiva-Shakti exists as one. Shiva-Shakti as the world is the Manifold. Man is thus not the Spirit covered by a non-brahman falsity but Spirit covering itself with its own Power or Shakti. As the Kulāchāryya Sadānanda says in his Commentary (which I am about to publish) on the 4th

Mantra of the Isha Upanishad—"The changeless Brahman which is consciousness appears in creation as *Mâyâ* which is *Brahman* (Brahma Mayî) consciousness (Chidrûpinî) holding in Herself unbeginning (Anâdy) Karmik tendencies (Karmasangskâra) in the form of the three Gunas. Hence She is Gunamayî (Her substance is Guna) despite being Chinmayî (Consciousness). *As there is no second principle* these Gunas are Chit Shakti." Hence, in the words of the Yoginîhrîdaya Tantra, the Devî is Prakâshavimarshasâmarasyarûpinî. There is thus truly no unconscious *Mâyâ* and no Chidabhâsa. All which exists is Consciousness as Shakti. "Aham strî" as the Advaitobhâva Upanishad exclaims. And so the grand doctrine "All is consciousness" is boldly and vigorously affirmed. Those who worship the Mother worship nothing unconscious but a Supreme Consciousness which is Love the body of whose love is all forms of consciousness-unconsciousness produced by, and which is, Her as Shiva's Power. In short Shangkara says that there is unconsciousness which appears to be conscious through Chidabhâsa. Shâkta doctrine says consciousness appears to be unconsciousness or more truly to have an element of unconsciousness in it (for nothing even empirically is absolutely unconscious) owing to the veiling play of consciousness itself as *Mâyâ*-Shakti. The result is in the end the same. "All is consciousness"—but the method by which this conclusion is attained and the presentment of the matter is reversed.

This presentment again is in conformity with scientific research which has shown that even so called "brute matter" exhibits the elements of that sentiency which, when evolved in man, is the full self-consciousness. It has been well said that sentiency is an integrant constituent of all existence physical as well as metaphysical and its manifestation can be traced throughout the mineral and chemical as well as the vegetable and animal worlds. It essentially comprises the functions of relation to environment, response to stimuli and atomic memory in the lower or inorganic plane whilst in the higher or organic plane it includes all the psychic functions such as consciousness perception, thought, reason, volition and individual memory. Throughout it is the one Mother who works now veiling Her Bliss in inorganic matter, now more fully revealing Herself by gradual stages as the vitivty (which She is) displays itself in the evolving forms of worldly life. As Haeckel says, sentiency is like movement found in all matter. To reach this conclusion we must assume (as the Shaiva-Shâkta schools do) that Kriyâ with Ichchhâ, its preliminary, are functions of consciousness. Abhinava Gupta in his Commentary on the Pratyabhijnâ Kârikâ says "The characteristic of action is the

manifestation of all objects. These objects again characterised by consciousness-unconsciousness are in the nature of a shining forth (A'bhâsa)." The universe is thus described as a "going forth" (Prasara) of Shiva.

The ultimate reality is Sachchhidânanda which, as the source of appearances, is called Shakti. The latter in its Sat (Being) aspect is omnipresent-indestructible (eternal) Source and Basis both of the Cosmic Breath or Prâna as also of all vital phenomena displayed as the individual Prâna in separate and concrete bodies. • Shakti is Life which, in its phenomenal sense as manifested in individual bodies, issues from and rests upon and at basis is Sat. In this aspect manifested Shakti is vitality which is the one fixed unalterable potential in the universe of which all other forms of energy are particular effects. Life is the phenomenal aspect of Spirit in which, as its cause, it is on the great dissolution merged. There is no absolute end to life but only to certain structures of life. As it had no end it has no absolute beginning. It appears only in creation from the depths of Being which is its unmanifested ground. The search for the "origin of life" is futile; for it had no origin but in Brahman who, in a supreme sense, is Infinite Life. Life is throughout the universe. Every atom of dust is quivering with it, as are the most sensitive organic structures. In the latter case it is obvious; in the former it is not so, but is yet traced. The existence and functions of life cannot be explained on exclusively mechanical principles. What is called mechanical energy is the effect and not the cause of vitality or vitivty or Shâkta as the Mother of all. The purpose of evolution is to take up the living potential from some lower grade, develop it and hand it over to a higher grade of forms.

Shakti as Chidânanda is, as Ichchhâ Shakti, the source of all forms of will-power and, in matter, of mechanical energy; and as Jnâna Shakti of all forms of mentality and feeling and as Kriyâ of all forms of activity (Kartrîtvâ) being in itself all mighty.

The ultimate changeless Reality, in its aspect as Shâkta, veils and contracts in various degree its powers of will, knowledge and action. This veiling, negation, limitation, or contraction is seen at its fullest in so called "dead inert brute" matter. This allegation of lifeless inertia is however the result of superficial observation. It is true that in gross matter (Bhûta) the light of consciousness is turned down to its utmost. It is nowhere however even empirically extinguished. Chit is faintly manifested by scientific experiment in gross matter; more clearly in the micro-organisms between such matter and the vegetable world, in which,

as in the animal world evolved from it, vitality is so obvious that we have been wont to call these alone "alive." Shākta doctrine starts with the Full (Pūrṇa) and deals with the creation of things as a cutting down thereof. From a scientific point of view we may commence with the world as it is taking inorganic matter as the starting point. From such a standpoint we may speak (See "Vedas vital molecule" and "Notes on the radical vitality of all concrete matter" by G. Dubern) of a radical vital potential in all matter, universal, omnipresent, indestructible, all powerful; the source as will power of mechanical energy, and as rudimentary sentience of all mentality. From the Shāstric standpoint the process is one of veiling and unveiling. Shakti veils itself up to and in Prithivī Tattva of gross matter (Bhūta); and thereafter gradually unveils Herself up to and in man who in Samādhi realises his Svarūpa as pure, unveiled, Consciousness.

This veiling by Shakti takes place first in Shiva-Shakti Tattva by the complete negation of the "Idam" of experience; and then through the action of the "Idam" on the subjective aspect of the consciousness of the pure creation, in which subject and object exist as part of the One self; and then through that form of Shakti which is Māyā which effects a severance of subject and object which are then experienced no longer as part of the one Self but as separate. The point of junction between Pure and Impure experience is the Tattva variously called Vidyā, Sadvidyā, or Shuddhavidyā, the first truly realistic stage of the Yogī. Because in the intermediate state it is called Parāpara-dashā (Tsh. Prat III 1-5) and as the Svachchhanda Tantra (IV, 95) says the "Experience in the form of Mantra of both difference and non-difference." After this Tattva, Māyā intervenes.

In the Tattva Sandoha (v. 5) it is said "Māyā is the sense of difference (Bhedabuddhi) in all Jīvas which are parts of Her. Just as the shore holds in the sea so she ever obstructs the manifestation (Vibhava) of Ātmā which but for Her is otherwise unobstructed" (Māyā vibheda-buddhir nijamsha-jāteshu nikhilajiveshu, Nityam tasya nirankusha-vibhavam velela vāridhe rundhe).

So also in the Ishvara Pratyabhijñā it is said "That which is nothing but the notion of difference (Bheda-dhi) in things entertained by the Doer (Kartā) though in Himself of the nature of consciousness is Māyā-Shakti, whom others, as in the case of Vidyeshvaras, call Vidyā" (Bheda-dhīreva bhāveshu kartur bodhātmano'piyā, Māyā shaktyeva sā vidyetyanye vidyeshvarā yathā—III, ii, 6) "She is Vidyā Shakti when She reveals in the Pashu state of the Ātmā whose true nature is Lordship (Ishvaryya) but when

She veils (Tirodhānakārī) then She is called Māyā (Tasyaishvaryasvabhāvasya pashu-bhāve prakāshikā, Vidyā-Shaktis-tirodhānakārī māyābhidhā punah—ib. 7). Shiva has two functions namely Tirodhāna that by which He veils Himself to His worshipper and Anugraha where by He through His grace reveals Himself by the "descent of Shakti" or grace (Shaktipāta). She is both Madhumati "Honey" and Māyā Lalitā sahasranāma, v. 189). She is that saving (Tāraka) knowledge by which the ocean of the Sangsāra is crossed. The Chitkalā or Angsha of the great consciousness enveloped by mind and matter is the Shakti which as the Pādma Purāna says resides as the core of the "inner working" of all Jīvas and the Anandakalikā or germ of Bliss therein. She again as the Lalitāsahasranāma says (v. 142) is basis of the false (in the sense of impermanent) universe (Mithyā jagadishthānā) created by and which is Her Māyā, the power of the Lord (Sāṅdilya sūtra 86) which obscures and which, as the Shākta Devī Purāna says, is called Māyā, because it is the marvellous instrument whereby unheard of results are produced like those of dreams or Magic. She is in all systems whether as Prakriti, Māyā or Māyā-shakti the finitising principle whereby forms are created in the formless Consciousness. This She effects by causing that duality of feeling of the self and not-self in the grand experience which is Māhāsattā. Under Her influence the Self experiences Itself as object in all the forms of the universe, which when completed is objectively seen as an evolution from Prakriti Tattva, that state of Shakti which is evolved by the action of Māyā and the five Kanchukas developed from Her. These are specific aspects of the great general limiting Power (Shakti) which Māyā is. With this Prakriti is associated Purusha Tattva, the two combined being Hangsa. Purusha Tattva is Ātmā enveloped by the Kanchukas derived from Māyā and specific aspects of its operation. Shakti as Prakriti, subject to the influence of the Kanchukas, develops on the dis-equilibrium of Her Gunas from Herself as Vikritis the impure Tattvas (Ashuddha Tattva) extending to Prithivī. At this point conscious vital energy materialises forming what has been called by the author cited "the crust of the vital molecule" of all forms of solid matter. Subjectively therefore the Māyā process is the establishment of a dichotomy of subject and object in what would otherwise be an unitary experience; and objectively it is the creation of the various psychical and physical forms into which the universal Substance projects; becoming in the course of such emanation more and more gross. Bindu as the Mantra designation of Ishvara Tattva is Ghanibhūta; that is the first Ghanāvasthā aspect of Shakti becoming (through Māyā) Prakriti Tattva and its evolutes which are more and more

gross (Sthūla); until passing the first four states of decreasing subtlety of matter, Substance emerges as the solid atoms of matter which the physical universe is composed. These compounds being the subject of the senses are the material of physical science which seeks to work the process backwards. At a point, search on the path of objectivity is closed. If it would know more the mind must turn in on itself and release itself from all objectivity which Māyā is and fall back into that ground of Consciousness (Māyātita) whence it has emerged. From the Mantra aspect dealing with the origin of language the undifferentiated Shabda which arises on the differentiation of the Bindu into Purusha-Prakriti or Haṅga develops, with the creation of mind and matter, into the manifested Shabda and Artha which are the Varnas or letters (springing from the subtle Mātrikā) expressed in Vaikhari speech made up of letters (Varna) syllables (Pada) and sentences (Vākya) of the uttered Mantra. Mantra again is the thought (*Man*) which saves (*Tra-Trayate*): Saves from what? From firstly the evil which man, subject to Māyā, commits; and then, in the thorough purification of the mind (Chitta Shuddhi), from Māyā Herself who is transformed in the Sādhaka into Vidyā Shakti. Mantra is thus a pure thought-form; a pure Vritti or modification of the Antahkarana which is Devatā. The senses and mind are also Devatās being operations of the one Divine Shakti. Through Mantra the mind is divinely transformed. Contemplating, filled by and identified with Divinity in Mantra form, which is a Sthūla (gross) aspect of Devī, it passes into Her subtle (Sūkshma) Light form (Iyotirmayī Devī) which is the Consciousness beyond the world of Māyik-forms; the I'shvara and I'shvari who as Shabda-brahman are the source of, and appear as, that Māyā which is the Creatrix both of the objective world of Mind and Matter and of the manifested Shabda and Artha; the Word and its Meaning derived from the Mother in Her aspect as Supreme Nāda Parānāda and Supreme Speech (Paravāk).

SRI RAMAKRISHNA AND HIS TEACHINGS.*

BY

Mr. B. V. Kamesvara Aiyar, M. A.

From the objective point of view, one finds no notable achievement of any kind in the life of Sri Ramakrishna, an unlettered man, living most of his life in the seclusion of a garden, with no heroic exploits to chronicle or brilliant incidents to set off the even tenour of his life, neither a writer nor an orator, not a conqueror nor a setter-up of rulers, not a statesman, not a founder of colleges or hospitals or any other charities, neither an erudite philosopher nor a preacher of a new religion—what is there in him that has made his name known throughout the civilised world, that has induced one of the greatest scholars and writers of modern times—the late Professor Max Muller to write a life of him and bring his teachings to the notice of the literary world, that inspired young men fresh from the Universities and filled with high worldly ambitions, to take vows of poverty and wander abroad to proclaim his teachings, that has led to the establishment of a vast mission of teaching and social service with branches all over India, in England and America? Others there have been, both in Bengal and other parts of India, that made much greater noise in their time and they are now but dimly remembered. It is now more than thirty years since Ramakrishna passed over and his name and influence are gathering strength as years roll on. He scarcely attracted attention before 1879, and his life's work measured chronologically, may be stated to have commenced about 1880 and closed in the middle of 1886, and in this brief period of a little over six years, all that he did was, one might say, simply to talk to those that came to him.

What was there in him to make him loved and revered as a great saint, nay even worshipped as a God? Did he go about professing hidden knowledge or possession of secret charms or healing powers? Once when Ramakrishna had gone to see Keshab Sen during his last illness, Keshab's old mother knelt before the swami and asked him to bless Keshab so that he might get well. His reply was "Pray to the Divine Mother. She it is who removes all troubles. It is not given to me to say of a person—

* The address delivered on the occasion of Sri Ramakrishna Birthday Anniversary at Madras.

'let him be healed.' Did he work miracles or claim to work them? Far from it, he often said "visit not the miracle-mongers, for they are stragglers from Truth." One of his younger disciples one day spoke of the telepathic power he had acquired and Ramakrishna rebuked him saying "Shame to thee child, do not waste thy energies on these trifles."

Was it because he had taken the garb of a Sannyasin and claimed to be a religious teacher? He made no such claims. Here is the testimony of Pratap C. Mazoomdar. "His dress and diet do not differ from those of other men, except in the general negligence he shows towards both. He most vehemently repudiates the title of guru or teacher, he shows impatient displeasure at any exceptional honour which people try to pay to him and emphatically disclaims the knowledge of secrets and mysteries. He protests against being lionised." Prof. Gilbert Murray writes in the "Hibbert Journal" "Oriental peoples, perhaps owing to causes connected with their form of civilisation, are apt to be enormously influenced by great saintliness of character when they see it. Like all great masses of ignorant people, however, they require some very plain and simple test to assure them that their hero is really a saint and not a humbug; and the test they habitually apply is that of self-denial. Take vows of poverty, live on rice and water and they will listen to your preaching.....come to them eating and drinking and dressed in expensive European clothes and they feel differently. It is far from a perfect test, but there is something in it." It was not, however, the masses of Indian people that accepted him in the first instance as a saint and an avatar. It was the educated Bengalees, who had drunk deep of western thought and culture, who quoted Mill and Spencer, who were largely inspired by the agnosticism of the 19th century and some of whom, acute reasoners and eloquent orators, had tried to adapt the Indian faith to the western conceptions of Puritan dogma—it was men of this type that first accepted him as a great sage and teacher and proclaimed his teachings. Was it because Ramakrishna was a great scholar, or had studied the ancient system of Vedanta-philosophy, or originated a new teaching or taught it in impassioned eloquence or cultured speech? None of these. His speech was often coarse. As P. C. Mazoomdar wrote to Prof. Max Muller in 1895; "he did not know a word of Sanskrit and it is doubtful whether he knew enough Bengali. Ramakrishna was not in the least a Vedantist, except that every Hindu unconsciously imbibes from the atmosphere around some amount of Vedantism....." Max Muller adds "Ramakrishna was in no sense of the word an original thinker, the discoverer of a new idea or the propounder of any new view of

the world." Most of his sayings and illustrations would appear to a student of Sanskrit as Bengali prose versions of the wise laws and instances found scattered in the Itihisas and Puranas or collected in the Satakas. Where then did his greatness lie—the spell he cast over his educated hearers? Here is what P. C. Mazoomdar wrote in 1879. "My mind is still floating in the luminous atmosphere which that wonderful man diffuses around him whenever and wherever he goes. My mind is not yet disenchanted of the mysterious and indefinable paths which he pours into it whenever he meets me. What is there in common between him and me? I, a Europeanised, civilised, self-centered, semi-sceptical, so-called educated reasoner and he, a poor illiterate, unpolished, half-idolatrous, friendless Hindu devotee? Why should I sit long hours to attend to him—I who have listened to Disraeli and Fawcett, Stanley and Max Muller and a whole host of European scholars and divines. I who am an ardent disciple and follower of Christ, a friend and admirer of liberal-minded Christian missionaries and preachers—a devoted adherent and worker of the rationalistic Brahmo Samaj—why should I be spell bound to hear him? And it is not I only but dozens like me who do the same.....He never writes anything, seldom argues, he never attempts to instruct."

What is the secret of such enchanting influence? It is thus explained by Swami Vivekananda. "It is not what is spoken, much less the language in which it is said, it is the personality of the speaker that dwells in everything he says and carries weight. Everyone of us feels this at times. We listen to splendid orations, most wonderfully reasoned discourses and we go home and forget them all. At other times we hear a few words in the simplest language and they accompany us all our lives, become part and parcel of ourselves and produce lasting results. The words of a man who can put his personality into them take effect but to do this he must have great personality." In what, let us consider, lay the greatness of his personality. In the first place, there can be no real greatness without moral purity and it has been acknowledged by all competent witnesses, that the purity of his thoughts and relations towards women was most unique. He meekly bowed his head to the ground before women and even before little girls. It has been said that this attitude of his towards women was the result of sustained conscious effort, that he sometimes dressed himself in the clothes of a woman, trying to think and feel like a woman, so that no woman however beautiful, might rouse any thought of carnality, which no woman

can possibly inspire in another of the same sex. One might feel disposed to set this evidence aside as perhaps due to what Prof. Max Muller called the dialogic-process. Reading his life carefully one would think that it was not as if he wrestled with the temptations of the flesh and overcame them; rather it looks as if he were *born* superior to such temptations. Equally complete was his feeling towards money—so complete, it is said, that his body shrank instinctively from the touch of coin. Max Muller relates how Mathura Nath, proposed again and again to hand over to Ramakrishna the temple of Dhakshineswar and a property with an annual income of Rs. 25,000 and how he sternly refused saying that he would fly away from the temple if the proposal was pressed; another gentleman offered him once Rs. 25,000, with the same result. Money—any amount of it, was in his later days not simply to be had for the asking but the givers would have deemed themselves fully blessed, if he accepted. Such instances would be incredible if they were not true.

More insidious is the desire for name and fame; for it does not spare even those who have escaped the vulgar craze for wealth, the scrambling for money that stops not to question the means whereby it may be obtained. The wish for fame is indeed a powerful incentive to high achievement and the world to-day would be poorer but for the glorious deeds and noble services rendered under the spur of name and honour. Ambition is more dangerous on this account to true moral progress. For it leads man away from the practice of virtue for virtue's sake. In Ramakrishna's later days, men of light and leading, great writers, professors, reformers, preachers—used often to go to him and listen to his 'talk,' with rapt attention, with open admiration and reverence. But in the midst of it all, he was simple as a child as ever; What shall I do with fame, he once asked and often did he say 'the fool sayeth in his heart he has done this, he has done that; he knows not that it is the Lord that has used him as an instrument for his mighty purposes.'

Lust, gold and name—who has given these up? Some great souls there have been that have shut themselves up in the closets, pursuing knowledge for knowledge, science for science's sake, art for art's sake, unallured by wealth or the attractions of women, not working for gain or honour but working because they felt impelled to work—it is such that have enriched the world with the fruits of their unconscious striving; and bits of their wisdom, smaller minds, commercial and speculating, beat into current coins and exhibit as triumphs of their skillful work. Greater souls there have

been like a Christ or a Buddha that have given up all they had, to show men the path to the peace that passeth all understanding. But how few such there have been in the history of the world. Such renunciation comes once in centuries, as Lord Sri Krishna hath said—यदायदा हि धर्मस्य ग्लानिर्भवति, when lust and unholiness have spread over the land and threaten to undermine the foundations of society, when greed and avarice stalk abroad and man seeks to kill his fellow-man to glut himself with possessions that would avail him nought at the last hour, it is then that great souls arise, who by their example and teaching wean men from their erring ways and stand up 'in the midst of decay and death as mountains of righteousness' and show the way to true happiness, if man cares to profit. Say not in the pomp of wealth and power that the cant of renunciation has been the bane of this land, that the idea of renunciation has led to monastic seclusion, quietism and inaction, to material barrenness. Traders there have been in the name of renunciation, men who have gone about in its outward garb and sought their selfish ends under a false colour. But the true spirit is seldom seen in the world, save when there is need for it; and when it descends on earth, it turns the tide of human activities into healthier channels and puts back man in the true course of progress. Modern Indians who may be enamoured of the sturdy if aggressive virtues that have raised the nations of the west to their present pitch of material prosperity and political advancement need not fear that this ideal of renunciation, this total absolute avoidance of all the attractions of the world would be inconsistent with practical service to humanity. Rather it is these that have realised this ideal that have done more for man than the noblest rulers of the earth, it is only such, that have really advanced the destinies of man. But not one in a million can attain unto such condition nor is it reached by the efforts of a single birth. For all the rest of us, the highest goal we can now keep in view is that of कर्मावाग, trying to do the duty that lies before us in a spirit of detachment and dedicating it to the supreme Will as Sri Krishna has taught यत्करोषि. Reading the sayings of Ramakrishna, especially in the setting given out in that precious book 'The Gospel of Sri Ramakrishna' one can only marvel at the wonderful grasp they show, of the essence of the Indian religion; this grasp must be instinctive; for Ramakrishna was no scholar, nor a reader of books. Authoritative works on Indian religion, the Vedas with their Sākhās and Upanishads, the Itihāsas and Purānas, the Sūtras and the Smṛitis, each class of works would take a life-time to study; they are so many; they deal individually as well as class after class with so many different aspects of this many sided religion, that a student

of one of them is apt to forget that there are other aspects he has not seen. It is here, as the proverb says, you cannot see the wood for the trees; Ramakrishna's sayings, not previously thought out or systematised, but thrown out, on the impulse of the moment, as the occasion suggested, contain the quintessence of the Indian Teaching. As Pra'ap Chandar Mazoomdar writes: 'He unconsciously throws a flood of marvellous light upon the obscurest passages of the Pauranic Sastras and brings out the fundamental principles of the popular Hindu faith with a philosophical clearness which strangely contrasts itself with his simple and illiterate life.....If all his utterances could be recorded, they would form a volume of strange and wonderful wisdom. If all his observations on men and things could be reproduced, people might think that the days of prophecy, of primeval, unlearned wisdom had returned.' The central note of his teaching was 'Let each man seek God after his own fashion.' To a Christian, he said 'Be a true, sincere Christian; to a Mahomedan, 'Be a true follower of Mahomet,' to a Hindu 'Follow the path of the ancient Rishis.' Once when the Hindus and the Brahmos were preaching their respective religions with great earnestness and vehemence, some one asked Ramakrishna his opinion about both the parties and he replied 'I see that my mother Divine is getting Her work done through both the parties.' Bhartrihari has said

न वस्तुभेद प्रतिपादितस्ति मे
तथापि मे भक्तिस्तदनेन्दुशेखरे."

Ramakrishna's own particular leaning was towards the manifestation of God-head as the Divine mother, as depicted in that incomparably grand hymn of the Rigveda, the Devi-Sukta (R. V. X—125); but all aspects of God were useful, each according to the mental outfit of the aspirant to whom it appealed; and the only warning he held out was—seek not to disturb the religious faith of any man, if it be only sincere. For, has not the Lord Sri Krishna said—

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहं
मम वरमांनुवर्तन्ते मनुष्याः पार्थ सर्वशः ।
येऽप्यन्यदेवता भक्ता यजन्ते अद्वयान्विताः
तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकं ॥

The one thing he insisted on was that every man should try and learn to love God, in whatever form the personality of Godhead appealed to his fancy or instinct of love. It did not matter whether he believed in Rama and Krishna as incarnations of the divine presence. It was immaterial whether he believed that God could

take a human or any other form; but let all have a yearning for the Lord, whether it be as an incarnation on earth, as the Father of all or as the Mother of the Universe, the Fountain-head of all life and love. That was the one thing needed. Let this love be carefully tended and strengthened from day to day; from birth to birth; for as Sir Oliver Lodge observes 'the character and experience gained by us during our brief association with the matter of this planet become our possession henceforth for ever.' This truth, which some of the greatest western scientists are at present trying to establish by experimental methods, has thousands of years ago been revealed to us in our scriptures, which say, in the words of the Satapathe Brahmana (XIV—7-2-3) 'सं विद्या कर्मणि ब्रह्मरमेते पूर्वं प्रज्ञाच; and when after assimilating our earthly experience in a higher sphere we come back to earthly life once more, we bring back with us the refined impressions of our accumulated and assimilated experiences and start anew with the increased emotional and intellectual outfit, the only things we do not take with us or carry back to the earth being the 'weird collection of treasures for which most of us work so hard—scorning delights and living laborious days for their acquisition.' As I have elsewhere tried to explain, in every form of attachment, love and worship there is an element of detachment from selfish desire and it is this element that lifts a man from his usual limitations, no matter what the object of such attachment or love is, and as this element strengthens with exercise and develops from life to life, he reaches the perfect love—the love of the Self that is one in all things. And this perfect love is reached after sustained and continued efforts through hundreds of human reincarnations—the result of ages of assimilation and growth; and when it blossoms into fulness, it is seen as a love that is 'born of no consideration, a love that seeks no return, an intense and ethereal flame that baffles all analysis, that glories in self-prompted and unquestioning surrender and sacrifice; and when it has come, it needs but a touch of the Lord's grace to transmute it into that ecstatic bliss, of which the Upanishad speaks,

यतो वाचोनिवर्तन्ते अप्राप्य मनसा सह
आनन्दं ब्रह्मसो विद्वान् न विभेति कुतश्चन ॥

Then come the Light and the vision beatific and the God in man and the God outside are or tend to be merged in one undistinguishable ocean of bliss.

When the materialism of the nineteenth century Europe had come into this ancient land in the wake of western education, when the brilliancy of western agnostic expositions and scientific

achievements was dazzling the minds of our youths at the universities, when the iconoclasm of protestant Christianity, creeping into the life of the English educated Indians, side by side with the ideas of western thought and culture, was sapping the springs of national faith and threatening the extinction of the ancient rituals and observances as fetishes of a creed outworn, then was need for a great soul to bear witness to the efficacy of the old beliefs and practices, to show to eyes that could see and brains that could think that out of the orthodox methods, out of even what was condemned as idolatry there could spring a soul that could reach through these very methods the highest condition of spiritual advancement that it is possible for man to reach on earth. And this soul was Sri Ramakrishna, born just where the scepticism was thickest and merely by his presence bearing testimony to the truth of the Indian scriptures, at the very metropolis of India where had gathered the greatest scholars and writers of the land and the most eloquent preachers of new creeds. We need not accept the evidence of Ramakrishna's disciples for this. Others whose own ideal of religious life was different and whose ways of approaching God were even opposed to the traditional methods have acknowledged unhesitatingly the sublime purity of his life, his unworldliness and spirituality and his absorption in the love of God. All this cannot be better expressed than in the words of Pratap Chandra Mazoomdar. "His religion means ecstasy, his worship means transcendental insight, his whole nature burns day and night with the permanent fire and fever of a strange faith and feeling... He merges into rapturous ecstasy and outward unconsciousness often during the day, oftenest in conversation when he speaks of his favourite spiritual experiences or hears any striking response to themThen in the intensity of that burning love of God which is in his simple heart, the devotee's form and features suddenly grow stiff and motionless, unconsciousness overtakes him, his eyes lose their sight and tears trickle down his fixed, pale but smiling face. There is a transcendent sense and meaning in that unconsciousness. What he perceives and enjoys in his soul when he has lost all outward perception, who can say? Who will fathom the depth of that ineffability which the love of God produces? But that he sees something, hears and enjoys when he is dead to all the outward world there is no doubt. If not, why should he, in the midst of that unconsciousness, burst into floods of tears and break out into prayers, songs and utterances, the force and paths of which pierce through the hardest heart and bring tears to eyes that never before wept under the influence of religion?"

This state has been named in the Indian writings as *Samādhi*. What is this state! One or two psychologists have collected recorded instances of this state and tried to diagnose its symptoms and understand its nature. Indian scriptures have also described this state, its varieties and the causes that give rise to it. The western method is experimental and comparative; and owing to paucity of subjects for experiment and perhaps an inborn tendency to regard such purely subjective experiences as hallucinations or aberrations of the intellect there has not been in the west any over-readiness to take up such subjects for earnest study. Nor is such study likely to be fruitful of lasting results so long as the orthodox view of western scientists and psychologists is that all trance-conditions are merely morbid states of the mind or the concomitant of the diseases of the nervous system. Western psychologists do not recognise anything further than body and mind. The Indian view is that beyond and underneath the gross body there is the vital force which directs the activities of the body including the senses and nerve-centres, beyond the vital force there is *manas*, which performs the functions of feeling, and thinking and willing; beyond this, there is a faculty called *Vijnāna*, which guides and controls the mind in the performance of its several functions; beyond this there is another faculty, known as *Ananda*, which rests on the *Ātman* as its support and from whose light the faculty of *Vijnāna* derives its power. The gross body, composed of material particles, is called the *Sthula-Deha*; through whose sensory organs and nerve-centres the mind receives its impressions; the vital force, called *prana*, the mind, called *manas* and the cognitive faculty beyond it called *Vijnāna* form together what is known as the *Sūkshma Sarīra*; the innermost layer which wraps the *Ātman* is called the *Kārāna Sarīra*. When the gross body is at rest, and the *manas* displays its random activity unchecked by the senses and unregulated by the nerve-centres, we have the condition known as dream or *Svapna*; when both the body and the *manas* are at perfect rest, it is the condition known as *sushupti* or dreamless sleep, in which there is a dim perception of unalloyed pleasure, which is felt not by the *manas*, for its function is entirely suspended then but by the *Vijnāna*, which is nascent. This *Vijnāna*, the *Tait Upanishad* states, has Yoga for its essence and rests on the Light (*mahas*) of the *Ātman*. When by Yoga the latent power of *Vijnāna* is aroused, it is able to perceive things which are entirely beyond the range of *manas*-perception. This source of super-mental perception has not yet been recognised or even thought of by western psychology and so long as it is so, it will not, I think, be possible for the western method to

explain the phenomenon of God-vision. When after death the material particles of the body are restored to their native elements, the *sukshma sarira*, wherewith the Atman is enveloped, goes to a higher sphere of existence where the earth-experience is assimilated. Such assimilation, carried through innumerable births, refines the *sukshma deha*, whose opaqueness becomes thinner after each process of assimilation, till at last the outer walls of *manas* and *prana* become too fine to obstruct the vision of *Vijnana*. It is when the veil of even this power *Vijnana* falls asunder, the Atman, diverted of all its successive wrappers, and with its *shakti*, called *ananda* or *svadha* in the *Rigveda*, reduced to a potential condition is able to know itself and identify itself as all that is. The *Brihadaranyaka* states that the Rishi *Vamadeva* had reached this state. It is of this state that the Rishi *Mamateya* sings in the *Rigveda*.

अपाङ् प्राहेति स्वधया गृभीतः अमर्त्यो मर्त्येन सयोनः ।
 साधयता विदूषीनाविबन्ता निमग्नं चित्तः तमिषिकयुरम्यम् ॥
 कपो अहरे परमे व्योमन् यस्मिन्नेवा अणि विद्ये विद्येदुः ।
 यस्तज्जवेद् किमुवा करिष्यति यश्चद्विदुस्तद्विदुः समासते ॥

The Immortal seized by *svadha* lives together with the mortal and goes backwards and forwards, both travelling together through endless periods (of birth and death); one of them, (the mortal) all people see and know; the other (the Immortal) is not perceived. In that Imperishable supreme essence, revealed by the word, wherein all the gods have their being, he who knoweth not that, what shall he do with the mere word?

The condition of *samadhi* in which there is a perception of duality, the *jnatri* and the *jneya*, the perceiver and the perceived is said to be the lower state, *savikalpa*; the higher is that in which all this difference is lost,—the *nirvikalpa*—one undistinguishable *rasa*, absorbing space.

All this is mere theory, one might be inclined to say. Where is the proof? Proof there can be none, in the western acceptance of the word. The innermost subjective experience cannot be a matter of proof. It has to be only realised individually—as *Bhartrihari* expresses it—*svanabhut-yekamana*. Where the mind cannot reach, how can there be proof there?

Ramakrishna's spiritual experience began in this incarnation with the lower state but it rose afterwards to the higher *samadhi*. The absolute purity of his life, his transcendental insight, his untaught grasp of the eternal verities do not appear to be due to

any effort in this birth. He was, as described by Lord Sri Krishna, अनेक जन्मसंस्थितः, perfected by efforts carried through a great many births. The image of the Divine Mother, in the shrine where he was called to officiate, served merely to bring out the yogic vision, which was already there, requiring only a light touch of the grace divine. Such perfected souls are once for ever freed from the necessity to reincarnate; for the goal of mortal existence has been reached; and if they incarnate, it is only out of compassion towards struggling humanity, when the need for ultra-mundane help is the sorest; and it is so, only when man, in the vanity of his heart, does not feel the need, when he thinks that he can himself correct the ills of society and each man that thinks himself great and can induce a few others to think like him comes forward and proclaims his remedies before other equally great men, with scarcely less efficient schemes of their own for the perfection of society.

Now the signs look as if there were need for a great teacher. A great civilisation which has brought under the control of man, forces that were not heard of before, which has extended its sway over earth, sea and air, is proving its inefficiency for the highest purposes of life, an earlier civilisation with scarcely less brilliant achievements in the realm of mind lives mainly in the pages of works which few of us care to study and fewer still have the leisure to understand. There is strife in the land where there ought to be peace,—much bitterness of heart among brothers of the same hoary faith, much wrangling and using of evil words that cause separation where there should be amity and gentleness of the tongue; and the ideals taught by the divinely inspired sages of this ancient land have ceased to inspire us, partly through stress of circumstances beyond our control and partly through contact with a different order of ideas, which has splendid material triumphs to show to even unobserving mind. And it a liberated soul should now choose to descend on earth, he will come with the *purva pragna* that a wise dispensation of providence has denied to the rest of us; he will be born with full consciousness of the high purpose of his descent. His voice will be law and his teaching will sway the minds of all and his tidings will lift up all alike the believing and those that till then believed not.

THE SAINT DURGACHARAN NAG.

His initiation and his visit to Dakshineswar.

In the year 1880, the wife of Nag Mohashoy came to Calcutta to live with her husband. This was the first time that she had the opportunity to serve her husband—according to her desires. Of course, she had met him just after the marriage, but she was then

only a girl. Now the young wife devoted all her attention to administer to the comforts of her husband and the old father-in-law. She made Dindayal happy but the mind of her husband could not be attracted. For, Nag Mohashoy had no time to attend to her. He had a wide practice and the little time that was left at his disposal was spent in meditation and study.

The description of *Bhavatani* in Bhagawat and the story of *Jada Bharat* made a great impression on the mind of Nag Mohashoy. On reading the story of Jada Bharat he understood how difficult it is for ordinary men to free themselves from the bonds of attachment when such a great Mukta Purusha had to be reborn for his little attachment to a deer. Reflecting on the indescribable and inconceivable power of *Maya*, he found no other way out, but prayed to the Mother of the universe for help. His one thought was how to be relieved from the clutches of *Mahamaya*, from the fetters of this bondage of the world. He was married; he was earning money. And ties became stronger and stronger every day. 'How to find the way out?'—was the thought that troubled him day and night. When he began his career as a physician he thought he would relieve the distress of the poor. With untiring patience he had nursed the diseased, without the least hesitation he gave away his earnings in charity; how many days he gave away his own meals to the hungry soul! But alas! could he remove the suffering and miseries of the world? He reflected thus: 'why did I come to this world of misery? Oh, again! this bondage of marriage! Should I care for money and woman? Should I pass away my life with all these? No. I must see God, or else what is the use of life? But what is the way to find Him out? Ah, who will show me the way?'

At this time Suresh, his intimate friend and a few Brahmo gentlemen would meet together on the bank of the Ganges and used to pass a few hours in meditation, prayer and songs. Nag Mohashoy also joined the party. While uttering the names of the Lord, Nag Mohashoy would sometimes dance, at times he would lose himself in ecstasy and often fell down while dancing. One day he fell into the Ganges; Suresh with the help of another man rescued him. Though Nag Mohashoy was a little emotional in nature, he was at the same time, very clever in suppressing his sentiments. He used to say: "The more you suppress your emotions, the stronger they become; and the more these are given vent to, the less they become in intensity." Suresh said that in that state of ecstasy all the signs of strong divine Love for God were very conspicuously manifest on his person.

A sadhu told him "However strong might be your faith, and intense be your love for God, unless you practise sadhana and meditate on Him after being properly initiated by a Guru, you cannot have God-vision." Hearing this, Nag Mohashoy became very eager to get initiation. A great spiritual discomfort came over him. Occasionally many sadhus and devotees used to come and live on the banks of the Ganges. Expecting that somebody amongst them might feel pity for him and initiate him, Nag Mohashoy

would sit on the bank of the river till late hours at night. Many a day passed in that way. Once while he was taking his bath in the Ganges he saw a boat coming there. When the boat landed he saw that the passenger of the boat was no other than his own family Guru Kailash Chandra Bhattacharya. Nag Mohashoy finished his bath in haste. After proper greetings he asked about his unexpected arrival in Calcutta. Kailash Chandra replied that he had come there to initiate him, for so was the commandment of the Mother. Was it that his sincere prayers had reached the ears of the All-Merciful Mother of the Universe? He led him to his residence in Calcutta. Dindayal saw the family Guru and was beside himself with joy for it was his earnest desire that his son should be initiated by the *Kula-guru*. The next day was an auspicious one; Nag Mohashoy and his wife were initiated in *Shakti Mantram*.

After initiation, Nag Mohashoy earnestly began to practise *Sadhana*. Many nights he passed in meditation and *Japam*. On the new-moon day he would go without food and pass the night in meditation on the banks of the Ganges. In his meditations he sometimes lost his external consciousness. One day he was deeply absorbed in concentration; the flow-tide came high and carried him away. He had to come back to the shore swimming, after he had recovered his senses. Thus he passed most of his time in prayers and meditation.

Gradually his practice began to fall off, and the income became very poor. Dindayal apprehended danger. He thought that the idea of renouncing the world which took possession of Nag Mohashoy's mind after the death of his aunt, had been forgotten since his association with Suresh; but once again he was passing most of his time in the thought of the Lord not looking after the comforts of life. So Dindayal's anxiety about the young daughter-in-law increased! It was true that there was no want of food and dress. But mere food and dress could never alleviate the thirst of the heart. The husband's affection is the only thing that can give peace to a wife. But the wife knew that there was no woman on earth who could bind this man to the world. Nag Mohashoy told his wife: "The relationship which exists in the physical plane never lasts for good. He is blessed indeed who can love God with all heart. Once if we are attached to body, it is impossible to get over it even in the course of several births. So, do not have any attachment for this despicable cage of bone and flesh. Take shelter at the feet of the Mother and think of Her and Her alone, thus your life here and hereafter will be ennobled." The wife of a *Tapasa* (monk) became a *Tapaswini* (nun).

As days went on, the health of Dindayal broke down. Nag Mohashoy wanted that his old father should now resign his service at Messrs. Pals and devote his whole time in the thoughts of the Lord. After much entreaty he made Dindayal agree to go and live at their native village. His wife also left Calcutta with the father-in-law to serve him in his old age.

Suresh, as usual, would often come to Nag Mohashoy and they passed their time in talking about religious subjects. But mere

words could satisfy him no longer, and Nag Mohashoy one day said "Time is wasted in mere talks; unless something is perceived directly, there is no use living." Exactly at this time one day Suresh went to Keshab Babu's Brahmo Samaj and there he learnt that a saint was living at Dakshineswar who was a man of great renunciation, who remained always absorbed in God-consciousness and often fell into *Bhava Samadhi*. Suresh wanted to go over there and pay a visit to the Saint with his friend Nag Mohashoy. But for various reasons the topic was not raised before him. Two months passed away after that, when Suresh told Nag Mohashoy about the Saint of Dakshineswar. As soon as he heard of him he wanted to go and see him. Nag Mohashoy could not bear to wait any longer. Accordingly both of them started after their morning meals. Dakshineswar is situated on the north of Calcutta and so they proceeded towards that direction. It was the month of April. The sun was very hot. But neither of them did mind the heat and both went on as if being dragged on by some unseen force. After proceeding a long distance they enquired of a passer-by, who in reply to their query said that they had passed the village Dakshineswar. He directed them the way back. They reached the temple-house of Kani Rasamani at about 2 o'clock.

The temple is situated in a garden full of shady trees, and sweet smelling flower plants. At the time of Nag Mahasaya's visit, Dakshineswar appeared to all the visitors as the veritable abode of gods. They saw the pond with its cool and refreshing water; the temple with the high pinnacles and the trees with their newly blossomed leaves. To Nag Mohashoy's mind the rustling of the leaves in the trees seemed to speak in a gentle voice "Come, come, oh ye afflicted travellers of this world of misery, this is the place where you can have your rest."

They came as far as the door of the room where Sri Ramakrishna used to live. A man with long beard was sitting by the side of the door. Nag Mahasaya asked him, "Sir, will you please tell me where the saint of Dakshineswar lives?" "Yes," replied the gentleman, "here he lives, but to-day he is gone to Chandannagor. Please come on some other day."

This information produced a great dejection in the minds of both. But there was no help for it. They were going to take leave of the gentleman, when Nag Mohashoy saw somebody from within the room beckoning them to come inside. Was he the saint of Dakshineswar? Surely, he must be the man, whom they had come to meet, after walking in the sun for such a long distance. Not paying heed to the words of the bearded gentleman any more, they entered the room.

The bearded gentleman was Pratap Chandra Hazra. Nag Mohashoy used to say: "What a wonderful *Maya* of the Lord it is! Although he had lived in close contact with the Master for twelve long years, S. Hazra could not know His real nature! Who can know Him, if He does not want to be known? Though he may pass hundred years in prayers and meditation he cannot know God unless He reveals Himself out of grace.

It was indeed very curious that S. Hazra did not like that anybody should come to Sri Ramakrishna. But when God's grace descends on anybody no human power can stand in the way; and on the other hand even if God be standing by the side one cannot know Him if He does not like to be known. This reminds us of an incident in Sri Ramakrishna's life which illustrates this truth.

One day Sri Ramakrishna went to Kalighat with his nephew Hriday Mukherjee. On the northern side of the pond near the temple, there was, at the time, a bush of good many *Kachoo* plants. Ramakrishna saw there the Mother of the Universe playing with a few maids in the form of a virgin. She was catching the grass-hoppers. She had a red bordered cloth on her person. Seeing Her, the Master cried out "Mother, Oh Mother!" and lost all his external consciousness. After that state of higher consciousness passed away, Sri Ramakrishna went inside the temple, and found on the image of the Mother in the temple the same cloth, which adorned the person of the virgin girl. Hearing of it from Sri Ramakrishna, Hriday said, "Oh uncle, why did you not tell me then and there. I would have run and caught hold of Her." The Master smilingly replied, "Ah, my boy, that cannot be; unless she wants it, what power have you to catch Her. None can see Her without Her grace, though She is present everywhere and before all."

"INDRA VILA"—A FORGOTTEN FESTIVAL.

BY

Sri Saila.

Religion has been defined to be the worship of higher powers from a sense of need. Man's life in this world often consists of a mixed lot of good and evil. He requires certain blessings which his own forces cannot secure for him, and again there are certain pitfalls and dangers from which no efforts of his own can save him. It is this inability to help himself or to supply his own needs that sends man to his god who can defend or prosper him.

This intercourse with higher powers is not, however to be interpreted as a manifestation of mere selfishness. The offering of a gift in order to please the higher beings, and the asking in return of benefits of which the worshipper may be in need are not sordid transactions. Allan Menzies says in his "History of Religion" that "even the savage living in entire isolation at war with every one and conscious of no needs but those of food and shelter, will not seek benefits from his god without some feeling of attachment nor without some sense of strengthened friendship should the benefit be granted to him. When once this sense of friendship has arisen, religion is present, the man has come to be in living relation with a higher power, whom he conceives, no doubt, after his own likeness, but nevertheless as greater than he is."

Civilisation and religion advance together, that is, the gradual elevation and refinement of human needs in the growth of civilisa-

tion is the motive force of the development of religion. The needs of the uncivilised savage differ considerably from those of a twentieth century citizen, and these differences are reflected in the aspect of the deities and in the observances celebrated in their honour. "As society grows more humane, cruel and sanguinary religious observances, though they may long keep a hold of the ignorant and excitable, lose their support in the public conscience, and are sentenced to charge or to extinction." In consequence, religion may be said to reflect the ideals of the society in which it exists and is in fact the inner side of civilisation and expresses the essential spirit of human life in various ages and nations.

The invariable feature of every religion is sacrifice. Wherever gods are worshipped gifts and offerings are made to them of one kind or another, strengthening thereby the relations of man with his deity. And whatever be the nature of the offering and the mode of presenting it, it is of the materials of a meal that the sacrifice consists. In most cases it is only the spirit or finer essence of the sacrifice that the god enjoys; the rest he leaves to men. Worship and sacrifice were identical terms in the past, and every sacrifice became in its turn a festival, in as much as it tended to cement the relationship of the god with his worshippers. In general, the sacrifice of the past was a joyous thing, and the acts of worship were feasts at which the worshippers rejoiced and made merry before their god. To the delights of feasting those of dance and song were added and frequently the merry making went to the pitch of frenzy; the worshippers danced themselves into an ecstasy; they felt the god taking possession of them and were hurried along by the sacred inspiration to behaviour they would not have dreamt of at any other time.

The early man paid his respects to the great elements of nature as beings who could help him and whom he ought therefore to cultivate. The Aryans of the Vedic age were no exception to this rule and Vedic gods are primarily the elements and natural objects themselves more or less personified. These can be classified according to the degree in which they have become detached from their natural basis and every one of them has some attributes or some story of his own. Indra, a phase of whose worship is the purpose of this article,—is the favourite god of the Aryans, and he is praised in more hymns and is referred to more often than other gods. He may be called the national god of the Vedic period. He is described as a chieftain standing in a chariot drawn by two horses. He is constantly at war with the monsters of heat and drought, Vritra, the coverer and Anhi the dragon for the deliverance of the cows, the heavenly waters kept by them in captivity. He is the owner of riches, and gives good things of every kind, keeps the heavenly bodies in their places, and is the author and preserver of all life. He inspires all noble thoughts, answers pious prayers, rewards all who trust in him and forgives the penitent. Here is a typical hymn addressed to Indra:—

"And thou dost view with special grace,
The fair complexioned Aryan race,
Who own the gods, their laws obey."

"INDRA VILA"—A FORGOTTEN FESTIVAL.

And pious homage, duly pay,
Thou givest us horses, wealth, gold,
As thou didst give our sires of old.
Thou sweep'st away the dark-skinned brood
In human, lawless senseless rade,
Who know not Indra, hate his friends,
And spoil the race which he defends.
Chase far away, the robbers chase
Slay those barbarians black and base.
And save us, Indra, from the spite
Of sprites that haunt us in the night,
Our rites disturb by contact vile,
Our hallowed offerings defile.
Preserve us, friend, dispel our fears,
And let us live a hundred years.
And when our earthly course we've run,
And gained the regions of the sun
Then let us live in ceaseless glee
Sweet Soma quaffing there with thee."

We are led to think that the cult of Indra was elaborated in India and wandered to distant countries after its development. There are references in the Vedas which show that Indra rose to prominence after a severe competition with other gods and that his cult eclipsed other cults. A festival in honour of such a mighty deity was very soon inaugurated, and we hear of instances of variants of such festival from all parts of India. The Yadavas were accustomed to celebrate a festival and offer sacrifices to Indra, which were vetoed by Sri Krishna and the subsequent facts connected with the same and known as Govardhangiri miracle are known to every Indian. The "Annakoototsav" celebration in certain temples of Northern India also refer to this fact. Even now, whenever rains fail, special prayers are offered to Indra. The "Iad Puja," lasting for eight days in certain parts of Bengal, in which the Santhals take a leading part, is another local festival connected with the worship of Indra; and the "Indra-Vila" of the Tamil country was, to say the least the national festival of the Tamils.

We are not in a position to state at what period Indra was adopted as one of the patron deities of the Tamil land. He figures largely in the earlier Tamil literature: Tolkappiam, the oldest Tamil work extant, is said to have been composed after "Aindiram," a work on grammar by Indra. The Dravidian hero, Hanuman learnt the "Aindra Vyakaran" from Surya. References to Indra are found in all ancient classics, including the didactic code known as Kural. The King of the island country Chavakam with its capital Nagapuram, claimed to be a descendant of Indra. There were temples at Kaverippumpattinam, dedicated to Airavata (Indra's vehicle) and to Vajra (Indra's weapon). Muchugunta the oldest of the Chola Kings is said to have saved Amaravati, the capital of Indra, when it was besieged by the Asuras. In gratitude for this service, Indra sent some giants who killed the Nagas that infested Kaverippumpattinam and enabled the Chola King to take possession of the town. There were at that town seven Buddhist Viharas founded by Indra.

Another theory is current to the effect that Indra is a Dravidian deity, and that his cult originated from South India. Be that as it may, his worship was quite widespread in the South, especially

in the Chola country, and a festival in his honour was an annual institution of twenty-eight days' duration at Kaverippumpattinam, the capital of the Cholas.

Festivals are of various kinds. Some are commemorative of historical events and some are relics of ancestor-worship, while some others are mere nature-festivals associating with the phenomena of the seasons, the equinoxes and the solstices. The Attic festival in honor of Erechthens, the New Moon feast and the harvest festival of Greece, the several Roman festivals, the Jewish Pass-over and Pentecost festivals, the Christmas and Easter of the Christians, Id-es-Sagheer and Id-el-kefeer of the Muhammadans, the Holi and Dasara of the Indians all fall under one or other of the categories mentioned above.

The origin of the Indra-Vila is uncertain. It may be commemorative of an historic event or it may be a nature-worship, probably the latter. In India no great sacrifice can commence during the Sun's Southern progress, and in consequence all the major festivals are fixed to take place during Uttarayana. The Indra-Vila which commenced on the Full-moon day in the month of Chaitra probably celebrated the advent of the spring season when nature would have recovered from the after-effects of the previous winter and put on a gay appearance. It is said that this national festival was inaugurated at the instance of sage Agastya, by the Chola King Todittol Chembiyan, renowned as the hero who destroyed the hanging castles of the Asuras. The inauguration was, however, coupled with a curse to the effect that the failure to celebrate the festival would bring on the complete destruction of the city. The successors of Todittol Chembiyan celebrated the festival with due care and splendour and the fatal curse fell on the city when King Killi-Valavan neglected to celebrate the festival. The king had fallen in love with Peeli-Valai, a Naga princess and a daughter of Valai-Vanan, while she was sojourning in a bower on the coast at Kaverippumpattinam, and was in her company for about a month. When she returned to her country she was enceinte, and in course of time a son was born to her. A few years hence she chanced to visit the island of Manipallava with her son to worship the Buddha's seat. While there she learnt that a vessel bound to Kaverippumpattinam was anchoring close by and, being desirous of sending her son to his father the Chola King, entrusted him (the prince) to the care of the merchant who owned the vessel with the request that the prince be safely taken to his father. The merchant promised to do so and sailed at once. But violent and inhospitable winds wrecked the ship on an adjacent coast at midnight and the prince was drowned. When the survivors reached the capital and reported the fact to the king, his grief knew no bounds. He went in search of his son, hoping against hope that he would have been saved from a watery grave; but his search was not only in vain, but involved the utter destruction of his own capital city. In his grief, the king failed or neglected to celebrate the time-honoured festival of Indra. The goddess of the ocean did not brook this insult to the god, and sent a huge wave which at once engulfed the ancient and wealthy city.

The festival was celebrated with unusual splendour and magnificence throughout its whole period of four weeks. On the first day of the festival,—which would be the Full-moon day in the month of Chaitra,—the king himself would open the ceremonies in person. He would start from his palace surrounded by an imposing cavalcade, consisting of ministers, officers attendants, nobles, etc., and proceed to the river Kaveri. The water of the river was filled in golden pots by the princes of the royal family in the presence of the king, and the procession then marched to the temple of Indra, where his image was bathed with the water so brought, amidst the acclamations of the multitude and the flourish of musical instruments. A tall flagstaff was suitably adorned and raised on the first day. There was no end to the festivities during the course of the celebration, and when the allotted four weeks were over, the flagstaff was pulled down on the twenty-ninth day when all the people taking part in the celebration had a ceremonial bath,—a sort of Avabrata Snan. On the thirtieth day,—also a Full-moon day,—the general public would give a finishing touch to the celebration by a bath in the sea, followed by all sorts of games and amusements. The 'Ind-Puja' of Bengal bears some striking resemblances to the 'Indra-Vila' of the south, though the period of the former was only a quarter of the latter, and though it commenced on the Sukla Dwadasi day of the month of Bhadra. The opening ceremony by the ruling king in person, the raising and felling of the flagstaff and the general amusements in which ordinary people freely took part, are some of the features that are common to both the festivals, and might probably go to prove, to some extent at least, the theory of the colonisation of Bengal by the early Tamils.

An idea of the rituals of the festival we cannot have, as the details have been lost or have reached us only in a fragmentary state. But we can have some idea of the spirit with which the national festival was conducted from a description of the same given in the Tamil epic poem Manimekhalai. The town-folk first resolve to celebrate the festival in a fitting manner, as conducing to the general welfare of the country. The public-crier is then directed to announce the celebration to the people. He mounts a big drum on to the back of an elephant and notifies the festival in these terms:—"Let there be rains thrice a month; let the king be just and merciful. Ye wise men! it is the belief of the learned that all the celestials would abandon their regions, and come to this city in order to witness the national festival of Indra; let your city be therefore adorned on a lavish scale. Let Statue-lamps and vases of water be arranged in front of your houses with small pots of sprouting cereals by their side. Let areca-palms and plantain trees bearing bunches of fruits be planted in appropriate places; let sugar-canes and pretty creepers be similarly arranged. Let the pillars of your houses be adorned with garlands of pearls. Let old sand be removed from the streets and squares, and fresh sand be spread thereon. Let flags and banners be hoisted on to the tops and fronts of your residences. Let sacrifices and worships be properly conducted in all temples from the great shrine of Siva to

the small fane of the local guardian angels of the city. Ye, preachers of virtue! proclaim your doctrines in the sheds and pavilions erected therefor. Ye, teachers of sect! ascend the halls of learning and begin your debates. Let there be no enmity and anger amongst the people during the twenty-eight days of the festival, when even the gods would visit the city in disguise. May there be abundant rains and rich harvests and may there be an absence of hunger and disease."

It would be seen from what has been stated above that the town kept holiday on the occasion of the annual festival, men and women wore new dress and joined in the celebrations. Exercises of various kinds, connected at first with the act of worship, and subsequently tending also in a high degree to the delight of those taking part in it, were organised. Dancing, accompanied of course with music, formed part of the organisation. Religious lectures, sectarian debates, literary compositions had all a share in the celebration. In one word, religion enlisted in its service all the fine arts that were then known or practised. The immense popularity of this festival, in fact of every other Indian festival,—is chiefly due to this phase of aesthetic demonstration intertwined with religion. The disappearance of Buddhism from the land of its birth is attributable to the prohibition of the social aspect of religion. It (Buddhism) was a powerful agent for the taming of passion and the prevention of vagrant and lawless desires; but it offered no stimulus to the realisation of the riches given to man in his own nature. Its ideal was to empty life of everything active and positive, and in consequence it was discountenanced in its own land of origin. To ensure progress, religion should be associated with the aesthetic faculties inherent in man. We have also amongst us certain reformers who wish to shear our religious festivals of all the later accretions savouring aesthetics. To them we may point out the example of Buddhism, and utter a word of warning that any attempt to deprive our festivals of their social and popular aspect would bring about a revolution which might seriously react on our own progress.

It is an irony of fate that this national festival of South India, —the Indra Vila,—exists only in name. Perhaps, it had to yield to some other cult, that of Siva or Vishnu for instance, and was, in course of time forgotten. The destruction of the Chola capital, Kaverippumpathinam, with which the festival had been closely connected, and the consequent removal of the capital elsewhere, are probably the chief causes that led to the abandoning of the festival, and when in later times, Vaishnavism or Saivism, became the court religion in South Indian States, all memory of the 'Indra Vila' became blank, and its extinction was complete. It is a curious coincidence, however, that a description of this unique festival is found in a work, (Manimekhala), which treats of a religion that has also become extinct in India. Perhaps, were Buddhism a living religion in India, Indra's festival also would not have fallen into desuetude.

एतस्मात् जायते प्राणो मनः सर्वेन्द्रियाणि च ।

स्वं वायुज्योतिरपः पृथिवी विश्वस्य धारिणी ॥ ३ ॥

एतस्मात् From Him (the Purusha) प्राणः the Prana मनः the mind सर्वेन्द्रियाणि all the sensory organs च and च other वायुः air ज्योतिः fire अपः water (पृथिवी and also) विश्वस्य of all धारिणी supporter पृथिवी the earth जायते is born.

From Him (Imperishable Brahman) are born the Prana, the mind, all the senses, ether, air, fire, water and also the earth, the supporter of all.

[Note.—It has been already stated in the previous mantram that the Brahman in His Nirguna aspect is not the cause of any effect. When again the Brahman is said to be the cause of the origin of Prana, mind, etc., in this mantram, it is obvious that Brahman is here spoken of in His Saguna aspect. In this connection we should bear in mind that whenever Sruti speaks of Brahman as the cause of the Universe, it speaks of Brahman in His Saguna aspect. Really nothing can be predicated of the Absolute and the unconditioned. Hence everywhere in the Sruti we find the Absolute described as *Neti, Neti*.]

अग्निर्वाचं चक्षुषी चन्द्रसूर्या

दिशः श्रोत्रं वाग्विबुधाश्च वेदाः ।

वायुः प्राणो हृदयं विश्वस्य पञ्चया

पृथिवी एव सर्वभूतान्तरात्मा ॥ ४ ॥

अग्निः Fire वाच His मूर्धा head, चन्द्रसूर्या the moon and the sun चक्षुषी the two eyes, दिशः the directions; quarters of the sky श्रोत्रे the two ears, विबुधाः emanated वेदाः the Vedas वाच and वाक् speech, वायुः air प्राणः breath हृदयं heart विश्वं the Universe, एवस्य His पञ्चपाद from feet पृथिवी the earth (जाता originated), हि verily एव This सर्वेषां of all भूतानाम् beings अन्तरात्मा the inner Self.

Fire is His head, the moon and the sun are His two eyes, the (four) directions are the ears, the emanated Vedas are His speech, His breath is air, the Universe is

His heart and from His feet the earth originated ; verily He is the inner Self of all beings.

[Note.—अग्निः Fire, or it may mean द्युलोकः heaven, which is more apt here.

तस्मादग्निः समिधो यस्य सूर्यः

सोमात्पर्जन्य ओषधयः पृथिव्यां

पुमान्नेतः सिञ्चति योषितायां

बह्वीः प्रजाः पुरुषात्संप्रसृताः ॥ ५ ॥

तस्मात् From Him अग्निः Fire (heaven) (जातः is originated) सूर्यः sun यस्य whose समिधः fuel, सोमात् from the moon पर्जन्यः clouds (सम्भवति arise), पृथिव्यां on earth ओषधयः herbs (वृक्षवन्ति grow) पुमान् man योषितायां in woman नेतः Semen सिञ्चति casts (एवं क्रमेण by this process) पुरुषात् from the Purusha बह्वीः many प्रजाः living beings संप्रसृताः are born.

From Him (comes) the *Agni* whose fuel is the sun ; from the moon (arises) clouds ; herbs grow on the earth ; man casts semen in woman ; (by this process) many living beings are born of the Purusha.

[Note.—Here is described the gradual process of the origin of all beings from the one Purusha. The argument is simple : From the Purusha has originated the *Dyuloka* or heaven and from the moon in the *Dyuloka*, clouds ; rains dropping from the clouds on the earth produce plants and herbs ; men live on these plants and herbs and secrete semen ; the semen again having fallen into the womb of woman produces living beings. Thus Purusha is the final cause of the origin of beings.

Whose fuel is the sun—the sun is called the fuel because, it is by the sun that the *Dyuloka* is lighted.]

तस्मादग्निः साम यजंषि दीक्ष्य

यज्ञाच्च सर्वे क्रतवो दक्षिणाश्च ।

संवत्सरश्च यजमानश्च लोकाः

सोमो यत्र पवते यत्र सूर्यः ॥ ६ ॥

तस्मात् From Him अग्निः the Rik, सामानि the Sama यजंषि the Yajur दीक्षा rules e.g. the wearing of a *mounjee* etc., imposed upon the performer of a sacrifice सर्वे all यज्ञाः च the sacrifices क्रतवः sacrifices which require a *yupa* i.e., sacrificial posts. दक्षिणाः च and rewards (given to the priests) च and संवत्सरः the year यजमानः the Sacrificer च and लोकाः the worlds (उत्पन्नाः have originated) ; यत्र which सोमः the moon पवते purifies, यत्र which सूर्यः the sun (पवते purifies).

From Him (have originated) the *Rik*, the *Sama*, the *Yajur*, *Diksha*, all the sacrifices, the *Kratu*s and gifts, the year, the sacrificer and all the worlds which the sun and the moon purify.

तस्मान्च देवा बहुधा संप्रसृताः

साध्या मनुष्याः पशवो वयांसि ।

प्राणापानौ व्रीहियवौ तपश्च

श्रद्धा सत्यं ब्रह्मचर्यं विधिश्च ॥ ७ ॥

तस्मात् From Him च and देवाः the devas बहुधा of various orders (e.g., Vasus, Rudras, etc.) संप्रसृताः are born. साध्याः the Sadhyas (a group of devas) मनुष्याः men पशवः beasts वयांसि birds (संप्रसृताः are born). प्राणः breath अपानः apana व्रीहिः paddy यवः barley तपः religious austerities च and श्रद्धा faith सत्यं truth, ब्रह्मचर्यं continency च and विधिः injunctions.

From Him are born the devas of various groups, as well as the *Sadhyas*, men, beasts, birds, the *prana* and the *apana*, the paddy and barley, austerities, faith, truth, continency and injunctions.

[Note.—*Apana*—one of the five vital airs in the body which goes downwards and out at the anus ; the five vital airs are *Prana*, *apana*, *vyana*, *Udana* and *Samana*.]

सप्त प्राणाः प्रभवन्ति तस्मात्

सप्तार्चिषः समिधः सप्त होमाः ।

सप्त इमे लोका येषु चरन्ति

प्राणा गुहाक्षया निहिताः सप्त सप्त ॥ ८ ॥

सह seven प्राणों organs of sense उत्पन्न from Him प्रजयन्ति are born, सह seven अग्निः flames सह seven सन्निवः fuel सह seven होमाः oblations (होम and also) इमे these सह seven लोकाः lokas वेदु where मुहूर्तः lying in the cave (heart) सह सह seven and seven विहितः seated प्राणाः the Pranas चरन्ति move.

From Him are born the seven *Pranas*, the seven flames, the seven (kinds of) fuel, the seven oblations and also these seven lokas where the *Pranas* move lying in the heart seven placed in each.

[Note.—Here *Pranas* mean the organs of sense, the seven organs of sense meant here are the two eyes, the two ears, the two nostrils, and the mouth.

Flames—Sense-powers by which objects are cognised.

Fuel—Objects of the senses.

Oblations—The knowledge of the sense-objects.

Lokas—The seats of the senses.]

अतः समुद्रा गिरयश्च सर्वे

ऽस्मात्स्यन्दन्ते सिन्धवः सर्वरूपाः ।

अतश्च सर्वा ओषधय रसश्च

वेदेन प्रवेष्टिष्यते ह्यन्तरात्मा ॥ ९ ॥

अतः From Him समुद्राः the oceans गिरयः the mountains च and (उत्पन्नाः have originated). अस्मात् from Him सर्वरूपाः of every kind सिन्धवः rivers स्यन्दन्ते flow अतः from Him च and सर्वाः all ओषधयः herbs रसः sap च (सम्भवन्ति originate). वेदेन by which प्रवेष्टिष्यते the subtle body ह्यन्तरात्मा the gross elements (परिवेष्टितः being encircled) सिद्धते exists.

From Him have originated the oceans and the mountains; from Him flow rivers of every description and from Him also (have come out) the herbs and sap too, by which the subtle body exists (being encircled, as it were) by the *bhūtas*.

[Note—*Rasa*—Sankara takes the meaning, *in taste*. *Rasa* is considered in Vaiseshika philosophy as one of the 24 *gunas*. The *Rasas* are six in number e.g., *Kālā*, *amla*, etc.]



The Vedanta Kesari

"Let the flame 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. V.]

JUNE, 1918.

[No. 2.]

A STUDY IN MANTRA SHĀSTRĀ.

(The Kanchukas).

BY

Arthur Avalon.

The six Kanchukas including *Māyā* which may be regarded as the root of the other five are *Kālā*, *Niyatī*, *Rāga*, *Vidyā*, *Kālā*. The term Kanchuka means sheath or envelope. The same Tattvas are also called contractions (*Sangkocha*), for creation is the contracted (*Sangkuchadrūpi*) form of infinite Shakti. It is to be observed that *Māyā*, *Niyatī* and *Kālā*, occupy in the philosophy of the Pancharātra Āgama the very place which is held in the Shaiva-Shākta system by the Kanchukas (See as to this Dr. Otto Schraders *Ahīrbudhnya Samhitā* 63, 64, 90). The author cited opines that the six Kanchukas are only an elaboration of the older doctrine of the three powers of limitation (*Sangkocha*) of the Pancharātra which are *Māyā*, *Kālā*, *Niyatī*. The same idea is expressed by these two terms, namely limitations by which the *Ātmā* in its form as the finite experiencer is deprived of the specific attributes which it as the Perfect Experience possessed. Consciousness reaching forth to the World of enjoyment becomes subject to the Kanchukas and thus becomes the impure finite worldly experience where subject and object are completely different; which experience is as it were, the *inversion* by the contraction and negation of Shakti

of the perfect Experience from whose Shiva-Shakti Tattva aspect it proceeds. Infinite consciousness whilst still transcendently retaining its Svarūpa is, as Shakti, narrowed to the degree which constitutes our experience on the material plane. The process may be represented in Diagram by an inverted triangle representing the Veil or Shakti in the form of the Pure Tattvas resting on the point of intersection of the two triangles representing the Supreme Tattvas, which constitute worldly experience. Seen in the waters of Māyā all is reversed. Through the operation of Māyā and the Kanchukas, Shakti assumes the gross contracted form of Prakṛiti Tattva which in association with Puruṣa Tattva is Haṅga. Shiva and Shakti are the Bird Haṅga. Haṅga is both male (Pung or Puruṣa) and female (Prakṛiti). Haṅga is Shiva and Sah is Shakti. "This Haṅga-dvanda are in their gross form the universe (Pung-prakṛityātmako haṅgastadātmakam idam jagat). Puruṣa is the Ātmā enveloped by the Kanchukas, which are the contractions of Consciousness and its Powers. Māyā is the root and cause of all limitations of the powers (Vibhava) of consciousness (Ātmā); for Māyā is the sense of difference (Bhedabuddhi) between all persons and things. Each Puruṣa, (and they are innumerable) being as the Svachchhanda Tantra says an universe of his own. Each Puruṣa creates under Māyā his or its own universe. The Kanchukas are thus the delimitations of the Supreme in its form as Shakti. It was Eternity (Nityatā) but is now orderly delimitation (Parichchheda) productive of appearance and disappearance (that is life and death). This is the operation of the Time-power or Kālā which is defined as follows in the Tattva-Sandoha (V. 7) "That Shakti of His which is Eternity (Nityatā) descending and producing appearance and disappearance (birth and death); and which ever in regulated manner performs the function of division or delimitation (Parichchheda) should be regarded as in the form of Kālā Tattva."

(Sā nityatāsyā shaktir nikriṣhyā nidhanodaya-pradānena, nitya-parichchhedakāṁ kṛitā syāt Kālā-tattva-rūpeṇ).

Kālā is the power which urges on and matures things. It is not in itself subjective or empirical time though it gives rise to it. It is transcendental Time without sections (Akhaṇḍa Kālā) giving birth to time as effect (Kāryyakālā). This gross time with parts (Sakālā Kālā) only comes in with the creation of the gross Tattvas. So it is said "Time leads me in time" (See Ahirbudhnyā 64-67. See also the same Author's *hebr den stand der Indischen Philosophie zur Zeit Mahāvīras und Buddhas* 17-30). Consciousness as

Shakti is manifested into the mode of temporal thinking. It was isolated and independent (Svātantṛatā). This is now limited and the Puruṣa is forcibly subjected to guidance and regulation in what he must or must not do in any moment of time. This is Niyatī, which is defined in the Tattva-Sandoha (v. 12) as follows: "That which constitutes that Shakti of His which is called independent or Puruṣa (Svātantṛatā); this same Shakti, and some other, becoming contracted and subjected, first performs to guidance and regulation (Niyamayanti) in a definite and restricted manner (Niyatam) as regards what is to be done or not done (that is what he must not do at any given moment of time) is Niyatī."

(Yāya svātantṛatāyā shaktir sangkocchāhānt Shiva, Nitya-kriyeshvavashyāṁ niyamaṁ amān niyamayanīyabhāṁ niyati).

Niyatī is spoken of in the Pancharātra Āgama as the subtle regulator of everything (Sūktikā-sarva-niyamakā). (Ahirbudhnyā VI. 46) and is said by Dr. Schrader (op-at 64, 65) to include in that system the functions of the three Shiva-Shakti Kanchukas Vidyā, Rāga and Kālā (Ahirbudhnyā 3. 64-65). It was completely satisfied with itself for there was then no other. It was the Full (Pūrṇa), and there was nothing else for it to interest itself in and thus want. This Shakti, becoming limited, under the Puruṣa interested in objects and thus attaches them to enjoyment. This is Rāga which is defined in the Tattva-Sandoha (v. 10) as follows:—

"There is another Shakti of His which is eternal complete satisfaction; the same becoming limited and attaching him ever to enjoyment, this Shakti is reduced to the condition of Rāga-tattva." (Nitya-paripūrṇa-tripti-shaktir asyaiva parimitā nu satī, bhogeshu ranjayati satatam amūm rāga-tatvātām yā sā). The Brahman is, as the Isha Upanishad says, Pūrṇa the full, the all which wants nothing; for there is nothing to the All which It can want. But when the one Experience becomes dual, and, subject and object are separate, then the self as subject becomes interested in objects that is in things other than itself. Ichchhā in the sense of desire implies a want of the fullness which is that of the Supreme perfect experience. In the supreme creative sense Ichchhā is the direction of Consciousness towards activity. The term Rāga is commonly translated desire. It is however properly that interest in objects which precedes desire. Rāga is thus that interest in objects seen as other than the self which ripens into desire (Ichchhā) for them. Such Ichchhā is thus a limitation of the all-satisfied fullness of the Supreme.

The power of the Supreme was to know or experience all things and so it is Sarvajnatā. This is limited and the Purusha thereby becomes a "little knower." This Kanchuka is called Vidyā which is defined in the Tattva Sandoha (V. 9) as follows:— "His power of all-knowingness becoming limited and capable of knowing only a few things and producing knowledge (of a limited character) is called Vidyā by the wise of old" (Sarvajnatāsyā shaktih parimita tanne alpa-vedyat mātra-parā, jñānam utpādayantī vidyēti nigadyate budhair ādyaib. *ibid* 9).

The supreme is all powerful, mighty to do all things (Sarva-kartritā). This power is contracted so that the Purusha can accomplish few things and becomes a "little Doer," This is Kalā which is defined in the Tattva Sandoha (v. 8) as follows:—

"That which was His power of all-doing-ness, the same being contracted and capable of accomplishing but a few things and reducing him to the state of a little doer is called Kalā." (Tat-sarva-kāritā sā samkuchitā katipayārtha-mātra-parā, Kinchit kartāram amum kalayantī kīrtiyate kalā nāma, *ibid*. 8). Kalā is thus nothing but Kartrittva or infinite activity, agency, and mightiness cut down to the limits of the Jīvas' power; that is lowered to the possibilities of finite action.

Thus the Shaktis of the Supreme which are many become contracted. Consciousness thus limited in sixfold manner by its own Shakti is the Purusha associated with Prakriti. Kalā (in its more generic sense) is said in the Shaiva Tantrasāra (Āhnika 8) to be "the cause of the manifestation of Vidyā and the root when she is operating on that Kartrittva which is qualified by the qualifying conditions of littleness; this limited power of agency having been itself the work of Māyā. Now the moment that Kalā separates from herself what constitutes this qualifying aspect spoken of above as Kinchit (little) at that very moment there is the creation of the Prakriti Tattva which is in the nature of a generality (Sāmānya-mātra) unmarked by any specific form of object of enjoyment, such as happiness, sorrow and delusion; and of which another name is the equalisation of the Gunas. Thus the creation under the influence of the Kalā-tattva of the limited experiencer (Bhoktri) that is of the Purusha and of the experienced (Bhogya) or Prakriti is quite simultaneous that is without any succession whatever in the process. Thus being simultaneous they are ever associated."

The eighth āhnika of the Tantrasāra (the Shaiva and not the Shākta ritual work of Krishnānanda Āgamavāgīsha) says:—Thus it has been already shown that Kalā is the cause of manifestation of Vidyā and the rest (*i.e.*, the other four Kanchukas leaving out Māyā)

when She (Kalā) is operating on that agency or doer-ness (Kartrittva) which is qualified (Visheshya) by the qualifying (Visheshana) condition of littleness; this limited power of agency (Kinchit-kartrittva as opposed to Sarva-kartrittva) having been itself the work of Māyā. Now the moment that Kalā separates from herself that which constitutes this qualifying aspect (Visheshana-bhāga) spoken of above as Kinchit and is an object of knowledge and action, that very moment there is the creation (Sarga) of the Prakriti-Tattva which is of the nature of a generality only (Sāmānya-mātra) unmarked by any specific forms of the enjoyable (Bhogya) such as happiness, sorrow, and delusion (which are therefore as yet undifferentiated) and of which another name is the equalisation of their Gunas (*i.e.*, of Sukha, Duhkha and Mōha or of the Gunas of Her). Thus the creation under the influence of the Kalā tattva of the Enjoyer (Bhoktri or limited experiencer) and Enjoyable (Bhogya or experienced) is quite simultaneous (that is without any succession whatever in the process and being simultaneous they are conjoined. (Evam kinchit-kartrittvam yan māyā-kāryam, tatra kinchitva-vishishtam yat kartrittvam visheshyam tatra vyāpriyamānā kalā vidyā liprasavaheṭur iti nirūpitam. Idānim visheshanabhāgo yah kinchid ityukto jneyah kāryashcha tam yāvat sā Kalā svātmanah prithak kurute tāvad esha eva sukha-duhkha-mohātmaka-bhogya-visheshānānususyūtasya sāmānya-mātrasya tad-guna-ānyaparanāmnah prakriti-tattvasya sargah;—iti bhoktri-bhogya-yugalasya samam eva kalā-tattvāyatā srishtih).

Again in the Tantrāloka (Āhnika 9) it is said "So far it has been shown how Agency (Kartrittva) which is always accompanied by the power to enjoy (Bhoktrittva) is (to be found) in that qualified aspect (that is Kartrittva) of the Tattva called Kalā which (aspect) is characterised by a limited agency (little doerness)."

Here may be interposed a note of explanation. Kartrittva is creative activity, ideation and formation as contrasted with a merely induced and passively accepted experience which is Jñātrittva. Kartrittva is the power of modifying the Idam. The Sāṅkhya-say that the Purusha is Bhoktā but not Kartā. But the Shāktas hold that there is no Kartrittva without Bhoktrittva. In Parāsamvit there is the potential germ of (1) Jñātrittva, (2) Bhoktrittva (3) Kartrittva held in undistinguishable unity. In Shiva-Shakti Tattva the first exists and the second and third are through Shakti suppressed. In Sadākhyā there are the first and the incipency of the second and third; and in Ishvara Tattva all three are developed but as yet undifferentiated. The Ishvara consciousness directed to the "Idam" produces equality of attention on "Aham" and

"Idam" which is Sadvidyā Tattva whence arise Māyā and the Kanchukas evolving Purusha-Prakriti. Parāsamvit is the pure changeless aspect of Chit. Ishvara is the fully risen creative consciousness wherein is the undifferentiated Shakti which burgeons as Ichchā, Jñāna, Kriyā. Jñātrittva or Jñāna Shakti in Ishvara does not involve limited modification for the whole universe as the Self is present to the Self. But in Purusha there is such modification; the Jñātrittva functioning through Buddhi, the Vrittis of which are expressions of the changing, limited, and partial characteristics of the knowledge had through this instrument and its derivatives.

The citation continues. "But in what constitutes therein the part "Kinchit" as a qualifying aspect, Kalā gives birth to the Pradhāna which arises from that (Kinchit aspect) as a clear but general objectivity which is separate or distinct from (the Purusha).

Evam kalākhyā-tattvasya kinchit-kartrittva-lakshane,
Visheshyabhāge kartrittvam charchitam bhoktri-pūrvakam
Visheshanatayā yo'tra kinchid bhāgas-tadūhitam,
Vedyamātram sphutam bhinnam pradhānam sūyate kalā.

That is Kartrittva is that aspect of Kalā which is characterised by Kinchit Kartrittva. From the qualifying (Visheshana that is Kinchit) aspect Kalā produces Prakriti which is distinct from Kalā as Purusha, which Prakriti exists as a mere general objectivity which become particular when owing to disequilibrium in the Gunas the Vikritis are produced.

Again it is said (*ibid*) "Kalā produces the Bhogya (Prakriti) and the Bhoktā (Purusha) simultaneously by the notion of, or by seeking for, a distinction (that is by seeking to establish a difference between the two aspects in Herself namely Kartrittva and Kinchit; by working on Kartrittva alone), (yet), the Bhoktā and Bhogya are inseparable from one another. And because what is thus the barest objectivity (Sangvedya-mātra) is known (or experienced) later as [or in the form of] happiness (Sukha) Sorrow (Duhkha) and delusion (Vimoha) it is therefore called the equalisation of these (three) in the beginning." (Samam hi bhogyang cha bhoktārang cha prasūyate Kalā bhedābhisandhānād avyaktam parameshvaram, Evam samvedyamātram yat sukha-duhkha-vimohatah, bhotsyate yat tatah proktam tat-sāmyātmakam āditah).

When Māyā Shakti first severs the "Aham" and "Idam" this latter is still experienced as an unlimited whole. The next step is that in which the whole is limited and broken up into parts for our experience is not of an all pervading homogeneous whole but of a heterogeneous universe. Kalā, as a development of Māyā

Shakti, belittles the Purusha's hitherto unlimited Agency which thus becomes Kinchit Kartrittva. Agency which exists both as to the Knowable (Gneya) and object of action (Kāryya) has two aspects, namely the qualified power of action (Visheshya Kartrittva) on the part of the Purusha and the object or "little" in respect of which Kartrittva operates, namely the "little" or universe (Kinchit or Visheshana) which is the "Idam" as viewed by Purusha after the operation of Kalā Shakti. Kalā operates on agency (Kartrittva) and not on the "this" which is by such operation necessarily Kinchit. For if the power and experience of the Self is limited the object is experienced as limited; for the object is nothing but the Self as object. In other words the production of Purusha is a positive operation of Kalā whereas the production of Prakriti is a negative operation due to the limitation of the Purusha which as so limited experiences the universe as Kinchit. Prakriti is thus nothing but the object of Kartrittva as it exists when the latter has been whittled down by Kalā. Purusha and Prakriti thus both emerge as the result of the action by Kalā on the Purusha. For this reason Purusha and Prakriti are simultaneously produced and are also inseparable.

The following articles deal with Purusha and Prakriti or Hangsa; the Kāmakalā or three Bindus arising on the differentiation of the Parabindu which differentiation witnesses the birth of the Hangsa; and lastly with the creation of the impure Tattvas (Ashuddha Tattva) from Prakriti and the Varnamālā the Garland or Rosary of letters, the evolution of which denotes the origin of speech and of Mantra.

MATTER OR SPIRIT?

[The following epistle purports to be a communication from a Sannyasin to a young friend of his, at the time of his reaching manhood after finishing his studies and just as he was going to enter the world. Though his views seem to be very radical, we hope the readers will find in it some food for reflection. His ideas also seem to be a little haphazard, but perhaps it may be explained by the fact that it was written in haste.—Ed.]

My dear—,

I wish to speak to you about something which vitally concerns you. Perhaps you may consider me mad or somewhat eccentric. But whatever you may think of me, I feel that I must express to you my inmost thoughts regarding you and I fervently hope that you will most kindly read and think over them carefully before you come to any definite conclusion.

Without further preface, I will ask you to consider what sort of

life you want to live in the future. But in order to come to a satisfactory consideration of the matter, you must understand what life really means. Generally you find from morning to evening and from evening to morning, man's whole occupation consists of the activities for the well-being of his material body and all that concerns it. In it I may include the care of his family, nay, his country, even the whole world, if he is philanthropic or altruistic enough to consider the whole world to be worthy of his care. This must be, as you may easily see, the origin of his so-called social and political activities. But I may point out to you that though the desire for material enjoyment is man's primary motive of action, and is called selfishness, in its continued pursuit, he rises above himself unconsciously and though this primary motive still clings to him, he gradually grows more and more unselfish, as he finds by experience that he cannot enjoy himself thoroughly, until he tries to make his fellow-beings happy. This shows that man is not merely the body and that he has some higher and more enduring principle within him, and though unconscious of it at the beginning, he cannot but believe in its existence, if he carefully thinks over the implications and significance of all human activities.

Consider a man selfish enough that he finds nothing more worthy of attention than his own body and his bodily comforts; with a view to attain them, he finds that he has to come in contact with other persons. He has to marry, and marriage compels him to rear a family which is his own and in order to attain the greatest material enjoyment, he is compelled to pay attention to the comforts of his family. So you see, beginning from selfishness, he is compelled to attain to what may be called other-selfishness or unselfishness to a certain extent. An extreme selfish man, of course, tries to avoid as much as possible, the responsibilities of a family life, though trying to take advantage of it as much as possible. He tries to avoid any small sacrifice which he is obliged to do for his wife and children—but in trying to do that, does he get, you think, sufficient amount of pleasure? No. The so much coveted pleasure continually eludes his grasp and he is surrounded by a tremendous amount of pain. In sacrificing some individual pleasure also he has to incur some sort of pain at the beginning, but those who cheerfully undergo it ultimately get pure and lasting pleasure as their reward. If you extend this idea from the family to the community, from the community to the nation, from the nation to humanity, and from humanity to the whole world, you will find gradually that the element of sacrifice more and more predominates in our motives of action and gradually our idea of bodily comfort becomes less and less and at last it becomes a very negligible quantity.

This study of the gradual evolution of perfect unselfishness from pure and simple selfishness is a most interesting study and in it is involved the gradual change of the view-point of the man, which though not always explicitly known to the person, is implied in his practical altruistic endeavour.

Let us think over for a while this curious phenomenon.

If a man thinks himself as only the material body, how can he account for his inner promptings and feelings, which constrain him to sacrifice his cherished material comforts, nay, many times, his body even for the sake of others. Take the case of a nation. When one nation fights another for the sake of its honour and freedom or for the freedom and honour of smaller nations, what prompts an ordinary private belonging to one party to allow himself to be killed? I think, that man has an instinctive belief that he is not merely the body, but is a spirit separate from the body, whom none can kill and that the claims and interests of spirit are greater than those of the body for the spirit endures more than the material body.

You cannot explain any high aspiration of a man, except on the supposition that he is spirit separate from the body.

Now, if you consciously think of yourself as a spirit and not merely a material body, you will see how your every-day programme is bound to undergo a thorough change. You will naturally pay more attention to your spiritual part and less and less attention to your material body. This lessening of interest in the material body will make you less anxious to create a family of your own with your wife and children as its principal constituents, though you may still pay sufficient attention to your father and mother and other already existing relatives. But mark, gradually your concern will be more for their spiritual welfare than material and you will pay more attention to that even sometimes at the cost of their material comforts. In relation to the nation and humanity also your ideas will be changed and so your outlook on the social and political problems will be changed altogether. What is called religion and religion alone will be your sole concern. Of course, you understand that I do not mean any sectarian religion, i.e., the worship of this or that deity and the paraphernalia concerning that or the so-called morality, for morality deals mainly with social relations, whereas religion deals directly with the uplifting of one's individual nature and indirectly with that of social and other relations. A man may be highly religious, though he may live altogether aloof from the society, but if such a man ever lives in the midst of society, by his very presence and contact, many are

uplifted, for he deals with man, not as a mere material body, but as a spirit and so his relations with him are very pure and holy, and thus he develops in him a pure and universal love.

An attack is generally hurled on this ultra-social aspect of religion, that to live in a cave and devote oneself to contemplation and meditation is selfish. Those who say this are quite incapable of understanding the true import of the terms 'selfish' and 'unselfish.' As I have hinted before, the real unselfishness is not in the act, but in the motive of the heart. A person who devotes all his energies to the material well-being of his fellow-men may be called unselfish in this sense only, that he forgets his own material comforts occasionally for the sake of others, but his idea of happiness is limited to material comforts only which idea he got at first from his own pleasure derived from the material comforts, and he now only transfers this to his fellow-beings. So in truth, his so-called unselfishness is tinged with at least a little selfishness clinging to him for his former material attachments, however much he might have forsaken them.

But one who thinks himself as spirit altogether separate from the body and tries in his meditations in the cave to realise that idea perfectly, giving attention to his material necessities as little as possible, perceives that doing good to others is only to rouse one's spiritual nature. These deeply spiritual men accomplish this work in different ways. Their energy is first of all devoted in realising perfectly his spiritual nature, and when they have realised, some of them come out of the caves and like Buddha, Christ and others proclaim the message of the reality of the spirit and its freedom from all its material trammel in trumpet voice all over the world and many a troubled soul seek shelter at their feet and become ever free from the bondage of matter. But there are some who never come out of their caves; of them some remain unknown to society during their lifetime and some for all time to come. Are they selfish? I emphatically say 'No.' Only those who do not believe in the reality of the spiritual world consider the existence of such souls as totally useless to the society. Those who know that 'Thoughts are things' as much as the things of this material world, nay, more real, more solid, than this so-called matter, are perfectly aware that they are rather the greatest benefactors of humanity, and even the unselfishness and the amount of work of the incarnations and prophets pale into insignificance, before their mighty work. Their meditation, their intense contemplation of the majestic spirit, produce tremendous, holy, thought currents in the spiritual world, which in time cause great upheavals in the

material world and many a so-called accident, many a so-called coincidence in this our material plane can be satisfactorily explained only if we admit the fact.

So you see, my friend, if you have followed what I have tried to express above and if you ponder over them carefully, you cannot but admit them; you must have to revise much your idea of the kind of life you want to live in future.

If, for instance, spiritual interests predominate in your plan of life, how can you yourself take to marrying and rearing a family of your own and earning money? You are spirit, you have to manifest its omnipotent glory. You have to suppress your material desires as much as possible, because you know that matter and the conglomeration of matter called material or physical body only lasts for a few years. Your idea of devoting yourself to social or political reform of either your own province or the whole world will also fare no better than your idea of being a family man. Society or a state is only a temporary arrangement of individuals, bound by various sorts of interests and you, who believe yourself to be a spirit, you who want to reform them can only work at the roots and not at the branches. Your whole work will consist in dealing with individuals and changing their inner nature. You know the trite saying that a man cannot be changed by an act of parliament. If you analyse the struggles and plans for social and political reform, you will find that ultimately the whole problem rests on change not from one system to another, but on the change in the individuals, and if you can effect permanent change in the individual for the better, you can secure comparatively stable, social or political reform.

But if you go to work at the branches and not at the roots, you may succeed for a time to effect some change for the better; but it will at the same time create such an amount of evil that it will be impossible to cope with that later on. I may give you illustrations after illustrations of this, but this letter is already too long and my time, you know, is short. However, I will be very glad to know what thoughts have been evoked in you by my suggestion so that I may deal with them in detail in my next.

With love and best wishes,

Yours in the Lord,

N.

THE SAINT DURGACHARAN NAG.

FOURTH CHAPTER.

Meeting with Sri Ramakrishna.

Suresh and Nagmahashaya stepped into the room and saw Sri Ramakrishna seated on a small cot with his legs stretched out at full length. He was smiling then facing northwards. With folded palms Suresh made obeisance to him and sat on a mat spread out on the floor. Nagmahashaya quite in keeping with the Indian custom fell prostrate before Sri Ramakrishna and wanted to take the dust from the Master's feet but Sri Ramakrishna withdrew his legs and thus did not permit him to touch them. This was too much for Nagmahashaya and he felt a pang within. Surely a devotee cannot suffer such a privilege to be withheld from him. Nagmahashaya laid the blame at his door and consoled himself thinking that he was not worthy enough to touch the feet of that holy saint; he got up with an aching heart and sat near the farthest end of the room. Sri Ramakrishna enquired who they were and put some questions regarding them. He talked to them for sometime and in the course of conversation said; "You remain in this world like the *Pankal* fish. There is nothing wrong in staying at home. The *Pankal* fish lives in clay but does not take soil; similarly you remain at home but be careful that the dirt of *Samsara* may not stain your mind." This piece of advice at once struck home as Nagmahashaya was all the while agitated by this very thought. It amazed him and he gazed at the master whereupon Sri Ramakrishna asked him 'why do you look in that fashion.' Nagmahashaya replied 'I had a great desire to see you and am now satisfying myself.' After sometime Sri Ramakrishna told them to go to *Panchavati* to meditate a little there. Suresh and Nagmahashaya returned to Sri Ramakrishna after meditating for about half an hour when the latter showed them over the temples. Sri Ramakrishna went ahead while Suresh and Nagmahashaya followed him.

Close to Sri Ramakrishna's room are the twelve Siva temples. Sri Ramakrishna upon entering each of these temples went round the deity and bowed down to Him. Nagmahashaya followed suit. But Suresh being of Brahmo faith did not have any regard for the images of God and he only observed all these silently. Then there was the Vishnu temple. Here also Sri Ramakrishna did as before and then proceeded towards the Mother's temple. As soon as Sri Ramakrishna entered the Mother's temple he became quite a changed man. He was filled with emotion and was trembling. It seemed that he forgot himself. He went round and

round the Mother several times just as an unruly child does by holding one end of its Mother's cloth. He then bowed down and touched the feet of Siva and Shakti by his head and returned to his room. His living faith and wonderfully child-like dependence as revealed in his acts in the shrine evoked in Nagmahashaya a feeling of veneration for Sri Ramakrishna and he was spell bound. At about 5 o'clock in the evening when Suresh and Nagmahashaya took leave of Sri Ramakrishna, he asked them to come again remarking that frequent visits would bring them in closer relation. Then they departed.

On his way home Nagmahashaya was occupied with the thought of Sri Ramakrishna's personality. Was he a sage or a saint or a higher Being? This thought agitated him and his meeting with Sri Ramakrishna fanned the flames of his excited mind. The experiences of that memorable day, we are told, left an indelible impression in his mind and a burning desire for God-realisation came upon him. He went almost mad with it. He cared neither for sleep nor for food and he desisted from talking to others. He would have discourses on Sri Ramakrishna with Suresh alone.

Next week both the friends visited Sri Ramakrishna. As soon as the master saw Nagmahashaya in that frantic mood he attained the state of *Bhava* and said 'you have done well to come here. I wait for you all.' Then he made Nagmahashaya sit by him and spoke in words of love and affection. 'No fear my child, you have attained a very exalted state.' To-day also he asked them to meditate under the *Panchavati*. They having gone away there Sri Ramakrishna after a short time came to *Panchavati*. He asked Nagmahashaya to prepare a *chilum* of tobacco for him. Nagmahashaya having left the place Sri Ramakrishna told Suresh, 'He (Nagmahashaya) is verily a blazing fire.' When Nagmahashaya returned there with the *chilum* ready Sri Ramakrishna ordered him one after another to get his towel and spice-bag, to bring his jug and fetch water in it and so forth. With a mingled feeling of joy and sorrow Nagmahashaya carried out his orders; for although he was given the opportunity to serve his master he yet recalled to his mind the event of the first day of his meeting which aggrieved him much.

Nagmahashaya again visited Sri Ramakrishna. This time he was alone. The master, as on previous occasions, attained *Bhava*. He was seated, he stood up and muttered something. Nagmahashaya seeing him in that state became terrified. Sri Ramakrishna then told him 'well, you are a medical man, please examine my legs and see what is there, When Nagmahashaya heard him

talking in a normal voice he was greatly relieved. He touched his feet, examined them well and said that he found nothing there. Sri Ramakrishna asked him to examine his legs more carefully. Nagmahashaya touched the master's feet with more enthusiasm and felt how the guru removes the wants and difficulties of the disciple. A small act of charity on the part of the guru makes a true disciple feel his unbounded love towards him. And what to speak of such a devotee as Nagmahashaya. His grief was over and he considered himself blessed now that he was given the privilege to touch Sri Ramakrishna's feet. Tears ran down his cheeks and he placed those long cherished feet on his head and heart. Blessed are the souls that know the relation between the guru and the disciple, for they shall see God. About this time Nagmahashaya was convinced that Sri Ramakrishna was God-incarnate. Being questioned how could he know this he said : 'After my going to Sri Ramakrishna for a few days I came to know through His Grace that Sri Ramakrishna was Nafayana personified and he was having his *lila* in secret at Dakshineswar.' He then remarked "no one can realise Him unless blessed by Him, even austere penances for a thousand years will be of no avail to realise Him if He does not show mercy."

Another day Nagmahashaya went to see Sri Ramakrishna at Dakshineswar. When he reached there he saw his master taking rest after meal. It was the month of May and the day was very sultry. Sri Ramakrishna asked him to fan him and then went to sleep. Nagmahashaya fanned him long and his hands became tired but he could not stop without the master's permission. He consequently continued the task but his hands became very heavy and he could not hold the fan any longer. Just then Sri Ramakrishna caught hold of his hand and took the fan. Referring to this incident Nagmahashaya said 'His sleep was not like that of ordinary persons. He would always remain awake. Excepting God this state is not possible with an aspirant or even with a Siddha.'

On one occasion Sri Ramakrishna asked the disciple what he thought of him (Sri Ramakrishna). In reply Nagmahashaya said 'Through Thy grace have I known that thou art God. On hearing this Sri Ramakrishna attained Samadhi and placed his right foot on Nagmahashaya's chest. The disciple at once felt a peculiar change within him; he saw a divine light which penetrating the animate and the inanimate objects was overflowing the heaven and earth.' Later while expressing his ideas in regard to Sri Ramakrishna he would say 'there was no necessity for praying to him for anything. He was *kalpataaru*. He would fulfil one's desire as he knew one's mind. Since the advent of Sri Ramakrishna there has come a

deluge which will carry everything away. He is the full manifestation of the Lord and hitherto such unique reconciliation of religions was not demonstrated by any other incarnations."

It was at Dakshineswar that Nagmahashaya became acquainted with Swami Vivekananda, then called Naren. He was seated in Sri Ramakrishna's room before the master when Naren entered the room uttering Shivohom, Shivohom. Sri Ramakrishna pointed to Nagmahashaya and told Naren 'He (Nagmahashaya) is really selfless. He does not feign it. Narendra replied 'Yes, when you say so it cannot be otherwise.' The two disciples now began conversation.

Nagmahashaya.—Everything happens at the will of the Mother. She is Will Herself. She does her work but men think that they do themselves.

Naren.—I do not accept what you say, this He or She. I am the Soul. In me is the Universe. In me it rises, floats and then dissolves.

Nag.—You have not power enough to change one black hair white! What to say of the Universe! The blades of grass do not move without the Will of God.

Nar.—Without my Will the Sun and the Moon cannot move. At my Will the Universe goes on like a machine.

Sri Ramakrishna was hearing them. He told Nagmahashaya with a smile 'Well, Naren can say so. He is like a sword unsheathed. It is not presumptuous on his part to say so. Hearing this from Sri Ramakrishna, Nagmahashaya bowed down to Naren and remained silent. Since then he believed that Naren was no human being, that he was Siva who incarnated himself for the Lila of Sri Ramakrishna. Once Nagmahashaya was asked if he had seen any 'free soul.' Nagmahashaya at once replied 'I have seen Sri Ramakrishna who was the liberator of souls and also I have seen his foremost disciple Swami Vivekananda who was the incarnation of Siva.' Indeed his was the faith that removes mountains. He would accept whatever Sri Ramakrishna said as God's truth. To him even what Sri Ramakrishna said in jest had a profound significance. He would say 'I was a fool.' How could I know Him! It so happened that Nagmahashaya one day heard his master telling one of his devotees 'well, it is very difficult for doctors, lawyers and brokers to realise religious truths.' The master specially made mention of doctors and said, 'If the mind clings to the tiny drops of medicine how can he conceive of the great great universe.' About this time Nagmahashaya used to feel disturbed during meditation as the images of his patients

would flash across his mind. He therefore thought that the advice was meant for him. He then and there decided that he should not take to any calling of life which serves as an obstacle for the realisation of God. He returned home and that very day threw his medicine box and his medical books into the Ganges. After this he took bath in the river and came back to his house.

Dindayal came to know that Nagmahashaya gave up his medical profession. He was much concerned and at once came down to Calcutta to request Messrs. Pals to employ his son in his place. The son was engaged there and the father left Calcutta for good. Nagmahashaya had not much work to do. Only now and then he had to go to Baghbazar or Kidderpore Canals for his duties. He now found ample time and opportunity to visit Dakshineswar and he prolonged the period of meditation. In his house there was a clean dry place near by a jar in which was kept Ganges water. He would sit there and meditate for long hours.

When he was going to Bagh Bazar for his office work he would find out a solitary place in some gardens there and would sit for meditation. One day he had some exalted realisations about which he informed his friend Suresh the next day remarking he had never before experienced such bliss.

The more he went to the master, the more he caught the spirit of renunciation. He made a point of renouncing the world and went to Dakshineswar, to have his master's permission. Upon entering the master's room he heard the master saying in a state of Bhava 'what harm is there to remain a house-holder. Only keep the mind fixed upon God. The life of a householder is fighting from within a fortress.' 'Oh, God, he who roused in him this consuming fire of renunciation is now directing him to remain a householder like King Janaka! The master further remarked "your life will set up a true ideal for the house-holders." The disciple had nothing for it but to obey. Later Nagmahashaya would say 'what would come out from the masters' lips could not in any way be violated by anybody. In a few words he would hit off the tendency of the man and put each man in the way to the realisation of the Ideal.'

Nagmahashaya obeyed the command of the master but his mind was greatly agitated. In his mind he could not come to a settlement. He was in a fix. Day and night he began to pray to God and would utter with a sigh; Oh Lord, my God! Now he would roll in dust, now fall on thorny plants and receive injuries. He had no inclination for food. If Suresh would forcibly feed him he would eat otherwise he would not. He was not conscious of what took place before him. There was no knowing where he would be; some times he would return home at 2 o'clock in the morning. Even the little work he had to do could not be now done by him. Ranjit Hazra with whom Nagmahashaya was just then acquainted, an honest man though poor, acted as a representative of Nagmahashaya in case the latter could not go out for his work.

WHAT IS "KARMA" IN THE GITA : *

BY

Mr. R. Nagaraja Sarma.

Love of Philosophy and Religion has always been the distinguishing feature of the people of India and it is almost universally accepted that in Indian philosophical literature, the Bhagavad-Gita occupies a unique place; because there are embodied in it several important and fundamental truths of grave Spiritual significance, a correct understanding of which is essential for the individual's conduct and successful progress in life. Even though the value of knowing and realising the real significance of the teachings of the Bhagavad-Gita, is immense, still, it is a matter for considerable regret that our English-educated countrymen have been somewhat slow to appreciate it and this tardiness on their part has been taken advantage of by some literary exploiters. Foreign scholars of a particular type—notably certain Missionary professors whose knowledge of the doctrines of the Vêdânta is very largely derived from inaccurate translations and misleading expositions of the sacred writings—always find great pleasure in denouncing the Metaphysics of the Vêdânta, as Acosmic or world-negating in nature and in proclaiming that there has, consequently, never been any systematic development of the ethical reflection among the adherents of the Vêdânta. They further

*[In the following pages the writer has explained that the charge of acosmism or quietism against Vedanta is futile from the standpoint of Madhwa. Similarly it can be shown futile from the standpoints of Sankara and Ramanuja. But in the course of his arguments the learned writer has tried to refute some points of Sankara's and Ramanuja's philosophies, which to our view is not quite logical. The main drift of his arguments is that Sankara's philosophy is based on two subtle presuppositions which seem to him to be erroneous. But we must bear in mind that those presuppositions are based on the Sruti texts which are accepted as Gospel truths by the advocates of all the different schools of Vedanta. One may be challenged to explain how do these schools then differ from one another if each school based its presuppositions and arguments on the same srutis. The fact is that from the srutis, different texts can be quoted in support of all the three different schools. But in order to establish the truth of their individual systems of philosophy they have tortured the meaning of the particular sruti texts which are clearly opposed to their views. How can there be any reconciliation then? As Swami Vivekananda has pointed out that our philosophy must be defined as *experience*, and the *sadhaka* has experiences higher and lower. Hence, Dwaita, Vishishtadwaita or Adwaita philosophy,—none of these is false or illogical. They are the different experiences of the *sadhaka* in the course of his spiritual progress.—ED.]

point out that the philosophy of the Vêdânta makes one gloomy and pessimistic and gradually encourages in him an attitude of quietism and passivity. They, however, do not stop here. They easily associate philosophy with politics and tell us that our political subordination is but the logical culmination of our quietistic philosophy of life !!

That the aforesaid charges which are so freely and so easily brought against the Vêdânta, have been, from time to time, refuted by competent persons, it will be impossible to deny, and I have myself pointed out elsewhere, how the Ethics of the Vêdânta serves as an excellent guide in the task of shaping our conduct in life and of regulating our relations with our fellow men and the Almighty. So, without entering into the details of the Vedantic Ethics, I shall try, on the present occasion, briefly to meet the charge that the Vêdânta is acosmism and in doing so fix special attention on the exact significance of the term कर्म which occurs frequently in the Bhagavad-Gita.

The critics of the philosophy of the Upanishads—the Vêdânta—hold that it has in view an Acosmic or world-negating metaphysics which is a great stumbling-block across the path of smooth ethical reflection. Ethics and Metaphysics are closely related to one another and hence a world-negating metaphysics leads to pessimism and inaction.

Now, it must be pointed out that it is a mistake to term the Vedantic metaphysic, acosmism. Because, this mistaken notion derives its semblance of truth from the doctrine of Mâyâ which proclaims the unreality of the universe. It will thus be seen that the charge of acosmism can be brought only against the Advaita Vêdânta. Regarding the doctrine of Mâyâ, there is a marked difference of opinion among scholars. Some critics maintain that it forms the very essence of the Advaita Vêdânta; while others hold the view that it *does not* form part of the Advaita philosophy at all as originally advocated and that it has been later grafted on to the Advaita, by the comparatively modern writers on the Vêdânta, the main source of inspiration being the Kârikâs of Sri Gaudapâda. It is beyond our scope at present to discuss the relative merits of those two schools and in fact, we need not at all do so in order to establish that the Vêdânta is not acosmism. For Sri Sankaracharya and the later writers on the Advaita Vêdânta clearly distinguish between two stages of existence. The one is phenomenal or empirical and the other is noumenal or supra-empirical. They are respectively called the व्यावहारिकावस्थिति or व्यावहारिकसत्ता (phenomenal existence) and पारमार्थिकावस्थिति or

पारमार्थिकसत्ता (Noumenal existence). They are also called व्यावहारिकावस्था and पारमार्थिकावस्था. The Advaitins maintain that the पारमार्थिकावस्था is the ultimate goal of the endeavours of the individual—i.e., of a member of the moral order of the universe—wherein he realises the Brahman in himself and sees, so to say, "all things in God and God in all things." Whereas, the व्यावहारिकावस्था is the empirical stage of existence in which we daily "live, move, and have our being." Now, it is held that from the standpoint of the individual—strictly orthodox Advaitins will deny that such an individual has any standpoint at all—who has managed to reach the ultimate goal of existence, the finite universe of "names and forms," i.e., नामरूपात्मक प्रपञ्च, is an illusion. On the other hand, to one who has not reached life's highest and the noblest spiritual ambition—i.e., to one who has not attained the पारमार्थिकावस्था—and who is helplessly struggling within the "phantasmagoria of metempsychosis" as A. E. Gough puts it, the universe is perfectly and even stubbornly real. To tell one who is obliged to earn his scanty livelihood by the sweat of his brow, that the world is an illusion, caused by अविद्या or माया, would be absolutely meaningless. It would be simply philosophic pedantry. Now, it is by confounding these two utterly distinct stages of existence with each other, that the charge of acosmism is brought against the Advaita. It is an unpardonable blunder thus to confound the two stages with each other. A passage runs thus:—

अस्मिन्नु प्रपञ्चस्य व्यावहारिक सत्यत्वम् । चरम (ब्रह्म) साक्षात्कारानन्तरं हि प्रतिपन्नाऽद्वैतभावस्य जगन्मिथ्यात्वचीः स्फुटमवभासते । यदातु ब्रह्मसाक्षात्कर्तुमनीश्वर स्संसारे पुनः पुनः परिवर्तते तदातस्य विश्वं सत्यमित्येव मतिरुदेति ।

It will thus be clear that the world is perfectly real and when once this is granted it will be very easy to realise how our Acharyas have endeavoured their utmost to impress upon us the necessity of rightly grasping the value of the ethical aspect of the Vêdânta. सदाचार or virtuous conduct, is the surest passport to the attainment of the supreme goal of existence and our ethical code can hold its own among those of any of the civilised nations of to-day. The duties which are assigned to the several Asramas, in the Dharma and the Grihya Sûtras and in other works, constitute an excellent course of ethical discipline, which must be undergone by aspirants to the Higher life. Thus, when we leave the पारमार्थिकावस्था—of which by the way we cannot have the fullest practical experience while we are in the empirical stage,—out of consideration, it is clear that the Vêdânta can never be regarded as acosmism.

Against the systems of Sri Ramanuja and Madhva it will be *prima facie* absurd to level the charge of acosmism. They emphasise the reality of the universe and especially Sri Madhavacharya has clearly brought out the supreme efficacy of the Bhakti Marga as leading to the realisation of the infinite.

II

With the reality of the universe, the reality of man's endeavour becomes clear. Each individual must work out his own destiny and in him the ability to realise the infinite is already latent. He can make or mar his spiritual fortune and he alone is responsible for what he does. This truth is strikingly illustrated in the following statements "आत्मैव यस्यात्मनो बन्धुः" "कुरु कर्मैव" "कर्म कर्तुं मिहाहंति" and so forth. With this brief preface let us now consider what the Gita exactly means by the term कर्म.

In the fourth chapter of the Bhagavad-Gita the following stanzas occur.

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।
तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्षयसेऽशुभात् ॥ १६ ॥
कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।
अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ १७ ॥
कर्मण्यकर्म यः परयेदकर्मण्ये च कर्म यः ।
स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ १८ ॥
यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः ।
ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ १९ ॥

The above-quoted lines and many others of a similar import occur in the Gita and they are held to describe what sort of endeavour should man put forth in order to win freedom from the bonds of Samsāra. Sri Sankaracharya comments on the above written stanzas thus:—As the eighteenth stanza is the most important one let us refer to its commentary somewhat in detail. Sri Sankara writes—कर्मणि क्रियते इति कर्मव्यापारमात्रं तस्मिन्कर्मणि, अकर्म कर्माभावं यः परयेदकर्मणि च कर्माभावे कर्म यः परयेत्परयति, स बुद्धिमान्मनुष्येषु, स युक्तो योगी, कृत्स्नकर्मकृत् समस्तकर्मकृत् स इति सूच्यते कर्मा-कर्मणोरितरेतरदर्शी.....अतो विपरीतगृहीते एव कर्माकर्मेणौ किकैर्यथा सुगत-पिकावाप्तुदकं शुक्तिकायां वा रजतं ।.....देहाद्याभयं कर्माऽऽत्मन्यध्यारोप्याहं कर्तो ममैतत्कर्म मयाऽस्य फलं भोक्तव्यमिति च । तथाऽहं तूष्णीं भवामि येनाहं निरायासोऽकर्मा सुखीऽस्वामिति कार्यकरणाभयव्यापारो परमं तत्कृतं च सुखित्वमात्मन्य-ध्यारोप्य न करोमि किञ्चित्कृतं सुखमासमित्याभिमन्यते लोकः । तत्रेदं लोकस्य विपरीतदर्शनापनयनायाऽऽह कर्मण्यकर्म यः परयेदित्यादि—and so forth. The Acharya maintains that this stanza is intended specially

to remove a fundamental misconception. An individual, while pursuing a course of action fancies that *he* does the action and that *he* is to reap the fruit. Here the actions which really relate to the body are superimposed upon and wrongly attributed to the Atman and it is thus regarded as performing actions, while in fact it does nothing of the kind. Similarly when one remains quiet and does nothing, he fancies that he is enjoying perfect rest, calm and tranquility. In this case also, the idea of calm and peace—which in fact is due to the cessation or उपरम of the activity pertaining to the कार्य and करण, etc.—is erroneously ascribed to the Atman who does nothing and feels nothing. This is a Cosmic error and it persists throughout; because even the learned easily fall a victim to this विपरीत दर्शन or gross misconception and the Stanza under consideration is devoted to its removal. The truth then, that is to be learnt from this Stanza, according to Sri Sankaracharya, is that notwithstanding the manifold actions which one performs, the Atman remains pure, actionless and unaffected.

Again, Sri Rāmānuja's commentary on this Stanza runs thus:—कर्माकर्मेणोर्बोद्धव्यमाह । 'अकर्म' ज्ञात्वेनात्र कर्मेतरत्वं स्तुतमात्मज्ञानमुच्यते । कर्मणि क्रियमाण एवात्मज्ञानं यः परयेत् । अकर्मणि चात्मज्ञाने वर्तमान एव यः कर्म परयेत् । क्रियमाणमेव कर्मात्मयाथात्म्यानुसंधानेन ज्ञानाकारं यः परयेत् । तच्च ज्ञानं कर्मवयान्तर्गततया कर्माकारं यः परयेदित्युक्तं भवति । Sri Rāmānuja maintains that अकर्म is आत्मज्ञानं. It would appear that according to this Acharya, the actions which an individual performs must be looked upon as leading in the end to that higher knowledge which enables him to grasp correctly the real nature of the Atman. Roughly rendering into English the Acharya's expression कर्म ज्ञानाकारं परयेत्, it will be seen that कर्म should not be regarded an end in itself. Similarly the higher knowledge is to be looked upon as being due to the performance of कर्म. Because, as the knowledge forms part and parcel of the Karma yoga, its correct significance can be realised only with reference to and in relation with the latter. Putting in general terms the Acharya's position seems to be that कर्म and ज्ञान, or action and knowledge are inseparably connected with one another and that they will lose their value when considered in isolation.

The followers of Madhvacharya on the other hand interpret this stanza in this way. वर्याभिमोक्षित कर्मणि क्रियमाणे सति 'अकर्म' कर्माभावं स्वस्य यः परयेत् । भगवानेव कर्ता नाहंस्वतंत्रः, किंतु तदधीन कर्तुं शक्तिस्सन् करोमीति यः परयेदित्यर्थः । 'अकर्मणि' जीवकर्तृक कर्म करण हीनेषु पञ्चादौ, जीवस्य कर्माकरणावस्थायाम्.....अनेन हरेः परानपेक्षया कर्तृत्वं,

एवम् तदधीन कर्तृत्वं ज्ञात्वा, यथाश्रम विहितानुष्ठानं कर्मेत्युक्तं भवति । According to this school of thinkers, the term 'कर्म' stands for the regular performance of the duties enjoined upon the members of the different Varnas and the Asramas. Thus the term अकर्म connotes the non-performance of those duties and the performance of actions which are expressly prohibited in the Sastras, is the meaning of the word विकर्म । Having drawn this distinction, the author of the Bhagavad-Gita has sung, in this stanza, the praise of him who has rightly grasped the real import of कर्म and अकर्म by discerning the one in the other, paradoxical as it may seem. While faithfully discharging the duties of the Varna and the Ashrama to which one belongs, he should clearly understand that he is but a slave of the paramatman who directs the entire world-process. Thus in action he is called upon to discern inaction. He should not arrogate to himself the right of acting and willing and even though he does possess freedom of will, in a certain sense, his will is all the same subject to that of the Almighty. Again, even though the individual is regarded, for all practical purposes, as inactive while he is in the सुषुप्ति and the स्वप्न condition, it must be understood that the supreme soul is then as active as ever. The quintessence of this view is that the individual soul is only a पराधीन कर्ता and never a स्वतंत्र कर्ता ; on the other hand ईश्वर or the supreme soul is the only स्वतंत्र कर्ता, all else being His अधीन ।

From the foregoing brief statement of the views of the three Acharyas as to what is the कर्म spoken of in the Stanza under consideration let us proceed critically to discuss the three interpretations.

III.

Sri Sankara's position, namely, that the actions which really relate to the body are superimposed upon and wrongly attributed to the Atman, is erroneous. Because it rests on two subtle presuppositions, the one being the identity between the individual and the supreme soul and the other being the conception of the latter as निर्गुण, निर्विकार and so forth. The Acharya asks us to regard the देहेन्द्रिय व्यापार as not belonging to the Atman. The truth underlying this statement of the Acharya is that there exists an आत्मा imprisoned, so to say, within the body and that the देहेन्द्रियसंघात and the आत्मा are entirely distinct from each other. Now, it is obviously pointless to make the term कर्म stand for the देहेन्द्रिय व्यापार, for, this interpretation ill assorts with Sri Krishna's rather imposing pro-

mise that he would expound for the benefit of Arjuna what that (karma) कर्म is by knowing which he would find himself set free from pain and misery. Even though we understand the truth that there is an आत्मा distinct from the देह, still that knowledge is not sufficient to save one from the Samsaric Pain. Therefore it seems to be a forced interpretation to make कर्म mean देहादि व्यापार. Sri Sankara regarded the Brahman as the अपिष्टान and the phenomenal universe as अप्यक्त, and this metaphysical presupposition is responsible for the Acharya's position that the देहादिव्यापार is superimposed upon the Atman. Secondly, the Acharya's interpretation of the expression अकर्मणि च कर्म च : is that even though there is a cessation of the बाह्य व्यापार, still the आन्तर व्यापार or the internal activity exists. Now, this second interpretation also is inaccurate. Because, it is not at all clear how a knowledge of the existence of the internal activity, can lead one to freedom from 'बन्धन.' It is clear from the above that it is erroneous to interpret the word कर्म as bodily activity. Further, Sri Sankara's interpretation is challenged by the commentator Sri Nilakantha who has pointed out that it is absolutely irrelevant to bring in the question of अप्यक्त while explaining this stanza. Again Madhusudana's explanation is likewise disputed by Nilakantha, and this wide divergence of opinion among the writers belonging to the same school of philosophic thought, is sufficient to account for the fact, that into this stanza, Sri Sankaracharya has read his own metaphysical notions to an undue extent.

Against the interpretation of Sri Rāmānuja one important objection is that it is inaccurate to explain अकर्म as आत्मज्ञान. It is a contravention of accepted and time-honoured usage—अभियुक्त प्रयोग—to take अकर्म as meaning आत्मज्ञान. Legitimately it can mean only, inaction or the non-performance of action. This however is a purely verbal objection. But the more serious objection is that the Acharya is not justified in saying that one should discern कर्म as ज्ञानाकार and ज्ञान as कर्माकार. According to the statement in the Gita itself, "सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते" it is easy to understand how कर्म can be discerned in the ज्ञानाकार. But the converse does not seem to be true. The Acharya, in the course of his commentary on the next stanza has explained how (karma) कर्म can be discerned in the ज्ञानाकार. This becomes possible if all our actions are performed in a disinterested spirit. But it is far from clear how ज्ञान is to be regarded as कर्माकार. It may be contended that all ज्ञान ultimately ends in some कर्म or other and

thus it is कर्मसंगतः । But it must be observed that the above stated contention can be true only in the case of ordinary knowledge which in the course of daily conduct leads on to action, but not in the case of that special, higher knowledge which is said to consume once for all, the fruits of कर्म.

The interpretation, however of the followers of Sri Madhva-charya appears to be the most natural one. It emphasises at once the supreme value of and also the limits to, the endeavours of man. The charge of passivity that is laid at the door of the Vedanta is easily refuted when we consider how the individual is called upon to act sincerely and discharge faithfully his duties. There is likewise no pessimism. A follower of the Vedanta is as cheerful as a skylark. He has been placed by Iswara on the (Karma-Bhumi) कर्म भूमि, so that he may work out his own destiny. The Acharya takes the term कर्म to mean वर्णाश्रम विहितानुष्ठानं. This Ideal splendidly answers to that of Hegel namely, "my station and its duties," our lot has been cast in a particular sphere of life and we are called upon to discharge the duties relating to that sphere gladly and cheerfully. While so doing we have to realise that we possess but पराधीन कर्तृत्व but not स्वतंत्र कर्तृत्व. It is certainly not compromising to the dignity of man's endeavour to acknowledge that there exists a supreme power shaping his destiny.

Concluding then, it will be apparent from the foregoing discussion that कर्म according to the Gita means विहितधर्मानुष्ठान, and that alone will lead to the attainment of the final beatitude. कर्म संन्यास is not the Geethaic Ideal. A moral agent is not asked to fly from society and sit in a secluded corner with folded hands. Sri Krishna emphatically asserts :—तयोस्तु कर्म संन्यासात्कुर्मयोगो विधिष्यते । Nowhere is the renunciation of कर्म advocated, but the Ideal is the giving up of the कर्म फल. Social work, political work and so forth, when performed in a truly disinterested spirit and without any attachment to the फल, are sure to rank along that higher कर्म which, in the end, is crowned with self knowledge स्वेत्येकमव्यभिक्तः संसिद्धिर्भवेत् नरः is a statement which contains a profound truth, and the one important condition that is demanded of us, is the कर्म फलत्याग. It is by no means easy to realise that lofty ideal, but gradual and slow practice combined with perseverance is sure to help us in the end. If this ideal is perverted and misunderstood, it will certainly lead to degeneration. It is only by faithful adherence to the Gospel of disinterested service, that a nation can prosper.

TRUE RELIGION.

BY

A Devotee.

Religion has been variously defined by different persons so as to embrace everything from the lowest form of fetishism to the highest flights of Vedanta. In any case there are certain essentials common to all which every aspirant whatever be the path he has chosen, must try to possess. Just as three things are necessary for a bird to fly in the sky, the two wings and the tail as the rudder for steering, so, for a striving soul also is it necessary to have Jnana (knowledge) and Bhakti as the two wings and yoga as the tail to keep up the balance, in order that he may reach the destination. But very rarely do we find these features equally developed in an individual's life; rarely do we see heart and intellect expanded and developed to the same extent in a single man. One is developed at the expense of the other; one grows wild and the other falling under the shadow is neglected. Fanaticism, ignorance, intolerance—all these arise out of the unequal development of heart and intellect; and there is so much quarrel and fight in the name of religion because of common inability to understand its true significance. The true ideal must be to have the heart of a Buddha, embracing all in love, ready to sacrifice everything for the good of others and to possess the bold intellect of a Sankara, capable of entering into the inner essence of things, ever ready to reject everything untrue however strongly the heart and sentiment may wish to retain it.

The following incident in the life of Swami Vivekananda illustrates how in the lives of great religious teachers there is always a harmonious combination of heart and intellect. Swamiji was one day talking to a disciple about Maya and Vedanta; and with his characteristic eloquence and forcible arguments he was trying to convince his disciple that realisation of Brahman in Samadhi is the highest goal. Babu Girish Chandra Ghosh, a disciple of Sri Ramakrishna and the great Bengali poet and dramatist, who happened to be present on the occasion, noticing that the disciple thought of Swamiji as a dry Vedantin with a supreme contempt for the people and their sufferings, suddenly turned the subject of the conversation in order to acquaint the disciple with the other side of Swamiji's character. Girish Babu described in his usual realistic style, the present social condition of the country, the abject poverty of her people, the great humiliation they are subjected to, and asked him, "well, Noren, you are a great Pandit, I know. But will you tell me if your Vedanta speaks anything about the remedies of evils our country is suffering from?" This was too much for Vivekananda. His heart was filled with compassion. He got up and tears rolled down his cheeks. He silently left their company to give vent to his feeling in private.

If we go a little deeper and analyse the doings of the great men of the world, we find that at one time they did not care a fig for the world and the worldly things, and at another time their hearts cried out for even the most insignificant creature of this world. Imagine, what prompted Sri Chaitanya to embrace and accept a much-abused *Yavana* as his beloved disciple! Why did Jesus accept water offered by a Samaritan woman? What made Lord Buddha eager to sacrifice his valuable life to save the life of a dumb, brute, an insignificant kid? On the one hand they defy the world against all odds, they fight vehemently against all errors, evils and superstitions and on the other, sacrifice their lives at the altar of humanity. Truly, they are harder than the stone and softer than a flower. *ब्रह्मादि कठोराणि सद्गुणि कुसुमादयि ।*

But men make a distinction between these great personalities. They call one a *Jnani* and the other a *Bhakta*. Really there can be no sharp line of demarcation between *Jnana* and *Bhakti*. They are blended together. Is not Sukadeva a *Bhakta*? Is not Sri Chaitanya a *Jnani*? When emotions play outwardly a prominent part in man's life, we say in our common parlance, that he is a *bhakta*. But this we must bear in mind that if he is a true *bhakta* his intellect also,—the discrimination and ratiocination too—has helped him a good deal in his progress towards the ideal. In this connection it must be understood that the development of emotions or that of intellect and ratiocination is not religion. For religion consists in experiences beyond the domain of sentiment and intellect. Sentiment and intellect work under the limitations of time, space and causation and the experience of religious truths must be always beyond them. Hence it comes to this :—The development of heart and intellect, *Bhakti* and *Jnana*, is not true religion but only the means. The means is not the end. A man in the state of *Samadhi* can neither be called a *Jnani* nor a *Bhakta*. But again this state of *Samadhi* does not last for good, though it is easily accessible to him afterwards at his will. He has to come down from the highest plane to the plane of ordinary consciousness. But the result is that his outlook on men and things changes altogether. His heart expands like that of a Buddha and his intellect develops like that of a Sankara. He then is called a true *Jnani* and a true *Bhakta*.

As already shown, *Yoga* has been compared to the tail of a bird which keeps up the balance of the progress in a *Sadhaka*. By the process of *yoga* a *Sadhaka* is able to keep the goal fixed in his mind. The literal meaning of the word *Yoga* is 'Union'. Union with what object? It must be the union with God. This union with God again involves the idea of disunion with unreal objects and this is but another name for renunciation. This idea of renunciation, of freeing the mind from the bondages of attachment to sense-objects and fixing it on God has been extolled by all seers and *Sadhakas*. Unless renunciation comes in the mind, *Jnana* and *Bhakti* cannot thrive. So long the mind is running after the enjoyment of sense-objects, there can grow no real hankering after the realisation of the highest ideal. But some

modern thinkers condemn and ridicule this principle of renunciation as tending to take away the legitimate richness of life. When the poet sings : "Deliverance is not for me in renunciation. I feel the embrace of freedom in a thousand bonds of delight," we can only enjoy the poetry contained in it. Again when another modern thinker writes, "No, I will never shut the door of my senses. The delights of sight and hearing and touch all bear thy delight," it is nothing but *idealising the real*. True, the Vedic seers declared, *आनन्दो देव सखिमानी मूलानि जायन्ते आनन्देन जातानि जीवन्ति आनन्दं प्रत्यक्सिद्धिरस्ति*. It is from Bliss that all this world proceeds, it is by Bliss that it lives and it is to Bliss that it is resolved in dissolution. But, this, after *realising the Ideal*, they declared. There is a great deal of difference between idealising the real and realising the ideal. The former seeks to cover a rotten corpse with beautiful odorous flowers while the latter reveals the true knowledge by attaining to truth.

IN MEMORIAM : SWAMI PRAJNANANDA.

It is with deep regret that we announce the passing away of Swami Prajnananda, the President of the Advaita Ashrama, Mayavati. His passing away has been so sudden and unexpected that the adequate measure of the loss cannot be summed up so recently. A life of great promise and ripe usefulness for the work to which his life was given is thus cut off at the early age of 89. The end was peaceful and came after a not very long illness, of heart-failure on the 20th April last. A high-souled idealist his life had always been of high ideals and purposes and latterly in the lives and ideals of Swami Vivekananda and Sri Ramakrishna he found the Heroes whom he had been seeking and came ultimately to surrender himself whole-heartedly to their Cause. His acceptance of them tinged his whole being and changed his whole outlook on life; many times he bore testimony to his great desire to serve the Cause and although crippled in his endeavours by a failing health, it was always his one desire to be "a humble worker in the vineyard of Swamiji." To those of us whom circumstances brought in contact with him, he never failed to express the utmost kindness and geniality of spirit; to those who leaned on him in the hour of trouble and distress, he always brought infinite tenderness and protection. As President of the Advaita Ashrama, he fulfilled the different relations which it required with a calmness and equanimity of temper which was unruffled even in difficulty. His relations with his co-workers were very sweet and pleasant, his behaviour towards them was as could be desired, and the latter found in him a friend and guide in one.

Possessed of great intellectual acumen, he had a strong grasp of the problems of the day as he understood them, and his intellectual discourses on the Vedanta Philosophy of which he was an ardent student, were very luminous and fascinating. He edited the Bengali monthly "Udbodhan" for some period, when he wrote in its pages a series of illuminating articles on the Indian problems styled "Bharater Sadhana." He conducted the Prabuddha Bharata for a period of over four years at a high standard and most of the highly intellectual articles which appeared in its pages proceeded from his masterly pen. To

those who sought, he was always willing to help spiritually as much as in him lay. The one triumphant spiritual mood in him was abounding love and unflinching faith in Sri Ramakrishna, a love and faith which deepened with years. May the Lord whom he strove to love so passionately and on whom he had such unbounded faith gather him to Himself, and may his loving soul rest in sweet peace with Him! Reverently do we offer these few words in grateful and loving memory.—P. B.

NOTES AND NEWS.

From the Seventh Annual Report (From January 1917 to December 1917) of the Ramakrishna Mission Sevashram, Allahabad, we learn that during the year under review 11,572 sick poor were treated in the out-door dispensary, of which 5,767 were new cases. Of the latter 4,800 were Hindus, 744 Mahomedans, 88 Christians and 185 belonged to other denominations. The Sevashram feels an urgent necessity to open one in-door hospital for the diseased poor, as it has to send away, at present, many who seek its protection and is unable to help many a destitute who is left uncared for in the city. A hospital of six beds with a small surgery attached to it and a separate room for infectious cases might serve for the present requirement. The Mission charitable dispensary is at present situated in a small plot of land of its own; but it has not got as yet a separate quarter for the workers to live in. The Sevashram appeals to the generous public to help it with funds to carry out its projected plan of philanthropic work and we trust that the benevolent public will come forward and help the institution in these hard days which have called into being the sufferings of our fellow-men

The R. K. Mission Sevashram, Brindaban, treated during the month of April, 1918. 16 in-door cases of which 8 were discharged, 2 left treatment, 1 died and 5 were still under treatment. It also treated 677 new out-door cases during the same period. The total receipts of the Ashrama during the month amounted to Rs. 445-5-0 and the total expenses Rs. 810-14 8, including Rs. 93-8-9 for building work.

We are glad to announce that a series of Harikatha Kalakshepams on Sri Ramayanam will be performed in Tamil by our esteemed friend Mr. M. K. Tatachiar, B.A., at the Madras Sri Ramakrishna Mutt premises, commencing from the month of June to the end of December, on every alternate Sundays, with a view to afford access to all classes of people to the inspiring lessons contained in the great epic.

Swami Nirmalananda, the President of the Bangalore Sri Ramakrishna Ashrama is now out on his lecturing tour in the Travancore State. In Trivandrum he held classes regularly. Many attended his lectures and were greatly impressed with his religious discourses. The Mission has a few acres of ground in the suburb and a Mutt is being built; when it is over, it will command one of the loveliest views in S. India.

पुरुष एवेदं विभं कर्म तपो ब्रह्म परावृतम् ।
एतयो वेद निहितं गुहायां सोऽविद्याप्रमिषं
विकिरतीह सोम्य ॥ १० ॥

कर्म work तपः austerly परब्रह्म highest अवृतः immortality ब्रह्म Brahman विभं all पुरुषः Purusha एव verily. हे सोम्य oh my child यः he एतद् this (Purusha) गुहायां in the cavity (of the heart) निहितं seated वेद knows सः he इह here एव verily अविद्याप्रमिषं the knot of ignorance विकिरति cuts asunder.

This Purusha is verily the all—work, austerly, the highest, the immortal and Brahman. Oh my child, he who knows this as seated in the cavity of the heart, certainly cuts asunder the knot of ignorance even here.

[Note.—इह—here; even while living; i.e., he becomes a *jivanmukta*.]

End of the first Chapter

OF THE SECOND MUNDAKA.

SECOND CHAPTER.

आविः सविहितं गुहाचरनाम

महत्पद्मत्रैतुत्समर्पितम् ।

एजत्प्राणमिमिषच्च यदेतज्जानय सदसद्वरेण्यं

परं विज्ञानायद्वरिष्ठं प्रजानाम् ॥ १ ॥

आविः Self-luminous सविहितं fixed (seated) गुहाचरम् moving in the cavity of the heart नाम who is known महत् great पद्मम् the support, अत्र here (in that Brahman) यत् what एजत् moving प्राणम् breathing च and मिमिषत् winking एतत् this सर्वं all समर्पितम् fixed. एतत् (his जानय know यत् that सद् effect असद् cause वरेण्यम् to be wished for द्वरिष्ठं the highest (तथा and) प्रजानाम् of beings विज्ञानाय परं beyond intellect.

The self-luminous (Brahman) is seated in the cavity of the heart and is known as moving there. He is the great support (of all). In Him is fixed all—what moves, breathes and winks. Know this which is both the cause and the effect, which is to be wished for (by all) and which is the highest and beyond the intellect of all beings.

[Notes.—In the ordinary sense of the term, knowledge means, knowledge of something relative which is perceived by the senses and is within the reach of the intellect. In that sense, certainly, Brahman is unknowable for He is beyond all intellectual perception. How is it then that the Sruti asks here to know Him who is beyond intellect? Here, the term 'know' is loolsey used. Be and become the Brahman or know that "I am Brahman" is the idea sought to be expressed in the Sruti.]

यद्विषमद्यदणुभ्योऽणु च

यस्मिन्लोका निहिता लोकिनश्च ।

तदेतदक्षरं ब्रह्म स प्राणस्तदु वाङ्मनः

तदेतत्सत्यं तदमृतं तद्वैद्व्यं सोम्य विद्धि ॥ २ ॥

यत् what अविमत् luminous यत् what अद्वयः than the subtlest अपि even अद्वयं subtler यस्मिन् in what लोकाः the worlds लोकिनः those that live in the worlds च and निहिताः fixed, यत् that एतत् this अक्षरं

SECOND CHAPTER.

27

Imperishable ब्रह्म Brahman. सः He प्राणः Pranas, यत् that च अपि also वाक् speech मनः mind, यत् that एतत् this सत्यं true, यत् that अमृतं Immortal, यत् that वेद्व्यं should be struck (मनसा by the mind), सोम्य Oh good looking youth (यत् that) विद्धि strike at.

What is luminous, what is subtler than the subtlest and in which all the worlds and those that live in them are fixed, is this Imperishable Brahman. That is Prana, That is also the speech and the mind. That is true and That is immortal. Oh good looking youth, strike (with thy mind) at that which should be struck.

[Strike with thy mind.....struck—The idea is that the mind should be concentrated-upon the Brahman.

Notes.—In the preceding mantra, it has been said that the Brahman is to be realised. In this and the following Mantras the process of realisation is described.]

धनुर्गृहीत्वौपनिषदं महास्त्रं

क्षरं ध्रुपासानिश्चितं संघयीत ।

आयम्य तज्ज्ञावगतेन चेतसा

लक्ष्यं तदेवाक्षरं सोम्य विद्धि ॥ ३ ॥

औपनिषदं as prescribed in the Upanishads महास्त्रं the mighty weapon धनुः bow गृहीत्वा taking ध्रुपासा by constant worship निश्चितं sharpened क्षरं arrow संघयीत must be fixed. सोम्य Oh good looking youth तज्ज्ञावगतेन absorbed in His thought चेतसा with mind आयम्य having drawn लक्ष्यं the mark यत् that एव verily अक्षरं Imperishable (Brahman) विद्धि hit.

Taking the bow, that mighty weapon, as prescribed in the Upanishads, fix in it the arrow rendered sharp by constant worship. Oh good looking youth, having drawn it with the mind absorbed in His thought, hit that mark,—the Imperishable Brahman.

[Rendered sharp, etc.—Because by constant worship the mind is purified.

Having drawn.....thought—The idea is that the mind has to be drawn away from the external objects of senses and to be absorbed in the one idea of God and God alone.

Notes.—The analogy is explained fully in the next mantram.]

प्रणवो धनुः शरो आत्मा ब्रह्म तद्वक्ष्यमुच्यते ।

अप्रमत्तेन वेदव्यं शरवत्तन्मयो भवेत् ॥ ४ ॥

प्रणवः The Pranava (Om) धनुः bow शरः arrow हि indeed आत्मा atman (jivatman) ब्रह्म Brahman तत् that वक्ष्यम् the mark उच्यते is said to be. अप्रमत्तेन carefully (तत् वक्ष्यम् that mark) वेदव्यं should be hit, शरवत् like the arrow तन्मयः absorbed in Him (One with it) भवेत् must become.

The Pranava (Om) is the bow, the arrow indeed is the *atman* and Brahman is said to be its mark. Carefully that mark is to be hit and one has to become absorbed in Him just like the arrow at one with its mark.

[Carefully, i.e., being free from all excitement caused by a thirst for enjoyment of the objects of senses.]

यस्मिन्धौः पृथिवी चान्तरिक्षमोतं

मनः सह प्राणैश्च सर्वैः ।

तमेवैकं जानय आत्मानमन्या

वाचो विमुञ्चयामृतस्यैव सेतुः ॥ ५ ॥

यस्मिन् in whom धौः the heaven पृथिवी the earth च and अन्तरिक्षं the sky सर्वैः all प्राणैः the Pranas सह with मनः the mind च and जोतं sewn (fixed) तम् that एकम् one आत्मानम् Atman एव only जानय know. अन्याः all other वाचः talks विमुञ्चय give up. एव This अमृतस्य of Immortality सेतुः bridge.

Know that one *Atman* only, in whom the heaven, the earth and the sky, the mind with all the *pranas* are fixed. Give up all other (vain) talks. This is the bridge (to the attaining) of Immortality.

[Note.—One should notice, that the idea of turning the mind from the external objects of senses, in other words, of giving up the enjoyment of the worlds and its objects, and fixing it on the Goal which is Brahman, is again and again strongly advocated by the Sruti in these Mantrams.]

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!'"

VOL. V.]

JULY, 1918.

[No. 8.]

A STUDY IN MANTRA SHASTRA

(Hangsa)

BY

Arthur Asson.

Hangsa is Purusha-Prakriti Tattva. Hang is "male" or Shiva; Sah is "female" and Shakti. Shiva-Shakti are therefore Hangsa which combined mean the "Bird". Hangsa the material shape of which is variously said to be that of the goose, flamingo, bramhmini duck and by others to be legendary. The universe is made of and informed by this Hangsa Pair (Hangadvanda) who are Purusha and Prakriti and in all the latter's varied forms (Pung-prakrityatmakro hangsa-stadātmakam idam jagat). Of these the Anandalahari says (39) "In Thy Anāhata Lotus I salute the wondrous pair who are Hang and Sah swimming in the mind of the great who ever delight in the honey of the blooming lotus of knowledge." That is they manifest in the mind of the great delighting in the honey of Consciousness. This Hangsa reversed is the Vedantic "So'ham" of which the Sammohana Tantra (Ch. VIII) says "Hakāra is one wing. Sakāra is the other. When stripped of both wings then Tāra is Kāmakaḥ." Jīva is Hangsa. The same Tantra says that the Sādhaka of Tāra is the Lord of both Kādi and Hādi Mata. The Hangsatārā Mahāvidyā is the sovereign

mistress of Yoga whom the gods call Kālī, the Hādīs Śrīaundarī and the Kādī-Hādī Hangā.

The Jñānānanda Tantra (xi-vv i-9) speaking of the Chitkunda in the Mūlādhāra where Homa is done, follows the four Ātmās, viz., Paramātmā; Antarātmā, Jīvātmā and Ātmā which form the Chitkunda. Knowledge whereof there is no rebirth. This is the Ātmā which is in all beings as their Prāṇ. It is Hangsa-svarūpi or Jivātmā manifested by outer and inner breathing (Śvāsa, uchchvāsa). It is compared to the ether in a pot which the potter's wheel separates from the surrounding Akāsha but from which there is no distinction when the pot is broken. The individual breath is the cosmic breath from which it seems to be different by the forms which the latter vitalises. Jñānātmā is Sāhātā-ākāśarūpaka. It is that which witnesses all and by which the unity of all is known. It is reflected in Buddhi and the rest and is yet in its own form distinguishable therefrom, just as the rays of the moon are reflected on water and seem to be, and are yet not one with it. It is from the reflection of Buddhi and of all the subjective or mental Tattvas derivable therefrom. By "Antar" in the term Antarātmā is meant the subtle (Rahasya-sūlakṣmarūpaka) Ātmā which pervades all things; the spark of Paramātmā which indwells all bodies (Antargata). It is the Hangsa known only by Yogīs. Its beak is Tārā (Pranava or "Om" Mantra). Nigama and Āgama are its two wings. Shiva and Shakti its two feet. The three Bindus are its three eyes. This is the Paramahangsa; that is Hangsa in its supreme aspect as the Consciousness-ground of the manifested Hangsa or Jīva. When this Paramahangsa is spread (Vyāpta) that is displayed, then all forms of matter (Bhūta), viz., Akāsha, Pavana and the rest spring up in their order. Of these five the root is Chitta. This Hangsa disports itself in the world of illusion sprung from the Mud of Delusion (Mohapāṅka) in the Lake of Ignorance (Avidyā). When this Hangsa becomes unworldly (Nishprapaṅka) and in dissolving-form (Saṅghārarūpa) then it makes visible the Ātmā or Self (Ātmanām, pradeśhayeṭi). Then its "Birdness" (Pakṣhīva) disappears and the Soham Ātmā is established. "Know this" says the Jñānānanda "to be the Paramātmā."

Purusha is Ātmā subject to Māyā Shakti and the other limiting Shaktis called the Kanchukas. Prakriti is that state of Shakti which arises as the result of the collective operation of Māyā and the Kanchukas; a transformation of Shakti which is their result existing as a homogeneity and general objectivity which develops of its own power which is the summation of the Shaktis producing

it, into the heterogeneous universe. The Purusha-Prakriti, Tattvas arise as a bifurcation in consciousness on the differentiation of the Parabindu into the three Bindus which form the Kāmākālī which again may be pictured as the triangular base of the pyramidal (Śringātaka) figure in the Śrī Yantra at whose apex is the Bindava Chakra and Parabindu. The three Bindus represent the Śhiva aspect and the Śhakti aspect of the one Consciousness, and the third the mutual relation or Śhiva-Śhakti aspect of the two. From this differentiation arises in the Mantra-line of creation Parashabda and manifested Shabda and Artha; in the Tattva-line Buddhi and the rest; and in the line of the Lords of the Tattvas (Tattvasa) Shambhu and the rest. In its most general and philosophical sense Purusha-Prakriti represent that stage in the evolving consciousness (Śhakti) in which after passing from the mere I-experience (Ahamratyayavimarsha) and the "I-thus" or "Aham-idaṁ" experience in which the object or Idam is still experienced as part of the self (the completed type of such experience being Ishvara). Consciousness emerges as the experience of duality in which the object is seen as outside of, and separate from, the self. This however is a state of mere general objectivity. The final state has yet to be described when undifferentiated objectivity and supreme Sound (Parashabda) evolves, the first into the differentiated objects of the universe (Ashuddha Tattvas) and the second into the differentiated word (Shabda) and its meaning (Artha) which is the birth of Mantra consisting of letters (Varnā), syllables (Pada) and sentences (Vākya). With the differentiation of Prakriti appear multitudinous Purushas of varying experience each living in an universe of its own.

Purusha is not merely confined to man but is applicable to every Jīva who is the Enjoyer (Bhoktā) or Purusha of the enjoyable (Bhogyā) or Prakriti. Purusha again is not limited to the organic life of animals and plants or the micro-organisms which hover between organic and inorganic matter. The term includes the latter also. For whatever may be the popular signification of the term Jīva as living organic bodies, in its philosophical sense all is Jivātmā which is not Paramātmā. And in this, modern science bears out the notions here described. The former arbitrary partitions made between the living and non-living are being broken down. We may for practical purposes call that "living" which obviously displays certain characteristics which we call "life" such as the so-called vital phenomena manifested by plants, animals and men. But the life and consciousness displayed in organic bodies is not something wholly new which had no existence

in the inorganic material of which they are composed. All such vital phenomena exist in subdued or potential form in every kind of matter which contains the potentiality of all life. Life as we know it is the phenomenal aspect of Being-Itself (Sat). Feeling-Consciousness as we know it is the limited manifestation (manifestation being limitation) of the undifferentiated Feeling-Consciousness which is Chit, Sat and Ananda. All which is manifested exists potentially in its ground. Each of such manifestations is such ground (Bhūmi) veiled in varying degrees; now more, now less fully displaying the nature of Spirit, the source of all life, feeling, will, and consciousness. Superficial notions based on appearances have given rise to the notion of "dead" matter. But science has given new instruments for, and extended the range of, our observation and has shown that life and consciousness, though in a subdued or veiled form, exists throughout the universe. Vedānta in its Shākta version says that all forms are the operation of Consciousness as Māyā-Shakti. As the ancient Upanishad says and modern so-called "New thought" repeats, "What one thinks that one becomes." All recognise this principle to a certain point. If man thinks inhuman thoughts he dehumanises himself. Vedānta carries the application of this principle to its logical conclusion and affirms that not only does thought operate modifications in and within the limits of particular types or species, but actually evolves such and all other types through the cosmic or collective Thought of which the universe is a material expression. Thus every unit or atom of matter is a Purusha identifying itself with the solid (Pārthiva) "crust" of matter which is the gross expression on the sensual plane of more subtle forces emanating from that Ground Substance which is the source both of the experiencing subject and the object experienced. If the operation of gross matter gives the appearance of rigid mechanism, this does not imply that such operation is wholly unconscious and lifeless but that life and consciousness are veiled by the Tamas Guna of Prakriti in which Kālā, Niyati and other Kanchukas are operating to their fullest extent. But however intense may be their operation, life and consciousness can never be destroyed, for being Shakti Herself they are indestructible. Thus every molecule of mineral substance is a Purusha or Consciousness identifying itself with matter in its solid and apparently unconscious and inert state. For Consciousness becomes that with which it identifies itself. When it completely identifies itself with mineral matter it becomes that matter. What we think that we become. Nothing however is absolutely unconscious or inert. Every single atom in the universe is in constant movement and hence the world is called

Jagat or that which moves. This scientific doctrine is in India an ancient inheritance. And so the Mantra runs "Hring the Supreme Hangsa dwells in the brilliant Heaven." The word Hangsa is here said to be derived from the word Hanti which means Gati or motion. Sāyana says that it is called Aditya because it is in perpetual motion.

The Tattva Sandha (vv. 13, 14) says :—

"She is considered to be Prakriti who is the collectivity of all the Shaktis, (Will, Knowledge and Action) who is the peaceful that is quiescent (Shāntā) Shakti of Him in contracted form (Samkuchadrūpā); who is in the form of the equilibrium of Sattva, Rajas and Tamas Gunas which again are Will, Knowledge and Action gathered together (Samkalita); who is in the nature of general unparticularised feeling (Chitta) which is in the form of the undifferentiated Buddhi (and other Tattvas);"

(Ichchhādi-shakti-samashtih shaktih shāntāśya samkuchadrūpā, Samkalitechchhādyātmaka - sattvādika - sāmya-rūpinī - hi - sati, Buddhyādi-samarasya-svarūpā chittātmikā matā prakritih).

"Hang" or the male (Pumān) or Purusha is again in the same work (V. 6) described as :—

"He who having by Her become of limited form with all His powers contracted is this Male (Pumān or Purusha); like the sun which becoming red at eventide and His power (of shining) contracted can scarce reveal himself (by shining abroad)" (Sa tayā parimitamūrtih samkuchita-samasta-shaktir-eshah pumān, Kāvīriva sandhyā-rakta-sambhrita-shaktih svabhāsane pyapatuh, Ibid. 6).

Again in the same work (v. 7) it is said :—

"His Shaktis are many consisting of complete Kartrittva (power of action) and others, but on His becoming contracted (that is limited) they also become contracted in the forms of Kālā and the rest and make him thus manifest (as Purusha) (Sampūrṇa-kartritvādyā bahvyah santyasya shaktaya stasya, Samkochaṭ samkuchitāh kalādi rūpena rūdhayantyevam. Ibid, 7.)

Again in the Ishvara Pratyabhijñā it is said :—

"He who is Experienter commencing with Shūnya (Shiva-tattva) and the rest, He being clothed by the five Kanchukas, Kālā and the rest, and becoming object (to himself) is then the Experienter of objects as separate from him;" (Yashcha pramātā shunīyādih prameye vyatirekhini, Mātā sa meyah san kālādika-panchakā-veśtitāh-III-ii 9), that is object is the Self appearing as such. He retains His own Self-hood and becomes at the same time the

object of His own experience. Māyā is not something apart from Brahman for it is Brahman who through Māyā, an aspect of Brahman, becomes Himself His own object. In the first act of creation He commences to become His own object, but it is only when the subject as Purusha is clothed, that is limited, by the Kanchukas, that the latter sees objects as other than and outside Himself. At this stage duality is established and exfoliates in the Vikritis of Prakritis as the multiple experience of the World of Mind and Matter.

The Gunas of Prakriti are inadequately translated as qualities because the latter word involves some Substance of which they are the qualities. But Prakriti Shakti is as Prakriti the Gunas and nothing else, though Her Svarūpa, as that of all Shaktis, is Sat-Chit-Ananda. The Gunas Sattva, Rajas, Tamas are properly factors or constituents of Prakriti. Of these it is commonly said that Tamas Guna is the veiling principle of Prakriti. This is so. But nevertheless it is to be remembered that all the factors of Prakriti in one way or another veil; the difference being that whereas Sattva to some degree veils (for Sattva guna is not as such the same as absolute Sat) it is in its highest degree of potency that is predominance, the least degree of veiling and therefore it represents the tendency to unveil that is to reveal and manifest Being (Sat) and Consciousness (Chit); whereas Tamas is in its highest potency the greatest degree of veiling and therefore specifically represents the tendency to veil. Rajas is the operative power in both cases. In all bodies there are the three Gunas (for these cannot separately exist though one or other may predominate) and it is because of this and therefore of the presence of Sattva Guna in inorganic matter that it exhibits the rudiments of sentiency and consciousness. But in inorganic matter Tamas Guna prevails. As bodies evolve, the strength of the operation of Tamas gradually diminishes and that of Sattva increases until in man it becomes predominant. The whole object of Sādhana is to increase Sattva Guna until man becoming wholly Sāttvik his body passes from the state of predominant Sattva Guna into Sat Itself. These Gunas represent in the Jīva or Pashu the Ichchhā, Kriyā, Jñāna and Māyā Shaktis of the Lord. As regards Māyā, the Lord (Māyin), as the Kālānava Tantra says, wields and controls and is free of it; Jīva is controlled by it. So the Ishvara-Pratyabhijñā (IV. 1, 4) says "What are Jñāna and Kriyā (on the part) of the Lord (Pati) in all beings and things (Bhāveshu) (which to Him are really) of the nature of (His) own body (or limbs)—it is these two (that is Jñāna and Kriyā) and nothing else (eva) which together with Māyā as

the third are the Sattva, Rajas, and Tamas (Gunas in respect) of the Pashu" (Sāṅga-rupeshu bhāveshu patyurjñānam kriyā cha yā, Māyā-tritaye te eva pashoh sattvam rajas tamsah)

Shiva-Shakti have threefold aspect as Ichchhā, Jñāna, Kriyā which are inseparably associated just as the Gunas are, though as in their case one or other may be predominant. Of these again Ichchhā and Kriyā may be considered together; for as resolve is directed to action it is the preliminary of it. Ichchhā in the Shaiva Shāstra is described as a state of wonder (sa chāsmān ichchhā shaktih) in the Purusha. But Kriyā considered (for the purpose of analysis only) as apart from Jñāna is blind. For this reason Kriyā has been associated with Tamas. It is very clearly explained by Kshemarāja in his Tattva Sandoha (vv. 13-15) that Ichchhā or resolve to action becomes at a lower stage Rajas Guna the principle of activity in Prakriti; Jñāna becomes Sattva or the principle of manifestation in the same; and Kriyā becomes Tamas guna or the specific veiling principle of the same form of Shakti. He says "His Will (Ichchhā) assumed the form of Rajas and became Ahankāra which produces the notion of "I" (Aham). His knowledge (Jñāna) likewise became Sattvarūpa and Buddhi which is the determining form of experience. His Kriyā being in the nature of Tamas and productive of Vikalpa (and Saṅkalpa) i.e., rejection and selection is called Manas" (Ichchhāya rajo-rūpāham-kṛtīr āsid aham-pratīkārī jñānāpi (should be jñānamāpi) sattvarūpā nirnayabodhasya karanam buddhih, Tasya kriyā tamomaya-mūrtir mana uchyate vikalpakārī).

The evolution of these Tattvas (Ashuddha) is the subject of a future article. But before dealing with these it is necessary, in the creative order, to further describe the Kāmakaḷā in which the Hanga arises and the Rosary or Garland of letters (Varnamālā) which is the Mantra aspect of the Tattvik evolution.

SEARCH AFTER TRUTH

BY

Brahmachari Devachaitanya.

Time out of mind man has been confronted with the problems of life and death and various solutions of these problems have been offered by the thoughtful minds of all climes and ages. The Greek mind sought to solve the problem of life by conquering the nature outside of man and the scientific west of the modern times is the outcome; while the Hindu explained the problem of death by conquering his internal nature. However divergent may be the processes each found out that man was born to conquer nature. The scientific west wrests from external nature her secrets, makes her his hand-maid and enjoys the life. But the spiritual Hindu bringing his internal nature under subjection transcends death; and it is interesting to study how the Hindu proceeds to solve this vital problem for mankind which is even now engaging the attention of many a thinker of the modern world.

The first difficulty that arises in the human mind is the doubt as to the survival of his personality after death; for man, as he is, directs his whole attention to the pleasures of life that are laid bare before his senses; but the circumstances under which he is placed, fortunately or otherwise lead him to think whether or not there is life after death. The death of a near and dear relation creates a void in his little world and although he seeks to make good the loss by making a fitting memorial he is constrained to think of what happens to the man when he dies. Does the spirit that animates the body die out with the dissolution of this body or live on? Shall he live after death? In the beginning an unconscious and then a conscious struggle ensues to get a peep behind the scenes and the man leaves no stone unturned to get at a solution. He listens to traditions and history and verify them with his own experiences but fails to arrive at a right conclusion. Again, doubts expressed by great intellectual men make confusion worse confounded; their learned discourses on the problem make him forget that he who has seen a spirit knows more of the spiritual world than he who carries a library in his head. Further, on his own part, an intellectual acquiescence or faith in the words of those who from their own personal experience speak of the survival after death, does not close the struggle that rages in his mind. The problem is so vital that unless it is proved through his own experience he cannot rest.

SEARCH AFTER TRUTH.

75

Consequently he harks on doubt and ponders it many lives at all times the strain imposed upon his mind becomes unbearable, and for relaxation he leaves the struggle and runs to enjoy the sweets of life. But time and again he is reminded of the problem and he again seriously plunges into the struggle. And when through dreams or visions he gets a glimpse of a world beyond this he believes in the possibility of a life after death.

This belief in the possible existence of a life beyond this world gives strength and courage to the man. His moral nature asserts itself defying all forces that stand against the development of the spiritual nature in him. He feels an utter disregard and contempt for everything changeable and mortal, and forsakes all that have no permanent existence. Having gained confidence in his own self he believes in the possibility of himself surviving his fall from the body—a process carried on through the inscrutable ways of nature—and adopts suitable and effective measures to enable him to experience the soul as distinct from the body, the spirit from matter. Thus with great effort he meets with success and freed from the bondage of nature or Maya attains to freedom or Mukti.

One wonders how this difficult problem has been so easily handled by the author of that admirable work the *Kathopanishad*. The story of Nachiketas is the story of every human being striving after truth and the struggle a man has to pass through, the difficulties he has to overcome have been clearly set forth in the illuminating dialogue between Nachiketa and Yama. Two things that haunt the human soul have been beautifully described by Yama in the Slokas:—

सतायुषः पुत्रपौत्रान्बन्धून् बहुवैश्वानरिहिरण्यमवाप ।

पुत्रैर्महदायुषं वृद्धीन् स्वर्गं च योयं करोति नावधिपुच्छति ॥

येनैवासां पुत्रैश्च मत्स्यलोके सर्वकामास्तैरुपसृतः प्रार्थयस्व ।

इमा इत्याः सखाया यद्वर्षा व हिरण्यं वस्त्रमदीना मनुष्यैः ।

यत्किञ्चिदप्यसिः परितारयस्व वच्छिकेतो मत्स्यं मातुषासी ॥

(Choose sons and grandsons who shall live a hundred years, herds of cattle, elephants, horses and gold; choose a vast territory on earth, and live thyself as many years as thou desirest.

Whatever objects of desire that are difficult to get in this world of the mortal, let thee ask for them all according to thy choice;—these fair nymphs with their chariots and musical instruments—such are indeed not obtainable by man—let thee be attended on by them whom I give thee. But ask not any thing about death.)

But Nachiketas cannot accept these offers made to him by Yama. How can he who has the experience of the fleeting nature of all the objects that make up this world, be tempted in that manner? Truly the human soul cannot rest satisfied forever either with wealth or with women even if for the time being they hold out a possibility of paying all claims of the senses to the fullest extent, for human body is frail and subject to diseases and various other afflictions, bringing surfeit in its train in the long-run. A man therefore cannot cling to this world for all time. He is forced to make up his mind to transcend the limitations of the senses in order to attain eternal happiness. He begins to discriminate the Real from the unreal, the permanent from the impermanent. He resolves to renounce everything that is transient and accept what is abiding. The realisation of this idea makes the use of life all the more important because to him life means the process of self-unfoldment of a being under circumstances tending to press it down. He does not therefore act anything detrimental to the expression of his being bearing out the truth that true morality is derived from religion.

This awakening of the spiritual nature in man involves great self-exertion resulting in the self-expression of the man. At every step he meets with difficulties and very often is led to think that he is after a phantom ever eluding his grasp. Dejected in spirits he is often unsettled as to the choice of the line of action. Two ways lie open to him :—the path of pleasure and the path of the good.

अथ योऽप्युत्तरे मेवस्ते मे नानाये पुरुषं सिनीतः तयोः श्रेयं चाद्वाक्यम्
समुपैतस्मिन् द्विद्वेष्टात् ३ मेवो वृत्तिरे ॥

(One thing is the good and quite different indeed is the pleasant; having been of different requisitions, they both bind the Purusha. Good befalls him who follows the good, but loses he the goal, who chooses the pleasant.)

Of them one is more tangible, gives man immediate pleasure and serves his proximate end-in-view, while the other seems vague and more difficult to follow. In the beginning a doubt arises if the latter path will finally lead him to the desired goal. Hence he prefers the path of pleasure—मेवो मन्दो योऽप्युत्तरे वृत्तिरे though his previous experience tells him that the path he has chosen cannot bring him unalloyed joy. More experience of the nature of his chosen path reveals to him that the 'path of the good' however difficult to follow and its result however uncertain must needs be followed; when one path fails to serve his end he cannot

but take to the other alternative. He then turns his attention to the other path.

अथ योऽप्युत्तरे मेवस्ते मे नानाये पुरुषं सिनीतः तयोः श्रेयं चाद्वाक्यम्
समुपैतस्मिन् द्विद्वेष्टात् ॥

(Both the good and the pleasant approach man; the wise discriminates the two having examined them (well). Yea, the wise prefers the good to the pleasant, but the fool chooses the pleasant through avarice and attachment.)

But he has to face many difficulties. In his weak moments he is tempted by the pleasures of sense-enjoyments. If he succeeds in controlling his mind from gross sense-pleasures he is pressed by the desire of making a name or a fame. Subtler and subtler desires stand as stumbling blocks on his way to spiritual progress. Intellectual joy in studying the works of master-minds or aches of delight in describing or painting the beauties of nature—the task of a philosopher, a poet or an artist—prevents him from realising the truth that is beyond the world of senses.

परान्ति कालि अथुत्तरे मेवस्ते मे नानाये पुरुषं सिनीतः तयोः श्रेयं चाद्वाक्यम्

कविर्कविः प्रत्यगात्मानमेवमुत्तरे मेवस्ते मे नानाये पुरुषं सिनीतः तयोः श्रेयं चाद्वाक्यम्

(The self-existent God has rendered the senses so defective that they go outward, and hence man sees the external and not the internal-self. Only perchance some wise man desirous of immortality turns his eyes inwards and beholds the inner Atman.)

But he who has become wise by experience forsakes all fleeting objects and does not go after them. His mind becomes more or less calm and he obtains an opportunity to seriously ponder over the vital problem of life and death. He begins to think upon the reality that is behind all ephemeral things of the world and by and by meditates upon his own-self. He feels sure that if his mind be attached to gross, material objects of the world he is to be born again and again. And the more the mind is concentrated upon self the more the self reveals to him in its true glory and he realises that if the mind has capacity for development it has also the possibility of retrogression, however contradictory it may seem with reference to the modern theory of evolution.

योऽप्युत्तरे मेवस्ते मे नानाये पुरुषं सिनीतः तयोः श्रेयं चाद्वाक्यम्

स्वात्मानमेवमुत्तरे मेवस्ते मे नानाये पुरुषं सिनीतः तयोः श्रेयं चाद्वाक्यम्

(Some souls enter the womb to have a body, others go to the plants,—just according to their work, and according to their knowledge.)

THE SAINT DURGACHARAN NAG.

(Continued from Page 48).

Just then Nagmahashaya had to go to his native village for a short time. His wife was extremely affected to see her husband in that state. She understood that her husband had not the least desire for a householder's life. Nagmahashaya also made it plain to her that having dedicated himself once to Sri Ramakrishna, it was not possible for him to do anything worldly for the family.

Indeed, after his meeting with Sri Ramakrishna even the least vestige of the lingering thoughts for the world disappeared completely from his mind. An instance of a small occurrence may speak eloquently of his mental condition at that time. His sister had grown a gourd-plant in the garden. It so happened that one day a certain neighbour of his tied a cow near the plant but the rope was too short to allow the animal to reach it in spite of her repeated efforts to get at the plant. Nagmahashaya noticed her fruitless attempt, and whether his heart was moved to pity for the poor creature, or was filled with devotion for the sacred animal it is difficult to say, he came to the spot and untied the string of the cow saying "Mother, eat." The cow fell to eating to her heart's content. Dindayal saw all this from a distance and was quite amazed at this conduct of his son. It was too much for the old man, he remonstrated with him saying, "Yourself you do not earn anything for the family; now, instead of doing any good turn to the family, how dare you cause such a loss to it? You have given up your medical profession; how will you keep the wolf from the door?"

Nagmahashaya replied—"You need not be anxious on that score. The Lord will see to that, whatever it might be."

Dindayal—"O, that I know quite well! Naked you will have to roam and feed upon frogs!"

Without saying a word, Nagmahashaya at once put off his loin cloth, and brought a dead frog that was lying in the courtyard. While eating the frog he told his father, "Now, I have fulfilled both of your commands. Pray, never think any more for the maintenance of the family. You take the name of the Lord and tell your beads. I beseech you, I entreat you not to think of anything worldly at this old age." Dindayal thought that his son must have

gone mad, and so asked his daughter-in-law not to do anything henceforth against his will.

So long as Nagmahashaya remained in his native place he would not give any occasion to his father to think of the family or anything worldly. He would always read out to him different religious books and would rebuke such persons who would come to gossip with his father and tell tales. He used to tell them that they must not raise any worldly topic before him, or else they should not come to his house.

When Nagmahashaya returned to Calcutta, Suresh asked him about his father to which Nagmahashaya replied sorely, "If a man has even once tasted the fruits of this poison tree of a world, he is doomed for ever. There is no escape without the grace of the Mahamaya!" And then deeply moved with compassion for his father, he began to sob and cry out, "Glory to Sri Ramakrishna, glory to Sri Ramakrishna, extend thy grace, Oh Lord, to my father!" Afterwards coming to himself he spoke to Suresh that his father would still think of worldly things although he was old and infirm and unable even to go out anywhere. He further remarked that his father would steal an opportunity of talking about worldly things if any neighbour happened to come to him for a visit.

When he next saw Sri Ramakrishna after his return from the native place he complained to Sri Ramakrishna, "Sir, how is it that I have not got yet that complete self-surrender to the Lord. Why have I still the self-effort to action?" Sri Ramakrishna gently replied, pointing to his own self, "If you have devotion for 'this' everything will come right." Nagmahashaya used to say, "Man has no power whatsoever. Whatever the Lord wills to do through whomsoever, He gets it done. Sri Ramakrishna could mould the minds of men in any shape he liked. Can man do it?"

Noticing Nagmahashaya's strong spirit of renunciation Sri Ramakrishna told him once again, "Remain in your own home. Somehow or other the family will get its bare maintenance."

Nagmahashaya—"How can one remain in the home, how can one remain unmoved even at the sight of others' sufferings and troubles?"

Sri Ramakrishna—"Well, I tell you, take my word, nothing can taint you if you remain in your home. Men will wonder to see your life."

Nagmahashaya—"How should I pass my days as a householder?"

Sri Ramakrishna—"You have not to do anything, only be always in the company of pious men,"

Nagmahashaya—“How am I to distinguish a pious man, unintelligent as I am?”

Sri Ramakrishna—“Oh no, you have not to look for them. You remain in your own house, and the truly pious men will of their own accord come to you.”

As days went on, Nagmahashaya thought, within himself that as long as he would have to drudge on for the maintenance of his family, there was no hope for him to attain peace. So he made up his mind to hand over his despatching work to his friend Ranjit, and devote his whole attention to the meditation of God. One day he took the opportunity of broaching the matter to Messrs. Pals Brothers. Messrs. Pals asked him how he would maintain himself in that case. Nagmahashaya replied gently, “What Ranjit would kindly give me in charity, with that I shall try somehow to make both ends meet.”

Messrs. Pals understood that it was impossible for Nagmahashaya to do anything for the family; so they thought that they must provide better means for the upkeep of the family as long as maintained by them. They sent for Ranjit and having settled with him that half the share of the profit of his business must be given to Nagmahashaya, thenceforth gave him the charge of the despatching work. Ranjit knew Nagmahashaya's temperament; he would never give him all his share lest he might spend away the whole money. After meeting Nagmahashaya's meeting expenses, Ranjit would send the balance to Dindyal by post. When Sri Ramakrishna came to know about this arrangement, he exclaimed, as if in joy, “that's all right, that's all right.”

Free from all anxieties Nagmahashaya now plunged himself into more earnest religious practices, and became a more constant visitor to Sri Ramakrishna. Heretofore he would not go to him either on Sundays or holidays as men of light and leading whom he thought he was unworthy to talk to, would visit the Master on those days. But now that he was a frequent visitor, he became acquainted with some of the people.

One night Girish accompanied by two of his friends went to Dakshineswar and upon entering Sri Ramakrishna's room saw a man sitting in one corner with folded palms in great humility and devotion. He looked so shabby and emaciated, but his eyes were bright like luminous stars. Sri Ramakrishna introduced him to Girish and since that auspicious moment Nagmahashaya and Girish were fast friends.

* The renowned Bengali dramatist and disciple of Sri Ramakrishna.

Nagmahashaya very often went out for a walk on the Ganges side. One day he met there a bright looking young man. Nagmahashaya took him for a disciple of Sri Ramakrishna and having questioned him on that point, found out that he was not wrong in his guess. He was Swami Turiyananda (then known as Hariraj). While speaking of his austere practices of Brahmacharya, Nagmahashaya used to remark, ‘But for this, how otherwise could he become a fit receptacle of the Master's grace?’

From about this time Nagmahashaya gave up completely the using of shirts and shoes. But always he used to keep his body covered with an ordinary wrapper. He observed no hard and fast rules with regard to his food, for the Master had told him not to follow any such rules,—he had said, “whatever you get through the grace of the Lord, live on that. For you there is no need of any injunction. It will not affect you.” Ordinarily he used to eat very little and that at the close of the day. He would musingly remark ‘as long as there is this body, the tax must have to be paid.’ In order to control the desire for tasty things—the craving for the pleasure of the tongue as he would say—he would not sauce his dishes with sugar or salt.

It has been already mentioned that Nagmahashaya had let a portion of his house to one Kirtibash. The latter lived there with his family and used to deal in rice. So sometimes a lot of bran used to accumulate in his house. Nagmahashaya once thought that he should live on that bran. He argued within himself, ‘It is all if somehow I keep my body and soul together, and therefore what need is there to look for tasty dishes!’ He ate bran by mixing it with water only. He lived on that for two days; but when Kirtibash came to know about it, he sold away the whole lot of bran, and from that day he never allowed any more of it to gather in his house. Nagmahashaya later remarked that he did not feel in any way uncomfortable by eating the bran, on the other hand he felt more light and brisk; he further remarked, “if I am to think day and night of my food only, then when am I to think of God and when am I to do my devotional practices; constant thinking of the qualities of food produces a kind of mania in man.”

Kirtibash highly respected Nagmahashaya for his saintly character, and if any beggar came to Nagmahashaya for a handful of rice and Nagmahashaya could not satisfy him, Kirtibash would at once help him in the matter. We are told that Nagmahashaya's house being situated on a main road, a multitude of beggars would visit his house daily, and none returned empty handed. One day an old Vaishnava came to Nagmahashaya for alms. But

Nagmahashaya had nothing at that time for him except a little quantity of rice just sufficient for one meal. Kirtibash also was not at home then. Nagmahashaya came to the beggar and with great humility told him that he had not in his house much to give that day except a little quantity of rice and asked him supplicatingly if he would accept the rice only. The old fellow was surprised to witness his loving regard and went away with the rice with great satisfaction.

Nagmahashaya never used to take any sort of refreshment. He would not touch even any sweets if not offered to God. He used to say that it would create 'a craving for the pleasure of the tongue.' Although he himself never used to take any kind of delicious dishes, he was ever ready to feed others sumptuously.

Nagmahashaya would never talk of worldly things, and if any one brought in any topic of the kind in his presence he would cleverly turn off the conversation, he would say, "Glory to Ramakrishna ! Why this topic to-day ! Pray, take the name of the Lord, take the name of the Mother." If for some reason or other Nagmahashaya would have a feeling of hatred or anger towards any one, he would beat his own body mercilessly with anything that he would get near at hand. He would never speak ill of others, nor would he speak anything against any one. Once by chance there came out from his lips some bad remark against somebody. Next moment, he picked up a stone that was lying by and began to strike at his head with it. Blood oozed out from the lacerated part, and the wound took more than a month to heal up. But he said, "Rightly served, the wicked man should have his desert !"

In order to subdue the passions often he would abstain from food ; sometimes he would remain fasting for five or six days together without taking even water.

On one such occasion of fasting Suresh went to see Nagmahashaya. He was at the time cooking his meals. Perhaps some undesirable feeling might have arisen in his heart at the sight of Suresh and he at once broke down the cooking pot ; he wept in anguish and bowed down to Suresh, and said, "Still I am not free from wickedness !" That day he remained without any cooked rice for his food, and lived on a piece worth of puffed-rice only.

BROWNING'S THEORY OF HUMAN LIFE.

BY

Mr. K. V. Krishna Row.

"*Rabbi Ben Ezra*" is said to be the poet's creed lyricised. Rabbi speaks as one of the best men of his times and is represented as one approaching death ; consequently he speaks the best thoughts which coincide with those of the poet because of the intellectual sympathy.

Human life is here compared to a finest furnace in which the soul is tested and tried and considered as a whole with respect to time and eternity, with respect to youth and old age. The old age is the climax of life, for which the first (youth) is made. Youth prepares to meet old age and old age to meet death. Youth strives towards achievement by awkward experiments rather than repose. Youth tries to realise the value of things. It is the active period of human life. Old age has also its activities but it starts better prepared. It is the bright colour of the sunset of life. It can understand the value of youth's experiences. It is a period to reflect, to meditate upon and to judge the work of God. It is a period exempt from active strife. Thus the purpose of life is to prepare for the future ; youth to face old age and old age, death.

In this aim of life does mankind differ from brute-creation. Animals are ends in themselves. Their aspirations do not rise higher than their sensual appetites such as eating, drinking and multiplying. When these are satisfied they remain contented. But with man who is troubled by a divine spark, the case is otherwise. He deems it better to be an unsuccessful man than a perfectly successful brute.

To attain perfection in this life, man must learn, experience, reflect, judge and choose. For this he is given the various stages of life. But growth involves retardation. The first thing that checks our growth is the body. If the inclinations of the soul pander to the tastes of the body, the soul degenerates. Soul indeed is lodged in body and is attracted by it to worldly pleasures. In overcoming that influence of the body consists the power of man. Nil as the body is, it is essential for the soul development. It should not be over-rated. If properly used, it becomes not a hindrance but a servant of the soul.

Besides the body there are other causes that counteract man's progress. Pessimism and Scepticism are the chief against which Browning emphatically protests. He calls them traitors of humanity. These obstacles make us lose courage and prevent us from persevering in our objects.

But every action is judged only by its moral value. Our apparent failure here is only triumph's evidence elsewhere. We must welcome every disappointment and failure as being the process through which the human soul is disciplined and led to the realisation of pure knowledge and bliss. Though we may fall down low in the world's judgment which is superficial and which omits to take into account all our strivings and noble thoughts, yet our very failures, our defeated purposes, our unrealised motives, will all greatly count to our credit in the deep and time-penetrating judgment of God.

Is then the soul made only to meet rebuffs of fortune and miseries in this world? No. For the soul is not created to simply enjoy and suffer but to serve the purposes of God, the creator, (just as a cup serves the purposes of its maker). Soul depends not on time and space but upon God. God would not like to see his favourite object perish in the material desires of the world. When the divine spark in it seems to decay, God revives it by spiritual influences from within and from without. This divine spark it is that makes us look beyond our limitations and long for a perfection beyond mortal conception. It is that divine spark in us that enables us to prefer the Infinite to finite life.

This faith in a perfection elsewhere and the relative amount of good and evil meted out in this world argue the existence of another world or life. This forces us to the condition that the All-powerful is indifferent or even malevolent unless redress is guaranteed in another world or life, for the evil that, in this world overpowers the good. The joys and the sufferings, the sin and the evil and the failures and the successes are essential to one's development. If placed in a perfect world he would simply stagnate both morally and intellectually.

Thus "Browning's Theory of Human Life," supposes a natural defectiveness put upon man by God, which prevents him from attaining absolute success on earth. While he aspires God will fulfil all noble desires in a life to come. But he must work patiently within his limits and yet never be satisfied with them."

In his long and tiresome search after perfect knowledge, Paracelsus comes across with Aprile who makes him feel that love

is what he wants; not the earthly love but the divine love. Aprile further enjoins Paracelsus to long for perfection in God, because the very essence and glory of humanity is its weariness and efforts to overcome it. What Paracelsus should seek for is God, the King of Love.

In "Rabbi" again Browning reveals his belief in a God of Love. He "who saw power, sees now Love perfect too."

It is this doctrine that finds expression in the Epistle. Karol-vish a sceptic by profession, on hearing the story of Lazarus from himself is made to believe against his own will, that "the All great is the All loving too." In thus bringing forth "the humanity in God-head and the union of Infinite power and Infinite Love," the Epistle also throws a light upon the fact how childlike, how unconcerned, how with heart and soul in heaven, and feet and body upon earth, are the ways of living of him who has, during his term on earth, had the grace of obtaining Divine Vision in all its full resplendence.

BY THE WAY.

The modern educated mind has practically exiled from its motive power the two essential things, God and Spirituality or the state of living in God-consciousness, which are the master conceptions of the Gita and the Hindu philosophy. The modern mind is just now the European mind, it has banished God and installed in His place society or politics as its visible idol. At its best it may be social, pragmatic, humanitarian and so forth. But this cannot be the Indian ideal of life and conduct. Disinterested service to society or humanity, leaving aside God and God-state cannot and must not be the motive power of Indian life and action. The outlook of Indian life with its disinterested social service or political activity, is based on the higher and broader basis of spirituality, which again is not the spirituality of the West that is only kept for Sunday use, but which guides all our detail actions in life, in short, which is the guiding principle of all our activities, ethical, social or political. Thus mere disinterested service cannot be the be-all and end-all of our life and it cannot be the ideal of a Hindu, though a right and fitting place is allotted to it. And the Gita which is the compendium of Hindu philosophy cannot teach disinterested social service alone as the *highest goal* one can follow.

* * * *

But since the modern westernised mind began to recognise and deal with the Gita, there is a marked tendency among them to make subservient its elements of knowledge and devotion to the teachings of action, in other words, disinterested social service, the performance of social or political duties are held to be the highest goal of humanity. In season and out of season we are told by many authoritative voices that the Gita is the gospel of works, a scripture which speaks of *Karma yoga*. No doubt the Gita is a gospel of works but of works which end in knowledge, of works which culminate in devotion and which lead us to the realisation of God. It does not speak at all of works as they are understood by the modern mind. It never speaks of actions dictated by mere altruistic, or humanitarian motives. On the other hand it speaks of works motivated by devotion, that are to be done as offerings at the feet of the Lord.

यदकरोषि यदशनासि यज्जुहोषि ददासि यत् ।

यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ IX, 27

'This is the ideal of work, set forth in the Gita, and not the disinterested godless service of the modern mind. The right to action or the giving up the claims to fruits of works are not the highest teachings but the preliminary steps to get rid of egotism and be merged in the Divine Consciousness. So long as the illusion of 'I am the doer' persists in the mind, the *Sadhaka* is asked not to sit idle but work for work's sake, renouncing the fruits of his actions to God. As he goes on working disinterestedly, he finds that the *Prakriti* does all the work; he is not the doer. He is the *Purusha* sitting in the heart, witnessing the actions of *Prakriti* and is separate from Her.

The main drift of the argument of the advocates of *disinterested service* and the upholders of pure and simple *Karma yoga*, is that Arjuna was asked to fight and not to renounce or shirk work. But if we examine the state of mind of Arjuna we find that it was from sheer cowardice and *Tamas* (ignorance) that he wanted to refrain from fighting with his relatives. And this *Tamas* is a great stumbling block to the progress of a *Sadhaka*. So it was that the Lord advised him not to give up his duty as a Kshatriya to fight. It was not possible for Arjuna in that state of mind to go and sit in the cave and meditate on God. The Lord therefore takes him step by step from the path of disinterested service to the highest goal of knowledge or devotion. And what was the attitude he must take while fighting? निमित्तमात्रं भव सम्यसाचिन् । Not the doer, but an instrument in the hands of the Lord. Thus in proper action,

he had to see 'inaction.' It was not he who was fighting out of his own free will and choice, but it was the will of the Lord and the necessity of the time that operated through him and made him fight, as it was actually shown to him in the Viswarupa Darsana. In fact man is but a tiny emmet carried helplessly in the current of the Cosmic Will, and in the true realisation of this fact lies the salvation of man.

In human life some sort of clash often arises, as for instance between family duties and the call of the country, or between the call of the country and the good of humanity. And again one may hear at times some Divine call, as did Buddha, in which all duties have to be abandoned, trampled on, in order to follow the call of the Divine from within. How can anybody imagine that the Gita would solve such Divine calls by sending Buddha back to his wife and father or would ask a Ramakrishna to become a Pundit in a vernacular school at Kamarpukur and teach disinterestedly little boys their lessons or fetter down a Vivekananda to maintain his family. To quote a famous writer, "Although the Gita prefers action to inaction, it does not rule out the renunciation of works, but accepts it as one of the ways to the Divine. If that can only be attained by renouncing works and life and all duties and the call is strong within us, then into the bonfire they must go, and there is no help for it. The call of God is imperative and cannot be weighed against any other consideration."

Thus the Gita lays stress on all the paths, the paths of work, knowledge and devotion, the end being the realisation of God in all things and all things in Him. To quote the same writer, "The first step is Karma yoga, the self-less sacrifice of works, and here the Gita's insistence is on action. The Second is Jnana yoga, the self-realisation and knowledge of the true nature of the self and the world, and here the insistence is on knowledge; but the sacrifice of work continues and the path of work becomes one with but does not disappear into the path of knowledge. The last step is adoration, seeking of the Supreme Self as the Divine Being, and here the insistence is on devotion; but the knowledge is not subordinated, only raised, vitalised and fulfilled, and still the sacrifice of works continues; the double path becomes the triune way of knowledge, works and devotions. And the fruit of the sacrifice, the one fruit still placed before the seeker, is attained the union with the Divine Being and oneness with the supreme Divine nature."

We shall revert to the subject again in our next issue.

QUESTIONS AND ANSWERS.

[Often religious questions are sent to us by our friends and readers for answer, so we have decided henceforth to devote some of the pages of our magazine in answering such questions, in every issue, if possible. Our readers may send, therefore their questions and religious problems for solution. The initials of the questioner's name will be put at the end of each question. The answers shall be ours.—Editor.]

Questions :

I. (a) What is duty ? (b) Are its claims absolute ? If not, what is meant by the saying that one should not forsake his *Swadharma* on any account ? How is this view at all consistent with the universally accepted principle that the claims of "duties" vary according to the *Adhikarees* ?—P. S. I.

II. Is Sannyasa not justifiable until and unless one has got the highest form of Vairagya or renunciation ? For instance A who has a family to support and is able to earn, finding himself that the distractions of the world are too much for him to enable him to seek the path of Liberation (Mukti) leaves his family with some kind of provisions for its maintenance and becomes a Sannyasin, although he has not got the absolute renunciation ; is he not justified in preparing himself to become a real Sannyasin ?—P.S.I.

Answers :

I. (a) It is very difficult to give an exact and all-embracing definition of Duty. Notion of Duty varies with different nations and with different stages of human evolution in a society. Much of it is derived from popular sanction in the form of general usages and customs, but it is also true that its major portion is deeply rooted in the moral and ethical nature of man. Psychologically, duty can be defined as *that reaction of the individual mind which is conducive to the general harmony of the collective life*. The environment acts upon the mind and its mode of intelligent reaction can go with or against the general harmony of the collective life. When it acts for the harmony we call that 'the discharge of duty', and the opposite is condemned as the failure of duty. Philosophically or better metaphysically, *duty consists in furthering the evolution of life towards the full emancipation of the soul*, or as the monist would

put it, the full expression of the soul. The Sanskrit word for duty is *Dharma* which denotes more accurate philosophical Truths than the English word. *Dharma* is that rule of conduct which 'upholds' and 'protects' the evolution of life and the complete self-expression of the soul. While saying this we are not at all taking into account the conventional aspect of *Dharma* in the form of *Lokachars* and *Desachars*, local customs and popular usages, because they do not form the soul of duty, although they may be worth all with Mrs. Grundy. But we are only concerned here with the moral and ethical aspects of the same.

The Mimamsakas have defined *Dharma* as *बोद्धव्यवर्था धर्मः*— 'The injunctions of the Vedas are *Dharma*,' and almost all the leaders of the Hindu Society, both modern and ancient, whom we call Acharyas, have almost fully acquiesced in this definition of *Dharma* and furthermore (tagged on to the *Sruti* the *Smritis* also as explanation and expatiation on the *Sruti*—"इतिहास पुराणान्तां वेदोपबृंहयेत्" | Hence in that sense *Dharma* has come to mean to the Hindus only the *Varnashrama Dharma*, including its double aspects—the *Pravritti Dharma* and *Nivritti Dharma*.

But the narrow application of this definition would rob it away of all its universal nature and make it no definition at all in the strict logical sense. Hence, instead of taking *बोद्धव्य* as only *वेदविधि* "the injunctions of the Vedas," let us understand it as the injunctions of all authentic Scriptures of all nations and all religions.

If we make a comparative study of all the scriptures of the different religions, we shall find that their injunctions may differ in some non-essential matters, but in main they all purpose to help the mankind to evolve until they reach its consummation, the *summum bonum* of life, known to the Hindus as *Mukti*.

So for all practical purposes, Duty or *Dharma* is that rule of conduct as enunciated in the scriptures, which helps the man to evolve and realise ultimately the highest goal of life, i.e., *Mukti*.

(b) The claims of *Dharma* are absolute; so long as one does not attain perfection or *Mukti*. A *Mukta* Atman has no *Dharma*, since there is no evolution or devolution for him. Moreover, *Dharma* being relative, no particular aspect of *Dharma* is absolute for all time and for all men, although the real spirit of *Dharma* is absolute for all bound souls. The real spirit of *Dharma* is the elimination of matter form and the expression of spirit in, the consciousness of human personality. This is the common *Dharma* for all times and for all men, and its ten modes are beautifully described by Manu as :

एतच्चमदमोऽस्तेषां शीघ्रमिन्द्रियनिग्रहं ।
धीर्विद्यासत्यमक्रोधो दशकं धर्मं लघुचमम् ॥

"The tenfold Dharma consists in fortitude, forgiveness, self-control, non-stealing (including non-covetousness), purity, control of the senses, culture of the intellect, knowledge, truthfulness and dispassion". It is similar in spirit to the ten commandments of Moses which are followed by Christians, Jews and Mahomedans alike, and can compare fairly well with the Dasa Silas of the Buddhists.

Now, this process of elimination of matter from and expression of spirit in the consciousness, is what is called the evolution of the Soul, and in the human plane it is called the evolution of man : the greater the expression of spirit, the higher the evolution of life. According to the monist the elimination of matter from our consciousness of personality is the same thing as the expression of spirit in it. This process or the evolution of man has different marked stages which are indicated in the Hindu scriptures as four Varnas and four Ashrams, and the different Aspects of the Dharma suited to those different stages of evolution according to their particular requirements, most conducive to the further evolution of the souls situated in those respective stages, are what is called *Varnashrama Dharma* in the Scriptures. Judging in this light, the *Swadharma* (one's own Dharma as enjoined in the Scriptures) is the only means for the individual *Varni* and *Asrami* (individual situated in the particular Varna and Ashrama) to evolve to the higher stage ; and hence no one should forsake the *Swadharma* of the Varna and Ashrama he belongs to on any account so long as he remains in that Varna and Ashrama. But our scriptures never say that these *Swadharma*s are equally binding on an individual for all time irrespective of the evolution of the soul because that would mean the defeating of its own end. Our Acharya, Sri Sankara, is very definite on this point.

Hence we see a duty or *swadharma* is binding upon an individual only so long as he remains in that particular stage of evolution for which is prescribed the Dharma, but when he moves on to the next stage in the course of evolution, then the *dharma* of the next stage becomes naturally his *Swadharma*, and not the former. So we see in principle, there is no conflict between *Swadharma* and the spirit of the saying that "the claims of duty vary according to the Adhikaris."

In this connection, it should be remembered that the passing of an individual from one Varna or Ashrama into another Varna or Ashrama does not depend upon the whims or caprices of

the individual, but it is marked by the real evolution of the soul. This transition may take several births or may come about even in one life. And hence no one can violate at his sweet will his *Swadharma* with impunity. Any such infringement is sure to bring down retributive reaction upon him.

About Sannyasa, the general injunction of the Vedas is : *ब्रह्मचर्यं परिसमाप्य गृही भवेत् । गृही भूत्वा वनी भवेत् । वनी भूत्वा प्रव्रजेत् ।* "After having finished the Brahmacharya (on the 25th or 30th year of his age) one should become a house-holder, after finishing the house-holder's life (on the 50th year) one should enter into the Forest-life, after going through the Forest-life, one should take Sannyasa in the latter part of his life"

This is the obligatory general rule that *must* be followed by every Brahmana and Kshatriya.*

Then the Sruti speaks of the special rule : *यदि वेतरथा ब्रह्मचर्यादेव प्रव्रजेद्गृहाद्वनदा । यदहरेव विरजेत्तदहरेव प्रव्रजेत् ॥* "If otherwise, one can take Sannyasa even from Student life, or householder's life or forest life.....The very day one gets Vairagya, one can take to the Sannyasa life (irrespective of his situation or station in life).

From the above it becomes clear that so long as one does not get Vairagya one should not give up his *Swadharma* and take to the life of Sannyasa.

The next point is what is Vairagya and what are its degrees of expression. Vairagya proceeds from a general world-weariness and takes the form of dispassion for all sense-objects. In the Brihadaranyakopanishad it is defined as the renunciation of the three kinds of desires, viz, (1) desire for children (lust), (2) desire for wealth (enjoyments of this world) and (3) desire for heavenly enjoyments. "ते ह्यस्य पुत्रैश्चयायाश्च लोकैश्चयायाश्च व्युत्थायाथ निष्ठाचर्यं चरन्ति" । "The wise renouncing the desires for children, money and heaven, take to the life of mendicancy." Sri Bhagavan also says in the Gita that the renunciation of desire in work is the real Tyaga and Sannyasa, he further means that the renunciation of attachment also should be included within Vairagya. Patanjali calls this kind of Vairagyam as of lower kind, and according to him the highest kind of Vairagyam is that absolute aversion for all the Gunas of the Nature, which becomes the immediate cause of Self-liberation or the attainment of jnanam. If by 'the highest

* Though according to Manu none but a Brahmana has a right to take Sannyasa, we find in Javala Upanishad where this passage occurs, jangyayalkya is giving the instruction of Sannyasa to Janaka, a Kshatriya.

form of Vairagyam' and 'absolute renunciation' the questioner means this Para Vairagya of Patanjali, then certainly one need not wait for this to take to the life of Sannyasa. If he has the former Vairagya that is enough for him in taking the *Vividisā* Sannyasa. According to Vyasa, the commentator of Patanjali, the lower or Vasikāra Vairagya means not only a dispassion for all seen and unseen enjoyments, but also the unchangeableness of the mind even at the presence of these objects of enjoyment. According to his annotator, Vachaspati Misra, this lower Vairagya has four stages, viz., (1) *Yatamana*, i.e., the strong effort to destroy the desires of the mind for enjoyment of the sense objects. This is the very first step of Vairagya. (2) *Vyatireka*—This is the second stage of Vairagya when the yogin analyses his mind and detects how many of his desires have been destroyed and how many are still remaining, and then he endeavours to destroy those remaining ones also. This will lead to (3) *Ekendriya* when the mind ceases to have any desire for sense-objects; what remains then is only a feeble tendency of the mind to spring up into desire (*चौत्सुक्यम्*). In the fourth stage (4) *Vasikara* comes when even that tendency of the mind goes away, and the mind remains perfectly unmoved even if the sense-objects be present before the yogin. At that stage the mind remains perfectly centred in the Atman.

Now, no one should dream even to take Sannyasa unless one has got at least into the first stage of this Vasikara Vairagyam. But preferably the sannyasa life should begin with the third stage.

In the case of A, he is perfectly justified in taking to the life of Sannyasa provided he has made adequate arrangements for the maintenance of his family, and his inner conscience tells him that he has fulfilled his duty.

In regard to this Swami Vivekanandaji once told a golden rule to be followed by his disciples. He said, "So long as you feel in all sincerity of your heart that you have a duty to discharge to the family, you must remain in the family, the time has not come for you to take to the life of renunciation". But when you hear the inner call, when you feel within the heart of your hearts that there is no duty for you under the sun save the realising of God, then you should know that the moment has struck, you may go out in search of your ideal leaving the whole world behind.

अरा इव रथनाभो संहता यत्र नाड्यः

स एषोऽन्तश्चरते बहुधा जायमानः ।

ओमित्येवं ध्यायथ आत्मानं

स्वस्ति वः पराय तमसः परस्ता ॥ ६ ॥

रथनाभौ in the nave of the wheel of a chariot अराः spokes इव like नाड्यः the nerves यत्र where संहताः meet बहुधा variously जायमानः becoming manifold, स एषः this आत्मा the Atman अन्तः within that चरते dwells (*lit.* moves) आत्मानं that Atman ॐ Om इति thus एवं verily ध्यायथ do thou meditate वः to you (disciples) तमसः of the darkness परस्तात् beyond पराय for the otherside स्वस्ति godspeed, may it be well (with you).

Lives He there within, in manifold ways, where all the nerves meet like spokes in the nave. Do ye meditate upon that Atman as Om. Godspeed to you (in your journey) beyond, across the darkness!

[Where all the nerves, etc.—i.e., the heart.

In manifold ways—i.e., reflecting on the various moods and modes of the mind.

Across the darkness—i.e., the darkness of ignorance.

Note.—The Sruti makes it clear here where and how the Atman should be meditated upon. The heart being the centre of consciousness and physical activity in the awakened state, is deemed as the best place for meditation on the Atman to start with, and as mind must have some symbol,—some concrete 'object'—for its contents, with whose help it learns to concentrate, to focus itself upon, so the sound and the idea of Om are suggested for such a symbol.]

यः सर्वज्ञः सर्वविद्यस्यैष महिमा भुवि ।

दिव्ये ब्रह्मपुरेहोष व्योम्यात्मा प्रतिष्ठितः ॥

मनोमयः प्राणशरीरनेता प्रतिष्ठितोऽन्ने हृदयं सन्निधाय ।

तद्विज्ञानेन परिपश्यन्ति धीरा आनन्दरूपममृतं यद्विभाति ॥ ७ ॥

वः who सर्वज्ञः omniscient सर्वविद्य all-knowing भुवि in this world यस्य whose एषः this महिमा glory; एषः this आत्मा Atman दिव्ये in the effulgent ब्रह्मपुरे the city of Brahman, व्योम्नि in the

sky प्रतिष्ठितः seated. मनोमयः of the form of mind प्राणशरीरेण the controller of the Pranas and the body, (सः he) हृदयं in the heart सञ्चिष्य being seated अन्ते in the food (i.e., in the body nourished by food). प्रतिष्ठितः established. वीराः the wise तद्विज्ञानेन by knowing which यत् which आनन्दरूपं of the nature of Bliss, अमृतं immortal विभाति shines तत् that, परिपश्यन्ति see, realise.

This Atman who is omniscient and knows all and whose is this glory manifest in the universe, dwells within the sky of the effulgent city of Brahman. He is of the form of mind, the controller of the Pranas and the body. He dwells in the body having seated in the heart. By His knowledge the wise realises what shines as the blissful immortality.

[Omniscient and knows all—i.e., He being the reality of all life and existence, and seated within the consciousness of all as the very principle of consciousness, knows all both collectively and individually.

Glory manifest in the universe—in the forms of Law, Beauty and Power or Energy. In fact this universe itself is the expression of his glory or power.

Dwells...Brahman.—The 'lotus' of the heart is usually called Brahmapuram or the city of Brahman and effulgent, inasmuch as there Brahman is meditated upon by the devotees as a smokeless brilliant light.

He is of the form of mind—i.e., the pure consciousness or the pure self appears as one with its content or the mind. In ordinary state the chit or the Purusha remains perfectly identified with the mentation, as Patanjali says, "वृत्तिसारूप्यमितरत्र" "in other states the witness appears to be identified with the thoughts."

He dwells...the heart—i.e., though his real place of expression and realisation is the heart, his presence is felt all over the body in the form of life and perception.

By his knowledge, etc.—i.e., by knowing about him from the Guru and the scriptures, the wise realises through meditation, etc. the immortal, eternal, ever-blissful absolute state of the Atman, becoming free from all the bondages and miseries of life.]

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।

क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे ॥ ८ ॥

तस्मिन् that परावरे the high and the low दृष्टे having seen अस्य his हृदयग्रन्थिः the knot of the heart, भिद्यते is broken, सर्वसंशयाः all doubts छिद्यन्ते are rent asunder, कर्माणि the results of the past actions क्षीयन्ते are destroyed.

The knots of his heart are cut, all doubts disappear and the effects of his karma are destroyed, when is realised that one who is both the high and the low.

[Knots of the heart—such as egotism, ignorance, passion, etc.

The effects of karma—There are three kinds of effects of karma, viz., Prarabdha, Sanchita and Agami. Prarabdha is those effects which have already begun to germinate and bear fruit in this life. Sanchita is what is stored up for the next life. And all that are to come in future lives are classed in Agami.

When the Atmajnana is attained, only the Sanchita and Agami are destroyed. But the Prarabdha still remains, which exhausts itself by its actual enjoyment or sufferings in this life of the Jnanin. By virtue of this Prarabdha the body of the Jnanin continues to exist even after his attainment of the Jnana, and falls only when the Prarabdha is worked out. So here by karma (i.e., effects of karma) Sruti means only the second two kinds of karma.]

हिरण्यमे परे कोशे विरजं ब्रह्म निष्कलम् ।

तच्छुभ्रं ज्योतिषां ज्योतिस्तद्यदात्मविदो विदुः ॥ ९ ॥

हिरण्यमे golden परे the highest कोशे in the sheath विरजं stainless निष्कलं indivisible, without parts, ब्रह्म the Brahman (वर्त्तते exists) तत् that शुभ्रं pure ; तत् that ज्योतिषां of lights ज्योतिः light, आत्मविदः the knower of the Atman यत् whom विदुः know.

In the supreme effulgent sheath rests the stainless transcendental Brahman. That is pure, that is the light of all lights. It is That which the knowers of the Atman know.

[Effulgent sheath—i.e., the heart wherein dwells Buddhi that illumines all, or in Buddhi itself, the Vijñanamaya kosha, which is effulgent with intelligence. It is called sheath because it covers the Atman, as a sheath does the sword].

न तत्र सूर्यो भाति न चन्द्रारकं न मा विद्युतो भान्ति कुतोऽयमग्निः ।

तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति

॥ १० ॥

तत्र there सूर्यः the sun न भाति does not shine, चन्द्रतारकं the moon and the stars च न and not, इमाः these विद्युतः the lightnings न भासि do not shine अयं this अग्निः fire कुतः how (तत् प्रकाशयेतुः would illumine that) तं that भास्यं having shone, एवं verily सर्वं all अनुभाति shines after. तस्य his भासा by light इदं this सर्वं all विभाति shine.

There the sun shines not, nor the moon nor stars. These lightnings also do not shine there ; how can this fire (then do the same)? He shining, all shine after Him ; His light illumines these all.

[Note.—It is the light of intelligence of the Atman that really illumines all, makes everything possible for comprehension ; even the most brilliant physical luminaries are such only because the intelligence of the soul perceives or comprehends them, on the other hand these luminaries cannot make the soul vivid,—gross and material as they are.

Or, the whole creation, including the physical sources of light, are but manifestations, the effects, of the Sakti of Brahman. So Brahman is the cause of all, and as such the gross luminaries cannot express their subtle cause, the Atman, as the very expression of the effect is dependent upon the cause. It is His Energy that shines out as light from all that gives light.]

ब्रह्मवेदममृतं पुरस्ताद्ब्रह्म पश्चाद्ब्रह्म दक्षिणतश्चोत्तरेण ।

अधश्चोर्ध्वं च प्रसृतं ब्रह्मवेदं विश्वमिदं वरिष्ठम् ॥ ११ ॥

इदं this असृतं immortal ब्रह्म पुरस्तात् Brahman in the front एवं verily ब्रह्म Brahman परचात् behind, ब्रह्म Brahman दीर्घवर्तः on the right side उत्तरेण च and also on the left side अधः below ऊर्ध्वं above च and प्रसृतं pervading ; इदं this विश्वं the universe वरिष्ठं the supreme, the highest, ब्रह्म Brahman एवं verily.

Verily is the immortal Brahman extending in the front, and so also is Brahman behind, Brahman on the left and on the right, above and below. This universe is verily the Supreme Brahman.

[Note.—All that are seen in the front or behind, on the left or right, above or below,—are but expressions of that Brahman, nay, the whole universe is His expression, His Virat Rupa].

End of the Second Chapter.

END OF THE SECOND MUNDAKA.

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. V.]

AUGUST, 1918.

[No. 4.]

A STUDY IN MANTRA SHĀSTRA.

(Kāmakalā the Trinity of Divine Desire.)

BY

Arthur Avalon.

In the previous articles it has been shown that the Parabindu or Ishvara Tattva assumes in creation a threefold aspect as the three Bindus,—Bindu (Kāryya) Nāda, Bīja. These three points constitute symbolically a Triangle which is known as the Kāmakalā. Kāma is of course not here used in the gross sense of desire, sexual or otherwise, but of Ichchhā the Divine creative Will towards the life of form which is here explicated from Bindu the aspect previously assumed by Shakti through Nāda (Bindutām abhyeti). The undivided supreme Chit shakti (Akhandaparachichchhakti) becoming desirous of appearing as all the Tattvas (Samastatattva-bhavana vivarttechchhāsamanvitā) assumes the Bindu aspect (Bindu-bhāvang prayeti) characterised by a predominance of activity (Kriyāprādhānyalakshanā). Here it may be observed that Ichchhā or Will is a form of Kriyā (action): in the sense that it is the preliminary to action and sets the Self in motion. Shakti passes from potency through Will to action which through Para Bindu manifests. Bindubhāva is that state (Ishvaratattva) in which it is fully equipped to work and does so. Its threefold aspect as it works are

Hindu Shivātmaka, Bija shaktyātmaka and Nāda is Samavāya that is relationship or connection (Sambandha) as exciter (Kshobhaka) and that which is excited, (Kshobhya) which relation is the cause of creation (Srishtihetu). The Shāradā (I. 10) then proceeds to deal with the appearance of the three Devis and three Devas which are in the nature of the three Shaktis (Ichchhā etc.) and Fire, Moon and Sun. Having then dealt with Shabdasrishti it proceeds to describe Arthasrishti (I. 15) giving first the line of Devas from Shambhu who are the Lords of the Tattvas (Tattvesha) and then that part of Arthasrishti which is Tattvasrishti or the evolution of the Tattvas of mind and matter from Buddhi to Prithivi.

It is not easy in all cases to discover and set forth an accurate summary of the Devis, Devas, Shaktis and so forth in Shabdasrishti: because the texts being in verse are not always to be read as they stand, the order of words being in some cases regulated by the metre. As the author of the Prāṇatoshinī says in dealing with a citation from the Goraksha Samhitā, that the texts must not be read "Pratishabdam" that is according to the order of the words but "Yathāsambhavam" according to the facts. But this does not relieve us from the difficulty of ascertaining what is the fact; that is, the real order. Other elements may also enter into the calculation: for instance, as Rāghava Bhatta points out, the order of Shaktis varies in Ishvara and Jīva. In the former it is Ichchhā, Jñāna, Kriyā and in Jīva Jñāna, Ichchhā, Kriyā. In Ishvara's ideation (Pratyabhijñā) when He desires to do anything, an act of volition proceeds from Him (Svechchhayā kriyā) to know or to do it (Tat Jñātung Kartung vā); next there is the capacity for cognising such acts (Tat kāryajñanadārshana-shakti) which is Jñāna-shakti; thirdly the gross effort (Sthūlah samudyanah) is the Kriyā shakti (Kriyāshaktiruditā) from which the whole world proceeds (Tatah sarvang jagat param). Rāghava also points out that there is a difference of order in Shabdasrishti and Arthasrishti. Thus in dealing with the Pranava it is said "A which is Sun is Brahmā:" but here in the Shāradā verse, Vishnu is Sun. I will first give the order as it is given in the Shāradā Text. (v. 10) "From Bindu came Raudrī; from Nāda Jyeshthā, from Bija, Vāmā. From these came Rudra, Brahmā, Ramādhipa (Vishnu).

Raudrī bindostato nādāt jyeshthā bijād ajāyata

Vāmā, tābhyah samutpannā rudrabrahmaramādhipāh.

It then continues "Who are in the nature of Jñāna, Ichchhā, Kriyā and Fire, Moon and Sun (v. 11).

(Sangjñānechchhā kriyātmāno vahnīndvarkasvarūpinah) who are in the form (Rūpa) of Nirodhikā, Arddhendū and Bindu. These are all different states of Shakti (Shakterevāvas(hā-vishes(hā)), for it is owing to their arising from Shakti (Shaktitah utpannatyāt, that they are identified with the Shaktis Ichchhā and so forth.

According to the Yoginīhrīdaya Tantra (I) the order is (a) Ichchhā-Vāmā-Pashyanti; (b) Jñāna-Jyeshthā-Madhyamā; (c) Kriyā, Raudrī-Vaikharī. It says that when Ichchhā Shakti in the form of a goad (Angkushākāra; that is the bent line Vakrarekhā) is about to display the universe which is in seed (Bija) form She is Vāmā and in the form of Pashyanti shabda. Pashyanti = "She who sees" Ikshana. Vāmā is so called because this Shakti vomits forth the universe (Vamanāti Vāmā). Jyeshthā which is in the form of a straight line (Rijurekhā) attaining the state of Mātrikā (Mātrikātvam upapannā) is Madhyamā vāk. Raudrī is Kriyā in triangular or pyramidal (Shringātaka) that is three-dimensional form and is the manifested Vaikharī Shabda. According to the Kāmakaḷā vīṭā (Comm. v. 22) Yoginīhrīdaya Tantra (Sangketā 1) and the Saubhāgyasudhodaya (cited in Sangketā 2 of the last Shāstra) the order would appear to be (a) Ichchhā-Rajas-Vāmā-Brahmā-Pashyanti Shabda; (b) Jñāna-Sattva-Jyeshthā-Vishnu-Madhyamā Shabda; (c) Kriyā-Tamas-Raudrī-Rudra-Vaikharī Shabda.

I will not however here attempt a discussion which would be both lengthy and technical of the texts on this point. For practical present purposes it is sufficient to know that the three Bindus are Shiva, Shakti, Shiva-shakti; Prakāsha, Vimarsha, Prakāsha-vimarsha; White, Red and Mixed; Bindu, Nāda, Bija; Supreme, Subtle, Gross; the three Devis, the three Devas, and the three Shaktis of Will, Knowledge and Action. The Supreme at this point thus becomes a Trinity of Energy.

The division of the Mahābindu may be memorised by writing in Sanskrit the "Fire" Bija or Ram: that is Ra with Chandrabindu (Ṛ). Then invert the Nāda sign which will thus represent the Moon (Indu), the Bindu, the Sun (Ravi), and the Ra, Fire (Agni). The Triangle may be formed by drawing two sides or a bent line and then completing it with a straight line. At the apex place the "Ravibindu (Sun) and at the left and right hand corners Vahnibindu (Fire) and Moon (Chandrabindu). Between Sun and Moon place Vāmā Vakrarekhā and Brahmā; between Fire and Moon, Jyeshthā and Vishnu; and between Moon and Sun Raudrī Rijurekhā and Rudra. Between each of the points are lines formed by all the letters (Mātrikā varṇa) of the alphabet called the A-Ka. The triangle. The Pādukāpanchaka, a Hymn attributed to Shiva,

is all these three Devatās. Similar meditation is given in Yoginī (and other) Tantras winding up with the direction "and then let the Sādhaka think of his own body as such Kāmakaḷā."

As regards this it is to be observed that in the Mūlādhāra there is a Traipura Trikona so-called because of the presence of the Devī Tripurā within the Ka inside the triangle. This Ka is the chief letter of the Kāma Bīja and Kang is the Bīja of Kāminī, the aspect of Tripurasundarī in the Mūlādhāra. Here also are the three lines, Vāmā, Ichchhā and so forth. Thus the Traipura Trikona is the Sthūla aspect of the Sūkshma shakti in the region of the upper Sahasrāra called Kāmakaḷā. It is to this Kāminī that in worship the essence of Japa (Tejorūpajapa) is offered, the external Japa being given to the Devatā worshipped in order that the Sādhaka may retain the fruits of his Japa (Nityarūpajapaddhati 8). Man physically and psychically is a limited manifestation of this threefold Shakti which resides within himself and is the object of worship. Such worship leads to identification and so the Śrītatvārṇava says "Those glorious men who worship in that Body in Sāmarasya are freed from the waves of poison in the untraversable sea of the universe (Sangsāra)". Sāmarasya I may here observe is a term which is ordinarily applied to the bliss of sexual union (Strīpungyogāt yat saukhyang tat sāmarasyam). For the benefit however of those who are always reading gross meanings into parts of the Shāstra alien to them it is necessary to explain that Sāmarasya is both gross (Sthūla) and subtle (Sūkshma). Here the latter is meant. An erotic symbol is employed to denote the merger of the Jīva and Supreme Consciousness in ecstasy (Samādhi). The Tantras largely employ such imagery which is to be found in the Upanishads and in non-Indian scriptures. Thus the highly sensual imagery of the Biblical "Song of Songs" is said (whether rightly or not, I will not here inquire) to symbolise Christ's love for His Bride the Church. Spiritual union is symbolised by terms borrowed from the world of man. By Mantrayoga is sought that perfection and unity of Bhāva which leads to Jñānayoga Samādhi.

"On the division of the Supreme Bindu (into the threefold Kāma-kālā) there was Unmanifested Sound" (Bhidyamānāt parā-bindoravyaktātmāravo, bhavat Shāradā-I-11). This is the Shabdabrahman or the Brahman as the cause of manifested Shabda and Artha and therefore of Mantra. This causal "Sound" is the unmanifested (Avyaktātmā) undifferentiated (Akhandā) principle of Shabda (Nādamātra) composed of Nāda and Bindu (Nāda-bindumaya) devoid of all particularity such as letters and the like (Varnādivisheshā-rahita). Some as the Shāradā says (V. 13) have

thought that the Shabdabrahman was Shabda and others Shabdārtha but this cannot be for both are unconscious (Jadavāt) "In my opinion" the author says (v. 13) "Shabdabrahman is the Consciousness in all beings" (Chaitanyang sarvabhūtānāṃ shabdabrahmeti me matih). For if Shabdārtha or Shabda be called Shabdabrahman then the meaning of the term Brahman is lost (Brahmapadavachyatvang nopapadyate); for the meaning of the term Brahman (Brahmapadārthah) is Sat-Chit-Ananda (Sachchidanandarūpah) whilst these are unconscious (Jadah). Raghava Bhatta says that Shabdabrahman is Nāda-bindumaya Brahman (Brahmātmaka) sound (Shabda) unmanifested (Avyakta) undifferentiated (Akhandah) all pervading (Vyāpakah) which is the first manifestation of Paramashiva in creative mood (Srishtyunmukha-paramashivaprathamollāsamātram). He also cites a passage from some work unnamed which says that out of Prakriti in Bindu form in whom Kriyā Shakti prevails (Kriyāshaktipradhānyāh prakriter bindu-rūpinyāh) arose the Supreme Shabdabrahman the cause of Shabda and Shabdārtha (Shabdashabdārthakāranam). The Sound (Rava) here spoken of is in the form of Bindu (Bindurūpah) which later appears in all bodies as the Mātrikās and Varnas in their respective places. The Shāradā (I. 14) having thus dealt with Parāshabdasrishti concludes in a general way "Consciousness which is the Svarūpa of, and appears as, Kundalī Shakti in the bodies of all living beings manifests as Letters in prose and verse having obtained the instruments for utterance which are the throat and so forth."

Tat prāpya kundalirūpang prānināṃ dehamadhyagam
Varnātmanāvirbhavati gadyapadyādibhedatah.

The subsequent Shabdasrishti is derived from Kundalinī. The Kāmakaḷā is thus called the root (Mūla) of all Mantra for it is the threefold aspect of the Shabdabrahman the cause of all manifested Shabda and Artha and therefore of Mantra. In a future article I will continue the account of the creative process, namely, the Arthasrishti in which are included the Tattvas from Buddhi to Prithivī and the Lords (Tattvesha) or forms of Consciousness which preside over them. These are necessarily dealt with in connection with the Tattvas over which they preside. In the same way Pashyanī, Madhyamā, and Vaikharī states of sound are here also dealt with because Pashyanī and the others only exist in the created body. Parashabda is unmanifested Chaitanya but the other Three Feet of the One Brahman are set in the manifested world of Mind and Matter.

THE HINDU IDEAL OF NATIONALISM.

As a justification for the halting measures of self-government to be doled out to India as proposed in his reform scheme, Mr. Montagu, the Secretary of State for India, has remarked recently in his Cambridge speech that, India is not yet in the true sense of the word a nation. There are differences of caste, religion and race accompanied by differences of object and aim." The cloven-foot of the remark is quite patent to all who have any idea of the diplomatic sophistry and "political hypocrisy," to use the language of the late Lord Salisbury, with which the English Politicians deal with the political aspirations of the land. Any way, we are not concerned here with that aspect of the question. But the most pitiable point of it is that there are not a few among our own countrymen who hold the same view following in the wake of the English politicians. These people either have too shallow a knowledge of their own national life, to understand the harmony that resides behind the apparent discordance of elements of the nation, or, in so voicing the voice of the Westerners, have their own private axes to grind. It is not against the latter class that we contend, because it is impossible to convince them of the truth, but it is to redeem the ignorance of the former that we venture the following lines on the subject which is most engrossing for all sons of the soil.

In the words of Coleridge, "Nation is the unity of a people." And of all the forces that work to build up this unity of a nation the most potent are—race, culture, religion, government and, country or geographical position. But besides these there is another force too subtle to be detected in the apparent aspect of a nation's life, yet its all-absorbing potent existence is perceived all the more when we go to understand the destiny of the nation as is deciphered in the concluding pages of its life-history. The Western Sociologist is yet to understand this formative energy in the life of a nation; he is yet to detect this original force that collects other forces and binds fabric to fabric in building up the grand body of the nation. This force, in the language of the Indian Philosophers, is the collective Karma of the people.

No true social philosophy can accept the birth of a nation as a pure accident through chanced concourse of the formative forces innumrated above. In this world of cause and effect, there is neither room for chance, nor for accident. So the birth

of a nation is sequential to some purposiveness which guides the whole course of its life till its reaching the destiny. As the seed of a particular kind of tree assimilates all that its environments have to offer it and brings forth only the particular kind of tree and thus fulfils the purpose of its being in the economy of Nature, just so a nation is ushered into existence to serve a particular purpose in the evolution of mankind. This ultimate purpose of a nation's life is what is called the collective Karma of the nation. It is the seed of the nation. All its members or earlier generations may not be quite conscious of the fact, yet all the same, every one has to conform to the general tendency of the life and fulfil its ultimate destiny. History reveals the fact that every one of the ancient nations, through all its life effort, gave birth to one or more ideas and unlocked a mass of gigantic energy which bore the whole of humanity onward on the path of evolution. Some of the modern social philosophers like Benjamin Kid and others have come to recognise this fact, but their recognition reflects at best a superficial pragmatic view and thus fails to comprehend the formative spiritual force in the creation of a nation.

History tells us that a nation is hewn out of a race, (or even races) chiselled by culture, religion and government and installed in a country. But close scrutiny reveals another fact; the shapes and destinies of nations vary according to the stress laid on one of these three chisels. Almost all the Western nations have been shaped with the hard chisel of government, and culture and religion have played only an auxiliary part. Modern America presents us the most glaring example of the truth. For the matter of that we find all European and American nations basing themselves upon huge political organisations. With them it is the government that sustains the national unity, and politics is their life-blood. Culture, religion and everything else must come, through government. If a nation has to grow or expand, that too must come through the government. As President Wilson puts it, "Nation is the organism, government the organ, and the organism can work only through the organ." This is the typical view of the Western Nationalism.

This supersession of politics over culture and religion in the West has all its concomitant evils. It has made the Western nations arrogant, aggressive and imperial. We hear much of the Christian ethics from the theologians, but Ingersoll's verdict stands there ever unchallenged,—"Christ is never recognised in our legislature, Parliaments or Congress." The law of expediency rules them all.

Nietzsche, you are too true,—“true Christian was he who died on the cross”.

But history presents a different spectacle when we come to the oriental nations, specially to India. Here through unnumbered ages the feeling of unity of the people was evolved, not with the help of government, but through the sweet and gentle persuasion of education, culture and religion,—through Dharma. Even in the prehistoric days of the Vedas when all the modern nations of Europe were yet unconceived in the womb of futurity, we mark the feeling of unity among the Indo-Aryans. Their common traditions, and common culture created a communal consciousness in them the like of which is not found anywhere else even to-day. They called themselves Aryas and followed their Sanatana Dharma. This Arya-consciousness is the key-note of Indian Nationalism. As an Englishman is aglowed with national pride when he says, ‘I am an Englishman,’ just so an Indian evinced his national pride by saying “आर्यमार्गे व्यवस्थितोऽहमार्यः,” “I am an Arya, I follow the rules of conduct of an Arya.” And who is an Arya?—

कर्तव्यमाचरन् कार्यमकर्तव्यमनाचरन् ।

तिष्ठति प्रकृताचारे सदा आर्य इति स्मृतः ॥

“An Arya is he who performs what ought to be done and refrains from what ought not to be done and observes the proper rules of conduct.”

Rig Veda tells us. “विजानीषामास्ये च दस्यवः”—“Those who are not Aryas, are Dasyus.”

From the above it becomes clear that the ancient Indo-Aryans tried to build up their nationalism on culture, imbued with deep ethical and spiritual fervour. In this nationalism government did play but little part; the people's communal feeling needed no ministration from politics.

The whole country might have been torn into innumerable shreds of principalities and governments, but that did not touch the compactness of the cultural communalism of the people. There was free brotherly intercourse all over the land,—the Aryavarta. Even the poorest of the Aryas would consider himself superior to the greatest of the *Mlechhas* and *Yavanas* in culture and yielded palm to none in religion. Their whole life was cast all over the land in one mould, the mould of Dharma.

Even to-day the soul of the Hindu is deeply wedded to the cultural communalism of his ancient fore-fathers. Just ask even

the poorest Brahmin, cringing in abject poverty to accept food from a non-Hindu, and you would mark the warm expression of his national pride rising within his heart. He would rather die than accept food from what he considers polluted hands! They may call it superstition. But is not all nationalism a superstition? Are not the colour bar and “white man's burden” offspring of worse, nay more heinous, superstition? A Hindu recognises at once his kinship with his brother-Hindu, wheresoever he may meet him. Is it not a true mark of nationalism?

Sometimes it is urged how there can exist any communal feeling among the people when there is so much of discordant elements like different castes, creeds, etc. But none save those who have no real knowledge of practical operations of social life can put such questions. As it actually obtains, we find castes and creeds existing in every Human Society. If we remember aright, it was the late Mr. W. T. Stead who once observed in reference to America, “I have never seen any country where people are so free as in America, and also so caste-ridden again as in America.” Even European nations are not free from castes and creeds. He being a Jew, let Mr. Montagu himself bear testimony to the truth.

The next point may be urged that the ancient Hindu India might have been a nation, but modern India is not. India of to-day is not the abode of the Hindus only. They form only sixty-eight per cent. of the whole population. The remaining thirty-two per cent. is filled up by other religionists. So Hindu culture and Hindu tradition are not and cannot be the cementing factor for the whole of the people. A little sifting of the question will expose the weakness of the argument. The Mohammedans and Christians who form the bulk of the non-Hindu population of India to-day, are chiefly native converts; and so the ancient Hindu culture is still coursing through their veins. Even a superficial observer can notice the similarity of temperaments among the children of this sacred soil though professing different religions. And again one would not fail to notice the dissimilarities between an Indian Mohammedan or Christian and, say, a Turkish Mohammedan or a European Christian. Sister Nivedita observes with her characteristic keenness of insight, “with all alike, love of home, pride of race, idealism of woman, is a passion. With every one, devotion to India as India, finds some characteristic expression. To the Hindu of all provinces, his Motherland is the seat of holiness, the chosen home of righteousness, the land of seven sacred rivers, ‘the place to which sooner or later must come all souls in the quest of God.’ To the son of Nam, her earth is the dust of his

shanta. She is the seal upon his greatest memories. Her villages are his home. In her future lies his hope." In another place she says, "when Egypt was building her Pyramids, India was putting a parallel energy into the memorising of the Vedas, and the patient elaboration of the philosophy of the Upanishads. The culture begun so early, has proceeded to the present day without a break, holding its own on its own ground and saturating Indian Society with a standard of thought and feeling, far in advance of those common in other countries. A profound emotional development and refinement is the most marked trait of Indian personality, and it is common to all the races and creeds of the vast sub-continent, from those of the highest civilisation to those of the lowest and most primitive. Again the key-stone of the arch of family devotion alike for Hindu and Mohamedan, lies in the feeling of the son for his mother. Whatever may change or fluctuate, here our feet are on a rock. There can be no variation in the tenderness and intensity of this relationship. In it, personal affection rises to the height of religious passion."* Moreover we find the existence of perfect amity between Hindus and Mohamedans where there is no interested party to sow the seed of disruption and cleavage, as is the case in H. H. Nizam's Dominions. There, the current saying, "दुजा राजा, दुजा नवाब" (One son-in-law is Raja another son-in-law is Nabab), speaks eloquently of the social cordiality between the two classes."

Moreover, we may say in passing, that the religious differences are no index of want of nationalism. In that case, America, England, France, Japan, and even Germany should be no nations at all. In all these countries people profess various denominations of Christianity, Bahhaism, Mohamedanism, Atheism, Buddhism, etc. Even among the Christian denominations, the differences are sometimes felt more bitterly than between Hindus and Mohamedans.

So, it spells only ignorance and self-interestedness to assert with a few shibboleths that 'India is not a nation in the true sense of the word.' India was, and still is a nation in the true sense of the word. Only her nationalism neither was nor is, political, but cultural. She never felt her communal unity in politics, but in the consciousness of common culture and Dharma.

This nationalism of culture and Dharma carries always within it the seed of internationalism and universal brotherhood. That is why we mark that unlike the nation-worshippers of the west, its

* Civic and National Ideals, pp. 47.

voterics never developed, in the words of Ravindranath, "that political and commercial ambition which is but the ambition of cannibalism," and which always ends in the "carnival of suicide." It never made them think, as Swami Vivekananda puts it, that "the quickest way of becoming rich is to rob the neighbour and exploit the weak." This cultural nationalism of India alone has saved her from making the material prosperity as the be-all and end-all of life. It alone has made it possible by giving them most congenial environment for innumerable godly-souls of unparalleled spiritual genius to be born in this country and to raise by their life-effort man the brute into man the divine. Will Modern India thoroughly comprehend this cultural nationalism of hers, and cry 'halt' to the headlong rush for imitating the ideal of the West ?

THE MESSAGE OF HINDUISM.*

BY

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

It is with mingled feelings of humility and pride that I address this great audience of lovers of our Motherland and Dharma on such an august and holy theme as *The Message of Hinduism*. I feel the sincerest humility when I realise my unfitness for such a solemn and holy task ; but I am full of pardonable and legitimate pride because I come to you as a messenger full of warm and loving greetings from South India where some of the greatest Acharyas were born even in recent times to redeem man from the bondage of passion and desire and to lift the human soul into the heaven of God love and God-realisation. I am glad that this year it is given to me to address my brethren in Bengal—Bengal which has a bright and continuous record of noble work done for our national uplift, the home of some of the greatest of our heroes and heroines and saints and sages, and above all the blessed land which has given to the world, Lord Gouranga who has bestowed upon us the nectar of *Prema* or supreme and limitless love of God.

Sri Krishna Chaitanya—what holy associations of ideas and memories come thronging to our minds at the very mention of that ever-holy and ever-auspicious name ! I mention only one incident in his life here, as it seems to me to be of supreme importance in enabling us to learn and understand the Message of Hinduism aright and to bring into existence again in our holy motherland that noble and blessed and unique type of manhood and womanhood which was our

* The Second All-India Orthodox Hindu Convention Address.

precious possession in our ever-memorable past, which is now fast slipping away from us in our mad pursuit of transient and pain-shadowed sense-enjoyments, and which we must regain to lead our land to higher and higher stages of greatness and to win the respect and admiration of the world. I narrate that incident in the beautiful words of that noble brother of ours who was an ornament of India, Babu Shishir Kumar Ghosh.

"He (Lord Gouranga) stood before his own door. His mother Shachee came out in the streets, and he prostrated before her, though this was against law. Vishnupriya was within; she had no right to come, and no one expected to see her there. But sure enough, a veiled lady came before the Lord, and fell prostrate before him. Seeing that the figure was that of a woman, the Lord retreated a step or two. The prostrate lady said: 'Thou hast, my Lord, saved the world. And is thy servant alone to remain a forsaken being?'

The Lord, as also others, then came to know that she was Vishnupriya.

A shade of sorrow passed through the divine face of the Lord. He said: 'Serve Krishna'.

Vishnupriya—Leave me some token that I may soothe my heart by it.

The Lord pondered. He said: 'You see, I have nothing.'

Vishnupriya—Leave me thy sandals. And the Lord left them. The lady took them reverentially, and placed them on her head. That was their last meeting. The sandals are now worshipped."

Ah, my brethren, when shall we bear those holy sandals on our heads and make our lives full of love of man and love of God? If Lord Gouranga gave to us the heaven of Krishna-worship, Vishnupriya has shown us how to get Sri Chaitanya's grace. We have to reintroduce rapture and renunciation into our too-worldly and too-unhappy lives, and how else can we do better than by seeking the grace of Lord Gouranga and treading the blessed and auspicious path which he trod and showed to us for our individual and national salvation?

Before I develop my ideas on this great subject I wish to make a brief reference to two illuminating ideas given in regard to it by two of the greatest sons of modern Bengal who have been among the greatest world forces making for purity and righteousness. Swami Vivekananda 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." Sir Rabindranath Tagore has said: "The word 'religion' as used by Europe cannot be translated into any Indian tongue, because the spirit of India opposes any analysis of Dharma into its intellectual components. Our *Dharma* is totality—the totality of our reasoned convictions, our beliefs and our practices, this world and the next all summed together. India has not split up her Dharma by setting apart one side of it for practical and the other for ornamental purposes.....*Dharma* in India is religion for the whole of society,—its roots reach deep underground, but its top touches the heavens; and India has not contemplated the top apart from the roof,—she has looked on religion as embracing earth and heaven alike, overspreading the whole life of man, like a gigantic banyan tree. Indian history proves this fact that in the civilised world India stands forth as the example of how the many can be harmonised into One. To realise the One in the universe and also in our own inner nature, to set up that One amidst diversity, to discover it by means of knowledge, to establish it by means of action, to perceive it by means of love, and to preach it by means of conduct—this is the work that India has been doing in spite of many obstacles and calamities, in ill-success and good fortune alike."

In the felicitous and beautiful language of these two immortal sons of India the two great features of the Message of Hinduism are its regeneration of man the brute into man the God and its control and guidance and transfiguration of the whole life of man. My endeavour in this discourse will be to expound the message in all its fullness and show the perfect accuracy and the supreme importance of the two aspects of the message as given to the world by the greatest prophet and the greatest poet of modern India.

The times are now gone when an elaborate defence had to be made in justification of the doctrines and practices of our noble religion. It has everywhere been recognised that it is one of the greatest religions of the world. Religion is due to the self-expression of the infinite and blissful nature of the soul and is thus the result of a perpetual desire to transcend the life of the senses. Hence its urgent and imperious call to the mind is to conquer desire and to realise the rapture of renunciation and self-poised inner blessedness. The self-realisation of the soul through measureless self-surrender to God is the truest dignity and glory of life. Caird says: "Religion is the surrender of the finite will to the infinite, the abnegation of all desire, inclination, volition that pertains to me as this private individual, the giving up of every aim or activity that points only to my exclusive pleasure and interest, the absolute identification of my will with the will of God". The wise and full and fruitful relation of our soul to the oversoul and the raising of that relation by slow and steady and sure stages to the rapture of eternal communion are the

only true glories of religion. Religion is not mere creed or dogma or ritual but is realisation. Such realisation will bring a new rapture into our hearts and permanently alter our previous relations to the world. As Goethe says :—" A threefold reverence has to be called forth in man by religion ; a reverence for what is above, for what is around, and for what is beneath us ". The fruit of a perfect religious life is described beautifully in a verse that occurs in the Svetasvetaropanishad.

वदामस्तत्त्वेन तु ब्रह्मत्वं दीपोपमेनेह युक्तः प्रपश्येत् ।

अजं भुवं सर्वतरवैर्विशुद्धं ब्रह्मा देवं मुच्यते सर्वपाशैः ॥

Such is the real glory of religion and such its real grace. Any one who bestows a moment's thought on our religion can well realise how it possesses these glories and graces in an abundant measure. The problems of life have been solved for us by our seers, saints and sages in a manner that convinces the intellect and fires the heart. These were pure souls who saw life steadily and saw it whole and realised the light divine which our vision blinded by the footlights on the theatre of worldly joys and sorrow is unable to see.

There are critics of our religion within and without our fold who say that the term " Hindu Religion " is a misnomer because there is no such race or people as the Hindu people. Some of the problems of history have aroused so much speculation as the origin of the Aryan race. The original home of the Aryan race has been a veritable wandering jew in the realm of theory and speculation. It started from the table lands of Central Asia, and made a westward royal progress, having a temporary sojourn on the borders of the Black Sea and then of the Baltic Sea. It is now left in a somewhere uncomfortable position on the top of the North Pole and has no other work or amusement except to gaze at the Pole Star. There are no indications in our sacred books that our community came into this land from elsewhere. Elphinstone says in his History of India : " It is opposed to their foreign origin that neither in the code of Manu, nor I believe in the Vedas, nor in any book that is certainly older than the code, is there any allusion to a prior residence, or to a knowledge of more than the name of any country out of India. Even mythology goes no further than the Himalayan chain, in which is fixed the habitation of the Gods To say that it (emigration) spread from a central point is a gratuitous assumption, and even contrary to analogy ; for, emigration and civilisation have not spread in a circle but from East to West."

It is not possible or proper to develop this branch of the discourse further. Indian scholarship of recent times has proved that India was the original home of the Aryas and that the Hindus have been a great race from time immemorial. Kulluka Bhatta has explained the term *Aryavarttha* thus : अर्या अन्नावर्तन्ते पुनः पुनश्च

अर्यावर्तः (It is called Aryavarttha because Aryas are born here again and again). We are entitled to speak of the Hindu race and the Hindu religion and to affirm that the Hindu religion is the religion of our race, the chosen people inhabiting this holy and blessed and beautiful land which has been thus admirably described by Swami Vivekananda : " If there is any land on this earth that can lay claim to be the blessed *Punya Bhoomi*, 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 God-ward 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."

We must realise at the very outset what is the vital essence of the Hindu racial genius. We can sum it up in one phrase—the energy of Peace,

" Not Peace that grows by Lethe, scentless flower,
There in white languors to decline and ease,
But Peace whose names are also rapture, power,
Clear sight and love, for these are parts of Peace."

The energy of peace implies and explains all the great traits of our race—its power of imagination, its emotional refinement, its sense of the sanctity of life and its passion of sympathy, for every living thing, its spiritual insight and rapture, and its message of the unity and divine purpose of life, of divine immanence, of the sovereignty of love, of the spiritual kinship of all, of *ahimsa*, of *santhe*, of universal toleration, and of the love of God being the crowning glory of life. It has blossomed impersonal, and domestic life in the combined self-respect and self-restraint of our people, and in the gracious charities and sanctities of our home life. In the realm of civic and political life it has blossomed into a harmonious combination of strong central executive control and perfect freedom of local self-government, both under the sovereign sway of Dharma. In the realm of social life it has blossomed into the caste system based on a conception of non-competitive social order where the entire efficiency of society is maintained unimpaired as against disruptive forces within and shattering forces without. In the realm of art and literature, it has blossomed into our great fine arts which have as their distinguished traits serenity and sanity, idealism and spirituality, full and practical application to life, in combination with insight and vision. In the realm of religion, it has blossomed into the glorious and gracious Hindu religion which is unequalled for its message of hope to all, its limitless store of *sadhanas* for the attainment of the fruit of life, and its lofty conception of final beatitude.

(To be continued.)

THE SAINT DURGACHARAN NAG.

(Continued from Page 82.)

Nag Mahasaya had to give up bathing for his chronic headache; henceforward, for the last twenty years of his life he was without bath. That gave him a dry, rugged appearance. Moreover there was his severe tapas. All these combined made the poverty of his soul visibly manifest on every part of his body, and he looked the veriest emblem of humility. Girish Babu used to say of him—“By constant beating, Nagmahasaya had the head of his ego completely broken; it was quite unable to raise its hood any more.” While walking on the public roads he could not go ahead of anybody, and even to the common waifs and estrays of the road, he would make way and follow them humbly. He could not even tread on the shadow of any person, nor could he sit on the bed occupied by another. For was he not a devoted servant of the Lord? and his Lord he would see in all beings. How could a servant accept service from his master? But the devoted servant in him was always ready to serve the master humbly in whatever form or dress He might choose to come. If any body would prepare a *chilum* of tobacco for him, he would not smoke that, but he would prepare *chilums* for all. When any of his friends would come, he used to serve him with tobacco, *chilum* after *chilum*, and would also smoke himself. Even when the friend would like to depart, he would not let him go, but request him to smoke another *chilum*, and thus many *chilums* they would smoke away after that. He used to say, “I am so low, lower than the lowest; no work is possible to be accomplished by me. If only by preparing *chilums* for you all, I can have your grace, I shall feel my life really blessed.”

Though a *Sadhaka* of *Rāga Mārga*,* *Vaidhi Bhakti* was liked by Nag Mahasoy. As he himself would observe hard penances, he would advise others also to do the same. Once he had a long discussion with Suresh on this point. Suresh was to go to Quetta on some business after he had visited Sri Ramakrishna with Nag Mahasay for eight or nine days. Before he left Calcutta, Nag Mahasay entreated Suresh to take initiation from the Master. But Suresh had no faith in the efficacy of mantras at

* The supreme kind of Bhakti which makes the devotee feel the nearness and dearness of God so strongly as to render the ceremonialism of the *Vaidhi*, or the lower kind of Bhakti superfluous, nay at times impracticable.

that time, and so argued much with Nag Mahasay. At last it was settled that he would do what the Master would bid him. Next day both of them went to Dakshineswar and as soon as they took their seat, Nag Mahasay raised the topic of Suresh's initiation. Sri Ramakrishna said, “Well, what he says is perfectly right. One should take initiation, and then commence his devotional practices. Why don't you agree with him?” Suresh replied, “I have no faith in the Mantram.” Turning to Nag Mahasay, Sri Ramakrishna said, “However, he does not require it just now. But he will get it—get it sometime afterwards.”

When he had gone and lived at Quetta for some time, Suresh felt a great hankering for initiation. He resolved to come to Calcutta and take his initiation from the Master. But when he came there, alas! the Light of Dakshineswar was about to flicker out. Suresh had to repent bitterly for not paying heed to Nag Mahasay's words in time. When Sri Ramakrishna passed away, the wise man's grief and sorrow over his own fate. Since then every night he used to repair to the bank of the Ganges and sigh his mental agony to the spirit of the Holy River. Once he laid himself down on the bank with an austere vow. The whole night he was in the same posture. Early in the morning before day-break to his great astonishment, there Sri Ramakrishna coming out from the waters of the Ganges and approaching towards him. The master came near him and uttered the holy mantram into his ear. Suresh bowed down and wanted to take the dust from His feet, but lo! the Holy figure had vanished!

Four years had passed away since Nag Mahasay first met Sri Ramakrishna. The time was fast approaching when the Master was to wind up his *lila* on the earth. Those joyous days of Dakshineswar were past. The glorious light of the setting sun was still lingering in the sky, but the coming night had cast a forward shadow and gloom in the hearts of the devotees. Sri Ramakrishna was lying ill, bed-ridden in a garden-house at Kashipur, north of Calcutta. Nag Mahasay knew that the Master's play through the body of Sri Ramakrishna was soon going to be out of human sight. At that time Nag Mahasay could not visit the Master often. “What to speak of seeing his sufferings, even the very thought of it was enough to break my heart. Oh, I could not bear the sight of the Master's sufferings! When I found that he, out of his own will, allowed the disease to remain in his body and I could not alleviate his suffering, I made up my mind not to go near him. Only very rarely I used to go and see him.” While Sri Ramakrishna was suffering from a burning sensation all over his body, one day

finding Nag Mahasay before him, he exclaimed, "Oh, come here; come, sit by me. I shall feel much relieved by the cool touch of your body." So saying Sri Ramakrishna sat within the embrace of Nag Mahasay for a long time.

When Suresh went to see Sri Ramakrishna after his return from Quetta the master said, "Where is that Doctor? I hear, he knows medicine; well, please ask him to come here once." Suresh came and informed Nag Mahasay of it. In obedience to the commandment Nag Mahasay went to Kashipur. Sri Ramakrishna told him, "Oh, you have come. That's alright. The doctors and *Kavirajas* have given up hopes of curing the disease. Do you know any charm to cure diseases? Just see, if you can effect any cure." Bending his head low Nag Mahasay thought for a while and then made a firm resolve to draw by his strong will-power, the fatal disease from the body of Sri Ramakrishna into that of his own. Suddenly a kind of abnormal excitement took possession of him and he cried out, "Yes, yes I do know. Through thy grace I know everything. This moment the disease shall be cured." So saying Nag Mahasay hastened towards Sri Ramakrishna. But the Master knew the disciple. He understood his motive and throwing him off from him, remarked, "yes, that is possible with you. You can cure the disease." A great mystery was the Master and equally mysterious was the disciple!

Nag Mahasay went for the last time to see Sri Ramakrishna some five or six days before his passing away. As soon as he entered the room, he heard the master saying, "can *Amalakee* (myrobalan) be had now? my taste has become so flat for everything. I think it can be removed if I could chew one *Amalakee*." Of the devotees present there, somebody said, "Sir, this is not the season for *Amalakee*. Where can we get it now?" Nag Mahasay thought that when the word *Amalakee* came out of the holy lips of the master, it was sure to be had somewhere. For, he knew that whatever the master wished for was sure to come to him somehow. Once Sri Ramakrishna desired to taste an orange and he was saying about it to Swami Adbhutananda. And strange as it was, that Nag Mahasay though knew nothing of it, came to Dakshineswar that very day with oranges for the master who at once ate one with great relish. Remembering this incident, Nag Mahasay without informing anybody, went away in search of *Amalakee* fruits. Two days passed away but Nag Mahasay did not turn up. These days he was busy searching the fruit, constantly wandering from garden to garden. On the third day he appeared before Sri Ramakrishna with one

Amalakee fruit in hand. The master's joy knew no bounds. Being overjoyed like a child, he said, "Ah? what a beautiful *Amalakee* it is! How could you get it at this time of the season?" The master then asked Swami Ramakrishnananda to prepare meal for Nag Mahasay. Nag Mahasay then took his seat by the master and began to fan him. The food was ready; but Nag Mahasay did not get up. Only after Sri Ramakrishna had asked him to go down and take his food, did he get up from the seat and go down. He took his seat but did not touch the meal. All requested him to take his food but Nag Mahasay remained silent. It was *ekadashi*—the day of fasting. But his real intention was that if Sri Ramakrishna kindly gave him *Prasadam* he would break his vow, though he did not open his mind to anybody. When Nag Mahasay would not touch the food by any means, Ramakrishnananda informed the master about it. Sri Ramakrishna asked him to bring the food before him. It was done. Swami Ramakrishnananda held the plate of leaf before the master and he took just a little from all the dishes and only touched them with his tongue, and said, "Now go and give it to him; he will eat." Swami Ramakrishnananda brought down the plate and spread it again before Nag Mahasay. "*Prasada, Prasada, holy prasada*"—Nag Mahasay exclaimed and prostrated before the plate, and then he took it. While doing justice to the food he devoured the leaf also, on which the food was served. If anything was given to him as *prasada* he would leave nothing of it. Swami Ramakrishnananda remarked that a kind of religious fervour of a high order was visibly manifest in Nag Mahasay on that day. After this incident the devotees of Sri Ramakrishna never used to serve Nag Mahasay any *prasada* on leaves. If by accident he was given *prasada* on leaves, all would wait upon him very cautiously, so that, as soon as he had finished with the meal, they might snatch away the leaf from him. When they would give him any fruit they took out the stones of the fruit, lest he might devour them also.

In the year 1898 B. S. (1866 A. D.) on the 31st of *Shravan*, the last day of the month, Sri Ramakrishna passed away. Having got the news, Nag Mahasay went to the cremation ground. Coming back from there he remained the whole day without any food or drink. After the passing away of the master, all devotees gathered round Swami Vivekananda. He became their friend and guide, and he used to look after the welfare of all. The news was brought to him that Nag Mahasay was lying down in his house covering himself with a blanket without any food; even he did not get up to take his etc. Swamiji went to the house

his name and asked him if he still remembered the Master. In reply the Swami smiled a little, and then fell into Samadhi.

His body was taken over in a befitting manner to the Belur Math and cremated on the bank of the Ganges. His whole pyre was constructed with sandal wood and thousands of devotees followed the funeral procession. May the memory of his spiritual life be ever a source of strength and purity to us!

Om shantih, shantih, shantih!

BY THE WAY.

In our last issue we have shown that the purpose of the Gita is not simply to emphasise the necessity of Karma in life, although it does tell that evolution of life would be absolutely impossible without the proper observance of the laws of action. But before we set forth the necessity of Karma we must have a clear and definite idea about the purpose for which it is a necessity. The modern socialists, positivists and men of their kind believe that the goal of individual life lies in the harmonious maintenance and all-round development of the society. In their opinion the destiny of the individual must subserve that of the nation; the individual interest is best served when it serves those of the community. Hence incessant activity, unflagging zeal, and self-devotional service to the society are the watchwords of this cult. Modern India fired with new ambition of life, holding up a new ideal of achievement, has taken the cue from the West and is reading the gospel into every line of her own scriptures. Even a great scholar and patriot like Balagangadhara Tilak could not withstand the charm of this outlandish cult.

It is true as we have asserted before that man so long as he is a member of the society, must work in and for the society. "Without work even the sustenance of life would be impossible for thee, O Arjuna," so says Bhagavan Sri Krishna in the Gita. But man is not born for the society alone; it is a misreading of the purpose of life to say that the destiny of man lies only in the prosperity of the society. Man has a destiny of his own, even has his own independent, individual life-history. And that destiny must be reached by one's own individual effort, apart from the communal. Says Swami Vivekananda:—"... what right has the utilitarian to assume that society is eternal? Society did not exist ages ago, possibly will not exist ages hence. Most probably it is one of the passing stages through which we are going towards a higher evolution, and any law that is derived from society alone cannot be eternal, cannot cover the whole ground of man's nature."

In this connection let us remember one incident which happened in the life of Sri Ramakrishna. We all know that Sri Ramakrishna loved Swami Vivekananda (then Noren) so much so that he would feel himself miserable if Noren would be absent from him for a long time. Sri Ramakrishna would walk out to the garden at Dakshineswar and would shed tears in secret and would cry calling aloud the name of Noren. Protap Chandra Hazra or Hazramahashoy as he was called was living at Dakshineswar at that time. He noticed this often and once told Sri Ramakrishna, "What is this strange conduct of yours? Instead of crying for Mother, you bawl at like anything for a boy. Don't you know the story of Jada Bharat? Jada Bharat had to be reborn for he loved a deer so dearly." Sri Ramakrishna was as simple as a child. He put faith in his words and promised not to think of Noren any more and prayed to Mother. But ah! this was not to be! Mother rebuked him for thus paying heed to Hazra's words and pointed out to him that he was not thinking of Noren but thinking only of the Narayana in him. All doubts ceased.

See Narayana in all. Love and serve your brothers not with the idea of doing any good to them but with the idea of worshipping. *Work* not with the idea of doing good to the world but with the idea of worshipping the Lord. *Work is worship*. It is not *daya* (kindness) shown to the world but *Seva* (worship). Swami Vivekananda preached actions not dictated by altruistic, humanitarian motives, principles or ideals; not the disinterested godless service of the modern mind but works motivated by the highest devotion for the Narayana. Swami Vivekananda's *Karma Yoga* is not the pure and simple *Karma* of the westernised mind but it may be said to be the "triple way of knowledge, work and devotion." What was contained in the teachings of the Gita in the form of *germa*, was fructified and practicalised in the lives of Sri Ramakrishna and Swami Vivekananda.

Once Shambhu Mallick, a devotee of Sri Ramakrishna wanted to open schools, hospitals and such other charitable institutions and Sri Ramakrishna rebuked him saying, "That is all the idea of religion you have borrowed from your Western Guru. If God appears before you, will you pray to Him for opening schools and hospitals or for knowledge and devotion?" Shambhu Mallick's idea of doing philanthropic work was nipped in the bud. But lo! Swami Vivekananda opened charitable institutions and told his disciples to do the same. Is it not rather violating the teaching of his own Guru? Certainly not, if we only examine and judge the motives of both, one had the idea of doing good to the world while the other wanted to realise God by serving *Narayana* in man.

Life is not an eternal progress as is sometimes erroneously believed. Philosophically 'eternal progress' is absurd and meaningless. Our Indian sages found out the goal of the evolution of life. Bhagavan Sri Krishna Himself refers to this goal when He holds up the undying glory of the *Brahmi Sthiti*—the final absorption with Brahman. The Sruti says—"As rivers roll into the ocean and disappear in it forsaking all names and forms, so the wise being free from name and form, merge in that Supreme Purusha." The attainment of this

his name and asked him if he still remembered the Master. In reply the Swami smiled a little, and then fell into Samadhi.

His body was taken over in a befitting manner to the Belur Math and cremated on the bank of the Ganges. His whole pyre was constructed with sandal wood and thousands of devotees followed the funeral procession. May the memory of his spiritual life be ever a source of strength and purity to us!

Om shantih, shantih, shantih!

BY THE WAY.

In our last issue we have shown that the purpose of the Gita is not simply to emphasise the necessity of Karma in life, although it does tell that evolution of life would be absolutely impossible without the proper observance of the laws of action. But before we set forth the necessity of Karma we must have a clear and definite idea about the purpose for which it is a necessity. The modern socialists, positivists and men of their kind believe that the goal of individual life lies in the harmonious maintenance and all-round development of the society. In their opinion the destiny of the individual must subserve that of the nation; the individual interest is best served when it serves those of the community. Hence incessant activity, unflagging zeal, and self-devotional service to the society are the watchwords of this cult. Modern India fired with new ambition of life, holding up a new ideal of achievement, has taken the cue from the West and is reading the gospel into every line of her own scriptures. Even a great scholar and patriot like Balagangadhar Tilak could not withstand the charm of this outlandish cult.

It is true as we have asserted before that man so long as he is a member of the society, must work in and for the society. "Without work even the sustenance of life would be impossible for thee, O Arjuna," so says Bhagavan Sri Krishna in the Gita. But man is not born for the society alone; it is a misreading of the purpose of life to say that the destiny of man lies only in the prosperity of the society. Man has a destiny of his own, even has his own independent, individual life-history. And that destiny must be reached by one's own individual effort, apart from the communal. Says Swami Vivekananda:— "What right has the utilitarian to assume that society is eternal? Society did not exist ages ago, possibly will not exist ages hence. Most probably it is one of the passing stages through which we are going towards a higher evolution, and any law that is derived from society alone cannot be eternal, cannot cover the whole ground of man's nature."

In this connection let us remember one incident which happened in the life of Sri Ramakrishna. We all know that Sri Ramakrishna loved Swami Vivekananda (then Noren) so much so that he would feel himself miserable if Noren would be absent from him for a long time. Sri Ramakrishna would walk out to the garden at Dakshineswar and would shed tears in secret and would cry calling aloud the name of Noren. Protap Chandra Hazra or Hazramahashoy as he was called was living at Dakshineswar at that time. He noticed this often and once told Sri Ramakrishna, "What is this strange conduct of yours? Instead of crying for Mother, you bawl at like anything for a boy. Don't you know the story of Jada Bharat? Jada Bharat had to be reborn for he loved a deer so dearly." Sri Ramakrishna was as simple as a child. He put faith in his words and promised not to think of Noren any more and prayed to Mother. But ah! this was not to be! Mother rebuked him for thus paying heed to Hazra's words and pointed out to him that he was not thinking of Noren but thinking only of the Narayana in him. All doubts ceased.

See Narayana in all. Love and serve your brothers not with the idea of doing any good to them but with the idea of worship. Work not with the idea of doing good to the world but with the idea of worshipping the Lord. *Work is worship.* It is not *daya* (kindness) shown to the world but *Seva* (worship). Swami Vivekananda preached actions not dictated by altruistic, humanitarian motives, principles or ideals; not the disinterested godless service of the modern mind but works motivated by the highest devotion for the Narayana. Swami Vivekananda's *Karma Yoga* is not the pure and simple *Karma* of the westernised mind but it may be said to be the "triple way of knowledge, work and devotion." What was contained in the teachings of the Gita in the form of germs, was fructified and practicalised in the lives of Sri Ramakrishna and Swami Vivekananda.

Once Shambhu Mallick, a devotee of Sri Ramakrishna wanted to open schools, hospitals and such other charitable institutions and Sri Ramakrishna rebuked him saying, "That is all the idea of religion you have borrowed from your Western Guru. If God appears before you, will you pray to Him for opening schools and hospitals or for knowledge and devotion?" Shambhu Mallick's idea of doing philanthropic work was nipped in the bud. But lo! Swami Vivekananda opened charitable institutions and told his disciples to do the same. Is it not rather violating the teaching of his own Guru? Certainly not, if we only examine and judge the motives of both, one had the idea of doing good to the world while the other wanted to realise God by serving Narayana in man.

Life is not an eternal progress as is sometimes erroneously believed. Philosophically 'eternal progress' is absurd and meaningless. Our Indian sages found out the goal of the evolution of life. Bhagavan Sri Krishna Himself refers to this goal when He holds up the undying glory of the *Brahmi Shhiti*—the final absorption with Brahman. The Sruti says—"As rivers roll into the ocean and disappear in man, the wise being free from name and form, merge in that Supreme Purusha." The attainment of this

infinite universal life, wherein is the cessation of all limitations and bondages that condition the soul, is the real end of evolution. So all beings must by necessity turn their steps to the eminence of that ideal.

In the fifth chapter Bhagavan says "Fix thy mind in Me only, place thy intellect in Me : thou shalt no doubt live in Me hereafter. If thou art unable to fix thy mind steadily on Me, then by constant practice do thou seek to reach Me, O Dhananjaya. If that also thou art unable to practise, be thou intent on doing actions for My sake; even by doing actions for My sake thou shalt attain perfection. If thou art unable to do even this, then having taken refuge in Me, and being self-controlled abandon the fruit of all actions." Here the Lord clearly gives out the four different stages of the gradual development of the devotee. The highest stage of devotion, the very acme of the evolution of life, is that state where the consciousness and individuality of the devotee lie absorbed in the Universal, the Lord. In that state all the clamourings of the senses are hushed up, all passing shadows of life vanish all fleeting humours of the soul are diselled, the vision of duality melts away, and the ineffable Unity of life, existence and joy reigns supreme in the consciousness. Who can dream of even the slightest motion in this all-absorbing, transcendental Unity. Work is unthinkable there.

The next lower stage the Lord speaks of, is the practice of mental concentration—the Abhyasa Yoga. Those who are even in this stage owing to their constant effort for self-absorption in that Supreme Unity are unable to move for action. Work or motion is a matter of duality, possible only in the consciousness that is immured within the narrow walls of time and space. The absolute state of consciousness is the state of supreme inaction. The Vedantic philosophers have proved its veracity with unimpeachable logic.

The next lower stage of the evolution of the spiritual life is the consciousness that feels its individuality yet linked inseparably with the Universal, even as is the wave with the ocean. In this stage the spiritual aspirant can have karma. But his consciousness being aglowed with the light of the Universal all his activities cannot but be directed towards the Universal. He feels per necessity that the purpose of his being is in the Universal Life, his interest is the interest of the Virat, his true joy lies in breaking the bounds of his individuality through the service of the Infinite. In this stage work becomes worship. For the devotee of this stage the Lord enjoins "Whatever thou dost, whatever thou eatest, whatever thou offerest, and whatever thou givest, offer all of them to Me."

The fourth or the lowest stage of devotion is that where the devotee is asked to dedicate the fruits of all his karma to the Lord. This is the utmost state of ethical and spiritual development which is kept in view when the modern Positivist in India speaks of the glory of social service. Nay, even very few among them could feel in their heart of hearts the glory and sanctity of Society as the body of the divine Virata-Purusha—the Life Universal. That is the reason why we notice so many truants, hypocrites and back-sliders in their camp. Their patriotism and love for society never burn with any religious zeal. The teaching of the Gita seeks to sublimate the lower tendency of man, to assert his individuality and

emphasise his ego into the spiritual self-negation through the self-same karma. It tells us that karma is a source of bondage and misery when it is done for the individual's own sake inasmuch as it only deepens his consciousness of limitation and individuality, and cuts him away, as it were, from the Universal Life. On the other hand if karma is done for the Society, for the Universal, it becomes a process of self-elimination and loosens the octopus-grasp of egoism over the soul. Through every such action man is reminded of the reality of the Universal Life and the falsity of the individual life.

So the Gita teaches the one truth that the goal of life lies in the realisation of the absolute, transcendental unity whose partial manifestation is the Nature. And this realisation can be attained by various means or yogas. Karma helps only to purify the mind and emancipate it from the lower bondages of passion, etc.; but Jnana alone can completely dispel all ignorance of the soul and bring about its final liberation in the absolute.

GENERAL NEWS.

Along the lines indicated by Swami Vivekananda the Dacca Branch of the Ramkrishna Mission started a Free School in November 1914 with the object of diffusing culture and education among the poor and neglected classes irrespective of caste, creed or colour, so that they may intelligently and honestly live to earn their livelihood. At first there were only 22 students in the School and an Infant Class was only opened. But in the course of this short period the School has made fair progress. The number of students has risen to 125 and the standard of the School is at present up to Class IV of the Calcutta University School Curriculum. India, to rise as a Nation must needs have its foot hold secure on spirituality. From a retrospective view of the past we find education in India has ever been under monastic control which served a two fold purpose, first in putting before the young the true ideal of education and secondly in moulding their moral and spiritual life. This is exactly the ideal aimed at in this School. And with this end in view the School has been placed under absolute conduct of the monastic members of the Mission, and moral and spiritual training have been adopted as a part of the General Curriculum. To provide for the poorer classes, whose first need is the earning of their daily bread, the authorities have in mind a plan to open some technical departments for giving the boys practical training on gardening, agriculture, carpentry and other cottage industries and the like, which remain as yet unattempted, so to say, solely for want of resources. In short pure national culture is what the School aims at. Under the circumstances may not this institution be sanguine of the sympathy and patronage of the benevolent and country-loving sons of India?

An esteemed correspondent sends us the following report :—

At the request of the Sri Ramkrishna Society, Rangoon, Swami Sharvananda of the Ramkrishna Mission, Madras, paid his second visit, to this place on the 19th April last, the primary object of his visit being to awaken the dormant consciousness of the Rangoon public as to the necessity of a building for the Society. During his stay here

the Swamiji held six discourses on the teachings of the Bhagavad Gita. His first public lecture was on Our Past and Present, delivered on the 29th April. At a general meeting of the members on the 2nd May the Swamiji addressed the members on the object and value of affiliation, and it was resolved that the Society be incorporated with the R. K. Mission, Belur. In the first week of May the Swamiji visited Pegu where he delivered a lecture on Our Present Needs; and as the result of his visit the Society gained a few more sympathisers who promised Rs. 725 towards the building fund. Under the distinguished presence of the Swamiji a grand variety entertainment was arranged on the 5th May, in aid of the building for the Society. This arrangement proved a great success as it fetched the Society a net income of Rs. 1 050. The public celebration of the 88rd Birth-day Anniversary of Bhagavan Sri Ramakrishna Deva, specially postponed pending the Swamiji's visit, was observed at Mr. S. R. Reddiar's new school buildings, on Sunday the 19th May, when Samkirtans were sung, nearly 400 poor were sumptuously fed, a Harikatha discourse entitled 'Lakshmanasakthi' was given by 'Brahma Sri C. Sriniva-a Acharyar, and a splendid lecture on Sri Ramakrishna and the Ideal of Universal Religion was delivered by the Swamiji, followed by short speeches in Tamil, Hindi and Bengali. At the close of the day's programme was announced the munificent gift of Babu Sashi Bhushan Neogi, a local well-to-do merchant and philanthropist, who presented the Society with a building site valued at Rs. 6,000 and a cash donation of Rupees Ten thousand (Rs. 10 000). On the next day the 20th the Swamiji laid the foundation stone for the building on the above mentioned site, after the due performance of Homa and other Vedic rites. On the same evening the Swamiji delivered a lecture on the Hindu Ideal of Nationalism, emphasising the fact that Dharma should be the basis of all national work in India and any work done on any other lines is doomed to failure. The Swamiji lectured in Hindi at the Burma Rice Merchants' Association at the request of the Bharat Mandal Sabha, and also in Bengali to a large Bengali audience at the Durga Temple on Sri Ramakrishna and His Sadhana. His lectures on the evolution of life in the local theosophical lodge on the 5th May, and on the Ideal of Life in the Bengal Social Club on the 26th May, were highly illuminating. The same night the Swamiji partook of a Dinner at the Society's premises, at which nearly 100 members were present. Before the dinner there was an exhortation to members by the Swamiji on lessons for daily conduct and the building of character. Renunciation and service, said the Swamiji must be the foundation stones on which should be built true spiritual life. On the 27th morning the Swamiji left Rangoon for Calcutta by S. S. Bengala. Members and sympathisers of the Society feel their deep indebtedness to Swami Sharvananda for the invaluable help he has rendered to the cause of the Mission during his short sojourn here. It is the fervent hope of the members that with the construction of a habitation for the Society and with the completion of the details of the affiliation of the present Institution assured by the Swamiji, a new and vigorous life will be instilled into the Society and that it will live to perpetuate and diffuse the noble and inspiring teachings of Sri Ramakrishna Deva among the various creeds and faiths in these lands of Farther India.

THIRD MUNDAKA.

FIRST KHANDA.

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।

तयोरन्यः पिप्पलं स्वाद्वत्त्यनभनन्यो अभिचाकशीति ॥ १ ॥

सयुजा closely united सखाया in friendship द्वा two सुपर्णा birds of beautiful plumage समानं the self-same वृक्षं tree परिषस्वजाते residing. तयोः of the two अन्यः one स्वादु the sweet पिप्पलं fruit अति eats. अन्यः the other नु again अनभन without eating अभिचाकशीति witnesses.

Two birds of beautiful plumage closely united in friendship reside on the self-same tree. One of them eats the sweet fruit thereof, the other witnesses without eating.

[Two birds—i.e., the Jivatman and the Paramatman. The Jivatman should be taken here as the pure consciousness immured within the limitations of the mind, the *antahkarana*. Some take the one bird to mean the mind only which is the real factor of action and enjoyment in every being. The other bird is, of course, that pure consciousness itself which is absolutely untainted by the passing phases of life in the forms of enjoyment, etc.]

Closely united in friendship,—The Jivatman is nothing but the image of the Paramatman thrown upon the mind. Hence both are inseparable, even as is the sun's image from the sun.

On the self-same tree—i.e., the body.

One of them, etc.—The Jiva owing to the identification with the body and the mind feels the agentship of work and enjoys the fruits thereof although it is the mind that really works and enjoys. Even if the Jiva be taken as a separate entity as the *Dwaitins* and the *Vishistadwaitins* believe it to be, still it can never be considered as the real agent or enjoyer of actions or fruits thereof. Because agentship and enjoyment mean modification and change. And it is accepted on all hands that change is only possible with matter and not with spirit or pure consciousness. The Jiva being spirit cannot undergo such changes. Hence this is the truth that the enjoyment and the agentship of the atman in the Jiva form are super-

imposed on it by the mind through false mutual identification. The real Self, the Atman remains always untainted by such modifications of the mind and simply witnesses them.]

समाने वृक्षे पुरुषो निमग्नोऽनीशया शोचति मृगमानः ।

यदा यदा मृगस्य न्यमीशमस्य महिमानमिति वीतशोकः ॥ २ ॥

पुरुषः the Purusha समाने the same वृक्षे on the tree निमग्नः being seated अनिशया for its helplessness मृगमानः being deluded शोचति grieves. (सः he) यदा when अन्यं the other वृक्षं the worshipping ईशम् the Lord कस्य of it इति thus महिमानम् glory पश्यति beholds (तदा सः then he) वीतशोकः devoid of misery (भवति becomes.)

Being seated on the same tree, the Purusha deluded grieves over his helplessness. But when he beholds the other worshipping Lord and His glory, he becomes free from all grief.

[Deluded—i.e., through ignorance and false identification.

He becomes free etc.—i.e., when it comes to realise the transcendental reality of its own self which is the Lord of all beings, yet untouched by the passing humours of life even as the sun is not really tarnished by the dust and dirt of the materials on which it reflects, then the dreams of its suffering and enjoyment disappear and it enjoys the unbroken eternal bliss of its own self.]

यदा पश्यः पश्यते रुक्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिम् ।

तदा विद्वान्पुण्यपापे विभूय निरञ्जनः परमं साम्यमुपैति ॥ ३ ॥

यदा when पश्यः the seer, the wise रुक्मवर्णं of golden colour कर्तारं the creator ब्रह्मयोनिम् the progenitor of Brahmā ईशम् the Lord पुरुषं the Supreme Being पश्यते Sees तदा then विद्वान् the learned, the wise पुण्यपापे the virtue and sin विभूय having cast off निरञ्जनः the stainless परमं the supreme साम्यम् unity उपैति attains.

When the seer realises that effulgent Supreme Being, the creator, the Lord and the progenitor of Brahmā then the wise having cast off all sin and virtue attains to that supreme stainless unity.

[Having cast off, etc.—When the knowledge of the real self is attained, one comes to realise that the sin, virtue, etc., are things of the mind and the body, and that they do not belong to the spirit.

The Supreme Unity—i.e., then the vision of duality melts away and the seer comes to realise his own very self as the supreme soul whom he was hitherto worshipping as the universal Lord.]

प्राणो ह्येष यः सर्वभूतविधाति विज्ञानन्विद्वान्भवते नातिवादी ।

आत्मक्रीड आत्मरतिः क्रियावानेष ब्रह्मविदां वरिष्ठः ॥ ४ ॥

यः he who सर्वभूतेः in all beings विधाति pervades एषः he is verily प्राणः the life विद्वान् the wise विज्ञानन् knowing (Him) अतिवादी a vain babbler न भवते does not become एषः this आत्मक्रीडः revelling in the self आत्मरतिः satisfied with the Self क्रियावान् the performer of devotional practices ब्रह्मविदां of the knowers of the self वरिष्ठः the foremost.

He is the Prana that pervades all beings, knowing Him, the wise does not become a vain babbler. He revels in the self; he is satisfied with the self and is endowed with all the virtues of devotional practices; verily is he the foremost of all the knowers of Brahman.

[Vain babbler—i.e., one who merely talks of other realities of life, save the Brahman. One who has realised Brahman, sees nothing else in this universe except Brahman alone.]

सत्येन लभ्यस्तपसा ह्येष आत्मा सम्यग्ज्ञानेन ब्रह्मचर्येण

नित्यम् ।

अन्तः शरीरे ज्योतिर्मयो हि शुभ्रो यं पश्यन्ति यतयः क्षीणदोषाः

॥ ५ ॥

(यः who) ज्योतिर्मयः resplendent शुभ्रः pure आत्मा atman अन्तःशरीरे within this body, or within the mind (वर्तते, exists) यं whom and क्षीणदोषाः sinless यतयः the Sannyasins, the men of self-restraint सत्येन by truthfulness तपसा by the practice of concentration सम्यग्ज्ञानेन by the true knowledge नित्यं constant ब्रह्मचर्येण by continence लभ्यः is attained.

This resplendent, pure Atman whom the sinless Sannyasins realise as residing within this body, can be attained by truthfulness, self-concentration, true knowledge and by unbroken continence.

[*Truthfulness—i.e.*, truthfulness in speech, thought and deed.

Self-concentration—i.e., by withdrawing all the senses and mind from the external objects and focussing them upon the *Ātman*.

True knowledge—i.e., the knowledge of the real unity of the self as derived from the teachings of the Vedas and the Guru, and well-supported by reasoning and discrimination.

*Unbroken continence—*By continence, not only the absolute chastity of the body is meant here; but also the perfect freedom of the mind from all lascivious thoughts.]

सत्यमेव जयते नानृतं सत्येन पन्था विततो देवयानः ।

येनाक्रमन्त्यृषयो ब्राह्मणानां यत्र तत्सत्यस्य परमं निधानम्

॥ ६ ॥

सत्यम् Truthfulness एव verily जयते succeeds अनृतं the untruthful न not. सत्येन by truthfulness देवयानः the Devayana पन्था the path विततः is spread. येन by which ब्राह्मणानां having all their desires satisfied ऋषयः the seers आक्रमन्ति repair यत्र where सत्यस्य of the True तद् that परमम् Supreme निधानम् abode (अस्ति is)

Verily the truthful alone succeed, not the untruthful. By truthfulness is spread the path of Devayana by which repair the Rishis having all their desires satisfied to that place where exists the Supreme abode of the True.

Devayana—i.e., the path of *Kramamukti*.

बृहच्च तद्विषयमचिन्त्यरूपं सूक्ष्माच्च तत्सूक्ष्मतरं विभाति ।

दूरात्सुदूरे तद्विहासिके च पश्यत्स्वहं निहितं गुहायाम् ॥ ७ ॥

तद् that (Brahman) बृहत् vast दिव्यम् effulgent अचिन्त्यरूपं of unthinkable form च and तद् that सूक्ष्माच्च than the subtlest सूक्ष्मतरं subtler विभाति shines. तद् that दूरात् than the farthest distance सुदूरे distant इह here (in this body) अन्तिके within च and इह here एव verily परब्रह्म of the realisers गुहायाम् in the heart निहितं reside.



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 Ātman.'"

—Swami Vivekananda.

VOL. V.] SEPTEMBER, 1918. [No. 5.]

A STUDY IN MANTRA SHĀSTRA.

(The gross Tattvas and their Lords.)

BY

● Arthur Avalon.

The *Shārada Tilaka* (Chapter I) having first dealt with *Shabda* (Srishti) on account of its priority (*Prābhānyadyotānāya prāthamōḍḍishtam*) commences with the fifteenth verse to speak of the creation of objects (*Arthasrishti*) for *Pashyanti* and the other *Bhāvas* assume the existence of the manifested body. It says from *Shambhu* who is in the nature of *Kālā* (*Kālātmanah*) and *Bindu* (*Bindvātmanah*) and friend of *Kālā* (*Kālābandhū*) issued (*Ajāyata*) the "Witness of the World" (*Jagatsakshi*), the all pervading (*Sarvavyāpi*) *Sādāśhiva*. *Rāghava* says *Kālā* is here either used generally or as referring to the *Nivritti* and other *Kālās* which *Shambhu* produces. By "friend of *Kālā*" is meant that *Shambhu* is in the nature of *Nāda* (*Nādātma*) because in unbeginning and unending time He is the helper of the *Kālā* which is *Srishti* (*Anādyanante Kālā srishtirōpa-kālā sahāyāt*). The connection again is one between cause and its possessor. Again "friend" indicates the causality (*Nimittatvam*) of *Kālā*. For it has been said: "It has its beginning in *Bava* and ends in *Pralaya* and is full of *Tamas Shakti*. *Lāva* is the time

taken to pierce with a needle a lotus-petal. Thirty Lavas—one Truti. This Kāla is Apara : for there is also Para Kāla. Kāla or Māyā is the cause of the occurrence of birth and destruction. Rāghava concludes that Prakṛiti and Kāla exist in even Mahā-pralaya. But their permanence (Nityatā) is a dependent one (Āpekshakanityatā). For the permanence of the Puruṣha in which all things have their goal is alone independent (Svatanirīyatam).

From Shambhu was born the Sadāśhiva who is the Doer of the five forms of work namely creation, preservation and "destruction" favour (Anugraha) and disfavour (Nigraha). From Sadāśhiva comes Isha, from Him Rudra; from Rudra Vishnu, from Vishnu, Brahmā (v. 18.) On this verse Rāghava says "It has been said before how they arise in Shabdāsrishti. Here they arise in Artha-srishti.

The five Shivas are known in the Tantras as the "Five great corpses (Panchamahāpreta). Shiva is constantly represented in corpse-like (Shavarūpa) form. This symbolises that Consciousness in Itself (Svarūpa) is actionless and inert. All action is by Shakti. Hence the Devī is in pictures imaged as standing on the inert corpse-like body of Shiva. The same notion is represented by Viparītamāithunā a prominent example of the use of erotic symbolism in the Shākta Shāstra. These Panchamahāpreta form the couch on which the Devī, Wave of Consciousness and Bliss, rests in the house of Chintāmani adorned with a garden of Nipa trees, which is in the Island of Gems, surrounded with a grove of celestial trees, in the midst of the ocean of nectar (Ānandalaharī). This is the well-known Tantrik meditation on the heart-lotus of worship below the Anāhata-chakra. The Bahurūpāshtaka and Bhairavayamālā say "There is the supreme abode (Mandira) of Devī full of Chintāmani stones (which grant all desires). The great couch is Shiva, the cushion or mattress (Kashipu) is Sadāśhiva, the pillow the great Ishāna. The four supports (Pada) are Ishāna, Rudra, Hari, and Brahmā. On that Bed reclines the supreme Tripurasundarī." Hence the Devī in the Lalitāsahas-ranāma (v. 22) is called Panchabrahmāsanasthitā. The Jewelled Island is a high state of Consciousness in that Ocean of Nectar which is the infinite all pervading Consciousness Itself. The Devī is united with Paramashiva in the Pranava; the Nāda over the Ongkāra being the couch on which is resting Parashjya in His Bindu form. A. U. M. Nāda, Bindu the five component parts of Om and the Shrichakra Yantra are here referred to.

The supreme Paramashiva abides in Satyaloka beyond mind and matter. Shambhu presides over mind and his abode is Mahar-

loka. Ether, air, fire, water, earth are presided over by Sadāśhiva, Isha, Rudra, Vishnu, Brahmā whose abodes are Tapoloka, Janaloka, Svarloka, Bhuvārloka, Bhūrloka; and their centres in the human body are in the Ājñā, Vishuddha, Anāhata, Manipūra, Svādishthāna, and Mūlādhāra Chakras, respectively. Kundalī Shakti manifests as the six. But notwithstanding all Her subtle and gross manifestations She remains over the same Chit and Ānanda; for the Ātmā in its own nature (Svarūpa) as distinguished from its Powers and their products is the same in all times and places.

Turning then to the Tattvas the Shāradā says (v. 17) that from the unmanifest Mūlabhūta (Prakṛiti or root of all creation) of the Supreme (Paravastu = Bindu) when subject to change (Vikṛiti) issued through inequality of the Gunas the Sāttvika Tattva Mahat in the form of the Antahkarana and Gunas.

Mahat is the cosmic Buddhi which is said to be in the form of the Antahkarana (Buddhi Ahangkāra, Manas) for all three are implicitly contained in the first (Upachārādubhayātmakam), as also the Gunas which here mean the Tanmātras of sound, touch, sight taste and smell. According to Nyāya the Gunas appertain each to each (Tattadvisheshagunāḥ); or according to Sāṅkhya Ether has one Guna, Air has two, Fire three and so forth. From Mahat was derived Ahangkāra which is threefold as Vaikārika, Taijasa, and Bhūtadi or the Sāttvika, Rājasa, and Tāmasa Ahangkāras (v. 18), Rāghava says that it is called Vaikārika because it issues from Parameshvara when his Sāmarasya with Shakti becomes Vikṛita or disturbed. The Devas also are Vaikārika because produced from it. According to Sāṅkhya the Vaikārika nature is due to its generation from Pradhāna when Vikṛita. The Vaikārika Devas are Dik, Vāta, Arka, Praçheta (Varuna) Ashvi (two Ashvinikumāra) Vahni, Īndra, Upendra (Vishnorekā murti) Mitra (the third sun) and Ka (Chandra). These are the Presiding Devatās of the senses (Indriya). From the Taijasa Ahangkāra were evolved the Indriyas. The four Tanmātras and thence derived Bhūtas came from Bhūtādī Ahangkāra.

The Text and Commentary speak of the derivation of Ākāsha from Shabdatanmātra, Vāyu from Sparshatanmātra and so forth. But as the word Pūrva occurs, others read this as meaning that each becomes cause of what follows in association with what had gone before. Thus Shabdatanmātra produces Ākāsha, from Shabdatanmātra together with Sparshatanmātra come Vāyu, from these two and Rūpatanmātra come Agni and so forth.

The Śharadā then gives the colours of the Bhūtas—transparent (Svachchha). Ether, black air, red fire, white water, and yellow earth the Ādhāras of which are the Tanmātra and the Guṇas are sound, touch, sight, taste and smell. Rāghava Bhatta says that it is for the purpose of worship (Upāsanasthānam) in pursuance of Śāstra (Svashāstrānurodhena) that certain invisible things are here said to have colours (Ātra keshānchit arūpi-dravyānāṃ varṇa-kathanam). This might perhaps seem to suggest to some that the colours are not real. But if this be so is it correct? Ether is transparent which is no colour, black is the absence of colour. With Rūpa there must be colour. For what is colourless is formless. Form is only perceived by means of colour: and the last three Bhūtas are with form. Their colours are widely adopted. Thus in China also yellow is the colour of earth and red and white are generally assigned to fire and water, respectively. Probably what is meant is that the colours are here mentioned for the purpose of worship: that is, the mentioning is for such purpose. Else how could the Yogī perceive them? For it is said Tāni vastūni tanmātrādīni pratyaksha-vishayāni (that is to Yogis). Elsewhere it is said that Ether is hollow or pitted (Śūshirachiṇnam) air is moving (Chalanaparabha) fire is digesting (Paripākavān) water is tasteful (Rasavat) earth is solid (Ghaṇa). All the universe is composed of the four Bhūtas entering into one another (Parasparaprasaviṣṭaiḥ mahābhūtaiḥchaturvidhaiḥ) pervaded by ether (Vyāpākāśaiḥ).

Thus Consciousness as Shakti evolves mind and matter. The principles (Tattvas) of these are not always clearly understood. They may and indeed must be considered from the point of view of evolution—that is according to the sequence in which the limited experience of the Jīva is evolved—or from that in which they are regarded after creation when the experience of concrete sense objects has been had. According to the former aspect, Buddhi is the state of mere presentation; consciousness of being only, without thought of "I" (Ahaṅkāra) and unaffected by sensations (Manas, Indriya) of particular objects which *ex hypothesi* do not yet exist. It is thus a state of impersonal Jīva consciousness. Ahaṅkāra of which Buddhi is the basis is the personal Consciousness which realises itself as a particular "I" the experiencer. The Jīva wakes to world experience under the influence of Māyā shakti. In the order of awakening he first experiences in a vague general way without consciousness of the limited self like the experience which is had immediately on waking after sleep. It then refers this experience to the limited self and has the consciousness "I am so

and so." Manas is the desire which follows on such experience and the senses and their objects are the means whereby that enjoyment is had which is the end of all will to life. The Cosmic Mind projects its content as ideas and desires on to the gross sensual plane and there the individual mind enjoys them as such.

I may here observe that the same scheme exists in Buddhism where the root is given as Avidyā, from which arises Saṅskāra. This gives birth to Vijñāna (which is Buddhi) and then to Nāma rūpa that is an external world at first vaguely perceived. The desire to take cognisance of this gives rise to the six sense organs (Śradhāyatāna) namely Manas and the Indriyas. From this follows contact (Sparsha) of the sense organs with the external world giving rise to feeling (Vedanā) called forth by such contact in the form of pleasure and pain. This experience produces Desire (Trishnā which a recent work on the Unconscious calls Libido) for pleasant sensations resulting in attachment and enjoyment (Upādāna) and then the individual Jīva consciousness (Bhāva) is born (Jāti) ages and dies and is again reborn until Nirvāna is attained. Throughout it is the will to life, the root of which is in Avidyā which produces the instruments namely the mind and senses whereby Enjoyment is to be had and which creatively imagines the content of its Experience from out the store of past lives in past universes. True experience therefore can only be had by destroying the root which is Avidyā. One of the tasks which yet remains to be done is to show the essential similarities of Buddhism and Hinduism instead of dwelling as is usually done on their differences alleged or real. When it is fully realised that Buddhism took its birth in India and the implications necessary therein truer notions will be entertained of it than generally prevails.

An example from science has been given which illustrates the process stated. In some animals there are no specialised sense organs but when stimulus is often given to a particular part of a body that part gets specially sensitive to it and a particular organ is developed. The illustration of course assumes that objects have been already created. But in the evolution of the world similar principles come into play as those which exist after it has been evolved. The effect exists in its cause. Consciousness awakening to world experiences reaches forth and forth and as it seeks to come by recollection to its limited self, its desire evolves the instruments of enjoyment and projects the objects of enjoyment into the sensual world. This is the action of the Saṅskāra operating in and upon consciousness.

Whilst however in the order of evolution Buddhi is the first principle ; in the actual working of the Antahkarana after creation has taken place it comes last. It is more convenient therefore for ordinary exposition to commence with the sense objects and the sensations they evoke. Matter as the objective cause of perception is not in its character as such under the cognisance of the senses. All that can be predicated of it is its effect upon these senses which is realised by the instrumentality of mind in its character as Manas. In science the notion of indestructible matter in atomic form is no longer held for all matter it is now shown can be dissociated and the atom is dematerialised. The old duality of Force and Matter disappears, these two being held to be differing forms of the same thing. The ultimate basis is now recognised as Mâyâ or Prakriti Shakti. Matter is a stable form of force into which on disturbance of its equilibrium it disappears. Sensible matter (Bhûta) affects the experiencer in five different ways giving rise to the sensations of hearing (Akâsha), touch and feel (Vâyû not in the sense of all forms of contact for form and solidity are not yet developed) colour and form and sight (Rûpa) taste (Rasa) and smell (Gandha). Sensible perception however exists only in respect of particular objects. But there exist also general elements of the particulars of sense perception. There is an abstract quality by which sensible matter (Mahâbhûta) is perceived. This abstract quality is Tanmâtra the "mere thatness" or abstract quality of an object. These are the general elements of sense perception which necessarily come into existence when the senses (Indriya) are produced. This is supersensible (Atindriya) matter the existence of which is ordinarily only mediately perceived through the gross particular objects of which they are the generals and which proceed from them. Sensations aroused by sense objects are experienced by the outer instruments (Bâhyakarana) or senses (Indriya) whether of cognition (Jnânendriya) or action (Karmendriya) which are the afferent and efferent impulses respectively. The Indriyas are not however sufficient in themselves. In the first place unless attention co-operates there is no sensation (Ālochana) at all. Nextly as the experiencer is at every moment besieged by countless sensations from all sides ; if any of these is to be brought into the field of consciousness it must be selected to the exclusion of others. Lastly the manifold of sense or "points of sensation" must be gathered together and made into a whole. These three functions are those of Manas the function of which is said to be Sangkalpa-vikalpa that is selection and rejection of material provided by the Jnânendriya.

These sensations, to affect the experiencer, must be made his own and this is done by Ahankāra or "Self-arrogation". It is then passed on to Buddhi which determines either by way of forming, percepts and concepts or resolutions (Kartavyam etat mayā). Thus all the Tattvas work for the enjoyment of the Self or Purusha. They are not to be regarded as things existing independently by themselves but as endowments of the Spirit (Ātmā). They do not work arbitrarily as they will but represent an organised co-operative effort in the service of the Enjoyer the experiencer or Purusha.

The Tantras speak of three Tattvas namely Ātmā, Vidyā, Shiva. The first includes those Tattvas of the Thirty-six which are called impure (Ashuddha) namely Prithivī to Prakriti ; the second the pure-impure (Shuddha-ashuddha) or Mâyā, the Kanchukas and Purusha ; and the third the pure Tattvas (Shuddha) from Shuddhavidyā to Shiva Tattva. I have dealt with the last two in previous articles and the first in the present one. It is also said (see Jnânārṇava Tantra XXI-1-9) that there are four Ātmās constituting the Chitkunda or Mandala in the Mûlādhāra where the inner Homa is made. By knowledge thereof there is no rebirth. These are Ātmā, Jnânātmā, Antarātmā and Paramātmā.

The Ātmā (Prānarūpī) which is in all creatures (Jantu) as the basis of their Prāna or vital principle is their Ātmā. It is Hangsasvarūpī and is manifested in individual bodies by inspiration and expiration (Shvāsa, Uchchhvāsa). This is Jīvātmā. It is like the Ākāsha separated in a pot which when broken becomes mingled with the total Ākāsha. Jnânātmā is said to be Sākshāt-sākshirūpaka. That is it is that aspect of Ātmā which witnesses all and by which the unity of all is known. It is thus the basis of Buddhi and all mental Tattvas derived therefrom. By "Antar" in Antarātmā is meant the subtle ātmā of atomic dimension (Rahasyasūkshma rūpakam paramānu) which pervades every object. It is the "inner bodiness" (Antarangatā) the spark of Paramātmā. It is the Hangsa known only by Yogis. Its beak is Tāra (Mantra Om) ; its two wings are Āgama and Nigama. Its two feet are Shiva and Shakti. The three Bindus are its three eyes. When this Paramahangsā is spread (Vyāpta) throughout creation then all Bhûtas spring up in their order (Akāsha, Pavana, etc). Of these five the root is Chitta. This Hangsa Bird disports itself in the Lake of Ignorance (Avidyā) in the mud of illusion and infatuation (Mohapangka) which is the world. When this Hangsa becomes other worldly (Nishprapancha) and dissolving (Sanghārarūpī) then It reveals the Self (Ātmānam pradarshayet). Then Its

"Birdness" (Pakshitva) ceases. Then the Sohamātmā is established which is the Supreme Experience or Paramātmā.

To complete the creative process it is now necessary to resume the creation of Shabda (Shabdasrīṣṭi) from its supreme state (Parashabda or Parabrahman) through its three Bhāvas, Pashyanti, Madhyamā and Vaikhari manifesting in bodies composed of the Tatvas; for in this way the birth of the letters composing Mantras is shown. I will deal with this in the following article under the title "Garland of Letters" (Varnamālā), a subject of primary importance in the Tantras.

THE VALUE OF EMOTION IN RELIGIOUS LIFE.

The value of emotion in religious life is very often misunderstood. The ascetic who practices self-control aims at the extinction of emotion. The devotee on the other hand lets go the hold and gives vent to his feelings. Ascetic rigour very often reacts violently and leads to license. In the same way ill-disciplined emotions, not guided by reason run riot and land the devotee in fits of elation and depression. The story of Vishvamitra and other ascetics whose Tapas was rudely shaken by temptations is a standing illustration of the dangers of what we may call starve-sense Sannyas. The corruptions that crept into the monastic life of the Catholic and the Buddhist confirm the truth that starving monasticism and reckless license are causally connected. On the other hand the absurdity of unchecked expression of feelings is well evidenced by the lewd and dissolute life of the degenerate followers of Sri Chaitanya and Vallavacharya. We may therefore conclude that starve-sense asceticism and riotous devotionism are two extreme types of religion illustrating the pitfalls of one-sided emphasis. The violent suppression of passion is as injurious to spiritual health as its unchecked expression.

Modern psychology has thrown a flood of light on the origin and value of emotions. Emotion is the expression of instinct. Since instinct is congenitally organized it cannot be stilled or destroyed. But what cannot be suppressed may at any rate be directed in a new channel. The ethical and religious value of emotions lies therefore in expression and education and not in suppression and starvation. The infinite energy that is stored up in the form of emotions in the organism has to be humanised and spiritualised.

It is then that reason becomes a living and moving force and spiritual life gets illumined by reason and exalted by feeling.

THE VALUE OF EMOTION IN RELIGIOUS LIFE.

Soaring on the wings of reason and passion the soul ever moves upward till it loses itself in the ethereal effulgence and boundless bliss of divine communion.

The cold passionless intellectual love of the ascetic is no doubt based on the spiritual law that passion causes a tumult in the soul and wrecks it on the shoals of *Raga* and *Dwesha*. But the bitter truth has to be recognized that Samsara is often a stormy sea of surging emotions and consummate skill is required in guiding the ship of spiritual life aright. The vital method of dealing with an emotion is the frank recognition of its existence and the transformation of its value. The animal craving is first humanised. Then it is transfigured into a spiritual force. This seems to be the plan of the cunning author of the Gita. Recognising the origin of evil in *Raga* and *Dwesha* He teaches the need for the cultivation of stoic equanimity. In this process the aim should always be to befriend the mind and not drive it into open enmity.

The inhibition of a passion may often lead to indulgence. The right motive in dealing with it is to redirect it godward. The thirst for life which marks our animal nature now receives a new meaning; it is transfigured into an irrepressible thirst for God.

The practice of this method is however beset with endless troubles. Fear, anger, lust and other emotions which at first seem only a biological need may by a wise redirection be changed into important ethical and spiritual forces. Fear of God is an essential step in religious progress. When anger is charged with a righteous motive it loses its sting and becomes a valuable ally in our fight with wickedness and worldliness. The parental feeling that is rooted in our physical nature becomes one of the strongest motive forces in religion leading to the conception of the Fatherhood and the Motherhood of God. The sexual craving, the most potent and the most diabolical of all the feelings in us requires the greatest care and calmness in the redirection. It is easy to say that lust loses its sting when it is directed godward and points to the spiritual relation between the Jiva and the Iswara as *Naika* and *Nayika*. But it is liable to fiendish abuse and sexual extravagance. The principle is however justified by the stainless life of Sri Chaitanya, the Alvars, the Nayanars, the Roman Catholic saints and Sri Ramakrishna, the greatest of modern godseekers. The *Madhura-bhava* as it is called by Lord Gouranga has a peculiar charm of its own in higher devotional life. The words, beauty, love, longing for communion and bliss receive their highest meaning only in the inexpressible language of the mystic who employs this *Madhura-bhava*. Lastly consider the emotions of self-elation and self-

past when educated India seemed likely to give up its loyalty to the Hindu religion and take an undistinguished place amidst the camp-followers of the new enlightenment. The recent internal and external attempts to uproot Hindu Dharma have brought about a new re-assertion of the spirit of our religion, a renaissance of Dharmic life and Dharmic ideals. The blessed Bhagawan Sri Ramakrishna Paramahansa's teachings marked the recommencement of Dharmic renaissance and since then—and especially during the last decade—there has been a steady and increasing return of our Hindu brethren from the inns of other ideals to the home—nay, the temple of Dharmic ideals.

There is even yet—though like a survival from a past age—a considerable mass of prejudice against Hindu Dharma. The very words 'orthodox', 'Varnashrama', etc., have come in for undeserved opprobrium. Orthodoxy means right thinking and Varnashrama means orderly and co-ordinated march into the heaven of renunciation. We can no more do without them than we can do without light and air. We can no more quarrel with them than we can quarrel with our hands and our eyes. There are as yet people in our land who glory in our philosophy and our religion but who denounce or at least ignore the ideals of individual conduct and social organisation that have been given to the world by the same divine lips that gave the sublimest truths of religion and philosophy. This is like praising the sun for its golden effulgence and denouncing it for its heat. The light gladdens our eyes but it is the heat that sustains our life. The measure of the heat determines the measure of the light. In fact it is our lack of loyalty to the rules of *Dharma* and our self-delusion that *Bhakti* and *Jnana* can exist and shine full of fragrance and loveliness though cut off from all connection with the rose of *Dharma* that have been responsible for our decline and degradation and our simultaneous loss of manliness and godliness. The Maharaja of Darbhanga who is one of the greatest of modern champions of *Dharma* has well said: "if ever there was need for the followers of the Sanatana Dharma to rally round its sacred banner, that time has now arrived. You have now to choose for yourselves whether you will be faithful to the trust left in your charge by the Great Rishis and guide the feet of the young nation in the true paths of progress that it may develop harmoniously and be a living justification of the ideals inculcated by the Sanatana Dharma, or by your lethargy and half-heartedness prove traitors to the ancient sages and to the coming generations of Hindus and to the spiritual well-being of humanity at large. For a people cannot altogether divest itself of its race-consciousness and yet live. And what is this race-consciousness if it is not the cream of the noblest feeling thought and endeavour of its ancestors in their striving after the realisation of their highest ideals? And what race had nobler, loftier, and more spiritual ideals than our ancestors?"

Even a casual study of our sacred books shows us that religion is only the heavenly fruit of the tree of life. The trunk of the tree is the social system and its unsoundness or death is sure to lead to the fruit withering and dropping down dead in the dust. The perfection of the Hindu religion is not an accident in human evolution but is in intimate and vital connection with the social ideals of our race. Various modern forces, especially the education imparted in our schools and colleges have been in the way of our having an adequate idea of such social ideals and of the proper ideals of individual conduct and this defect is sure to tell in course of time upon the spiritual insight of our race, till at last the Hindu religion will cease to be a light in the hearts of men however much it may dwell upon their lips which merely repeat in a parrot-like fashion what our great forefathers realised in their minds illumined by the radiance of *Dharma*.

In fact for sometime past our society has exhibited a lamentable lapse from harmony and fulness of attainment both in religious and social life. Religious schisms have multiplied as also social discords. The supposed antagonisms of Saiva and Vaishnava cults, of Vedas and Tantras, and of Tengalas and Vadagalas in the south, and other travesties of our pure and universal Aryan faith have ruined and rendered unhappy many lives meant to realise the glory of God and make the earth purer, happier, and more full of peace and good-will and harmony. Miserable and suicidal squabbles and discords among the Brahmins themselves, and between Brahmins and non-Brahmins, are raising their venomous and hydra-headed hoods to strike their deadly fangs into our social body. We are likely to lose individual purity, social harmony and efficiency, and religious realisation and rapture if we do not now begin in all humility of spirit to follow the sweet parental call of our holy and immemorial Sapatana Dharma.

Fortunately for us and for the world there are still luminous and encouraging signs of vitality in our conception of social duties in relation to the ultimate salvation and liberation of the human soul. The Ramakrishna movement in Bengal, the Rishikula and the Bharata Dharma Mahamandal movements, the Hindu University movement at Benares and the Varnashrama movement in Southern India show that our loyalty to our social and spiritual ideals has begun to reassert itself. These will surely help us to preserve our distinctiveness and greatness, our *swabhava*. Let us remember the wise words of Dr. A. K. Coomaraswamy who says well: "The character built up in solving its own problems, in the experience of its own happiness and its own misfortunes is itself a gift which each race offers to the world. The essential contribution of India, then, is simply her Indian-ness; her greatest humiliation will be to substitute or to have substituted for this own character (*swabhava*) a cosmopolitan veneer, for then she must come before the world empty-handed."

The disinclination of some modern educated minds to accept and carry out the ideals and injunctions of Varnashrama Dharma in individual and social life is due to certain fundamental misconceptions. Some people think that it is opposed to unity. When was it opposed to unity and potency of civilisation in the great eras of our national life? The real fact is that the really disuniting, disintegrating, and devitalising forces are *aviveka* (ignorance), *kama* (desire), and *adharma* (unrighteousness). Let us always treasure up in our hearts the wise words of Booker Washington who says: "In all things that are purely social we can be as separate as the fingers, yet one as the hand in all things essential to mutual progress". Some others think that Varnashrama Dharma is opposed to patriotism. To say this of a people who have idolised the land as the *Karmabhoomi*, the *Bhogabhoomi*, and the *Punjabhoomi* and who have proclaimed their love of their motherland in the golden verse which says,—

जगदी जगदुमिदसर्वोदरि नरीवसी argues an utter want of vision.

Other critics say that Varnashrama Dharma is not consistent with the requirements of progress. Our entire past history stands up as an eloquent witness to the falsity of this charge. Not only was unrivalled excellence attained then in the industrial arts and the fine arts and in the various positive and practical sciences; not only was the country rich and happy; but the Hindu race spread over the whole of Asia and even beyond. Nor is our Dharma opposed to the legitimate joys of life. The Hindu has always been "true to the kindred points of heaven and home". Has he not been praying every day of his life for length of years full of the true blessings of life?

बाबुरारोमैव मोक्ष देहि विवाकर ॥

In short his personal life may be described as an ascent from height to height of joy till he came into the limitless empyrean of divine bliss and his social life is an organised effort for the life and happiness of others. The criticism that it is opposed to the modern spirit and its constituent elements of liberty, equality, and fraternity is equally baseless. The liberty that we have valued is the liberty to preserve and follow Dharma without impediment. Every other form of liberty is only a newer form of slavery masquerading as freedom.

"The sensual and the dark rebel in vain
Slaves by their own compulsion In mad game
They burst their manacles and wear the name
Of freedom graven on a heavier chain."

In regard to equality, our method is that of recognising inequalities of social status and personal physical and mental endowment and filling up the gaps between man and man with the overflowing ambrosia of love, pulling up all into a higher state of being, and attaining true and eternal equality at the lotus feet of God. We have had the spirit of fraternity in as large a measure as any other people

though we have not forgotten as they have that brotherhood implies elder and younger brothers and have preserved the reverence of life in a manner and measure unknown to others. The critics who say that we never had a democratic conception of the state betray their ignorance of our history and our literature. Mr. E. B. Havell says: "The Aryan . . . was a born aristocrat, but his ideal of Government was essentially democratic. By our combination of monarchical and aristocratic and democratic elements in a harmonious manner and by the common allegiance of all the elements of Government to the law of the king of kings as embodied in Dharma, we had the blessings of democracy while avoiding its dangers such as over Government, the pulling of political things by abusive and self-seeking cliques, the ever-shifting bases and ideals of the will of the majority, the divorce of church and state, and the worship of the forms of freedom while losing the substance of freedom. In every constitution we see certain principles regarded as being of the very essence of it and as not liable to alteration. Is there anything inherently absurd in our having a magic circle of duties and sacraments involving far-reaching consequences to ourselves and to our forefathers and our children which should not be touched with impious hands by any new-created law-making assemblies of men? Nor has the view that science is irreconcilable with Dharma any foundation. Dharma is in perfect harmony with secular as well as spiritual sciences. The notion that Dharma is in some way opposed to justice is equally unfounded. In fact it has as much passion for the equal treatment of all and as much reverence for the human personality as any other faith.

Thus the modern Indian's unwillingness to walk in the path of Dharma has not the slightest iota of intellectual justification. It is the purposive ordering of individual life and the purposive organisation of social life that are the real crown and glory of our scheme of life. The illuminating conception of the *purusharthas* lifts our life above the petty round of unremitting and unmitigated daily toil beginning nowhere and ending nowhere, relates it to what is before and after, lifts it into the upper regions of a diviner life, and irradiates our thoughts, our words, and our acts with the splendour that streams from the central sun of God's grace and preserves, vivifies, and sweetens our life on earth. Thus our Dharma takes life at its full valuation without placing any undue emphasis on some elements of our nature to the exclusion of the rest. The injunctions as to the regulation of daily life, the rules as to marital age, marital choice and marital purity, and the caste system are of the very essence of the Dharma and cannot be violated or ignored. As Mr. Havell says "in India religion is never regarded as external to secular life but as its consecration and illumination." The bearing of food on the physical, mental, and moral constitution of man was better understood here than anywhere else. Further the womanhood of every race forms the true and god-

Before Nag Mahashoy came to settle in his house, Natobar Goswami and the famous Bijoy Krishna Goswami were preaching the doctrine of pure devotion in Eastern Bengal. Nag Mahashoy knew that Bijoy was a devotee of Sri Ramakrishna. After he came to his native village Nag Mahashoy had to go once to Dacca on a certain business, and he took this opportunity of meeting Bijoy. Bijoy did not know Nag Mahashoy, but by the power of his keen insight acquired through devotional practices, he could understand that some great personality had come there in the form of that mad man with a rugged look. And in the course of their conversation when it turned up that Nag Mahashoy was a disciple of Sri Ramakrishna, Bijoy Krishna's joy knew no bounds. He embraced him as one of his dearest and nearest relatives and showed his respect and love for him. Nag Mahashoy was also much pleased to see Bijoy, but he remarked, "It is very strange why Bijoy would seek for other Sadhus even after he had seen the master. What to speak of others when a great man like Bijoy could have been cheated and misguided!" Having heard that Bijoy would sit before Sri Ramakrishna and meditate closing his eyes, Girish Babu once remarked, "What a peculiar fellow he must be who would sit with closed eyes before him whom one ought to look with eyes fixed upon." Mentioning it Nag Mahashoy used to speak highly of Girish Babu's wisdom and learning and would bow down before him saying "Glory to Sri Ramakrishna! Glory to our Lord!"

The Brahmachari of Baradi had a great name and influence in Eastern Bengal. At the request of Brahmananda Bharati, a disciple of the Brahmachari, Nag Mahashoy once went to Baradi to see him. Brahmananda was formerly known as Tarakanta Gangopadhaya. Tarakanta was a pleader and had a good income. He took delight in prayers and meditation and in serving the Sadhus. At last he gave up his practice and spent most of his time in devotional practices. Tarakanta used to go to Nag Mahashoy often and at times he lived with him for days and days together. Latterly he began to pay visits to the said Brahmachari and began to give himself out as a disciple of the Brahmachari and at times again he used to say that he was the Guru of the Brahmachari in his previous incarnation. One day Tarakanta came to Nag Mahashoy and said that he remembered his previous birth and that he could travel to the higher regions, namely, the Chandra loka, Surya loka, Brahma loka, and so on, and added that righteousness and iniquity are all false; knowledge alone is true. Finding so much change in Tarakanta Nag Mahashoy remarked, "Even *Sadhakas* of the high rank are

misled if they do not get a real Guru or a preceptor." Tarakanta would often request Nag Mahashoy to go and see the Brahmachari. Being thus repeatedly requested, Nag Mahashoy once gave his consent. As he was going to see a Sadhu, he took with him some sweets and fruits. Upon his arrival, he presented them to the Brahmachari; but he did not touch any of these. There stood a bull by him, he gave away everything to the bull. Seeing Nag Mahashoy's lean figure, unanointed hair, rugged look and poor dress, the Brahmachari began to cast jokes at him. But Nag Mahashoy was all the time sitting with his head bent down. Finding him indifferent to all the jokes, the Brahmachari got more excited and told all sorts of lies against Sri Ramakrishna. Nag Mahashoy could not bear any longer. He was ablaze with anger. Suddenly, he looked up and saw a dreadful figure of a Bhairava of black-brown complexion who appearing before him was begging his permission for throwing down the Brahmachari. At once he checked his passion and began to strike his head against the floor repenting, "Ah my Lord! Why did I disregard your commandment and come to see the Sadhu? Why such a weakness could come over me at all!" Then he began to run from the place crying, "Oh Ramakrishna! Oh my Lord!" When he went out of the sight of the Brahmachari he proceeded slowly. On his return home he determined not to go anymore to see any Sadhu thenceforward. If anybody would talk of going to meet any Sadhu he would say, "Oh my mind! Remain within yourself. Don't go to anybody's doors."

Another disciple of the Brahmachari used to visit Nag Mahashoy. After the happening of this incident, one day he came and informed Nag Mahashoy that the Brahmachari had cursed him so that he would die of blood-vomiting in a year. Nag Mahashoy laughed off the whole matter. One year passed away and still there was no effect of the curse. At this the disciple lost faith in his Guru and became an ardent devotee of Nag Mahashoy. That gentleman made much progress in his life by following the path of *Bhakti*. Nag Mahashoy used to say, "The Brahmachari of Baradi has deranged the brains of good many householders by preaching before them his half-digested doctrine of Vedanta."

Nag Mahashoy would never be moved by any wordly difficulties; but this calm, contented man would lose all patience if anybody spoke ill of his master. Some particular gentleman of Naraingonja once told all sorts of lies against Sri Ramakrishna. Nag Mahashoy requested him very politely to refrain from doing so, but the more he began to beseech, the greater became his speech unbridled. Nag Mahashoy once more told him

"Please do not tell lies against the master." But the man persisted. At last Nag Mahashoy got excited and said, "Get out of my house, or else you will have to suffer for it." This even did not bring the man to his senses. He went on and on, and went beyond the lether. Nag Mahashoy lost all control; he became furious and began to beat the man with shoes on his back and said, "Get out from this place at once, you rascal; even here you dare speak ill of my master!" He was a man of position and influence at Deobhog. While he was going away after being thus beaten, he threatened Nag Mahashoy saying, "Well, I shall see what kind of sadhu you are; you will soon get back its revenge." Nag Mahashoy did not pay any heed to his words but said, "Oh Lord! Why do you bring such persons who speak ill of you? Fie upon this house-hold life!" Nag Mahashoy controlled himself in a short time. The gentleman again came to him a few days after and begged pardon of him. Nag Mahashoy thought no more of it but received him very kindly and cheered him up. Girish Babu heard of this incident and when Nag Mahashoy came to Calcutta, the former asked him, "well, you don't put on shoes; where could you get shoes to beat the man?" Nag Mahashoy replied, "Why I beat him with his own shoes." Then he bowed down before Girish Chandra saying "Glory to Sri Ramakrishna! Glory to our Lord!" Girish said, "Nag Mahashoy is verily a hooded Naga" (snake).

One day Nag Mahashoy was going to the Belur math. He had to cross the Ganges on a ferry boat. There were people of various temperaments in the boat. Nag Mahashoy took his seat in one corner. When the boat came to a certain distance the math building was in sight, and Nag Mahashoy with folded palms made obeisance to the math house. Finding him thus showing reverence, one passenger began to criticise the math people and its ways and customs. Some two or three people joined him with great enthusiasm. Nag Mahashoy could not tolerate any more. He got excited and said, "You know only to satisfy your craving for lust and gold! what can you know of the math? Fie upon your tongue that spoke ill of the saints." These people got terrified and asked the boatman to land the boat very soon; and they fled away lest they might be cursed for their showing disregard to the Sadhus. Hearing the incident, Swami Vivekananda remarked, "yes, that kind of hissing as Nag Mahashoy did is required at times."

WATERS OF LIFE.

By J. P. Dabney.

It happened to me once, in my journey through the world, to come to a broad highway whereon were travelling a great multitude of diverse manners of people.

There were old people and young people; folk richly attired and beggars in rags; strong, lusty people shoulder to shoulder with crippled and deformed ones, who had to limp along heavily by the aid of crutch or staff. Many of this company bore vessels in their hands; one a golden flagon, another an earthen vase, another a mean cup, and so on. Some had only broken sherds and fragments of vessels, and the major part of them carried nothing. All faces were turned one way, and cheerfully or dolefully as it might be, all were moving, slower or faster, in one direction.

I was astonished at the sight, and asked of one and another:

"Who be all these folk that travel so determinedly? and whether do they go?" to which all called back:

"Come drink, come drink."

Then I perceived near to me a tall old man of serene countenance, who walked along with the aid of a staff whereon was scrolled in runic letters the word "Meditation," and him I accosted.

"Fair sir, will you tell me whereunto all this great company is travelling?"

He, smiling slowly, made answer:

"They have heard of the Waters of Life, to drink of which makes men immortal, and they go forward to seek for them."

"And where may these Waters of Life be met with?" I persisted, "and do you know your way thither?"

"Peradventure not wholly," he returned; "but we have signs which we follow for a season, and then we discern other signs that lead us further."

"It seemeth, sooth, a weary way," I said; "and how shall all these folk who carry no cups drink of the Waters when they be found?"

"They will make cups of their own linked hands and that is the best of all. It mattereth nothing how we drink, so long as we do drink," he replied gravely and hurried along.

There seemed to me something of moment in all this adventure and my heart warmed to it, so I fitted my paces to the others and

followed along with them. What nor were might be these Waters of Life, I knew nothing, but the humor was upon me to find out.

A weary way we travelled. Dust parched us and untoward winds chilled us. Many grew faint-hearted and dropped by the wayside, complaining: "It is but a mirage. There are no Waters of Life!" Others, of frivolous mind, espied across the fields afar companies of folk dancing or carousing or otherwise making merry; and this sight so inflamed their own desires that they forthwith forgot the object of their quest and leaped the quickest hedges and raced away to join the revellers. Others still there were, who, going a little apart, planted their staves, as they might be trees, into the ground, and sat themselves down there beside in a sort of complacent satisfaction. And upon one staff would be scrolled the word "Greed"; upon another the word "Church," upon still another "Ritual," and so on. And to all who questioned why they thus did they would return the same answer:

"The umbrage of these trees affordeth us all shelter. We are satisfied; why should we journey further?"

Yet were our ranks not greatly thinned, because folk from some earlier company of travellers who had fallen out discouraged by the wayside, caught enthusiasm again from sight of us and arose and joined us. Others still, wild and torn—for they had been a long time lost—struggled out of the tangled boscage and joyfully fell in with us; so that we were a great company.

And now, from the stone-bound ridge of a high and windy hill, we paused, looking for some further sign to guide us—none having been discovered this long while; and lo! beyond and below us in a smiling valley we glimpsed a mighty sheet of water glistening in the flooding sunlight. And at that sight the whole company broke into a tumultuous song:

"Glory! Glory! Glory! The glory of the Lord is upon us!"

Whereat with one accord they quickened their paces, so that they verily ran over the ground; the lame leaping, the crippled scrambling in a mad haste to reach that shining margin.

As I stood upon that long-sought shore, a great wonder and awe overcame me, for I looked upon a vast, spirit-circled sea stretching in fair beauty away, away, into mysterious horizons, farther than eye could fathom.

And so limpid were those waters, so mystical-transparent, so transpierced, depth upon depth, with flickering tongues of light—as 'twere flame and fluid—so irradiate that they seemed capable of shining by themselves of their own radiance. And above them there seemed a sort of evanescent mist, a brooding glory like the sun, yet an incommunicable splendor far beyond the sun—beyond all human imagining.

Then I perceived that all around the shores and far away as eye could reach there were other companies hastening down to the edge of the waters—strange-appearing and alien peoples, many with dark faces and curious and barbaric dress.

"Who may be these strange folk over beyond?" I cried in amazement to my Sage.

"Those are other races of men, coming also to drink of the Waters," he replied.

"But how could they have come? They were not upon our way."

"Nay; they have come by other religions."

"Surely you mean *paths*, not *religions*?" I contended.

"Religions are paths; naught else," he declared. "The Waters of Life are *One*. They are for all peoples, all races, all ages; but each will approach from a different angle—the angle of individual evolution. The special path mattereth nothing; the thing of moment is to come, to come; to find the Waters; to drink of them, and to thirst no more."

Then following my companions I made a cup with my two hands, and scooping up some of the water drank thereof. Much of it drained out of my hands, but of the moiety that remained I found I could swallow only a mouthful. Even this worked in me a wonderful transformation; for it was, as it were a subtle draught of fire—gentle, yet stimulating—which pervaded every fibre of my being, inducing a warmth, a thrill, a sense of peace and well-being beyond words to render. And I asked my companion:

"How cometh it that I am unable to drink as much as these others?" For I beheld many others who quaffed and quaffed again, and seemed still to be athirst.

"You are new to it and have no training. You have not developed in yourself the unquenchable thirst," he gravely told me.

Then I became aware that those with ewers and great vases were not themselves drinking, but were dipping up the Water and bearing it carefully away; but even as they went it leaked out, draining away through whatever material the vessel might be made of. Whereat in dismay they returned to the shore and refilled their vessels, only to have the accident repeated.

"What are these folk doing? And why do they not drink now?" I asked.

"These folk," said the Sage, "are not inspired by thirst but by avarice. They would bear away the Living Waters and hoard them, doling out the golden fluid drop by drop; but the Waters of Life cannot be hoarded. They must be drunk by each man for himself and made a part of him, there and then."

Now I further beheld that some of the thirsting ones waited only to drink a little, and then—as though blindly—waded out into the water; first to the knees, then to the middle, then striking out with a great plunge into deep water. And the waters swirled about them and seemed to draw them under and they vanished.

Then arose a great cry from those upon the bank.

"The waters have whelmed them and they are lost!" And I lifted up my voice with the rest. But the Sage reproved me:

"O foolish boy, wherefore so lament? These be the God-intoxicated, so filled with divine thirst that naught less than absorption shall suffice them. They are the perfect Souls. They have not lost themselves, but found themselves. Drink again, and look abroad once more."

I did as he bade me, and lo! my vision was as it were deepened and clarified, and I could see that those who had so strangely vanished had not, as seemed, been swept beneath the waters, but up into the brooding haze. I could dimly perceive their forms there—the same yet not the same; for that which seemed they, was of a substance so ethereal and unsubstantial that even as I looked they seemed swept away as in an irised glamor and I saw them no more.

And now came to me the greatest experience of all; for my companion, the Sage, who had stood long silent leaning abstractedly upon his staff, now lifted up his face and I saw that it had grown luminous with a strange inward light and joy. Then he flung his staff from him and he too waded out into the waters; first to the knees, then to the middle, and lastly, with a rapturous cry, he plunged head-long into the deep waters and vanished like the others. But, as before, I could perceive that he was not swept under, but as it were lifted out of the waters into the golden mist. For a moment I beheld his form there, but so enlarged, so transfigured that I scarce recognized it. And even as I gazed, it became more and more sublimated and was withdrawn beyond the ranges of my vision.

I was left upon the shore, and a great, great loneliness fell upon my spirit.

I have plucked boughs from the bosage of the hillsides and built me a wattled hut beside the Shining Waters, that I may pass my life near them and develop the unquenchable thirst. When the tender mystery of the dawn holds enchanted all things, and again at eve, when the skies are transfigured with beckoning glories, I drink of that living draught, drinking ever deeper and deeper. For my prayer is that some time I may get my whole being so saturate with that divinest fire that I too shall become God-intoxicated, and be able to plunge into the deep waters; and so, losing myself, find myself forevermore.—*The Message of the East.*

BY THE WAY.

While studying the history of human development, be it physical, mental or spiritual, the one thought that strikes us most is the constant desire of man for freedom, peace or happiness—that neither waxes nor wanes, or in other words that knows no limitations. From the depth of the human soul does arise this unquenchable thirst and for its satisfaction alone, man is striving day and night, in whatsoever environment he may find himself placed.

Although mother earth may spare no pain to make her foster-child man forget the glory of his Self, the Real Man, by showering upon him her earthly pleasures, he finds at last that the enjoyment of the bright moments of happiness is but a very poor recompense for the suffering of the long, dark hours of misery, and in the end is forced to enter an entirely new domain, whether he is conscious or not of the new course of his life at the outset.

The thoughtful man, cannot therefore, but try his best to transcend the bounds that have been set up around him, buffeted as he is by troubles and tribulations in this whirlpool of Samsara, met at almost every step by miseries and sorrows, frightened by the harrowing sights of old age, sickness and death.

Man, the perfect saint excepted, is made up of two natures—the higher and the lower and his life is nothing else but a fight between these natures. No doubt, before the ethical and spiritual awakening it is the inferior nature that gets the upper hand and the usual bent of the human mind is towards the enjoyments of the senses. But the dire consequences of the earthly pleasures bring home to man, sooner or later, the truth "भोगा न मुक्त्य वयमेव मुक्ताः" "भुक्त्वा न जीवां वयमेव जीवाः" "Earthly pleasures have not been enjoyed by us, but we ourselves have been eaten up by them" "Desires have not diminished in their intensity, but we ourselves have been worn out." And at the thought of death, the inevitable end of all that lives, this question naturally arises in the mind of man—"Are there any means of escape from this wilderness of Samsara, any way out of this misery of existence? And after all is undying bliss an imagination of morbid brain?" On this point Natural Science is silent, Psychology is mute. Sense perception gives us no clue to the solution of the problem. Reasoning launches us into unavoidable Scepticism. Man in spite of his much vaunted knowledge finds himself utterly helpless to solve the problem of life and death—to go beyond the riddle of existence, connected

inseparably as it is with miseries and sorrows which he always abhors from the bottom of his heart.

It is this realisation of the extreme incapacity of the human reason to clear up the mystery of life and death that led the sincere philosopher to confess—“A blessed ignorance is the end of Philosophy and the beginning of Religion.”

When all physical and mental sciences fail to bring solace to the weary and the heavy-laden, and he seeks for it in other quarters, to his aid come the scriptures, with their words of strength and hope.

वेदाद्वये दुर्बलमज्ञानं शक्तिर्यस्य तस्य परस्मात् ।
तस्मै च विद्वद्भिरासिद्धयुमेति नाम्नः पन्था विवर्तयन्नाथ ॥
I have found the great Purusha, resplendent and beyond all darkness. Knowing him alone, one can attain immortality. There is no other way.”

To the man sincerely struggling for light, but still groping in the dark, the value of these bold words can never be overestimated; they give, as it were, a new lease of life to him, driven to utter hopelessness as regards a better prospect in the future. But about all, saints and sages, rare though they are, who have realised in their lives those truths the scriptures speak of, serve as the beacon lights by the help of which he succeeds in crossing the ocean of Samsara and reaches the land of everlasting peace and blessedness.

Is this world of ours governed by the blind physical laws alone? Is there any purpose behind it or is it merely the sport of chance?

Almost all scriptures unanimously declare and in no equivocal terms that there is a Being, by whichever name he may be called, that guides this world and the destinies of men and nations; and if we want the direct proof, it is possible for us to see the divine hand that leads, and feel the divine will that governs the world. And by divine dispensations alone are born the great teachers of the world, who come to fulfil the needs and aspirations of the human society, to carry out special missions for the good of humanity in general and for the upliftment of the people amidst whom they live, in particular.

A little careful thought makes it quite clear to us that the march of all events is like the movement of a wave; it has its rises and

falls, and that there is a tide, too, in the affairs of men. Both the world around and the world within us are undergoing constant changes. As the individual evolves or passes through a series of changes, so does the nation. Manners and customs of one age differ widely from those of another; ideas and aspirations of nations vary immensely with the progress of time and new adjustments become absolutely necessary. At such critical periods of the lives of nations the teacher comes out of his solitary existence and bursts upon society like a bombshell to bring about a new order among the people who were adrift in chaos. The conservatives, especially in the beginning, always brand him as a thoughtless reactionary, a headless revolutionist. But as things settle down and men are enabled to judge them in their true light, what to the superficial observer appears, at first, as a dangerous revolution is nothing but the natural evolution of the society which was all along struggling to bring about a readjustment, so indispensably necessary for its very existence. And it is no wonder that individuals as well as societies kneel down to worship as saviours, those very persons who were once looked down upon as the bitterest enemies, when it is realised that these are the men who, having themselves crossed the terrible sea of existence by the way of pure love, without any selfish end in view, have come to save others out of pure love, without any selfish end in view. These are the ideals for the individuals and nations to follow.

GENERAL NEWS.

The Secretary of the Ramakrishna Mission sends us the following report and appeal for publication:—

Floods in North Bengal.—Piteous tales of sufferings of the people of the Rajshahi and Bogra districts due to sudden overflowing of the Ganga river are daily appearing in the newspapers. Our workers, who have gone there to offer relief have reported to us even more heart-rending tales. The worst affected area is the Nongon sub-division of the Rajshahi district and the adjoining portion of the Bogra. The whole country-side has taken up a desolate appearance. Once flourishing villages cannot now be located definitely. Nearly 25 per cent of the houses of the affected area which are mostly built of mud have given way to the onrushing floods. The whole locality is still lying submerged under three to four feet of water and communication is impossible except by boats which cannot be had. Inhabitants have left their houses and villages and have taken shelter with their

families, cattle, and their belongings on the neighbouring high grounds and railway embankments. In one place a worker of the local relief committee has seen Hindus and Mohamedans numbering 300 with a hundred of domesticated animals to have taken refuge on a small plot of land. Almost naked and shivering people can be seen everywhere. People are in urgent need of food and cloth. Cattle are dying for want of fodder.

Under the circumstances we have been compelled to take up the whole of the Nowgaon Thana consisting of 340 villages at the request of the local people. Besides this we have taken up in our hands the Thanas of Raninagar and Nandanali of the same sub-division. In Raninagar we have already opened four relief centres. Distribution of rice and cloth will take place there as well as in Nandanali Thana in a day or two. In Nowgaon distribution will also shortly take place after proper organisation and inspection, details of which will be published later on. In all we have undertaken to offer relief to nearly 200 villages. Our workers estimate that this will involve a monthly expenditure of at least 6,000 rupees. We hope the sum will not be wanting.

The bulk of the sufferers nearly 90 per cent. are Mohamedans, the rest are Hindus. We shall serve all irrespective of their caste and creed as we are wont to do. But helps must be offered immediately otherwise the flood will end in a disaster. So we appeal to all specially the Mohamedans to come in with their mite without further delay. Any contributions either money or cloth which also is in great demand, will be thankfully received and acknowledged. They may be sent to the following addresses; (1) Secretary, Ramkrishna Mission, Udbodhan Office, 1, Mookerji Lane, Baghbazar, Calcutta, (2) President, Ramkrishna Mission, the Math, Belur, Howrah.

Swami Sharvananda in the course of his tour in Ceylon delivered recently a lecture on "The Education we should have" at the Polytechnic Hall, Colombo, before a crowded house. In the course of his lecture he said that in order that our young boys must be trained in proper direction, in order that they might be acquainted with our own national culture, there must be the endeavour to impart religious education in our schools and colleges. But, "the spiritual aspect of the question is never generally touched upon by the modern educationists. If they asked Government for educational institutions, they might get them but without any religion in the scheme of education, because the British Government held a view of neutrality towards religion. It was natural that it should be so but from their standpoint they could not look upon education as satisfactory if it were divorced from religion. Religion was not a thing that should come only in the waning years of life but should be instilled into the boy in the formative years of his mind so that religion might shape his conduct throughout his whole career. Self-control must also be rigorously practised owing to its need for meditation without which the mind cannot be made to concentrate upon anything for long and keep any ideas before it in order without letting them fly away."

That vast effulgent Atman is of unconceivable nature; far subtler than the subtlest, farther than the farthest, being even here (within this body). He is realised as residing within the very heart of the secret and

[Vast—The Atman being the cause of all existing objects, is subtler than all vast entities, e.g., sky, etc. Within the Akasha of Chidakasha is contained the Akasha of Chitta (mind), and again within the Akasha of mind the Mahakasha exists—the space within which every object is perceived and conceived. Hence the supreme vastness of the Chidakasha.]

He is subtler than the subtlest.—The subtlest matter is Prakriti, the primordial substance of this material universe. But even that Prakriti had her origin in the Atman in the form of His Maya Shakti. Hence, the subtleness of the Atman is Supreme and inconceivable.

Farther than the farthest.—Atman, being all-pervading, even the farthest objects like stars and planets of the firmament or different spheres of existence like Brahmaloaka, etc., are within its embrace. Hence their distance is nothing when compared with the expanse of the Atman.

Or, it may mean, that the Atman who is the very soul of our being appears to an ignorant as the farthest object to attain.]

न चक्षुषा युजते न किञ्चन वाच्यं न वस्तुमस्य कर्मणा वा ।

ज्ञानमसादेन तिसृदसत्त्वस्वतस्तु तं पश्यते निष्कलं ध्यायमानः ।

That truth of the Atman is not perceived by speech nor by work or sacrifices, nor by other means, but is realised by virtue of knowledge, mind purified (sattva becomes), then, being in meditation (through meditation) that the Absolute (lit. without parts) is realised.

न युजते is not perceived. वाच्यं by speech कर्मणा by work or by other वेदैः senses न not, तपसा by penance कर्मणा by work or sacrifices वा or न not, ज्ञानमसादेन by virtue of knowledge निष्कलसत्त्वः mind purified (सत्त्व becomes), तदा then, ध्यायमानः being in meditation (through meditation) तं that निष्कलं the Absolute (lit. without parts) पश्यते realises.

It is not expressed by eyes, nor by speech, nor by any other senses, not by austerity or by any sacrificial Karma. Through the grade of knowledge one attains the purity of mind. Then through meditation that Absolute is realised.

[Through the gate of knowledge.—Knowledge is taken here to mean that illumination of mind which is the product of constant discrimination of the real from the unreal. This is called the *Paroksha Jnana* in the Vedanta philosophy. This light of knowledge dispels much of the gloom of the mind in the shape of desires, attachments, passions, etc., and so becomes a purifying factor of the mind and enables it to reflect the pure *chaitanya* of the Atman, which means self-realisation.]

एषोऽनुरात्मा चेतसा वेदितव्यो यस्मिन्प्राणः पञ्चधा

संक्षेपः

शास्त्रैर्विद्वद्भिर्तत्सर्वं योतं नृणां यस्मिन्निबुद्धे विभवत्येष आत्मा

11 5411

६४: This अणुः subtle आत्मा the atman वेत्ता by knowledge (सन्निभ् करीरे within that body) वेदितव्यः should be realised सन्निभ् in which (body) प्राणः the Prana पञ्चधा in five parts सन्निभः has entered (is pervading) प्राणैः with the Pranas (the senses) प्रजापति of beings सर्वं all चित्तं mind ओतं pervaded सन्निभ् in whose विहारे purification एवः आत्मा this Atman विनश्यति appears.

This subtle Atman is to be realised by knowledge
there wherein has entered the Pranas in five parts. It has
pervaded the whole of the mind of the beings along with
the senses; by the purification of which (mind) this
Atman shines forth.

[Note.—Here the sruti clearly enjoins to seek the Atman in one's own heart as the principle of consciousness which is pervading the whole of the mind and the body and makes their functioning possible. Further it indicates that when the mind is perfectly purified it is able to comprehend the reality of the Atman.]

यं यं लोकं मनसा संविधाति विबुधसन्धः कामयते वांश्च कामाव ।

॥ १० ॥ तांश्च लोकां जयन्ते तांश्च कामांस्तस्यामातां सर्ववैश्वतिकां ॥ १० ॥

शुद्धचित्तः the one of purified mind वं वं which ever लोक world
 मयस्य with the mind संनिपाति desires वात् which वा and केन
 enjoyments कामये wants to have वं वं those लोक world लब्ध those
 कामये enjoyments च and कश्चि विन्दे. तस्मात् therefore भूतिजनकम्
 लब्ध desires opulence ज्ञात्वा the knower of the Atman वि वर्य
 कश्चि should worship.

Whatever world the man of purified mind wishes for in his mind, whatever desirable objects he desires, he wins all those worlds and all those desirable objects. Therefore those who want material prosperity should worship these men of self-realisation.

End of the First Khanda

OF THE THIRD MUNDAKA.

॥ श्री गणेशाय नमः ॥

শ্রীমতঃ শ্রীমতীঃ শ্রীমতঃ শ্রীমতঃ শ্রীমতঃ

11511

THIRD MUNDAKA

SECOND KHANDA.

॥ १ ॥ वेदतत्परं ब्रह्म धाम यत्र विश्वं निहितं भाति शुभ्रम् ।

॥ २ ॥ उपासते पुरुषं ये सकामास्तो मुक्तमेतदतिवर्तन्ति वीराः ॥ २ ॥

He (the knower of the Atman) एतद् this परं the Supreme Brahman, धाम the basis, वेद knows, यत्र on which विश्वं the universe निहितं rests (यद् य. which also) शुभ्रम्, brightly भाति shines. Those devoid of all desires इह ये that man (of self-realisation) उपासते serve, worship ते those वीराः wise men एतद् (this) मुक्त the seed (i.e., human birth) एतदतिवर्तन्ति transcend.

He knows that Supreme effulgent Brahman the basis (of all) on whom rests the whole universe and shines brightly. The wise devoid of all desires when worship that Purusha transcend the seed (of birth.)

[Note—The Śruti tells here that even when such men of self-realisation are worshipped and served properly, by their grace alone one can transcend the rounds of birth and death, through the attainment of supreme knowledge.]

Purusha—It may mean here either the Supreme Brahman, or the man of self-realisation.

कामन्यः कामयते मन्यमानः स कामभिर्जायते नत्र तत्र ।

पर्याप्तकामस्य कुतात्मनस्तु इहैव सर्वं प्रविलीयन्ति कामाः

॥ २ ॥

यः one who मन्यमानः having pondered over कामान्, the objects of desire कामयते wishes सः one कामभिः by (those) desires तत्र तत्र there जायते is born, पर्याप्तकामस्य of one whose desires have been satisfied कुतात्मनः of the man of self-realisation तु but सर्वे all कामाः desires इह here, in this life प्रविलीयन्ति disappear.

Whatever desires one desires with eagerness of mind by virtue of those desires one is born in those places. But of one whose desires are satisfied and of the man of self-realisation, verily all the desires disappear in this life.

VEDANTA KESARI

161

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. V.] OCTOBER, 1918. [No. 8.

A STUDY IN THE MANTRA SHĀSTRA

(The Garland of Letters or Varnamālā)

BY

Arthur Avalon.

We now speak of "Vāk"—"The Word"—a great concept of the Śāstras. Śruti says: "Four are the steps measured by Vāk. The wise Brāhmana knows them. Three being hidden in the cave do not issue. The fourth is spoken by men in their speech."

The Parabindu is the Shabda-brahman: for on its differentiation arises the "unmanifest sound" (Avyaktarava) the Hidden Word from which all manifested speech and the objects which it denotes are derived. This is the state of Supreme Shabda (Parashabda) the evolution of which (Parashabdasrishti) has been shown in previous articles of this series. In its further development the existence of mind and body is assumed. This has been discussed in the account of the evolution of the objects (Arthasrishti) which Mind thinks and uttered Speech names. This Shabdabrahman as appearing in bodies is Kundalinī Shakti (Kundalinī shabdabrahmayi). The Śārada Tilaka says (1-110-112):

Sā prasūte Kundalinī shabdabrahmamayī vibhuh
Shakṭiṅ tato dhvanistasman nādistasman nirodhikā
Tāto rddhendustāto bindustasmasmādsīt parā tatāh.

"She who is Kundalinī all pervading Shabdabrahman, produces Shakti. From this came Dhvani; from Dhvani, Nāda; from Nāda, Nirodhikā; from Nirodhikā, Arddhendu, from Arddhendu Bindu; and then comes Parā."

It will be observed that just as there is a sevenfold cosmic development, it is repeated here in the case of individual bodies. Kundalinī is Shabdabrahman, an aspect of Chaitanya or Consciousness (Chit). By Shakti is here meant Chit entered into by Sattva (Sattvapraavishtā) which is the Paramākāśhāvasthā. By Dhvani is meant that same Chit when entered into by Sattva (Sattvapraavishtā) penetrated by Rajas (Rajo'nubiddhā) which is Aksharāvasthā. By Nāda is meant the same Chit penetrated by Tamas (Tamo'nubiddhā) or Avyaktāvasthā. By Nirodhikā is denoted that same Chit with abundance of Tamas (Tamah-prāchuryā); by Arddhendu the same with abundance of Sattva (Sattva-prāchuryā). By the term Bindu is denoted that same Chit when in it there is a combination of the two (Tadubhayasangyogāt). This development appears to indicate the gradual process whereby Shakti passes through subtle to more gross forms of potency until it reaches that full potency for manifestation which is the Ghanāvasthā State or Bindu in which Kriyā exists in full creative perfection. So it is said "Moved by the strength of Ichchhā-shakti (Ichchhāshaktibalākrishṭā) illumined by Jñāna-shakti (Jñānashakti pradīpitā)," that Shakti (Sā shakti) in male form (Pungrūpinī) who is the Lord (Prabhu) puts forth Her who is called Action (Kriyākhyām that is Kriyāshakti).

The Shāradā then continues:—

Pashyantī madhyamā vāchi vaikhari shabda-janmabhūh
Ichchhājñānakriyātmāsau tejorūpā gunātmikā
Kramenānena srijati Kundalī varnamālikām

(Then Parā) and then came Pashyantī, Madhyamā and Vaikhari Shabda. In this order Kundalī who is Will (Ichchhā) Knowledge (Jñāna) and Action (Kriyā) who is both Light (Tejorūpā—Chidrūpā; in Herself consciousness) and in the form of the Gunas (Gunātmikā, that is Prakriti) creates the Garland of Letters.

Parā is Shabda, as Parabindu and is motionless (Nishpanda). This as already explained becomes threefold and the threefold aspects from the Shabda stand-point are Pashyantī, Madhyamā Vaikhari. Each of these are manifested forms of the Unmanifested Parabindu or Shabdabrahman. It is, as Rāghava says, by shifting to another place in Her (Asyāmeva binduh sthānāntaragatah) that Bindu which is Parā when unmanifested and motionless is called Pashyantī, Madhyamā and Vaikhari speech (Vāk). Parā is in the

Mūlādhāra chakra, Pashyantī in Svādhishtāna (and upwards) Madhyamā in Anāhata (and upwards) and Vaikhari in the throat. In Kundalī, Shakti is subtle (Sūkshamā) and in the form of mere Light (Jyotir-mātrāmarūpinī) and not an object of hearing (Ashrotravishayā). Thence She goes upward (Ūrdhhyagāminī) and becomes Pashyantī self-manifesting (Svayang-prakāshā) in the Sushumnā Nādi (Sushumnāmāshritā). She again becomes Madhyamā as a form of Nāda (Nādarūpinī) when reaching the Heart Lotus (Anāhata). Then She goes upward as a mere undifferentiated "hūm" (Sanjalpamātrā avibhaktā). It is She who appearing at the chest, throat, teeth, nose, palate and head assumes the form of all letters (Varna) issuing from the root of the tongue and lips and thus becomes Vaikhari the Mother of all sounds, audible to the sense of hearing (Rāghava Bhatta). The same Commentator then says, citing the Kādimata section of Tantrarāja "Under the influence of one's own will (Svātmechchhāshaktighātena) a high (Uttama) form of the Nāda called Parā generates in the Mūlādhāra as Prānavāyu (Prānavāyusvarūpatah). This when carried up by will (Ichchhā) and made to appear in the Svādhishtāna is called Pashyantī associated with Manas. Gradually led up by Her it is called Madhyamā associated with Buddhi in the Anāhata. Carried still further upward it is called Vaikhari in the Vishuddha in the region of the throat. Thence it is generated as the Letters from A to Ksha through its presence at the head, throat, palate, lips, teeth, tongue (root, lip and back) nose, palate, and throat (together) lips and teeth (together) and throat and lips (together). Their Aksharā-hood (Aksharatva) is said to be due to their being divided into different parts beginning with the letter A and ending with Ksha."

It is Chit-Shakti which is called Parā that is to say it is Parā Vāk not moved to vibration by the Māyā which reveals (Prakāshikāmāyā nishpandā) on account of its bearing the reflection of Chaitanya (Chaitanyābhāsavishishtatayā). The vibratory states are Pashyantī and the other two (Saspaṇḍāvasthāh pashyantī-yādyāh). Pashyantī which is in the nature of Bindu (Bindutātvātmikā) in the form of a general (that is not particularised) motion (Sāmānya praspaṇḍaprakāsharūpinī) which is manifested in the region between the Mūlādhāra and the Navel (Mūlādhārādīnābhyantaravyaktisthānā). It is called Pashyantī because of its being Jñāna (Jñānātmakatvāt). It is associated with Manas. Madhyamā is in the form of the internal and external instruments (Bāhyāntah-karanātmikā) and manifests as Nāda-bindu (Nāda-bindumayī) Hiranyagarbha sound (Hiranyagarbharūpinī) in the region extending from the navel to the heart (Nābhyādihridayāntābhivyaktisthānā). It is associated with the Tattvas of specific ideation and so forth

(Visheshasangkalpādisatattvā). She is Madhyamā when Buddhi is Madhyamā. Madhyama is middle that is "in the midst" between Pashyanti which is "Seeing" (Ishana) and Vaikhari which is utterance. She is neither like Pashyanti nor does She proceed outward like Vaikhari with articulation fully developed. But She is in the middle between these two. Vaikhari is a form of Bija (Bijātmikā) as Madhyamā is of Nāda (Nādarūpinī, and as Pashyanti is of Bindu (Bindvātmikā). Vaikhari is manifested in the region from the heart to the mouth (Hridayādyaśyāntābhivyaktisthānā). It is called Vaikhari according to Rāghava on account of its particular (Vishesha) hardness (Kharatva). Bhāskaraśāya (Lakṣṇa v. 81) derives it from Vi = very; Khara = hard. According to the Saubhāgya Sūtrōdaya, Vai = certainly; Kha = cavity (of the ear); Ra = to go or enter. But according to the Yogashāstras the Devī who is in the form of Vaikhari (Vaikharirūpā) is so called because She was produced by the Prāna called Vikhara. This is Virāṭshabda that is the manifested letters which singly, or in combination, make certain sounds which are called Mantras. Strictly speaking all uttered sounds are Mantras, all uttered speech having a common origin or development; but in the more usual sense, Mantra means those letters or combination of letters which are used in Upāsana and Mantrayoga and are the Mantras of the Devatās of Shastric worship. The Arthasriṣṭi of Kundalinī are the Kālās which arise from the letters such as the Rudra and Vishnumūrtis their Shaktis and so forth.

The root "Man" means "to think" and the suffix "tra" indicates the saving character of Mantra. Mantra is thus a power (Shakti) which is thought-movement vehicled by a vital force (Vāyu) which is revealed in speech. Shabdabrahman is all-pervading, undifferentiated Shakti, and Mantra is its particular manifestation. It is Varnātmakashabda (Lettered sound) manifested by Dhvani caused by the contact of the surrounding air with the vocal organs, the formation of which in speech is in response to the mental movement or idea, which by the will thus seeks outward expression in audible sound. All Shabda has its corresponding Artha, for neither can be disassociated from the other. The word "Artha" comes from the root "Ri" which means to get, to know, to enjoy. Artha is that which is denoted by Shabda and is that which is known and enjoyed. This Artha is either subtle (Sūkṣma) or gross (Sthūla). The latter is the outer physical object which speech denotes and the former is the Vritti (modification) of the mind which corresponds to the gross Artha: for as an object is perceived the mind forms itself into a Vritti which is the exact mental counterpart of the object perceived. The mind has thus two

aspects in one of which it is the perceiver (Grāhaka) and in the other the perceived (Grāhya) in the shape of the mental impression. That aspect of the mind which cognises is called Shabda or Nāma (name) and that aspect in which it is its own object or cognised is called Artha or Rūpa (Form), Shabda being associated with all mental operation. In the evolution of the universe the undifferentiated Shabda divides itself into subtle Shabda and subtle Artha which then evolve into gross Shabda and gross Artha. For the cosmic Mind projects its subtle Artha on to the sensual plane which is then a physical gross Artha named in spoken speech. Thus the subtle Shabda associated with cognition is called Mātrikā and the subtle Artha is the mental impression; whilst the gross Shabda are the uttered letters (Varṇa) denoting the gross outer physical object (Sthūla artha).

Just as the body is causal, subtle, gross, and as there are three cosmic and individual states, dreamless sleep, dreaming, waking; Prājña, Taijasa, Vishva; Ishvara, Hiranyagarbha, Vaishvānara or Virāṭ; and a fourth transcendent state or Turiya; so there are three states (Bhāva) of sound Pashyanti, Madhyamā, Vaikhari, developed from a fourth supreme and undifferentiated state (Parā). This last and Pashyanti represent the causal aspect of Shabda, for Pashyanti is the actual moving aspect of the unmoving Parā; Madhyamā is Hiranyagarbhashabda. This Sūkṣmashabda, and its corresponding Artha belonging to the subtle body (Linga Sharīra). In creation the Cosmic Mind first develops Pashyanti-shabda and Artha, and then projects this subtle Artha into the world of sensual experience and names it in spoken speech developed in the throat and issuing from the mouth. Vaikhari is Virāṭshabda belonging, as well as the physical objects it denotes, to the gross body (Sthūla sharīra). This last Gross Shabda is language that is sentences (Vākya), words (Pada) and letters (Varṇa) which are the expression of ideas and Mantra. Pashyanti is characterised by non-particular general movement (Sāmānyaspanda) the first undefined push of the Vāyu towards manifestation; Madhyamā is specific movement (Visheshaspanda), the Vāyu commencing to differentiate, and Vaikhari is Spashtataraspanda that is the clear separate movements of articulate speech. Mental Artha is a Sangskāra, an impression left on the subtle body by previous experience and which is recalled when the Jīva re-awakes to world-experience and recollects the experience temporarily lost in the cosmic dreamless state (Sushupti) which is dissolution (Pralaya). The Cause (Kāraṇa) which arouses this Sangskāra is the Shabda or Nāma, subtle or gross, corresponding to that particular Artha. There is thus a double line of creation from the Shabdabrahman

namely language expressive of ideas and the objects which these denote. Uttered speech is a manifestation of the inner "naming" or thought which is similar in men of all races. For this reason a thought-reader whose cerebral centre is *en rapport* with that of another may read the hidden "speech" that is the thought of one whose spoken speech he cannot understand. Vaikharishabda however differs in various races owing to racial and climatic conditions, the physical formation of the vocal organs and so forth. But for each particular man speaking any particular language, the uttered name of any object is the gross expression of his inner thought movement. It evokes that movement and again expresses it. It evokes the idea and that idea is consciousness as mental operation. That operation can be so intensified as to be itself creative. This is Mantra-chaitanya when thought is not only in the outer husk but is vitalised through its conscious centre.

The above is but the Mantra way of saying that the homogeneous Consciousness differentiates as Shakti and appears as subject (Shabda) and object (Artha) at first in the subtle form of mind and its contents generated by the Sangskāra and then in the gross form of language as the expression of Ideas and of physical objects (Artha) which the creative or Cosmic Mind projects into the world of sensual experience to be the source of impressions to the individual experiencer therein. It seems to be further supposed that the natural name of anything is the sound which is produced by the action of the moving forces which constitute it. He therefore, it is said, who mentally or vocally utters with creative force the natural name of anything brings into being the thing which bears that name. Thus "Ram" is the Bija of fire; and is said to be the expression in gross sound (Vaikharishabda) of the subtle sound produced by the activity of, and which is, the subtle fire-force. The mere utterance however of Ram or any other Mantra is nothing but a movement of the two lips. When however the Mantra is awakened (Prabuddha) that is when there is Mantra-chaitanya then the Sādhaka can make the Mantra work. However this may be, in all cases it is the creative thought which ensouls the uttered sound which works now in man's small magic just as it first worked in the grand magical display of the World-Creator. His thought was the aggregate, with creative power, of all thought. Each man is Shiva and can attain His power to the degree of his ability to consciously realise himself as such. Mantra and Devatā are one and the same. By Japa the presence of the latter is invoked. Japa or repetition of Mantra is compared to the action of a man shaking a sleeper to wake him up. The two lips are Shiva and Shakti. Their movement is the motion (Maithuna) of the two. Shabda which issues

therefrom is in the nature of Bindu. The Devatā thus produced is as it were the son of the Sādhaka. It is not the Supreme Devatā (who is actionless) who appears, but in all cases an emanation produced by the Sādhaka for his benefit only. The Boy-Shiva (Bala-Shiva) who thus appears is then made strong by the nurture which the Sādhaka gives to his creation. The occultist will understand all such symbolism to mean that the Devatā is a form of the consciousness of the pure Sādhaka which the latter arouses and strengthens and gains good thereby. It is his consciousness which becomes Bala-Shiva and which when strengthened the full grown Divine Power itself. All Mantras are in the body as forms of consciousness (Vijnānarūpa). When the Mantra is fully practised it enlivens the Sangskāra and the Artha appears to the mind. Mantras are thus a form of the Sangskāras of Jīvas—the Artha of which appears to the consciousness which is pure. The essence of all this is—concentrate and vitalise thought and will-power. But for such a purpose a method is necessary namely language and determined varieties of practice according to the end sought. These, Mantravidyā, (which explains what Mantra is,) also enjoins. For thought, words (gross or subtle) are necessary. Mantravidyā is the science of thought and of its expression in language as evolved from the Logos or Shabdabrahman itself.

It is in this sense that the universe is said to be composed of the Letters. It is the fifty (or as some count them fifty-one) Letters of the Sanskrit alphabet which are denoted by the Garland of severed heads which the naked Mother Kālī, dark like a threatening rain-cloud, wears as She stands amidst bones and carrion, beasts and birds, in the burning ground, on the white corpse-like (Shavarūpa) body of Shiva. For it is She who "slaughters" that is withdraws all speech and its objects into Herself at the time of the dissolution of all things (Mahāpralaya). From Her in Her aspect of Mahākundalī coiled round the Shivabindu they are derived. Mahākundalī when with one coil is Bindu, with two Prakriti-Purusha; with three the three Shaktis (Ichchhā, Jñāna, Kriyā and the three Gunas, Rajas, Sattva, Tamas) with three and a half She is then actually creative (Srishtyuntukhī) with Vikriti. Then with four coils and so on to 51 She is according to the Shaktisāngama Tantra (Utpatti Khanda, Ullāsa 1) Ekajātā, Ugratārā, Siddhakālī, Kālasundarī, Bhuvaneshvarī, Chandikeshvarī, Dashamahāvidyā (ten coils), Smashānakālīkā, Chandabhairavī, Kāmatārā, Vashīkaranakālīkā, Panchdashī, Shodashī, Chhinnamastā, Mahāmadhumatī, Mahāpadmavatī, Ramā, Kāmasundarī, Dakshinakālīkā, Vidyeshī, Gāyatrī (24-coils) Panchamī, Shashthī, Mahāratneshvarī, Mūlaśanjivānī Paramākālā, Mahānilasarasvatī, Vasudhārā, Trailokyā.

mobini, Trailokyajyoti, Mahākūṇḍalinī, Aghorā, Samitāmbhārī, Begatī, Arundhatī, Annapūrṇā, Shaktī, Trīkantakī, Rājeshvarī, Trailokyākāshinī, Rājārjeshvarī, Kūṭubī, Siddhavidyā, Mrityubhāratī, Mahābhagavatī, Vāsavi, Phetkārī, Mahāśrīmālistundarī, and Śrīmatīrājapattisundarī (coils 61) respectively. Each coil is said to represent the Mātrikā or subtle form of each of the letters (Varna) and to denote the number of Kūṭas or divisions in the Mantras of each of these Devatās. Mahākūṇḍalī coiled round the Shivabindu, as it were a mathematical line without magnitude, makes with it one point. When the time for creation comes She uncoils Herself and creates the whole universe in the form of the Letters and the objects which they denote. Having so created it She again rests as Kūṇḍalī in the root bodily centre (Mūlādhāra) of all living creatures from which She manifests as Pashyanti Madhyamā and Vaikhārī Shabda. Man's body is called in the Tantras a microcosm (Kshudrabrahmāṇḍa) containing within itself all which is in the universe (Mahābrahmāṇḍa) of which it is a part. The Yoginīrūpā Tantra (Sangketā 1) says that when Shakti first "sets" (that is ideates) She is Paramā Kālā in the Mother form (Ambikārūpā) which is both supreme Peace (Parama-shāntā) and Supreme Speech (Parāvāk). She sees the manifested Shabda from Pashyanti to Vaikhārī. The Pashyanti state is that in which Will (Ichchhā shakti) is about to display the universe then in seed (Bīja) form. This is the Shakti Vāmā. Madhyamā Vāk which is knowledge (Jñāna) is Jyēsthā. Here there is the first assumption of form as the Mātrikā (Mātrikātvam āpannā) for here is particular motion (Visheshaspanda). The Vaikhārī state is that of Kriyā shakti (action) whose form is that of the gross universe. As the former Shakti produces the subtle letters or Mātrikā which are the Vāsānā, so the latter is the Shakti of the gross letters Varna of words and their objects. These letters are the Garland of the Mother (Varnamālā) issuing from Her as Kūṇḍalī and absorbed by Her in the Yoga which bears Her name.

As the Yogakūṇḍalī Upanishad says :—"That Vāk (Power of speech or Logos) which sprouts in Parā, gives forth leaves in Pashyanti, buds in Madhyamā, and blossoms in Vaikhārī. By reversing the above order sound is absorbed. Whoever realises the great Lord of Vāk the undifferentiated illumining Self is unaffected by any word (Shabda) be it what it may." As the Hathayoga-pradīpikā (IV. 101-102) concisely says "Whatever is heard in the form of sound is Shakti. The absorbed state (Laya) of the Tattvas (Prakṛti's evolutes) is that in which no sound exists. So long as there is the notion of Ether, so long is the sound (that is vibration) heard. The soundless is called Parabrahman or Paramātmā,

"Shabdābrahman is thus the Brahman in its aspect as the cause of the manifested Shabdārtha. It is the ideating kinetic aspect of the undifferentiated Ether of Consciousness (Chidākāsha) of Philosophy and the Saguna Brahman of worship. It is Chit Shakti vehicled by undifferentiated Māyā Shakti or the manifesting Godhead uncreated, unborn, eternal, evolving the changing worlds of name and form (Nāmarūpa) by its wondrous and unscrutable Māyā. Therefore as Chāṇḍī says "Reverence to Her Who is eternal, Raudri, Gauri, Dhātri reverence and again reverence; to Her who is the Consciousness in all beings reverence and again reverence."

THE MESSAGE OF HINDUISM.

BY

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

(Continued from page 144.)

Let no one think that we have no programme of reform. We are not revivalists because there is nothing that is dead that has to be revived. Our body social has been invaded by a few diseases caused by stagnation and contagion and our endeavour should be to overcome them and re-attain full and sound social health. We wish to preserve in its pure and perfect form our caste system which is our unique racial possession. We must bring about the unification of the sub-castes. Our system of marriage is the sheet-anchor of our social and spiritual life and we must preserve its distinctive glories and graces unimpaired. We wish that the beauty of the Hindu marriage system should be taught to our boys and girls from their youth. We wish to arrest racial degeneracy by putting off nuptials till after the sixteenth year for women and the twenty-fourth year for men as laid down in our *Ayurveda* and our shastras. We wish to create public opinion in sufficient volume and intensity to banish the mercenary element in marriages, to put down ill assorted matches, and to restore in all its fulness of beauty our spiritual and sacramental view of marriage. We wish to make our country-men realise the paramount need for retaining all healthy national customs in respect of food, dress, deportment, personal habits, and social intercourse so that we may preserve our self-respect and national distinctiveness. We wish the whole scheme of education to be reorganised so that the vernaculars will be the media of instruction up to the school final examination, the Vernaculars and Sanskrit will be compulsory up to the end of the course, religious and artistic education will be given, and Indian History and Indian ideals will be compulsory subjects from the

beginning to the end. We want a national scheme of female education which will enable our women to walk in the shining footsteps of Sita and Savitri. We want primary education to be free and compulsory. We want *practical* work to be done in the direction of elevating the depressed classes by starting night schools, by sending Hindu missionaries to teach the higher religion to them, and by building new temples where they can worship with other Hindus. We desire that strenuous efforts should be made to preserve our famous virtues of purity and temperance in the matter of food and drink. We desire to start Hindu orphanages and asylums where the waifs and strays of our community can be housed and lodged and educated and sent into the world of work as true Hindus. We want to put our religious endowments in order by providing a simple and working scheme by which we shall have trustees for a period of three years working under Hindu Boards of Management, the members of which will serve for three years. We desire to start new schools of national art to reintroduce the elements of beauty into our individual and social life and to generate a new and widespread passion for devotional music which will reintroduce the elements of holiness and religious rapture into our life. We desire the development of civic and political virtues and the inauguration of a new era of higher industrial and commercial prosperity as those will react on our social life and make it fuller, better, nobler, and happier than it is. We desire new national literatures to be born in our vernaculars. We pray for an unspasmodic development of science. Above all we want each proposed change to be submitted to the supreme test of being in harmony with our scriptures and our spiritual ideals and basis of life.

The only way in which this great work can be achieved is by proper education. Mrs. Sarojini Naidu, one of the noblest of Bengal's daughters and an ornament to our country, says in *The Soul of India*. "Education to become the incorruptible living wealth of a nation must be self-evolved and an authentic expression of the national spirit. But this foreign education sold three generations of denationalised Indian youth into a blind intellectual bondage to the west. The old learnings that had enriched and the old art that had illumined our daily life were disowned; the old music that had invoked enchantment, the old religious vision that had kindled inspiration were disclaimed and forgotten. The grave and lovely ceremonials and courtesies of our social inheritance were discarded in a lamentable and futile imitation of western ways." The other great re-creative force is Art. Sister Nivedita who deeply and passionately loved the soul of India and gave her life and love labour in a rich and radiant measure to the City of Palaces says in her *Aggressive Hinduism*: "Art must be reborn.....There is no voice like that of art to reach the people. A song, a picture, these are the fiery cross that reaches all the tribes and make them one. And art will be born, for she has found a new subject,—India herself."

I have now led up to the message of Hinduism which I have already set forth in the immortal words of Swami Vivekananda and Sir Rabindranath Tagore. The message of Hinduism to the world is one of peace and love and goodwill. To the west its message is to realise in a larger measure the ideals of love, service, mercy, and renunciation, and check the inhuman moral devastation worked by unrestricted competition, to attain greater simplicity and purity in life, to have as its goal co-ordinated national service, universal love, and the grace and glory of inner rapture and repose, and to rise from nationality to Cosmo-nationality (to use, sister Nivedita's expressive word). To India its message is to preserve in all its integrity and beauty and power our Sanatana Dharma, to realise the need for greater social love and service, to rise into a higher atmosphere of civic and political life, and to preserve undimmed and unimpaired the radiance of the soul of India. Hinduism must be not merely the preserver of Hindu custom but the recreator of dynamic Hindu character, and in the words of our respected Maharaja of Darbhanga "our nation should grow to be the living temple of the Lord embodying in all the phases of its life and activities His Wisdom and His Love."

Such is the message of self-reliant and self-controlled and self-reverent and self-assertive Hinduism. I see before my eyes a glorious and radiant vision. I see our beloved motherland raising her luminous lotus face and looking with compassionate divine eyes upon her thronging devoted children leading lives gladly dedicated to her service. I see once again the light of the love of Dharma kindled in the hearts of men and women in India. I see them take their legitimate place in the world and give their contribution to the enrichment of the life and thought of the world. I see India's gracious message pass from lip to lip, from mind to mind, from heart to heart, from soul to soul till the world shall see the attainment of the regeneration of man the brute into man the God, and the earth shall be full of peace and joy— "the peace that passeth all understanding" and the eternal, limitless, and ineffable rapture of the attainment of *Sachchidananda*.

Brothers in love of Dharma and India, this discourse is over. Let me conclude it with the following poem of mine:—

"Crowned with the loftiest mountain's spotless snows,
Thy lotus feet kissed by the smiling seas,
Around thy form a tranquil sunlit peace
Or dark-hued clouds lit with the lightning's glows
Thou Shinnest. Nature in her gladness throws
Each year an emerald garment o'er thy trees
And fruitful fields. The amorous southern breeze
Breathes fragrance as it softly sings and goes.

What joy to have the blessed gift of birth
 In Thee, with low-bowed heads to kiss thy frame,
 To gaze upon Thy glorious golden face,
 O sweetest 'mid Thy sister climes on earth,
 O Thou with sweet symphonious heavenly name,
 O Thou bright-dowered with God's benignant Grace."

THE SAINT-DURGACHARAN NAG.

CHAPTER V

(Continued from page 148).

Sri Ramakrishna used to say, "when the flower blooms, bees come of their own accord." When the Divine wisdom truly dawns in the heart of a person it never fails to spread its charm and lustre around and real seekers after truth, of themselves, gather round him. So do we find also in the life of Nag Mahashoy. From about this time, earnest devotees and genuine God-seekers began to flock to Nag Mahashoy from all parts of the country. His name was wafted far and wide on the wings of glory. Nag Mahashoy told his wife, "Sri Ramakrishna's last words of benediction have now been fulfilled. Those that would come here must be true seekers of God.—So I was told by the Master. Serve them with all care and devotion, God will bless you."

Whoever would come to see him, Nag Mahashoy would never allow him to return without having partaken of some light refreshments at his house. And again, he had to arrange for beds and lodging even for those who would come from distant places. He set apart a separate room for them so that they might live there as long as they liked. Every body in the family felt an uncommon warmth and zeal in receiving guests. Dindayal would say, "Brahmin snatches his meals by force, or by guile, but the host goes to heaven as its result." Indeed, it is my great fortune that so many Brahmin guests come to my poor cottage and take their meals here." Nag Mahashoy used to say, "This is all 'play' (*leela*) of the Lord. He appeared as a distinct individual while embodied in human form, and now it is He that comes again to grace me in different forms." Truly, he could see the Lord in all beings, and so served his guests as *Narayanas*.

One day Nag Mahashoy was suffering from acute colic pain. It was unbearable and made him lose his consciousness at times.

all on a sudden some eight or ten guests came to his house without any previous intimation. There was not a grain of rice in his house. What could be done? He went out to the market even in that state of ill-health. While carrying the bag of rice on his own shoulder from the market, for he never allowed anybody to carry his things, the pain increased, and he fell down on the road side. But he cared not for himself and was lamenting, "Oh Lord, what fate is this! why has this befallen me to-day! *Narayanas* have come to my house. Ah, it is getting late to serve them with food! Wretched indeed is this cage of bone and flesh that is standing in my way to serving the Lord to-day!" After a while when the pain subsided a little, he went to his house with the bag. He bowed down before his guests and begged humbly their pardon for being so late in serving them.

Once, it was a rainy season, and it so happened that two guests came to his house. The weather was very foul and it was pouring heavily that night. Nag Mahashoy had only four rooms, of which again three were in such dilapidated condition as to afford no shelter from the rains. The thatched roofs were sieving rains through their thousand holes. The remaining one only was in good condition, and Nag Mahashoy used to sleep in it. Now, the guests had finished their supper, but where could they pass their night? Nag Mahashoy called his wife and told her "look here, it is the Will of the Lord and we are very fortunate indeed! Come, let us patiently bear a little inconvenience to-night for the sake of these *Narayanas*. Let us pass the night sitting at the porch and uttering the holy name of the Lord." So they vacated the room for the guests and passed the night in the porch in meditation and prayer.

Nag Mahashoy had no fixed monthly income, nor had he a fixed expenditure. The profit from the salt a contract varied from time to time, and there was no attempt to control the number of guests. Consequently, he was often in want of provisions. But whenever he felt the want, he got the things on credit from the known shop-keepers of Narayangunj, and at the end of the year he would clear up his debts as far as possible, by the money Ranjit used to send him from Calcutta.

The respect Nag Mahashoy used to command from the shop-keepers, did not fall to the lot of many a rich man even. Nag Mahashoy got more articles than other customers with the same price. But if he would come to know of it, he refused to accept the favour and urged the shop-keeper to give him only as much as he would give to others for the price. It was a habit with him to buy his stores only from one particular shop and he could

never higgled on the prices of articles. He accepted things at the first price, but he was seldom cheated. He used to say, "If one has devotion to truth, the truth itself protects him. He basks in the graces of god." Indeed, he was known for his saintliness to all, and no one dared or liked to cheat him. Moreover he had that fascinating amiability of nature which won admiration and devotion from all. It so happened many a time that he went to buy things from a new shop and the shop-keeper not knowing who he was, would demand first an exorbitant price, and subsequently on Nag Mahasaya's ready acquiescence to pay the demanded price, and being struck by his uncommon amiable manners, he would climb down and whisper a special concession price into Nag Mahasaya's ears, or dole out double the quantity required for the price. Besides, he had a credit in the market of another kind. It was the general belief with the shopkeepers of the place, that if they could sell their articles to him first at the opening of the day, they would gain more by the day's sale. So when he would come to the market, all the dealers would urge him to take their respective articles.

Sometimes, not only had he to feed his guests and look to their comforts even to the minutest details, but also had to defray their passage expenses. Once a certain person came to visit him and fell ill. Nag Mahasaya nursed him with all tender care, and subsequently he having recovered a little, Nag Mahasaya engaged a boat and sent him home, paying all the expenses of the passage. Such things happened not unoften.

But owing to such unrestrained expenditure, Nag Mahasaya had to run into debts. Some of his devotees wanted to pay off his debts, but he sternly refused to accept their proffered help. When Sri Swami Vivekanandaji, after his return from America, heard of Nag Mahasaya's debts and desired to clear it off on his behalf, Nag Mahasaya gently objected to it saying, "It is enough that the Sannyasins give their blessings to me. Somehow or other, through weal or woe, my family would be maintained only by the money that is being given by Messrs. Pals." If any of his friends or devotees would express anxiety over his debts, he would at once retort, "Never mind, I would starve even, if I do not get any thing; still I cannot forsake the Dharma of a householder. Pray, don't bother yourself with such trashy nonsense. Let Bhagavan Sri Ramakrishna do what He deems best with me!"

Nag Mahasaya never used to keep any servant for his house. While he would be staying at home, it was not possible even to have the necessary repairing done for his house. He could not bear to see the coolies or masons work for his house. So only when he would

be away from his house, his wife used to have the roofs rethatched, and carry on other necessary repairs and renovations of the house. Once Nag Mahasaya stayed at home continually for a long time, and so for want of timely repairs all the rooms became almost unfit for use. Nag Mahasaya's wife called a maistry to have the roofs rethatched. As soon as the maistry entered into the house, Nag Mahasaya cried out in anguish, as if something very heinous was about to be perpetrated there. First he himself prepared a nice *Chilum* of tobacco and offered it to the mason to smoke; and afterwards when the mason got up on the roof and began to work in the sun, the sight was too much for Nag Mahasaya to bear. He asked the mason with earnest solicitude to stop work and get down. But when he saw the mason continue his work without paying heed to his beseechings, he could not contain himself, he wailed, as if in blighting agony, "Oh, Lord, why hast Thou ordered me to remain in the house and lead this wretched householder's life! Ah me, I have to witness this sight—others labouring for my comforts! Fie to this householder's life, I!" and so saying he began to beat his forehead and breast. Seeing his agony, the mason had to stop work at last and get down from the roof. Nag Mahasaya at once ran to him, offered him another *chelum* of tobacco and began to fan him with all the devotion of a loving servant. Afterwards he paid the mason his full day's wages and sent him home.

When Nag Mahasaya went anywhere by boat, he would never allow the boat-man to row; he himself used to ply the oars or punt. Sometimes other passengers of the boat would try to dissuade him. But he was heedless to other's exhortation. Therefore seldom a boat-man of his place would take him in his boat. The illiterate boat-swains used to consider it a sin to allow a saintly person like Nag Mahasaya to do the punting or sculling while they were in the boat. During the rainy season, the whole of Deobhog village remains in a quasi submerged condition. No one can go from one house to another without the help of a boat. So in that village almost every house owns a boat. But Nag Mahasaya had none; in the wet seasons, he had to remain almost confined to his house, and at times he must have felt the want very keenly, inasmuch as he had to provide himself with all the necessary articles of consumption beforehand. His wife used to look after this part of the business with the help of the neighbours.

Every evening Nag Mahasaya used to hold vesper service and *Aratrikam* before the picture of Sri Ramakrishna. On those days when devotees would congregate in his house there used to be a

Not only in Sankertanam, but also on all other occasions of worship and ceremonies there used to be an exuberant display of Bhakti in the house of Nag Mahasaya. Once a devotee of his went to his place on the Saraswati Puja day. On being asked the devotee read out to Nagmahasaya a portion of the Upanishads and gave two or three interpretations of certain passages according to the different commentators. Hearing the whole thing Nag Mahasaya remarked, 'All the interpretations are true. Different Acharyas commented differently suiting the needs and capacities of different *adhi-karis*. So there is no fault of the commentators.' Further he cited the parable of chameleon told by Sri Ramakrishna and said, "God is of infinite forms. One describes Him just as he understands Him. No one can assert exclusively what His own form is." Next pointing at the Image of Saraswati on the altar, he remarked, "That is also true. Oh, how many did attain the final liberation by worshipping these Gods and Goddesses !" and so saying he bowed before the image several times. The priest was engaged then in worshipping the goddess with all the appertinances of a grand ceremonial worship, and the whole place of the shrine wore an appearance of celestial solemnity bathed in divine joy. Nag Mahasaya rose up again and apostrophised, "Mother is the embodiment of knowledge itself ! Without Her grace none can get across the ocean of neiscience (avidya) ! The Mother has made me ignorant and brought me into this insignificant Sudra family ! I am not authorised to read the Sastras ! So please bless me by reading and explaining the Shastras to me !" Seeing his uncommon devotion to gods and goddesses, it crossed the mind of the devotee that perhaps Nag Mahasaya had attained some realisations only about gods and goddesses ; and that perhaps he did not realise Brahman. While such ideas were agitating his mind, Nag Mahasaya suddenly disappeared from the place, and could not be found any where. After sometime, when the devotee came out of the house in search of Nagmahasaya, he found him almost in transport standing alone underneath a mango tree. The devotee went and stood by his side, then Nag Mahasaya said in deep tone as if from the depth of his reverie, "For sooth, is my Mother confined only within that image of clay and straw ? She is the

THE THEMES OF INDIAN MUSIC.

Often he used to fall into such fits of depression. Some days the state lasted for hours together. Some days the state lasted for such a long time as to make his people feel anxious for his life.

THE THEORY OF INDIAN MUSIC

But all the three states are co-existent like the three concentric circles, and they are experienced differently in the three different states of human consciousness. Here lies the main difference between Pantheism and the philosophy of the Vedas.

* Summary of a public lecture delivered by Swami Shastriji Maharaj at the National Conference Hall, Colombo, under the auspices of Lokanubodhanika Sabha.

sound experience can be produced simply by stimulating the aural centres of the brain, even without the activity of aural nerves and tympanum, etc. On the other hand, all the different schools of Indian philosophy concurrently hold that sound is the quality of the vibratory ether; wherever is the ether in vibration, there is also the sound. And as the creation first proceeds with the vibration of ether, so there is produced the original sound—the sound of all sounds; but this is a subtle sound, too subtle to be audible to the ordinary human ears. Furthermore when the etheric matter evolves grosser and grosser states of existence, along with each state and each object there is produced a sound-counterpart. The sound and the equivalent object are denoted in Sanskrit philology by the words *Sabda* and *Artha*, and which again are signified in philosophical language by the words *Nāma* and *Rūpa* (name and form). For a particular *Sabda* there is a particular natural *Artha* or object and *vice versa*. So the relation between *Sabda* and *Artha*, or *Nāma* and *Rūpa*, is inseparable.

The undifferentiated Causal Sound coeval with causal world, is known to the Hindu Philosophy as *Om* or *Pranava*. It is called the *Sabda Brahman* or the sound symbol of the Impersonal God owing to its most universal, all-inclusive nature. But the Sound becomes differentiated and more and more gross with the different stages of evolution of creation. Thus, the philosophy of the Vedas holds that there is not only sound and melody for each and every aspect of Nature, but also a grand symphony throughout the whole Nature. Probably this symphony of nature was characterised by Pythagoras as the 'music of the spheres.' This music becomes quite audible in a highly concentrated state of the human mind known as *Dhyana* to the *Yogins*.

The charming effect of music is patent to all, but very few persons know the real secret and explanation of this charm. Nowhere the rationale of music was sought and explained so scientifically as was done in India. The whole theory of Indian music is based upon this attunement of human mind and voice with the music of the nature. Some of the Western connoisseurs of music were startled to find that "to such an extent is music an accompaniment of existence in India, that every hour of the day and season of the year has its own melody."

In fact there lies the whole secret and glory of Indian music. The very seven notes of the gamut were adopted from the seven kinds of sounds found in the natural existence. These seven notes are *Sharaja*, *Rishava*, *Gāndhāra*, *Madhyama*, *Panchama*, *Dhayvata* and *Nishāda*, and are usually denoted by their abbreviated forms, *viz.*, *Sa*, *Ri*, *Ga*, *Ma*, *Pa*, *Dha* and *Ni*. These notes had been first discovered in India and were subsequently introduced into Europe under the names *Doh*, *Ray*, *Me*, *Fah*, *Sol*, *La*, *Te*. Sir W. W. Hunter says in his

* Hindu system of music by Anne C. Wilson, P. 5.

Indian Gazetteer: (P. 226) "A regular system of notation was worked out before the age of Panini, and seven notes were designated by their initial letters. The notation passed from the Brahmins through the Persians to Arabia and was thence introduced into European music by Guido d'Arezzo at the beginning of the eleventh century." Professor Weber also corroborates the above statements in his *Indian Literature* by saying, "according to Von Bohlen and Benfy, this notation passed from the Hindus to the Persians, and from these again to the Arabs, and was introduced into European music by Guido d'Arezzo at the beginning of the eleventh century." Now, the origins of these notes are, as described by Narada, as follows:

शरजो रीति मधुरोद्दि गाधो नर्दन्ति चर्ममम् ।

कक्षा विरीति गान्धारं कौञ्जो वहति मध्वमम् ॥

कुण्डसाधारणे काले कोकिलो रीति पञ्चमम् ।

शरवरच वैषतं रीति निषादं रीति दुज्जरः ॥

"The peacock crows in *Saraja*, cow bellows in *Rishava*, sheep bleats in *Gandhara*, swan quacks in *Madhyama*, cuckoo sings in *Panchama* during the spring season, horse neighs in *Dhayvata* and elephant squeals in *Nishāda*." Some say *Rishava* is in the cry of the sky-lark and *Dhayvata* in the croaking of the frog. And again, these notes are found,—sometimes conjointly, sometimes severally, in the thundering of the cloud, the roaring of the sea, the blowing of the wind, the flowing of the river, in the falling cataract, in the gushing stream and in such other vociferations of Nature.

These seven principle tones contain again twenty-two sub-tones and semitones known as *Sruti*. *Sa* has four sub-tones, *Ri* three, *Ga* two, *Ma* four, *Pa* four, *Dha* three and *Ni* two.* Thus according to

नाम्नी चाक्षनिका रसा च सुमुखी चित्रा विविधा वना ।

मातङ्गी सरसामृता मधुरी मैत्री शिवा माधवी ॥

वाक्का शङ्करवी कक्षा कक्षरवा माक्षा विशाखा वना ।

म्रावेति सुतवः पुराणकविभिर्द्वाविंशतिः कीर्तितः ॥

नाम्नीविशाखा सुमुखी विचित्रासम्भवः सदा ।

पद्मो मतो मुनिश्रेष्ठ भरतेन सिधेन च ॥

चित्रा वना चाक्षनिका निवेशाद् संज्ञायतेऽस्तौ चर्ममस्यैव ।

स्वरोऽपि माक्षा सरसामिवेशाद् ।

गान्धारनामा प्रथितः पृथिव्याम् ॥

मातङ्गी माधवी मैत्री शिवाजातस्तु मध्वमः ।

कक्षा कक्षरवा वाक्का शङ्करव्यास्तु पञ्चमः ॥

जावास्तारसामान्यु संयोगाद् वैषतेश्वरः ।

माक्षा मधुरी योगाद् निषादः संज्ञायते ॥

इति सप्ततन्त्राचार्येण

the Hindu music the whole octave contains thirty tones. These subtles mark the grace notes of an air and enrich its chromatic modulation by the process known as *Ganaka* and *Merchadana*.

As the human voice is capable of playing within only three octaves, so the whole mode is spread over the three known as *Udāh* (bass), *Madāh* (tenor) and *Tārāh* (soprano).

But there are some expert musicians who can cleverly extend an air even to five octaves on the stringed instruments like *Vina*, *Eshraj*, *Sheraj* and *Sharang*.

Though the present music in India appears to have been much influenced by the Persian music introduced into the land by the Mohamedans and so its pristine purity lost to a great extent, yet in the styles of songs known as *Dhrupada* and *Keertanas* of Northern India, *Kharkha* of *Uttar Pradesh*, and *Varnans* and *Tagavi* of the South, one may still find the original pure Hindu music. In Northern India there are various styles prevalent, of which the chief are *Dhrupada*, *Khyal*, *Keertana*, *Thungi*, *Tappa*, and *Gajal*; in Southern India, known as *Karnatic* music, the *Varnans*, *Pallavis* otherwise known as *Pallavis*, and *Keertanas* are famous styles. But according to the ancient Hindu writers on music, there existed only two classes known as *Marga* and *Desi* (मार्गिक विनोद संगीत विविध भङ्ग), of which the first was more scientific and spiritual, and the second was something like folk-music, meant simply to amuse the popular mind.

According to the author of the *Sangeetadamarā*, the music in India originated from *Sāma Veda* (गीतं सामस्य समप्रवृत्तं); but other writers say that the great God Mahadeva is the originator of the Hindu music. However, whatever might be its origin, there is no doubt that it originated from a deep introspection into the inner nature of things. The mode of music is divided into six main classes called *Ragas* and thirty-six sub-classes known as *Ragines*, each *Raga* having six *Ragines*. The relation between the *Ragas* and the *Ragines* is something like that between a genus and a species. The six *Ragas* are (1) *Sri Raga*, (2) *Vasanta*, (3) *Bhairava*, (4) *Panchama*, (5) *Megha Mallar* and (6) *Brihannata* or otherwise known as *Natanarayana*. *Bhairava*, *Panchama*, and *Natanarayana* are sometimes substituted by *Malkosha*, *Hindol* and *Karnata* respectively. The thirty-six *Ragines* that subjoin these male *Ragas* partake

* श्रीरागोऽयं वसन्तरश्च भैरवः प्रसङ्गसङ्गः ।
मेघरागो वृहदः पञ्चमे पुष्पाङ्गः । नृपतिः संगीतकर्तृवत् ।
कादो माधुरागेन्द्रस्ततो महारः सङ्गितः ।
श्रीरागरश्च ततः पञ्चाङ्गः ।
हिन्दोकरश्च कर्णाट एव सङ्गः ।

some characteristic features of their respective *Ragas*. And again, by permutation and combination of these 36 *Ragines* there arise innumerable *Ragines*. According to *Someswara* who is generally followed in the *Musical* music of the South, all these *Ragas* and *Ragines* can be traced to 72 primary arrangements of notes called *Malkartas*.

Of these *Ragas* and *Ragines*, there are some in which all the seven notes of the gamut are used and they are called *Saptama Swaras*; there are some again in which only six notes are used and they are called *Sharava* (शरवः), and the rest in which only five notes are used, are called *Orava* (ओरवः).

The distinct individuality of each *Raga* or *Raginee* is marked not only by the principle key notes that are used but also by the method of the use, that is, by duration and accentuation of the notes. The duration and accentuation with the help of some grace notes sometimes change the entire aspect of an air, and the greatness and skill of a musician lies in the right expression of these.

Though tones or swaras constitute the body of an air, yet time gives it the very soul. In Indian music, time is called *Tala*. What is metre to poetry *Tala* is to music.

The time is marked by pulses (*Mātrā*), or beats in a set of measures (*Paad*), and generally in the Indian music, a group of four measures or bars are taken together which indicates the strength and weakness of pulses and their movement in a piece. The strongest pulse in such quadruple measures is called *Som* or the second *Tala*, and it furnishes the key to the movement of pulses. The next strong pulse is called the 3rd *Tala*; the fourth strong pulse is called *Pakra* (पक्रवत्) or simply *Pank*. The strong pulse that comes next is called the first *Tala* or *Vishama Tala*. A song may begin from any of the first three *Talas*, but never from the fourth.

As has been said before the whole arrangement of time is also called *Tala* (besides the accentuations or the strong pulses), and there are about sixty main *Talas* or modes of arrangements of time. But these again are divided into two classes called *Samapadi* and *Vishamapadi*. *Samapadis* are those that have measures of equal number of pulses or *mātrās*, each measure or *Paad*, containing two, three, four, eight or sixteen pulses. The *Vishamapadis* are those in which the number of pulses differ in consecutive measures. But again there are two kinds of *Vishamapadi Talas*; in one kind the number of pulses differ in the consecutive measures, yet there is the similarity of numbers of pulses in the quadruple measures. For instance in *Sham-Tala* (शमतालः), the whole quadruple contains ten pulses divided into four measures. The first measure contains two pulses, the second three, the third two and the fourth again three, and there will be the movement of the pulses in this order all throughout.

the piece. In this class the number of pulses in each quadruple may be seven, ten or fourteen, all distributed into four measures. It also sometimes happens that the whole number of pulses are grouped in a recurring set of two or three measures each containing dissimilar number of pulses.

In the second kind of Vishamapadi Tala there is no similarity of numbers of pulses in the consecutive measures, nor in the consecutive double, treble or quadruple sets of measures. But the similarity exists in the regularly repeating cycles of these sets of measures. In fact if one closely observes the movement of the pulses in the different Talas, one is sure to be struck by its similarity with the macrocosmic movements of the stellar worlds or with the microcosmic vibrations of atoms and molecules.

In conclusion, it may be pointed out that the whole system of the Indian music develops in *melody* in contradistinction to the Western music which is based on *harmony*. The primary aim of the Indian music is to awaken the nobler emotions of the human soul and atune it with the Cosmic Life. The effect of Melody is the negation of Many and installation of One, whereas Harmony accepts the Many and enjoys them in the light of One. Each has its own value. But it must be said that the seekers of the Supreme Unity will enjoy melody better than Harmony, though the latter is pleasing to the enjoyers of Many. Truly it has been said that the music of a nation marks its inherent tendency. Plato observed that no nation can change its music without having its political institutions changed. The spiritual, introspective nature of the Indian mind is marked by its music. When an Indian air is sung, you feel a deep hush stealing into your soul and you forget all your surroundings, your mind gets transported to a state of ecstasy whose bliss is equalled only by its profundity. Unlike the effect of the western music you will never feel a host of clamouring passions stirred up all on a sudden within you, but a sweet gentle charm is conjuring up a vision of fairy lands or worlds of the Devas, in whose joy your passions expire. While the western music is like the gushing of a mountain stream, leaping from rock to rock, from gorges to gorges and filling the firmament with sonal exuberance, the Indian music is like the Indian rivers, broad like a flowing ocean, apparently without much noise or rustle, but heavenly serene and mightily potent to sweep away all before it. Its charm is irresistible and all absorbing. Moreover the different Ragas and Raginees prescribed to be sung in different parts of the day and in different seasons, have such a wonderful effect upon the mind that a good musician with their help can really understand the music of the Nature. For instance, if an expert musician whose ears have been trained to Swaras, concentrate his mind on the sound of a flowing river, or the rustling of the wind, he will be able to detect the tunes in which the Nature sings through those phenomena of hers. He

may or may not read "the Book in the running brook", but he is sure to hear the song in it.

After the night's gloom when the rosy shafts of the dawn bring out a freshness and joy into the nature, her smiles light upon the various blossoms of variegated hues, and the delight of her soul is poured out through the joyous carol of the winged denizens of the wood, then is the time for singing the Ragas Bhairava and Hindol and Raginees like Vibhasha, Bhairavi, Lalita, Kamodi, Ramakiri, Gurjari, etc. What feeling is noticed in the morning nature is resonated in the hearer's heart, by these tunes.

And again when the summer sun is high up in the meridian and shows his fierce prowess in the form of the scorching noontide heat, the whole nature appears as if bursting with its augmented internal fire, all life-activity in temporary suspension, then is the time for the Raga Deepaka. Its effect is so fierce that it is generally believed if it is properly sung it will produce flame from the body of the singer and light up all ignitable things.

In the rainy season, when the thundering monsoon clouds, piling gloom over gloom, burst with their torrential down pour, when the parched earth closes her lips in satisfaction, all her cavities being filled with the gift of the cloud, her virescent tresses bathed in the heaven's water, looking bright with silken hue and emitting joyous fragrance around, then is the time for Megha Mallar. Be you sitting in a parlour and with closed eyes hang over the melody that an Indian songster would be pouring out to you in this tune with the accompaniment of his Tambura and a mridanga or a Pakhwaj, and you will have all the sonal effect of rain and thunder. As the strain would flow in rich and gentle melody punctuated by the crashing gamakas of the mridanga (which marks the time), the feeling will steal within you unconsciously that as if it is raining actually outside the room with the characteristic hustling sound, now and then deepened by the crashing thunders. And you will also feel the natural hilarity of the rainy season.

So Sri Raga is to be sung in the evening and it produces the same feeling of joyous relaxation which you mark in the evening nature, when the day's activity is relaxed and a sweet feeling of composure spreads over the soul. Introspection deepens under the influence of this Raga. Like Sri Raga, Gandhari, Kalyani, Puravi, Kanada, Gouri, Pahada, Bhupali, Sindhuda and some other Raginees also are to be sung in the evening.

In the midnight stillness when the lover's heart is interlocked with that of the beloved, and the twain souls fuse in the unison of feeling, and when the nature remains wrapped in meditation of her god, then is the time for the Raga Malkosh, and the Raginees like Vibhash, Hambira, Khambaj, etc.

Besides, each of these Rāgas and Raginīs is best suited to evoke a particular kind of passion or feeling. According to Sanskrit rhetoric there are nine kinds of passions or sentiments called Rasas (Rasas), such as *Śringar* (amour), *Hasya* (laughter), *Karuna* (pity), *Raudra* (fierce), *Vīra* (heroic), *Bhayanaka* (terrible), *Vibhatsa* (disgust), *Adbhuta* (wonder) and *Shānta* (tranquility). Each Rāga or Raginī affects the mind with one of these Rasas. Thus we see the Hindu music not only takes into cognisance the primary sentiments of the human mind but strives to attune them with their macrocosmic counterparts in the Universal Mind or *Hiranyagarbha*. And it posits that that should be the goal of all real music.

RAMAKRISHNA MISSION RELIEF WORK AT MYLAPORE.

The public are more or less familiar with various causes that have contributed to the general rise of prices of articles of daily requirements and more specially the scarcity and high prices of cloth and foodstuffs. While these have caused not a little inconvenience and hardships to all classes of people, the perpetually poverty stricken labour classes have been most affected who have been driven even to looting in some cases. While unfortunately looting was started in the City itself, the members of the Ramakrishna Mission, and a few kind hearted gentlemen, of Mylapore, resolved to carry some relief to the distressed families of Mylapore, and neighbouring places. Professional beggars were left alone and relief work was first confined to Mylapore, and funds for the object were secured by weekly House to House collection of rice and money, in Mylapore.

On the 9th of September, a beginning was made and the members, and a few gentlemen of the locality went round the houses. The first week's collection was promising. It amounted to Rs. 87 and 46 measure of rice. This method of collection was continued during subsequent weeks also till the 6th of October, when it was temporarily discontinued owing to the wide prevalence of Influenza in the locality and to the fact that most of the workers were themselves laid down with the epidemic.

Collections up to 9th Nov. amount to 144 measures of rice and Rs. 132-12-0, a full account of which is appended at the end.

Method of work.

As pointed out above only cases of distressed families are chosen for relief. The workers go round and visit every week

Percharies and other localities where poor people live and make enquiries about their pecuniary circumstances and select the most deserving case of acute distress. The amount of relief is determined by taking into consideration the number of members in the family, the wages they earn and other similar factors. The selected families are given each a ticket and on Saturdays the ticket holders are given the quantity of rice determined by the inspectors. The relief is given at the rate of one 'measure' of rice for an adult and half a measure for a child per week.

The following are a few typical cases of families relieved : Abdul Guffur, is employed as a peon, in a Muhammadan elementary school, on a monthly salary of Rs. 5. His family consists of 6 members, himself, wife and 4 children. We relieve 1 adult and two children by giving 2 measures of rice per week.

Another is the case of Amavasya a Panchama in Vannan paracherri, the only earning member of the family who is now laid down with fever. He has got to maintain his wife and 3 children. He gets 1½ measures of rice per week. It is a case of temporary relief.

At present 41 families consisting of 33 adults and 80 children get relief every week. Of these five are Christians, 11 Muhammadans, 14 Panchamas, 8 Non-Brahmins, 2 Brahmins, and 1 Sourashtra.

The workers re-inspect the localities every week, reject cases that improve, and add fresh cases of distress.

Conclusion.

From all reports the condition of the people seems to be growing worse and there is every reason to believe that a wider extension of relief measures are urgently needed. The mission has resolved to intensify its work of relief and conduct it on a larger scale. While thanking all those kind hearted ladies and gentlemen of Mylapore, who have been freely contributing their mite towards this work of service, it solicits the help of a larger section of generous public to enable it to carry on the relief work it has undertaken.

Collections.

	9th to 15th September.	16th to 22nd September.	23rd to 29th September	30th Sep. to 5th Oct.	Total Up-to-date.
By way of rice.	46 measures	40 measures	33 measures	25 measures	144 meas.
By way of money	Rs. 37-4-0	Rs. 58-9-0.	Rs. 28-8-0	Rs. 8-7-0	Rs. 32-12-0

Disbursement.

Rice distributed up to 9th November	...	899 measures.	
Rice collected	...	144 do	
Rice bought till 9th November	...	185	
		Rs. A. P.	Meas. of rice in the bag.
Bought on 19-10-18. 1 Bag 45 measures	...	14 12 9	45
Cooley	...	0 1 6	
" 24-10-18. 1½ Bags 49½ measures	...	15 8 8	49½
Cooley	...	0 1 6	
" 2-11-18. 2 Bags 65½ measures	...	19 9 6	62½
Cooley	...	0 3 0	
" 9-11-18. 1 Bag 81½ measures	...	11 9 0	31½
Cooley	...	0 1 0	
		61 14 11	188½
		Rs. A. P.	
Amount collected	...	139 12 0	
Amount paid for rice	...	61 14 11	
Balance	...	70 13 1	
			Rice. 8½ measures.

[He is born, etc.—Śruti tells here that the cause of man's birth is his desire. Whatever one eagerly thirsts for, he is taken perforce of his own desire to such places or environments where he can have those desires satisfied. But the man of self-realization has not to be born again as all his desires disappear with the disappearance of their cause, thenescience.]

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।

यमेवैव वृजते तेन लभ्यस्तस्यैव आत्मा विवृणुते तन् स्वरूपम् ॥ ३ ॥

अथम् this आत्मा Atman प्रवचनेन by the study of the Vedas न लभ्यः (अवति) cannot be attained, न मेधया nor by intellect, न बहुना nor much श्रुतेन by hearing (the sacred scriptures); this (Atman) यम् whom एव alone वृजते chooses तेन by him लभ्यः is attainable; तस्य his एव this आत्मा Atman स्वी its own तन् form विवृणुते reveals.

This Atman cannot be attained by the study of the Vedas, nor by intellect, nor even by much hearing the sacred scriptures; by him It is attainable whom It chooses, —this his (own) Atman reveals Its own (real) form.

नायमात्मा बलहीनेन लभ्यो न च प्रमादात्तपसौ वाप्यलिङ्गात् ।

एतैरुपायैर्यतते यस्तु विद्वांस्तस्यैव आत्मा विश्वते ब्रह्मधाम ॥ ४ ॥

अथम् This आत्मा the Atman बलहीनेन by one destitute of strength न लभ्यः is not attainable. प्रमादात् by the inattentive न च nor वा or अलिङ्गात् improper (lit. without proper sign) तपसः by Tapas अपि also न not (लभ्यः is attainable). च That विद्वां the wise एतैः these उपायैः by means वतते attempts तस्य his एव this आत्मा the Atman ब्रह्मधाम the world of Brahman (the state of Brahman) विश्वते enters.

This Atman is never attained by the weak, nor by the inattentive, nor even by any improper austerity. The wise who strives with all these means, his Atman enters into the world of Brahman.

[By the weak—i.e., one devoid of all strength of the soul born of pure spiritual life.

By any improper austerity—The word *Alinghi* of the text literally means 'devoid of proper mark or sign.' Sri Sankara has taken it to mean 'destitute of the proper sign of the Sannyasa institution,' and he explains the whole sentence thus: 'Nor the Atman can be realised by knowledge devoid of Sannyasa.' The word *Tapas* also, he interprets as 'knowledge'. Since this *Mundaka* Sruti lays a special stress upon the Sannyasa institution in several places, it is quite probable that Sankara's interpretation correctly imports the true meaning of the passage.

His Atman enters etc.—i.e., his atman merges in the Absolute Brahman which is described in the next mantram.]

संप्राप्यैतमुपयो ज्ञानतृप्ताः कृतात्मानो वीतरागाः प्रशान्ताः ।

ते सर्वे सर्वतः प्राप्य धीरा युक्तात्मानः सर्वमेवाविशन्ति

॥ ५ ॥

एतन् This संप्राप्य having attained प्राप्यः the seers ज्ञानतृप्ताः self-contented through *Jnanam* कृतात्मानः self-realised वीतरागाः being freed from all attachments प्रशान्ताः tranquil (भवन्ति become). ते they युक्तात्मानः self-controlled धीराः the wise सर्वे the all-pervading (Brahman) सर्वतः everywhere प्राप्य having realised सर्वे into all आविशन्ति enter.

Having attained it, the Rishis become satisfied with the knowledge, self-realised, free from all desires, and tranquil. Those Self-centred wise ones having realised the all-pervading one in all, enter into all.

[Those self-centred, etc.—The wise seers realise this Atman as inter-looming all beings and this Atman again is their very self. Hence they realise their own being in the Universal and the Universe in their own self.]

वेदान्तविज्ञानसुनिश्चितार्थाः संन्यासयोगाद्यतयः शुद्धसत्त्वाः ।

ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति सर्वे ॥ ६ ॥

वेदान्तविज्ञानसुनिश्चितार्थाः Those who have well comprehended the true import of the knowledge of the Vedanta, संन्यासयोगात् through

the yoga of sannyasa शुद्धसत्त्वाः the minds being purified ब्रह्मलोकाः the attainers of the supreme immortality ते those सर्वे all एतवः the Sannyasins परान्तकाले after death ब्रह्मलोकेषु in the world of Brahman परिमुच्यन्ति are liberated.

All those Sannyasins who are well established in the knowledge of Vedanta, whose soul is purified through the practice of Sannyasa, who have attained the supreme immortality, get their absolute emancipation in the world of Brahman after death.

[Note.—The Sannyasins who have realised the Atman attain the immortality of life even while in this body and they are called the *Jivanmuktas*. No changing moods of life can ever touch the unchangeable serenity of their inner peace. But there still remains the least vestige of bondage in the form of this body by virtue of their Prarabdha Karma which also completely disappears and the bubble bursts absolutely in the ocean, when the body falls, and that state is called *Videha Mukti*. Both these states are referred to here by the Sruti.]

गताः कलाः पञ्चदशः प्रतिष्ठा देवाश्च सर्वे प्रतिदेवतासु ।

कर्माणि विज्ञानमयश्च आत्मा परेऽव्यये सर्वे एकीभवन्ति

॥ ७ ॥

(तेषाम् their) पञ्चदशः fifteen कलाः parts प्रतिष्ठा bases, causes गताः (भवन्ति) go away. सर्वे all देवाः senses च and प्रतिदेवतासु in the presiding deities (गताः भवन्ति enter). (तेषाम् their) कर्माणि the Karmas विज्ञानमयः the Intellect आत्मा the self च and सर्वे all परे the supreme अव्यये in the indestructible एकी भवन्ति get united.

All the fifteen parts (of their body) enter into their causes ; all their senses merge into the presiding deities, their Karmas, the self of intellect and all become one with the Supreme Indestructible.

[Fifteen parts—Vide Prasna Upanishad VI, 4.

The self of Intellect—i.e., the Jiva who is constituted of mainly the intellect lighted by the intelligence of the Atman, or in other words, the personality of a man as it is commonly apprehended.]

The Pure, Free, Eternal, Self-luminous Atman resides in the recess of every heart. When that Purusha is realised there, all ignorance or maya vanishes like a cloud of mist before the rising sun. He is equally existent in every being. The more sincerely you struggle and practise *Sadhana*, the sooner awakes within you the *Eternal Energy* in the form of *Kundalini Shakti*. When that power or energy goes upwards to the brain all ignorance vanishes and you attain immortality. This happens when the mind is merged in deep concentration.

Meditation begins with a struggle to keep the mind concentrated on a single object or thought like the continuous pouring of oil from one vessel to another. Ordinarily the mind is not calm but is disturbed by myriad thoughts. For the beginners all kinds of thoughts arise in the mind when in meditation. It is rather too difficult at first to make it one-pointed, for it runs after many things. But let the mind run after as many objects as it pleases, only you witness its thoughts calmly and patiently like a mere on-looker. This process is very easy and ultimately it ends in the complete quieting down of the mind. No more waves of thoughts arise in the mind. There is in the sub-conscious region of the mind, a continual flow of the thoughts you had thought previously, and as soon as you try to calm your mind they arise in spite of yourself. In meditation when you again become conscious of those thoughts, try to be a mere witness separate from them and they will all vanish away from you.

When the mind is deeply absorbed in one thought alone and all other thoughts have been inhibited for the time, it is called *Savikalpa Samadhi*. At this stage wonderful experiences come before the *Sadhaka*, and he is merged in ecstasy. Then that one thought also vanishes from him, there remains nothing, as it were, in the consciousness, not a single wave of thought exists in the mind, it is merged in the *Pratyaka Chaitanya*, the one Indivisible Atman, which is the pure consciousness itself. This is called *Nirvikalpa Samadhi*. When the *Sadhaka* attains this he becomes a *Jivanmukta*.

Daily practise meditation alone, and in a place where there are no causes for the distractions of the mind. The *Vidya Mahamaya* is sleeping as it were within the *Jiva* and hence the Ignorance. When she wakes up, knowledge dawns. She is the *Kundalini*.

Send good thoughts all around you. Think that all impurities have fallen off from you; and then fix your mind in concentration. Avoid all sentimentalism. Be careful that in meditation the emotional side of your nature does not predominate for there is a great danger in that. In that case, the *Kundalini* rises upwards very

soon, but very soon again she does come down, and the result is that the *Sadhaka* is once more thrown into the abyss of darkness and invariably lust becomes most predominant in him then.

Steady practice is the one thing needful for maturing the meditation.

All obstacles disappear from the path of one who is devoted to one's Guru.

GLIMPSES OF THE SUPREME WISDOM.

Bondage.

The sternest reality of human life is that man is born an heir to perpetual want. When he first opens his eyes to the light of this earth the first feeling that shoots up through his whole being must be that he is utterly helpless by himself, and he expresses that feeling by his cry. The world appears to him as a chaos and he a helpless drift in its midst. Though he understands nothing of his surroundings, but his helplessness is his primary understanding. Then as he grows in age, the latencies of his being find a gradual unfoldment, extending his field of activity and domain of enjoyment, but the imperfection and limitation of life ever haunt his consciousness like evil spirits till he finally closes his eyes upon the terrestrial light. Be he a beggar tottering on his staff, his only support, donning the body with no better raiment than few tattered rags, or a crowned monarch in purple and gold living in overflowing luxuries of life and wielding a mighty sceptre, man is ever an object of perpetual derision of Fate and an unredeemed captive of Want. Be he an unlettered country boor, an uncivilized Hotentot of African forests, or a highly cultured man possessing the genius of Shakespeare or the brain of Newton, the vacuity of his self remains like the magic jar of the *Yaksha*, ever unfilled.

But nature abhors vacuum. Like the mad rush of the cyclonic wind to fill up the vacuum of the atmosphere, there is the perpetual struggle of the soul to fill the voids of life. And this struggle appears in the mental plane in the form of desires. So the *raison d'être* of desires is the consciousness of the limitations of life; both are co-existent and weave the bondages for man. Like the meshes of a snare both want and desire in life are infinite, and infinite is the time required to fulfil them. Well has the life

been compared to an ocean the surface of which is being perpetually agitated by mighty waves of desire and lashed by the wind of ever increasing want, and the soul like a frail raft is tossed to and fro on the waves.

Desires are infinite. Their recurrence is appalling and painful; the fulfilment of one desire produces, like the Rakta Bija Asura of the Purana, a hundred new ones and again their further fulfilments lead to the birth of an infinite host of them. Thus life abounds in desires.

But the most painful fact of all is that though man is ever besieged by a host of desires, yet his power to fulfil them is so very limited. As desires are by their very nature unsatiable so is man inherently incapacitated to satisfy them all. It was the fruit of ages of human experience that was voiced by the great law-giver Manu when he advised,—

● न जातु कामः कामानामुपभोगेन शारवति ।

इदमिदं कुम्भवर्त्तेन नृपोपवासि वदते ॥

"Desires cannot be pacified by mere fulfilment which augments them only more and more, even as fire is increased by the pouring of ghee."

It is this limitation of life which thwarts the fulfilment of desires, that we are contending against through our whole life. This is the life-struggle, the struggle for existence, as if all the forces of nature have conspired to make man null, and the soul has taken up the gauntlet and is ever trying to frustrate their purpose, and assert its own suzerainty over life.

Nature with her two arms, the mental and physical, is perpetually engaged in forging links of chain to shackle the soul and it is the life-long struggle of the latter to cut them one after another.

But some are dowered with more powers to contend with the opposing forces and thus satisfy their desires to a greater extent, and some again are vouchsafed with less power. The former are marked out in the society as successful men in life, and the latter think within themselves that their lives have been but a failure. So we notice, the criterion of success or failure in life is believed to lie in the measure of satisfaction of one's own desires, because it shows how much one has got over his limitations, that is, bondage.

Along with this fact of limitation of life, there is another point to be noted here. It is man's perpetual thirst for eternal

happiness. In every moment of his life, in every step of his movement, in every action of his, consciously or unconsciously, he is like the mythical heroes of Greece in quest of the 'golden fleece'. Though he finds his path beset with thistles and brambles and his feet bleeding at every step, yet he never gives up the hope of getting the fleece, which tantalises him. Like an untrained swimmer he is ever struggling hard to keep his head above waters and draw a breath of 'life of joy,' but so long as he is in water, vain is his struggle, he is overpowered again and again by the rolling waves, and he gasps for breath.

And again, there is also the fact that man wants more and more the light of knowledge. He is always conscious of his intellectual limitations. The more he knows, the more does he come to know that he knows little. And he is constantly trying to transcend these limitations of ignorance; that is why we mark inquisitiveness as ingrained in human nature. Like a prisoner shut up in the darkness of a dungeon and ever thirsting for a ray of light of the joyous world outside, man is perpetually struggling to catch a glimpse of things that exist beyond the ken of his mind and the senses. Like Goethe, "Light, more light" is the constant cry of all humanity.

Further analysis of desire reveals another fact: it is the primary longing for the perpetuity of one's own existence. This rudimentary desire of beings is indicated by the modern evolutionists of the west as the instinct of self-preservation. This instinct expresses itself through his life struggle, in self-multiplication or self-propagation. It is the basic Principle of sex-instinct or Kāma.

So we see though the desire of man is hydraheaded and multi-formed, yet it has the triune aspect, namely, the desire for infinite happiness, the desire for infinite knowledge and the desire for infinite existence.

Ordinarily, man wants knowledge to extend his field of pleasure, avert pain, and preserve his existence. It is due to the incapacity of his senses and perblindedness of his mind that he fails to recognise the true sources from which he can draw the joys of life. On the other hand, their aberrations often decoy him to accept things that gleam with the light of apparent joy on the surface, but hide their souls of pains and sufferings below. Thus owing to his ignorance man drinks the cup of pain along with his cup of pleasure. In courting happiness he unwittingly courts sufferings and bondages. In pursuing light he is chased by darkness; in running after life he is overtaken by Death. When the wise king Yudhisthira was asked by the Yaksha what was the most wonderful thing in

the universe, he replied, "Though hundreds of men are passing away every day from this life into the world of the dead, yet those who survive think that they will never die,—this is the wonder of all wonders." Indeed, it is the most wonderful thing in the universe ! We are seeing every day around us that hundreds and hundreds are being buried under the dead weight of despondency and failure, that hundreds and hundreds are being crushed out of existence by the sledge-hammer blows of relentless fate, that myriads and myriads are being victimised by the siren voices of the senses and the sense-objects, yet all of us cherish fondly in our heart of hearts the hope that perhaps we shall escape pain, and enjoy happiness alone in this life. And with this hope we struggle hard to gather objects of pleasure only around us and exclude completely, if possible, the painful. But the painful never leaves us. In seeking the pleasurable we catch a tartar.

Moreover, in the very nature of pain and pleasure another fact is noticeable. The colour and expression of pain or pleasure change with the progress of life. What appears as repugnant and painful to-day becomes a source of pleasure and desirable to-morrow, and what is enjoyed the most one day is abhorred on the next. So also, along with the movement of life our desires change and the centres of likings and dislikings are shifted.

Primarily, our pains and pleasures are nothing but sensuous affections and mental dispositions. The physical sufferings and enjoyments are but habitual interpretations of nerve-excitements or titillations. A particular kind of nerve-excitement as interpreted to our mind by virtue of habit, whether individual or hereditary, appears as pain, or pleasure. For instance, when a man first takes to opium-eating, the poisonous drug appears as bitter and quite repugnant, but when he makes a habit of opium-eating and becomes a veteran opium-eater, it ceases to be painful and repugnant, on the other hand its very bitter taste and repugnant odour become quite enjoyable to him. It happens so by sheer force of habit. The particular nervous disposition produced by the drug and which was once felt by the mind as painful, is perceived subsequently as pleasurable. From this it is clear that excepting certain primary dispositions of physical life all pain and pleasure get their colouring and tone from nervous conditions and psychological dispositions. Even the most disagreeable thing by constant auto-suggestion and physical acceptance may be made to wear a most pleasing aspect. Particular things appear as pleasurable simply for the fact that we have trained ourselves not only all through our present life or our past but also through generations

of our species, to consider them as such ; similar is the case with painful things also. The sense-pleasures being so many nerve-shocks, to put it in the language of Physiology, never fail to bring in their train the due nerve-reactions, and thus sense-pleasures always pave the way for sense-sufferings, in the form of death, disease, old age, etc. Futile is the hope of a man who expects to have only the enjoyment of the physical pleasures and elude the dire hand of their reactions ! Equally futile is the expectation of curing such reactions, when they arise, by mere physical means. Do we not see a Metchnickoff or a Lowell with all his much-vaunted knowledge of himself falling a victim to these unavoidable results of the physical life ? Science and mastery of the secrets of nature even while attempting to defer the old age or free the physical life from all diseases cannot succeed ; the same law that brings about integration of life, works its disintegration also. So the Blessed Lord advises the suffering humanity—

मात्रास्वरास्तु कौतुहं कीदृशं बुद्धुः स्वराः ।

आगमापादिनोऽगित्वास्तौक्तिविषयं भारत ॥

"Notions of heat and cold, of pain and pleasure, are born, O son of Kunti, only of the contact of the senses with their objects. They have beginning and end. They are impermanent in their nature. Bear them patiently, O descendant of Bharata."

So, there is no escape ; if you seek the one, the other also you must accept. In short, the bodily pain and pleasure which allure and keep bound almost all souls to the physical plane are mere sensory affections which are conventionally interpreted so by habit, and have no fundamental spiritual reality behind them. Moreover, both are inseparably connected.

Like the physical enjoyment and suffering, mental joys and sorrows are also due to the peculiar subjective dispositions created by long habit. And as such they are subject to change and modification. Besides, they are much conditioned by environments and circumstances. So there is no permanency of the standard to judge upon. Moreover, the fickleness of the mood and the incapacity of the mind often nullify the effects of joy or sorrow when it continues to exist for a long time, by rendering the mind callous or impervious to its effects.

Thus we see the pursuit of eternal pleasure or unalloyed happiness be it in the physical or mental plane, is chimerical and foredoomed to failure. And pain and pleasure, as we understand them, are only products of self-hypnotisation.

SRI RAMAKRISHNA AND THE PHILOSOPHY OF HARMONY.

BY

A Devotee.

We live in a time of ferment, of a Titanic struggle carried on in every plane of human activity. Everywhere we see, unrest, agitation, clash and conflict. Materialistic Commercialism has invaded every aspect of life and annihilated for good or evil, distance, isolation and simplicity. Industrialism has widened the gulf between Capital and Labour and has resulted in the unequal development of property and the consequent displacement of social harmony. In politics, national and international interests have created sharp conflicts arising from Race Colour and Religion. Darwinism has found its logical culmination in the deification of the Super-man, who, despising the slave morality or religion, enthrones his Self like a veritable Hiranya, as the Lord of the Universe. The recent War has revealed the bankruptcy of a civilisation which asserts itself by individualistic and nationalistic competition, which works by exclusion and by elimination of the weak. Italian humanism, French rationalism, German enlightenment and scientific Meliorism are different forms of an intellectual movement tending to undermine religion. In Philosophy, empiricism, absolutism and pragmatism are fighting their eternal fight as if mere intellect can solve the riddles of life. In religion there is a sharp clash between rationalism and revelation, between theism and pantheism. In the democracy of thought, every theory tries to universalise itself and establish its superiority on the ground of liberty and equal opportunity. Never in the history of the world was there so much universal agitation and tormenting unrest. It is a privilege to live in such stormy times of ceaseless strife, and reflect, on the various currents and cross currents along which humanity is drifting. What lends absorbing interest to the enquiry is, do these make for chaos and deluge, or, for cosmos and harmony? Do the fairy tales of Science reveal an increasing purpose behind all this stress and struggle? Or, is Life a tale told by an idiot—full of sound and fury signifying nothing? Is the world a dog's curly tail incapable of being straightened or bid for progress?

The solution lies in an optimistic hope that discord is the best indication of harmony. Increasing differentiation is itself a sure

SRI RAMAKRISHNA AND THE PHILOSOPHY. 201

criterion of increasing unity. The depth of Hell is a measure of the height of Heaven. The world weary of wars and worries, longs for lasting harmony and repose. We look forward to a new ideal, to a new synthesis which will reveal the true perspective of life and assign to each element its proper place and function. The higher thought of the West is now directed to the grasp of underlying and unifying principles. Modern history cares more for the motives of men than for the history of its leaders. Socialism is based on central truths. The interest in morality is not the interest in man but in the principles that dominate his life. Higher criticism in theology recognises the importance of the essential truths of spiritual life. The soul of nationalism is to expand into the soul of humanity. The increasing popularity of international and cosmopolitan movements is a sure indication, of the utter failure of cut-throat-competition, and the need for harmony and synthesis based on co-operation, fraternity and altruism. The pendulum is thus swinging from the concrete to the general; from egoism to altruism; from matter to spirit.

India has always stood for a spiritual synthesis of life constructed on renunciation and love. Time and again she has proclaimed from her Himalayan tops the expansive and harmonizing power of spiritual life.

Some pessimists terrified by the multitudinous differences that persist in India despair of a living harmony. To add to the chaos, Western contact, they say, has introduced a new militant culture which is highly fascinating on account of its siren voice and sweet seduction. But complexity and heterogeneity are essential conditions of a larger unity. India is the spiritual battle-ground of humanity and warring ideals can be reconciled only in this country.

There is a school of thought in India now increasing in prestige that religion should be divorced from social and political life on the ground that it encourages mysticism and quietism. God realisation is regarded as apathetic *inertia* which kills national activity. The failure of Western life reveals the futility of this theory. As Principal Seelie points out in the *Review of Reviews*, "you must not only believe but act on the belief that the real strength of nations as of individuals is in moral and spiritual resources." The vitality of a nation depends on its religious ideals and upon its religious men. India was at its best at the time of its greatest sages. The birth of a sage is a high watermark in the tide of civilisation. It is a cosmic event. The world thrills with joy at his birth. Says Swami Vivekananda: "The sage goes to a cave and thinks five

thoughts. This will go through Eternity, pass through mountains and cross oceans. Even Christs and Buddhas are second-rate men." The strongest minds are often those of whom the noisy world hears least. Poets, orators, artists and statesmen catch a glimpse of the sage's vision and shake the world. When the energy that is conserved in Samadhi becomes dynamic, there wells forth a warmth of life and a wealth of thought which inspire, elevate and transfigure the world.

Foremost among the spiritual and unifying forces of modern life stands RAMAKRISHNA PARAMAHAMSA, a living embodiment of harmony and peace. He summed up in his life the best ideals of the age and perfected them by a practical realisation of truth. His life is the best reflection and criticism of modern life from the standpoint of religious synthesis. His is a message of harmony to a warring world. Some regard him as the apostle of social reform; others find in his life an incarnation of philanthropy. But, to us, he appears as a typical Indian seer who placed God-realisation before everything else. His was the yearning of the Indian Sage, "what is that, knowing which, everything else is known?" The answer came to him at last in the vision of Samadhi ecstasy. The chief value of his realisation for us is the synthesis and harmony it affords of religious experience.

We propose to consider here the essential aspects of that experience from a religious and philosophical point of view.

The chief characteristic of Hinduism is its all comprehensiveness and tolerance. The following quotation from Monier Williams by no means a lover of Hinduism, is a typical expression of its all-embracing universality :—

"Hinduism has something to offer which is suited to all minds. Its very strength lies in its infinite adaptability to the infinite diversity of human characters and human tendencies. It has its high spiritual and abstract side suited to the metaphysical philosopher; its practical and concrete side suited to the man of affairs,.....its æsthetic and ceremonial side suited to the man of poetic feeling and imagination; its quiescent and contemplative side suited to the man of peace and lover of seclusion."

A Hindu writer in the *Hindustan Review* also bears eloquent testimony to its universal character.

"Hinduism has no founder, no single prophet. It is republican in character. It has no personality at its back whose domination would cripple the faith itself. Attacked at one point it shows itself

in another. Attacked at all points it proves impregnable. It is not all idolatry, all pantheism, all theism, all philosophy. It accepts all and rejects nothing from the fetish to the fathomless."

While toleration is thus extolled as the unique strength of Hinduism, it is condemned by some as its special weakness. A learned Professor of Philosophy in a local college once told the writer that the falsity of Hinduism consisted in its teaching of universal tolerance of religions. "Truth," he said, "is one and the interpretation of truth must therefore be one. Humanity requires only one model for its guidance. I do not understand how the educated Hindu can at the same time worship our Jesus and the grotesque figure of Pillaiyar." A Christian writer in a pamphlet on "Liberalism and Belief" of Swami Vivekananda and Mrs. Besant says, "Contradictories cannot both be true. Either Hinduism or Christianity is true. Since Christianity is true, Hinduism is false." It is often contended that Philosophy with its passion for truth can never justify a religion of compromise." These critics, however, mistake the omnipenetrativeness of spiritual life for the soulless rigidity of formal consistency. Though the Hindu is all tolerant, he recognises the individuality of the different systems of philosophy. The orthodox method in Hinduism is often the establishment of one system based on the crushing refutation of other systems. As Max Muller observes, each system in India has an individuality which clearly marks it off from other systems. Different systems seem to have existed from the very beginning and each teacher is a recognised expositor of a respectable tradition. Sankhya is atheistic and demands a multiplicity of souls, subject to the evils of metempsychosis. Creation is a progressive emanation of the twenty-four principles from primal matter or Prakriti united with Purusha. Liberation consists in the detachment of Purusha from Prakriti, leading to the attainment of Kaivalya. Sankhya denies the existence of a Personal God.

Yoga accepts the teachings of the Sankhya but supplements it by a belief in Iswara who, however, has no vital relation with the Jivas. Initiated into the secrets of yogic meditation by a proper Guru, one reaches supreme Samadhi where consciousness, freed from the taint of matter, loses all objectivity and returns to itself.

Vaiseshika, like the theory of Democritus, traces the origin of things to Primal atoms. The soul realising the flux of things and unaffected by it attains to a state of unconscious bliss and is for ever freed from sorrow.

Nyaya is a philosophy of dialectic like that of Aristotle. Its epistemological method is, however, more valuable than its

Philosophy. It examines the theories of knowledge and the methods of Proof with a view to understand the nature of reality and then secure salvation. Purva Mimamsa affords an elaborate explanation of vedic ritualism, along with the law of Karma.

The interpretation of Vedanta as summed up in the sutras of Badarayana, has given rise to different schools of thought. According to Shankara, Brahman alone is real, and the world is unreal. When Brahman is realised, Maya or Illusion disappears. It is a cosmic fiction, a figment of the imagination existing only in the relative or Vyavaharic state. It is destroyed by the knowledge, in Samadhi, of the absolute identity of Jiva and Isvara as denoted by the Maha Vakya, "Thou art That." The Brahman that is realised in Samadhi is a limitless ocean of Life, Light, and Love without the waves of name and form.

Ramanuja denies the existence of an absolute that is devoid of differentiation. To him Brahman is a personal God, Lord Narayana, the abode of infinite auspicious qualities transcendental in His ethereal glory, at the same time immanent in the world of his Creation. He is concrete, universal, a Living Presence, realising Himself in and through his modes and fulfilling Himself in his creation. These modes are the Jivas and the world. The Jiva ensouls matter and God ensouls the Jiva. God contains in his own nature the possibility of self-realisation in the objective reality of His modes. Sankara postulates a lower or Saguna Brahman to account for creation and a higher or Nirguna Brahman which alone is the secondless real reality unconditioned by cosmic Nescience. Brahman is, like the substance of Spinoza, existing in itself. It is unthinkable like the Being of Parmenides. According to the Vivartha Vada of Shankara, duality and differentiation are fictitious figments of the imagination arising from Ignorance. Ramanuja in his Shri Bhashya subjects this theory to a most searching and elaborate criticism and establishes the Parinama vada of creation which connotes a progressive self-realisation of the absolute. According to Shankara the mind purified by Karma Yoga becomes qualified for Bhakti. Bhakti develops into Jnana. Jnana is the realisation of the self by a process of elimination, that the Atman is not the five kosas or sheaths, the three bodies, the three states or the three Gunas, and by a positive affirmation of the identity of Jiva and Isvara in the mystic rapture of Samadhi.

Ramanuja, however contends that Jnana Yoga is only the realisation of the individual self leading to Bhakti. Bhakti develops into Prapatti, the attitude of absolute resignation. According to

him, "Thou art That" implies an immanence, an identity in difference and not an absolute identity. While Shankara says that knowledge is attainable even in this life, Ramanuja denounces it as a Godless state of mere 'soul-cognition' and establishes the doctrine that realisation is a progressive state of migration through different worlds culminating in the attainment of Vaikuntha.

The Advaitins argue that Bhakti is emotionalism with its alternative ecstasy and depression. The Ramanujas retort that Advaita gives a moral holiday to man leading to irresponsibility and is a lapse into primeval void and inertia. Ramanuja's followers belong to two conflicting schools of thought arising from the interpretation of his teachings. The Vadagalais insist on the importance of ritualism and conscious effort as an essential condition of God-realisation. The Thengalais emphasise the efficacy of God's grace in the attainment of salvation.

Purna prajna is more pronounced in his dualism. While Sankara teaches absolute identity and Ramanuja identity in difference, Madwacharya recognizes the validity of sense perception and postulates difference in identity as the principle of Truth. These distinctions are not conventional but essential characteristics inhering in the entities themselves in five forms. God is distinct from the Jivas and Prakriti; the Jivas are distinct from one another. They are also distinct from matter. When matter is divided, the parts are distinct. The Jivas are classified in a certain order, and some Jivas are condemned to eternal damnation at least in a particular cycle. If evil tendencies deserve damnation, persons who are the embodiments of evil are also doomed to everlasting hell. Even in salvation there is a gradation of released souls.

Saiva Siddhanta is not much different from the Visishtadwaita of the Vaishnavites. It substitutes Siva for Vishnu and like other systems traces its origin from the Vedas, and occupies a half-way house between Shankara's and Ramanuja's. The Vaishnavas say that Brahman is Mahavishnu. The Saivaites assert that it is Sadasiva.

Shaktaism is the philosophy of Divine Energy becoming like Bergson's 'Elan,' a dynamic energising process. Shakti in its best form is energising Love. In the unmanifest condition of Siddhi it is called Shiva or Pure being. But when the infinite finitises itself it is called the Shakti aspect. The doctrine of Shiva Shakti bridges the gulf between being and becoming. Sister Nivedita, in her 'Kali, the Mother' gives a very appreciative account of Kali worship. But of Sir John Woodroffe the work in popularising Shaktism is beyond praise.

Among the heterodox systems of philosophy in India, Buddhism occupies the foremost place. In its Hinayana aspect known as Vibhajja Vada it is a philosophy of negation and a voluntary exit from life, from the will to live. Sorrow is due to the aching thirst for life. The annihilation of this craving is brought about by the knowledge that the 'I' is not a permanent entity like the Atman of the Vedantins, but only a stream of consciousness of a quintupled compound without an abiding and positive content. This knowledge leads to Nirvana, a state of stirless rest or a bare negation of sorrow without any positive affirmation.

Western scholars are equally divided in their interpretation of Indian Schools of thought. Deussen is an enthusiastic advocate of Advaitism. Colebrooke is of opinion that the doctrine of Maya is not found in the earlier Upanishads. Gough, however, attempts an elaborate defence and concludes that the Upanishads uphold the doctrine. Max Muller thinks that Ramanuja's interpretation of the Sutras is a more faithful account than Shankara's. Thibaut is more explicit in his admiration of Ramanuja and justifies Max Muller's hypothesis, though he admits that Shankara's doctrine is in some respects a better synthesis of the teaching of the Upanishads. Monier Williams extols Vaishnavism as the only system in India that is worthy of being called a religion. Others find in the Saiva Siddhanta the true interpretation of religious experience. Mr. and Mrs. Rhys Davids, and Paul Carus are enthusiastic supporters of Buddhism.

One despairs of reconciling the glaring contradictions involved in the principles assumed in the chief systems of thought. The history of western religions is a history of different sects fighting with one another on the ground of natural selection. Fanaticism is the most dangerous disease of the human soul. Its reasoning is very simple: "Truth is absolute, fixed, necessary and coercive. Hence we must force it on the unbelievers." This is the logic of the Inquisition and persecution.

The highest thought of the West at present seeks the reconstruction of society on a new political basis. "Europe," says a great writer, "must abandon the doctrine that any nationality has the right to denationalise or extirpate other nationalities. All must be united in a larger state on the principle of mutual self-respect." The British constitution is a complex synthesis representing every political interest and revealing its inherent tendency of assimilating and adjusting new forces. Religious theories may be built on a similar basis. In the history of toleration four tendencies are discernible.

England's policy of religious neutrality is on the whole one of expediency. Akbar, Asoka and Sivaji upheld the doctrine on the ground of conviction, but the conviction in such cases did not always come from within. The popular view of toleration is vague and unphilosophic as it does not discriminate real differences underlying various sects.

Advaita has constructed a hierarchy of religions giving the highest praise to "Monism" and establishes it on the following principle. When a man identifies himself with his body he is dualistic; when he identifies himself with the Jiva, he is a Visishtadvaitin. When he realises the Atman, he is Brahman Himself. Visishtadvaitism, however, does not welcome this patronising, compromising friend.

A brief attempt is made here to suggest another view of harmony based on the experiences of the Paramahansa and synthetic view presented by the Gita. The Gita contains the honey from the different systems of thought and the Paramahansa drank from it and quenched his thirst. Briefly stated, it is the method of Hegel; harmony is at first a vague formal identity. Then it clashes with discord and is fused at last into a wider harmony. It is a method of negation by fulfilment.

Religion is the striving of the individual soul for communion with what he regards as the Supreme. It is the attempt to reveal the Divinity concealed in the hearts of all beings. It is the realisation of the self. James, in his "Varieties of Religious Experience" defines it as "the feelings, acts and experiences of individual men so far as they apprehend themselves to stand in relation to whatever they may consider the Divine." He says that intense emotional excitability is the differentia of religion. This view identifies religion with emotion and is psychological and pragmatic. Rashdall argues that religion is not an individual attitude but a metaphysical system, where God does wholesale business. But a religion based upon mere reasoning is equally defective. As Karl Pearson observes "Philosophies based on reason are built on quicksand and are hopelessly contradictory."

Modern philosophies in the west, which are monistic or pluralistic, fail to reconcile the each form and the all form. The pluralist starts with the many but his many refuses to be systematized. The monist doctrine of the one fails to account for the many.

The religion based on work and service is equally unsatisfactory. The theory of helping God in the fulfilment of His purpose

so that the kingdom of God may be established on earth appears to be a visionary scheme as can be judged from its history in Europe.

Religious inquiry is therefore neither a feeling, speculation, nor activity but a spiritual hunger born of world-weariness. It is the yearning of the Jiva which includes and transcends feeling, thought and will. Western philosophy, under the influence of spiritualism and Hindu thought is gradually recognising the existence of personality or Jiva which existed before birth and survives after death. The religion of the Upanishads is the inductive inquiry of the human spirit about the nature of God ; is he the body, the senses, the mind, or the soul ? Various hypotheses are thus suggested for verification in actual experience. Such a progressive enquiry culminates in a realisation where God reveals Himself. This Revelation is not the exaltation of a moment, but the steady flow of the Divine into the individual soul. It is the life of God in the soul of man. It is not a mere subjective experience as Monier Williams thinks, but a Revelation of God which can be universalised. What is true for one is true for all, on account of the omnipenetrativeness and immanence of Divinity. The universality of religious experience can therefore be inferred from the possibility of similar experiences by others, who follow the same inductive method. Philosophy is only a rational justification of the religious intuition or perception of the seer. Its method is essentially deductive as it aims at the systematisation of knowledge based on intuition and revelation. In India religion and philosophy were never dissociated ; religion inspires philosophy and philosophy justifies religion. Bergson's chief contribution to philosophy lies in his recognition of the superiority of intuition over feeling, though he has not clearly indicated its nature and functions. An intuition is not a mere impulse but a fulfilment of the reasoning process ; it is a dip into the Divine when the soul is flooded with rapturous light.

We shall now attempt a philosophic reconciliation of the conflicting problems of religion with the principles of Life, Light and Love as the postulate of harmony. The conception of God as Sat, Chit and Ananda, as a synthesis of Life, Light and Love is based on the ultimate principles of experience. These three are different aspects of the same truth. The Mind is a fusion of these elements. The 'Trinity' in Christianity illustrates the assertion of the same three principles. In Saiva Siddhanta, Sacchidananda manifests itself as Pasu, Pathi and Pasam. Its Linga Dakshinamurthi and Natesa are only the symbolic expressions of Sat, Chit and Ananda respectively. The three states of consciousness and the sacred symbol Om—are different modes of the same function. Sankara

do the whole regard Brahman as Chit and Ramanuja as Ananda. Intellect generally demands an impersonal absolute, whereas emotion requires a Personal God for its expression. As the Paramahansa says, the passive temperament delights in self-effacement and mystic absorption into the Absolute. The active temperament, like that of a Horatio Dresser frightened by the all devouring Absolute Brahman asserts its individuality and ever persists in its separate being. The rationalist postulates the one and realises it as a Chit. The devotee is sustained by a theistic belief in the Deity as Ananda. But both the systems are only different aspects of the same Sacchidananda.

(To be continued.)

THE SAINT DURGACHARAN NAG.

CHAPTER VI.

Whenever Nag Mahashoy would come to Calcutta, the first thing he used to do was to pay a visit to the Mother at Katighat. Next he would go with bare feet to Girish Babu. He used to say, "If one keeps association with Girish Babu, even for five minutes one gets freed from worldly delusions. He is such a perfect sage." Again he would say, "Girish Babu has such a keen insight that he can see at a glance the innermost recesses of man's heart, and with such an insight he is the first to recognise the Master as the Incarnation of the Most High." He would profoundly bow down his head at the very mention of Girish Babu's name. To him he gave a very high place amongst the devotees of Sri Ramakrishna.

Once while Nag Mahashoy came to Calcutta to make purchases for the Durga Puja, he went to Girish Babu's house. Seeing him coming, Girish Babu came down from upstairs and conducted him very warmly to a room in the first floor of his house and pointed him a seat. But Nag Mahashoy seated himself on the floor. The gentlemen present there urged him to sit on a cushion. But Girish Babu intervened saying, "Please don't disturb him. Let him sit in any way he pleases." Next Girish Babu requested him to speak something about Sri Ramakrishna. Nag Mahashoy said, "Ignorant and worthless as I am, how can I understand Him? Bless me that I may attain devotion to the lotus feet of the Lord." Humility was writ large on his face. All the gentlemen present there looked at him with silent amazement. Girish remarked "That is why I regard our Master as the Incarnation of Him whose grace can bring about such a change, can mould the mind of a man into such a state as can He be other than God? He must indeed be super-human."

After various talks about Sri Ramakrishna, Nag Mahashoy took leave for the day.

The Sannyasin disciples of Sri Ramakrishna were at the time living at the Alambazar math. One Sunday Nag Mahashoy went to pay his respects there. Many of the Swamis were present. Nag Mahashoy prostrated before all. His presence created a regular festivity at the math. An acclamation of joy was heard. He was received warmly by his brother disciples. Swami Ramakrishnananda was at the time performing evening service (*Aratrikam*). Nag Mahashoy also joined in the service. After a time all sat down to take *Prasadam*. Nag Mahashoy was served in a plate. After finishing with it he went to clean the plate himself in spite of their objections. He then prepared *chilums* of tobacco for the Swamis. He remained that night in the monastery; it was very hot. The whole night he passed in *Yapani* and Meditation.

Nag Mahashoy had not visited Dakshineswar for a long time. One day he set out for it with Sures and Chakravarty (a devotee). On their way was the garden-house of Kashipore where the Master had passed the last days of his earthly existence. Suresh was pointing the house to Chakravarty. The very name of Kashipore used to sting Nag Mahashoy with agony and make him shudder. He did not turn to see the house now, yet his countenance turned pale. When the topic of the master's passing away of carbuncle was raised, Nag Mahashoy exclaimed, "It was all play of the Lord. He vicariously took upon himself the disease for the salvation of the *Yogas*." This was the last time that he had occasion to pass by that road.

They reached Dakshineswar. At the front of the gate Nag Mahashoy prostrated himself in great reverence. Chakravarty had never seen the place before. Suresh showed him the *Vilva* tree, the *Panchavati* and other hallowed places where Sri Ramakrishna had practised meditation. Nag Mahashoy moved with them mechanically. Who could guess where his mind was rambling at that time? Then they turned towards the room where Sri Ramakrishna lived. When they reached there Nag Mahashoy cried out, "Ah Lord! what is it that I have come to see here!" and threw himself down. Chakravarty raised him up, but by no means could persuade him to enter into the room. He said, "What shall I go to see? It is all over here in this life." Never in his life did he enter this room again. Whenever he used to visit Dakshineswar, he would only bow down his head to the room from a distance and come away. Hriday Mukhopadhaya, who was a nephew of the master, also happened to come to the garden that day. He had a pack of clothes with him and looked very sad.

Hriday was at that time earning his livelihood by hawking clothes. He was known to Nag Mahashoy, and both began to talk about Sri Ramakrishna. Hriday sang a few songs about the Divine Mother. Nag Mahashoy said that the Master used to sing those songs. After a long conversation Hriday said, "How blessed you all have been through his grace! But alas! I have still to walk from door to door as a street hawker for my bread. My uncle did not extend his grace to me." With this, his heavy heart burst forth into tears, sobbing inconsolably like a child. On their way back from Dakshineswar, they paid a visit to the Alambazar monastery where they partook of the after-noon *prasadam*. Swami Ramakrishnananda accompanied them a long way talking all the while about Sri Ramakrishna. Taking leave of him they went to Girish-Babu's house whence Nag Mahashoy returned to his own lodging.

At this time the Holy Mother of the devotees of Sri Ramakrishna was living at the garden-house of Nilambar Babu on the bank of the Ganges, at Belur. One Sunday he wanted to go and see her. He bought some sweetmeats and a piece of red-bordered cloth for the Mother and was ready for departure when Chakravarty came to accompany him, and he found that Nag Mahashoy was ejaculating like a child "Mother, Mother," at intervals. They went to Aheeritolah Ghat, got into a ferry boat and reached Belur in a short time. He was so full of emotion that on landing at the Ghat, Nag Mahashoy began to quiver as a plantain leaf before a strong wind. Swami Premananda had seen Nag Mahashoy from a distance and had already informed the mother. When they reached the landing Ghat, he caught hold of Nag Mahashoy, whose frame was about to give way in ecstasy and emotion, and led him slowly to Mother's presence. After the lapse of about half an hour, they came out, Nag Mahashoy still not fully in the plane of ordinary consciousness, and was saying, "Mother always shows a greater mercy than the Father." Swami Premananda said, "Oh! How mother bestowed her grace upon Nag Mahashoy to-day! She partook a portion of the sweets brought by Nag Mahashoy, and then fed him her *Prasadam* with her own hands." After a short stay they returned to Calcutta.

A week before he left for his native village, Nag Mahashoy wanted to go to the Alambazar monastery with Chakravarty. At about eleven in the morning Chakravarty went to him at Kumartooly. He had not taken his meal till then. He did not wait for it but left with Chakravarty. Fruits and sweets were purchased on the way for offering, and they reached the monastery at about half past one in the after-noon. The Swamis had just then finished their meals.

people used to come to see him, and if any of them showed him the least reverence, he would impatiently cry out, "What is there to see in this cage of flesh and bones. Soothe my soul with talks only of the Master." Girish Babu used to invite him to dine at his place occasionally. Nag Mahashoy always accepted his invitation with a warm heart. He used to say that his mind and body would be chastened if he took food at Girish Babu's. He never hesitated to take food at the house of any of the Sri Ramakrishna's devotees. As regards the disciples of Sri Ramakrishna, he observed no caste distinction, and would say, "It is like the assemblage at the temple of Jagannath."*

One day he went to dine with Girish Babu. *Khichuri Bhog* was offered to the Master. As he went to take *Prosadam* he found that *Khichuri* was served to him in one plate and curries in another. At this he requested the other plate of curries to be removed for he said that that would create a desire for enjoyment, and he took only a little of the curries in the same plate with *Khichuri*. He even refused to take salt as that might produce a desirable taste in the food which he had denied to himself. Another day, he was invited at Girish Babu's. Eggs of *Kai* fish were procured that day and Girish Babu wished that Nag Mahashoy might take them. But as he was a vegetarian, Girish Babu was thinking how to induce him, when Nag Mahashoy begged *Prosadam* of Girish Babu. Nag Mahashoy always eagerly sought for *Prosadam* from the disciples of Sri Ramakrishna, but none ventured to give him. Girish Babu did not lose this opportunity. "Hail Ramakrishna. Take it," saying thus he took the eggs from his own dish and placed them on his. Nag Mahashoy could not refuse, and while taking them he said to Girish Babu, "How very clever you are!"

Coming to learn that Nag Mahashoy was suffering from chill in the winter for want of warm clothings, Girish Babu sent him a blanket through Devendra Mazumdar, a devotee. When he knew that it was Girish Babu who presented him with the blanket he repeatedly bowed down and placed it on his head. Girish Babu knew too well that Nag Mahashoy never accepted any gift, and when Deven Babu came back to inform him that it was accepted, he felt a great relief. But after a few days it reached his ears that instead of using the blanket he had presented him Nag Mahashoy always kept it on his head. Troubled with anxiety he sent Devendra to enquire about it. Devendra Babu came back and informed him that Nag Mahashoy was found sitting with the blanket on his head.

* In the temple of Jagannath at Puri, no caste-distinction is observed.

and were taking their mid-day rest, the shrine room being closed for the mid-day. Learning that Nag Mahashoy was without food Swamis Ramakrishnananda and Premananda got up with all haste and prepared ~~deochis~~ for him. But as Nag Mahashoy would not take anything but *Presadam*, the shrine was opened even at that unusual hour and food was offered again to the Lord despite all protestations from Nag Mahashoy. When it was served to Nag Mahashoy he began to dabble with joy, exclaiming, "Glory to Sri Ramakrishna." The inflexible rule of the monastery which had never been relaxed in favour of even princes and nobles, was for the sake of Nag Mahashoy now broken by the same Swami Ramakrishnananda who would violently resent the least departure from the regular routine of the services of the Lord. They left the monastery in the evening.

The Holy Mother had presented Nag Mahashoy with a piece of cloth which he used to wear on his head when he went to make his purchases for the *Puja*. At the request of a devotee a white obuvica (made of the tail of the Tibetan yak, Bus Grunniens, used for tanning the Dickya with silver handle was bought for waving before the Divine Mother. He would make his *Puja* purchases from the money he used to get every year out of the profit from toll collections, from the *Pab Babus*. After finishing the purchases Nag Mahashoy left for his village. A devotee who went to see him off, left his umbrella in haste in the compartment where he had kept it while helping him to take in the laggages. Finding that the devotee had left his umbrella, Nag Mahashoy was going to take charge of it, when another passenger claimed it as his own and misappropriated it in spite of his saying to the contrary. When the train moved on that man fell fast asleep. When he woke up he found himself overboard. Being unable to pay the excess fare, he was detained by the stationmaster. Alluding to this incident Nag Mahashoy used to say, "Evil deeds bear their fruits without delay; yet men are not brought to their senses."

In the same compartment was travelling another man with a courtesan. Nag Mahashoy said that as soon as his eyes fell on them, he saw a vision, a "devilish" apparition sucking the blood from the neck of the man; after a while all his flesh was exhausted and all that remained of him were the bones. Nag Mahashoy started with a cry, "Mother, Mother." He used to say, "Believe me, I saw all these with my own naked eyes."

At this time, Nag Mahashoy came back to Calcutta shortly after the *Puja* was over. During his stay in Calcutta he often used to visit the Akshobhar Math, Dakshineswar, and Girish Babu's house, with Sarath and Chakravorty. At his lodging at Kumartooly many

doctor came; the disease was apoplexy of a serious type. Doctor felt his pulses. There was no hope. Shortly after, at the ripe age of eighty, Dindyal passed away while the name of the Lord was still on his lips. Nag Mahashoy consoled himself with the thought that his father passed away at a very old age with full consciousness and with the name of the Lord on his lips.

Nag Mahashoy put on the customary mourning dress. He fasted, took *habishya* and offered the ten *Pindas* according to the Shastric rites. Then came the *Shraddha* ceremony. This was the last duty he could perform towards his father on this side of the world. He had a mind to do it in a grand style. But where to get money from?

Some of his devotees who were officers in the firm of Messrs. Ralli Bros. raised subscription among themselves without his notice to help him in celebrating the ceremony. When Nag Mahashoy came to know of it he humbly begged of them not to do so. Having mortgaged his own house he borrowed Rs. 500 from a merchant of his village. He also borrowed some money from an old lady, his neighbour. This ceremony cost him nearly Rs. 1,500.

Then Nag Mahashoy went to Gaya and there offered *Pindas* for three days with shaven head, according to the usual rites, and returned to Calcutta. He told Suresh, that in the last days of his life, his father renounced all desires, refrained from thinking of worldly matters and left his body with full consciousness while all the time taking the name of the Lord.

When Messrs. Pals came to know that Nag Mahashoy ran into debts in order to perform the *Shraddha* ceremony of his father, they proposed to let the house at Kumertooly to a new tenant and increase the rent. Ranjit too agreed to this proposal; but Nag Mahashoy could never concede to it. The old tenant Krithibash was much impressed with this generosity of Nag Mahashoy and he of his own accord offered to pay the increased rate, but Nag Mahashoy protested and said, "You have to labour hard day and night to earn your livelihood and then with great difficulty manage to pay the rent. I can by no means exact a higher rent from you." Nag Mahashoy loved Krithibash as his own son and during his stay in Calcutta, Krithibash also served him with great love and reverence. Krithibash is still living in that house and he preserves with great care the room where Nag Mahashoy used to live and his broken bedstead.

When Nag Mahashoy returned to Calcutta from Gaya, the Holy Mother was living at Baghbazar. Nag Mahashoy was one day

going to visit her with sweets and a piece of cloth when suddenly he caught cold on the way and could not proceed any further. He had to remain almost senseless for a long time on the verandah of a house in the street. He could easily return home in a hackney coach and had enough money to pay for it. But how could he do so without offering the things he had brought for the Mother. He was lamenting that he could not go, the while he was forced to lie down. Nearly after two hours he felt relieved and returned home after having an interview with the Holy Mother.

In that year Calcutta was visited with Plague for the first time. The rich and the poor were all flying away from the Metropolis; the great city was almost deserted. Messrs. Pals left their Calcutta house in charge of Nag Mahashoy and went away to their village. A Brahmin cook, a Brahmin clerk and a servant lived with him. One day Chakravorty went in search of him to the Pals' house and saw him reading the Gita with spectacles on. Seeing him there Nag Mahashoy said, "what can I understand of the Gita, fool as I am. You are a Brahmin and learned too. Please read it before me and explain." The sloka of the Gita beginning with *कर्मण्येधमाऽन्वेषते* was explained to him in different ways as interpreted by the different commentators. Of all the commentaries he liked that of Sri Dhar Swami the best.

Three days after this the Brahmin clerk was attacked with Plague. A doctor was called in to treat him. But who would nurse him? No body dared to approach him. Nag Mahashoy alone had to nurse the poor man. The case proved fatal and the dying man pressed Nag Mahashoy to take him to the Ganges. As no one came to help him, Nag Mahashoy alone had to carry the man to the nearest Ghat. In a short time he passed away on the lap of Nag Mahashoy uttering "Ganga, Ganga." Nag Mahashoy had suffered great difficulty for his cremation. As he died of Plague no Brahmin came to help him. At last when he offered to pay a large sum, some Brahmins were got and they cremated him. Some gentlemen happened to come there in search of Nag Mahashoy. They expressed wonder at the conduct of Nag Mahashoy; and one of them remarked, "He must be stark mad."

One day Nag Mahashoy went to the temple of Mother at Kalighat. On his way back he met a devotee in the *maidan*. The gentleman took him to the Eden garden to show him over the place. Entering the garden, Nag Mahashoy simple and mirthful as a child enquired of him everything that met his eyes. When he was leaving he told him, "Man is only running

mad after enjoyments. When he has assumed this human form, instead of trying to solve the great mysteries of life and death, he has lost himself in a few transitory objects of the world. He forgets that he will have to leave this very soon. This world is full of Rajasik and Tamasik affairs and is dominated by money and women, and people are running mad after them. Oh Lord! what a wondrous play is Thine!"

MĀYĀ-SHAKTI.*

(THE MATTER ASPECT OF THE UNIVERSE.)

BY

Sir John Woodroffe.

Spirit and matter are ultimately one, being the twin aspects of the Fundamental Substance or Brahman. In my last lecture† I dealt with the Spirit or Consciousness (Chit) aspect; in this I consider the matter aspect in which Consciousness veils itself in apparent unconsciousness. These twin principles are called Purusha, Brahman, Shiva on the one hand; and Prakriti, Māyā, and Māyā-Shakti on the other by the Sāṅkhya, Māyāvāda Vedānta and Shaktivāda of the Shākta Āgama respectively. The latter Shāstra, however, alone treats them as aspects of the one Substance in the manner here described and thus most aptly in this respect accommodates itself to the doctrine of Western scientific monism. So, the abused, though great, Professor Haeckel points out in conformity with Shākta Advaitavāda that Spirit and Matter are not two distinct entities but two forms or aspects of one single Entity or fundamental Substance. According to him the One Entity with dual aspect is the sole Reality which presents itself to view as the infinitely varied and wondrous picture of the universe. Whatever be the case transcendently in what the Buddhist Tantra aptly calls "The Void" (Shūnyatā— or, In Tibetan sTong-pa-nyid) which is not "nothing" as some have ignorantly supposed, but That which is like nothing known to us; the ultimate formless (Arūpa) Reality as contrasted with appearance (sNang-va-dang) or form (Rūpa) of which the Prajñāpāramitā-hridaya-garbha says only "neti neti" can be affirmed.—In this universe immaterial spirit is just as unthinkable as spiritless matter. The two are inseparately combined in every atom which itself and its forces possess the elements of vitality, growth and intelligence in all their developments. In the four Ātmās which are

* A lecture delivered before the Vivekananda Society, Calcutta.

† See Chit-Shakti—February, March and April numbers of the *Vedanta Kesari*, Vol. IV.

contemplated in the Chitkunda in the Mūlādhāra Chakra, Ātmā prāṇarūpī represents the vital aspect, Jñānātmā the Intelligence aspect and Antarātmā is that spark of the Paramātmā which inheres in all bodies and which when spread (Vyapta) appears as the Bhūta or five forms of sensible matter which go to the making of the gross body. These are all aspects of the one Paramātmā (Jñānārṇava Tantra, Ch. XXI, Vv. 1—9).

The Vedānta recognises four states of experience, Jāgrat, Svapna, Sushupti and Turīya. These, as my friend Professor Pramathanāth Mukhopadhyaya has, in his radical clear-thinking way, pointed out, may be regarded from two standpoints. We may with Shankara from the standpoint of Siddhi alone regard the last only, that is transcendental or pure experience (Nirvisheshā jñāna), as the real Fact or Experience, or we may with the Shākta Āgama looking at the matter from the standpoint of both Sādhana (that is practical experience) and Siddhi (or transcendental experience) regard not only the supreme experience as alone real, but the whole of experience without any reservation whatever—the whole concrete Fact of Being and Becoming—and call it the Real. This is the view of the Shaiva-Shākta who says that the world is Shiva's Experience and Shiva's Experience can never be unreal. The question turns upon the definition of "Real." Shankara's conception of that term is, that That to which it is applied must be absolutely changeless in all the "three times." It is That which absolutely continues through and underlies all the changes of experience; being that which is given in all the four states Jāgrat and the rest. It is That which can never be contradicted (Vādhita) in all the three tenses of time and the four states of Experience. This is the Ether of Consciousness (Chidākāsha) and none of its modes. Our ordinary experience, it is claimed, as well as Supreme non-polar, Nirvikalpa Samādhi proves this unchanging aspect of the ultimate Substance as the changeless principle of all our modes of changing experience, which according to this definition are unreal. Thus Shankara's Real = Being = Sat-Chit-Ananda : Unreal = Becoming = Vivartta = Jagat—Prapancha or universe. According to this view there are three levels or planes of existence (Sattā); namely transcendental Pāramārthika, empirical (Vyavahārika) and illusory (Prātibhāsika). The real (Satya) is that which is given in all the three planes (Pāramārthika Satya); the empirical (Vyavahārika Satya) is that which is given in the second and third planes but not in the first. It is worldly or imperfect dual experience and not undual experience of Samādhi or Videha-Mukti which latter, however, underlies all states of experience being the Ether of Consciousness itself. The last (Prātibhāsika Satya) is given or obtains only in the last plane being only such reality as can be attributed to illusion such as "the rope snake." A higher plane contradicts a lower: the third is contradicted by the second, the second by the first, and the first by nothing at all. Thus there is a process of gradual elimination from changing to changeless consciousness. Real

change or Parināma is said by the Vedānta Paribhāsa to exist when the effect or phenomenon and its ground (Upādāna or material cause) belong to the same level or plane of existence; as in the case of clay and pot, milk and curd which both belong to the Vyāvahārika plane; milk being the Upādāna and curd the effect or change appertaining to it (Pari-nāmo hi upādāna-sama-sattaka-kāryyāpattiḥ). When, however, the effects level of existence is different from (Vishama) and therefore cannot be equalled to that of its material cause or Upādāna; when, for instance, one belongs to the Vyāvahārika experience and the other to the Prātibhāsika, there is Vivartta. Vivartto hi upādāna-vishama-sattaka-kāryyāpattiḥ. Thus in the case of the "rope-snake" the Sattā of the rope is Vyāvahārika whilst that of the Rajju-sarpa is only Prātibhāsika. For the same reason the rope, and the whole Jagat-prapañcha for the matter of that, is a Vivartta in relation to the Supreme Experience of pure Chit. On its own plane or level of Sattā every phenomenon may be a Parināma but in relation to a higher level by which it becomes Vādhita it is only a Vivartta.

The Shākta Āgama differs in its presentment as follows. The Fact or Concrete Experience presents two aspects—what my friend has aptly called in his work the "Patent Wonder"—the Ether and the Stress—the quiescent background of Chit and the sprouting and evolving Shakti. Āgama takes this whole (Shiva-Shakti) embracing all the aspects as its real. If one aspect be taken apart from the others we are landed in the unreal. Therefore, in the Shākta Āgama all is real; whether the transcendent real of Shankara (Turiya) or the empirical real of waking (Jāgrat), dreaming (Svapna) or dreamless sleep (Sushupti). It is conceded that if Real=changelessness, then the last three states are not real. But this definition of Reality is not adopted. It is again conceded that the Supreme Substance (Paravastu) is alone real in the sense of changeless, for the worlds come and go. But the Āgama says with the Sāṅkhya that a thing is not unreal because it changes. The Substance has two aspects in one of which It is changeless and in the other of which It changes. It is the same Substance in both its Prakāsha and Vimarsha aspects. Shankara limits Reality to the Prakāsha aspect alone. Āgama extends it to both Prakāsha and Vimarsha; for these are aspects of the one. As explained later, this divergence of views turns upon the definition of Māyā given by Shankara and of Māyā-Shakti given by the Āgama. The Māyā of Shankara is a mysterious Shakti of Ishvara by which Vivartta is sought to be explained and which has two manifestations viz., Veiling (Avarana) and moving, changing and projecting (Vikshepa power). Ishvara is Brahman reflected in Māyā; a mystery which is separate, and yet not separate, from Brahman in its Ishvara aspect. Māyā-Shakti is an aspect of Shiva or Brahman Itself.

Starting from these premises we must assume a real nexus between the universe and its ultimate cause. The creation is real, and

not Māyā in Shankara's sense of Māyā, but is the operation of and is Shakti Herself. The cause being thus real, the effect or universe is real though it changes and passes away. Even when it is dissolved, it is merged in Shakti who is real; withdrawn into Her as the Sāṅkhyā tortoise or Prakriti withdraws its limbs (Vikriti) into itself. The universe either is as unmanifested Shakti which is the perfect formless universe of Bliss or exists as manifested Shakti the limited and imperfect worlds of form. The assumption of such nexus necessarily involves that what is in the effect is in the cause; not necessarily or indeed in fact actually but potentially. Of course, the follower of Shankara will say that if creation is the becoming patent or actual of what is latent or potential in Shiva, then Shiva is not really Nishkala. A truly Niranjana Brahman cannot admit potential differentiation within Itself (Svagatabheda). Again potentiality is unmeaning in relation to the absolute and infinite Being for it pertains to relation and finite existence. If it is suggested that Brahman passes from one condition in which Māyā lies as a seed in it to another in which Māyā manifests Herself we are involved in the Hegelian doctrine of an Absolute in the making. It is illogical to affirm that whilst Brahman in one aspect does not change, It in another aspect, that is as Shakti, does change. All such objections are logically sound and it is for this reason that Shankara says that all change (Srishti, Sthiti, Laya) are only apparent, being but a Kalpanā or imagination. But there is an answer to these objections. The Shākta will say that the one Brahman Shiva has two aspects in one of which as Shakti it changes and in the other of which as Shiva It does not. It is true that the doctrine of aspects evades, and does not solve, the problem. Creation is ultimately inscrutable. It is, however, he urges, better to hold two contradictory affirmations, leaving spiritual experience to synthesise them, than to neglect one at the cost of the others. For this, it is argued, is what Shankara does. His solution is obtained at the cost of a denial of true reality to the world which all our worldly experience affirms; and this solution is supported by the illogical statement that Māyā is not real and is yet not unreal, not partly real and partly unreal. This also flies in the face of the logical principle of contradiction. Both theories, therefore, in different ways run counter to logic. All theories ultimately do. The matter is admittedly alogical that is beyond logic, for it is beyond the mind and its logical forms of thinking. Practically, therefore, it is said to be better to base our theory on our experience of the reality of the world, frankly leaving it to spiritual experience to solve a problem for which all logic, owing to the very constitution of the mind, fails. The ultimate proof or authority is Spiritual Experience either recorded in Veda or realised in Samādhi.

As I have already said in my paper on the spirit aspect of the One Substance, all occultism, whether of East or West, posits the

principle that there is nothing in any one state or plane which is not in some way, actual or potential, in another state or plane. The Western Hermetic maxim "as above so below" is stated in the Vishvasāra Tantra in the form "what is here is there. What is not here is nowhere" (yad ihāsti tad anyatra yannehāsti natat. kvachit); and in the northern Shaiva Scripture in the form "that what appears without only so appears because it exists within" (Vastamānavabhāsānam bhāvanām avabhāsanam antah-sthitavatām eva ghatate bahir-rātmanā). For these reasons man is rightly called a microcosm (kshudrabrahmānda). So Charaka says that the course of production, growth, decay and destruction of the universe and man are the same. But these statements do not mean that what exists on one plane exists in that form or way on another plane. It is obvious that if it did the planes would be the same and not different. It means that the same thing exists on one plane and on all other levels of being or planes, according either to the form of that plane, if it be what is called an intermediate causal body (Kāranāvantara sharira) or ultimately as mere formless potentiality. According to Shankara all such argument is itself Māyā. And it may be so to those who have realised true consciousness (Chit-svarūpa) which is beyond all causality. The Tantra Śāstra is, however, a practical and Sādhana Śāstra. It takes the world to be real and then applies, so far as it may, to the question of its origin the logic of the mind which forms a part of it. It says that it is true that there is a supreme or perfect experience which is beyond all worlds (Shakti Vishvottirṇā) but there is also a worldly or (relatively to the supreme) imperfect (in the sense of limited) and partly sorrowful experience. Because the one exists, it does not follow that the other does not: though mere logic cannot construct an unassailable monism. It is the one Shiva who is Bliss itself and who is in the form of the world (Vishvātmaka). Shiva is both changeless as Shiva and changeful as Shakti. How the One can be both is a mystery. To say, however, with Shankara that it is Māyā and in truth Brahman does not change, is not to explain the problem but to give to the problem a name. Māyā by itself does not explain the ultimate. What can? It is only a term which is given to the wondrous power of the Creatrix by which what seems impossible to us becomes possible to Her. This is recognised, as it must be, by Shankara who says that Māyā is unexplainable (anirvachaniya) as of course it is. To "explain" the Creator one would have to be the Creator Himself and then in such case there would be no need of any explanation. Looking, however, at the matter from our own practical standpoint, which is that which concerns us, we are drawn by the foregoing considerations to the conclusion that what we call "matter" is in some form in the cause which, according to the doctrine here described, produces it. But matter as experienced by us is not there; for the Supreme is Spirit only. And yet in some sense it is there or it would not be here at all. It is there as the Supreme Shakti which is Being-Consciousness-Bliss (Chidrūpinī)

Anāndamayī) who contains within Herself the potentiality of all worlds to be projected by Her Shakti. It is there as unmanifested Consciousness-Power (Chidrūpinī Shakti). It here exists as the mixed consciousness (in the sense of the limited consciousness) of the psychical and material universe. If the ultimate Reality be one, there is thus one Almighty Substance which is both spirit (Shiva-Shakti Svarūpa) and force-matter (Shiva Shakti-Vishvātmaka). Spirit and Matter are thus in the end one.

This ultimate Supreme Substance (Paravastu) is Shakti which is again of dual aspect as Chit-Shakti which represents the spiritual, and Māyā Shakti which represents the material aspect. The two, however, exist in inseparable connection (Avinabhāva-sambandha); as inseparable to use a simile of the Śāstra as the winds of heaven from the Ether in which they blow. Shakti, who is in Herself (Svarūpa) consciousness, appears as the Life-force, as subtle Mind and as gross Matter. As all is Shakti and as Shakti Svarūpa is Being-Consciousness-Bliss, there is and can be nothing absolutely lifeless or unconscious. For Shakti Svarūpa is unchanging Being-Consciousness beyond all worlds (Chidrūpinī Vishvottirṇā) the unchanging principle of experience in such worlds; and appears as the limited psychical universe and as the apparently unconscious material forms which are the content of man's Experience (Vishvātmika). The whole universe is Shakti under various forms. Therefore it is seen as commingled Spirit-matter.

According to Shaiva-Shakta doctrine Shiva and Shakti are one. Shiva represents the static aspect of the Supreme substance and Shakti its kinetic aspect; the term being derived from the root "Shak" which denotes capacity of action or power. According to Shankara, Brahman has two aspects, in one of which or Ishvara, it is associated with Māyā and seems to change and in the other dissociated from Māyā (Parabrahman). In the Āgama the one Shiva is both the changeless Parashiva and Parashakti and the really changing Shiva-Shakti or universe. As Shakti is one with Himself He is never associated with anything but Himself. As, however, the Supreme, He is undisplayed (Shiva-Shakti Svarūpa) and as Shiva-Shakti He is manifest in the form of the universe of mind and matter (Vishvarūpa).

Before the manifestation of the universe there was Mahāsattā or Grand-being. Then also there was Shiva-Shakti for there is no time when Shakti is not; though She is sometimes manifest and sometimes not. But then Shakti is not manifest and is in its own true nature (Svarūpa); that is, Being feeling-consciousness Bliss (Chit-mayī, Anādamayī). As Shiva is consciousness (Chit) and Bliss or Love (Anānda), She is then simply Bliss and Love. Then when moved to create, the Great Power or Megalis Dṇamīs of the Gnostics issues from the depths of Being and becomes Mind and Matter whilst remaining what She ever was; the Being

him Advaitavāda had said "Yes, dreams; for the Lord is Himself the Great World-dreamer slumbering in causal sleep as Ishvara, dreaming as Hiranyagarbha the universe experienced by Him as the Virāt or totality of all Jivas, on waking." "Scientific revision of the notion of "matter" helps the Vedāntic standpoint by dispelling gross and vulgar notions upon the subject; by establishing its impermanence in its form as scientific matter; by positing a subtler physical substance which is not ponderable matter; by destroying the old duality of matter and Force; and by these and other conclusions leading to the acceptance of one Primal Energy which transforms itself into that relatively stable state which is perceived by the senses as gross "matter." As, however, science deals with matter only objectively, that is, from a dualistic standpoint it does not (whatever hypotheses any particular scientist may maintain) resolve the essential problem which is stated in this country in the word *Māyā*. That problem is "How can the apparent duality be a real unity? How can we bridge the gulf between the object and the Self which perceives it? Into whatever tenuous energy the material world is resolved we are still left in the region of duality of Spirit and Matter. The position is not advanced beyond that taken by Sāṅkhya. The answer to the problem stated is that Shakti which is the origin of, and is in, all things has the power to veil itself so that whilst in truth it is only seeing itself as object, it does not, as the created Jiva, perceive this but takes things to be outside and different from the Self. For this reason *Māyā* is called, in the Shāstra, Bhedabuddhi or the sense of difference. This is the natural characteristic of the mind.

Herbert Spencer the Philosopher of Modern Science, carrying the investigation beyond physical matter, holds, as I have already said, that the universe whether physical or psychical, whether as mind or matter, is a play of Force; Mind, Life and Matter being each varying aspects of the one cosmic process from the First Cause. This, again, is an Indian notion. For the affirmation that "scientific matter" is an appearance produced by the play of Cosmic Force and that mind is itself a product of the same play is what both Sāṅkhya and *Māyāvāda* Vedānta hold. Both these systems teach that mind considered in itself is, like matter, an unconscious thing and that both it and matter ultimately issue from the same single Principle which the former calls Prakṛiti and the latter *Māyā*. Consciousness and Unconsciousness are in the universe inseparable, whatever be the degree of manifestation of veiling of Consciousness. For the purpose of analysis, Mind in itself—that is considered hypothetically as dissociated from Consciousness which, in fact, is never the case, (though Consciousness exists apart from the mind)—is a force-process like the physical brain. Consciousness (Chit) is not to be identified with mind (Antahkarana) which is its organ of expression of mind. Consciousness is not a mere manifestation of material mind.

Consciousness must not be identified with its *mental modes*; an identification, which leads to the difficulties in which western metaphysics has so often found itself. It is the ultimate Reality in which all modes whether subjective or objective exist.

The assertion that mind is in itself unconscious may seem a strange statement to the Western reader who, if he does not identify mind and consciousness, at any rate, regards the latter as an attribute or function of mind. The point, however, is of such fundamental importance for the understanding of Indian doctrine that it may be further developed.

According to the Lokāyata School of Indian materialism, mind was considered to be the result of the chemical combination of the four forms of material substance, earth, water, fire and air, in organic forms. According to the Pūrva Mimāṃsa and the Nyāya-Vaiśeṣika, the Self or Ātmā is in itself and that is by nature (Svabhāvataḥ), unconscious (Jāda, Achidrupa): for Ātmā is said to be unconscious (Achetana) in dreamless sleep (Sushupti); and consciousness arises as a produced thing by association of the Ātmā with the mind, senses and body. The reader is referred to Chandra Kānta Tarkālangkāra's Bengali Lectures on Hindu Philosophy, one of the most valuable achievements of the Calcutta University. At p. 105 he cites Prabhākara Mimāṃsakāchāryya, saying that Vaiśeṣika-Nyāya supports the view. Sa Chetanashchitta yogāt tadyogena vinā Jadaḥ. "Ātmā is Conscious by union (with knowledge [Jñāna] which comes to it by association with mind and body); without it, it is unconscious." Ātmā, according to this Darshana, is that in which (Āshraya) Jñāna inheres. Kumārila Bhaṭṭa says Ātmā is partly Prakāsha and Aprakāsha (luminous and non-luminous) like a fire-fly. But this is denied, as Ātmā is Nirangsha (partless). Knowledge thus arises from the association of mind (Manas) with Ātmā, the senses (Indriya) with Manas, and the senses with their objects. That is, worldly (laukika) knowledge, which is the true that is non-illusory—apprehension of objects. Jñāna in the spiritual Vedāntic sense of *Māyāvāda* is Paramātmā, or pure Consciousness realised. The former Jñāna, in that it arises without effort on the presentation of the objects is not action (Kriyā), and differs from the forms of mental action (Mānasi Kriyā), such as will (Ichchhā), contemplation and the like. Ātmā manasā sanggujyate, mana indriyena, indriyam arthena, tato bhavati jñānam. Both these theories are refuted by Sāṅkhya and Advaitavāda Vedānta (as interpreted by Shankara to which unless otherwise stated I refer) which affirm that the very nature of Ātmā is Consciousness (Chit), and all else, whether mind or matter, is unconscious, though the former appears not to be so. The Jīva mind is not itself conscious, but reflects consciousness, and therefore appears to be conscious. Consciousness as such is eternal and immutable; Mind is a creation and changeable. Consciousness as such is unconditional.

In the mind of the Jiva, Consciousness appears to be conditioned by that Mâyâ Shakti which produces mind, and of which Shakti, mind is a particular manifestation. Mind, however, is not the resultant of the operation of the Bhûta—that is, of gross natural forces or motions—but is in Sāṅkhya and in Vedāntic monism an evolution which is cosmically prior to them.

The mode of exposition in which Consciousness is treated as being in itself something apart from, though associated with, mind is profound; because, while it recognises the intermingling of Spirit and Matter in the embodied being (jīva), it yet at the same time clearly distinguishes them. It thus avoids the imputation of change to Spirit (Ātmā). The latter is ever in Its own true nature immutable. Mind is ever changing, subject to sensations, forming ideas, making resolves, and so forth. Spirit in Itself is neither thus affected nor acts. Manifold change takes place through motion and vibration in the unconscious Prakṛiti and Mâyâ. Mind is one of the results of such motion, as matter is another. Each of them is a form of specific transformation of the one Principle whence unconsciousness, whether real or apparent, arises. That, however, mind appears to be conscious the Vedānta and Sāṅkhya admit. This is called Chidābhāsa—that is, the appearance of something as Chit (Consciousness) which is not really Chit. This appearance of Consciousness is due to the reflexion of Chit upon it. A piece of polished steel which lies in the sunshine may appear to be self-luminous, when it is merely reflecting the sun, which is the source of the light it appears to give out. Chit as such is immutable and never evolves. What do evolve are the various forms of natural forces produced by Prakṛiti or Mâyâ. These two are, however, conceived as being in association in such a way that the result of such association is produced without Chit being really affected at all. The classical illustration of the mode and effect of such association is given in the Sāṅkhyan aphorism. "Just like the jewel and the flower"—Kusumavachcha manih (Sāṅkhya Pravachana Sūtra, II, 35)—that is, when a scarlet hibiscus flower is placed in contiguity to a crystal, the latter appears to be red, though it still in fact retains its pure transparency, as is seen when the flower is removed. On the other hand, the flower as reflected in the crystal takes on a shining, transparent aspect which its opaque surface does not really possess. In the same way Consciousness appears to be conditioned by the force of unconsciousness in the Jiva, but is really not so. "Changeless Chit Shakti, which does not move towards anything, yet seems to do so" (Sāṅkhya Pravachana Sūtra). And, on the other hand, Mind as one of such unconscious forces takes on the semblance of Consciousness, though this is borrowed from Chit and is not its own natural quality. This association of Unconscious Force with Consciousness has a two-fold result, both obscuring and revealing. It obscures, in

so far as, and so long as it is in operation it prevents the realisation of pure Consciousness (Chit). When mind is absorbed pure Consciousness shines forth. In this sense this Power, or Mâyâ is spoken of as a Veil. In another sense it reveals—that is, it manifests—the world, which does not exist except through the instrumentality of Mâyâ which the world is. Prakṛiti and Mâyâ produce both Mind and Matter; on the former of which Consciousness is reflected (Chidābhāsa). The human mind, then, appears to be conscious, but of its own nature and inherent quality is not so. The objective world of matter is, or appears to be, an unconscious reality. These alternatives are necessary, because in Sāṅkhya unconsciousness is a reality; in Vedānta an appearance. In the Shākta Tantra apparent unconsciousness is an aspect (Avidyā Shakti) of Conscious Shakti. Consciousness is, according to Advaita Vedānta, the true existence of both, illumining the one, hidden in the other.

The internal instrument (Antahkarana) or Mind is one only, but is given different names—Buddhi, Ahankāra, Manas—to denote the diversity of its functions. From the second of these issue the senses (Indriya) and their objects, the sensibles (Mahābhūta), or gross matter with the supersensibles (the Tanmātra) as its intermediate cause. All these proceed from the one Prakṛiti and Mâyâ.

Therefore, according to these systems, Consciousness is Chit and Mind or Antahkarana is a transformation of Prakṛiti and Mâyâ respectively. In itself Mind is an unconscious specialised organ developed out of the Primordial Energy, Mūla Prakṛiti or Mâyâ. It is thus not, in itself, consciousness but a special manifestation of conscious existence borrowing its consciousness from the Chit which is reflected on it. Shākta doctrine states the same matter in a different form. Consciousness at rest is Chit Svarūpa. Consciousness in movement is Chit-Shakti associated with Mâyâ-Shakti. The Shiva-Shakti Svarūpa is consciousness (Chit, Chidrupinī). There is no independent Prakṛiti as Sāṅkhya holds nor an unconscious Mâyâ which is not Brahman and yet not separate from Brahman, as Śaṅkarā teaches. What there is, is Mâyâ-Shakti; that is Consciousness (for Shakti is in itself such) veiling, as the Mother, Herself to herself, Her creation, the Jiva. There is no need then for Chidābhāsa. For mind is consciousness veiling itself in the forms or limitation of apparent unconsciousness.

This is an attractive exposition of the matter because in the universe consciousness and unconsciousness are mingled and the abolition of unconscious Mâyâ satisfies the desire for unity. In all these cases, however, mind and matter represent either the real or apparent unconscious aspect of things. If man's consciousness is, or appears to be limited, such limitation must be due to some principle without, or attached to, or inherent in, consciousness; which in some sense or other must *ex hypothesi* be really, or apparently, different from the

consciousness, which it seems to affect or actually affects. In all these systems mind and matter equally derive from a common *something* principle which actually or apparently limits the Infinite Consciousness. In all three there is beyond manifestation, Consciousness or Chit which in manifestation appears as a parallelism of mind and matter; the substratum of which from a monistic standpoint is Chit.

Herbert Spencer, however, as many other Western Philosophers do, differs from the Vedānta in holding that the noumenon of these phenomena is not Consciousness, for the latter is by them considered to be by its very nature conditioned and concrete. This noumenon is therefore declared to be unknown and unknowable. But force as such is blind, and can only act as it has been predetermined. We discover consciousness in the universe. The cause must, therefore, it is argued be Consciousness. It is but reasonable to hold that, if the first cause be of the nature of either Consciousness or Matter, and not of both, it must be of the nature of the former, and not of the latter. An unconscious object may well be conceived to modify Consciousness, but not to produce Consciousness out of its unconscious Self. According to Indian Realism the Paramānus are the material (Upādāna) cause, (Kāraṇa), and Ishvara the instrumental (Nimitta) cause, for He makes them combine. According to Vedānta, Matter is really nothing but a determined modification of knowledge in the Ishvara Consciousness itself unaffected by such determination. Ishvara is thus both the material and instrumental cause. A thing can only dissolve into its own cause. The agency (Kartṛitva) of Ishvara is attributed (Anupādika) only.

The Vedānta, therefore, and its Shākta presentment say that the Noumenon is knowable and known, for it is the inner Self which is not an unconscious principle as the will of Schopenhauer, has been said (rightly or wrongly) to be, but Being: Consciousness, which, as above explained is not conditioned or concrete, but is the absolute Self-identity. Nothing can be more intimately known than the Self. The objective side of knowledge is conditioned because of the nature of its organs which, whether mental or material, are conditioned. Sensation, perception, conception, intuition are but different modes in which the one Consciousness manifests itself, the differences being determined by the variety of condition and form of the different organs of knowledge through which consciousness manifests. There is thus a great difference between the Agnostic and the Vedāntist. The former, as for instance, Herbert Spencer, says that the Absolute can not be known because nothing can be predicated of it. Whereas the Vedāntin when he says that It cannot be known (in the ordinary sense) means that this is because It is knowledge itself. Our ordinary experience does not know a consciousness of pure being without difference. But though it can not be pictured it may be apprehended. It can not be thought because it is Pure Knowledge itself.

It is that state which is realised only in Samādhi but is apprehended indirectly as the Unity which underlies and sustains all forms of changing finite experience.

(To be continued.)

MAYAVADA AND SHAKTA-VADA.

Sir John Woodroffe, in his luminous lectures entitled *Shakti and Shākta*, discusses the relative merits of *Māyāvāda* and *Shākta-vāda* from an unbiassed and synthetic point of view, which we propose to review in this brief note. The merits of the two theories may be summed up as follows:—

1. In Sankara's scheme of reality he elaborates three levels which he calls *Prātibhāsika satya*, *Vyavahārika satya* and *Pāramārthika satya*. Each plane is transcended by a process of elimination. When we reach *Pāramārthika satya* by such a gradual process, we at last realise the highest state of consciousness in *Nirguna Brahman*. But the Shākta vādin recognises the highest reaches of reality as a fulfilment of the lower levels and not as a negation. Sankara's conception of Satya is an abstract universal, devoid of differentiation. The Shākta regards it as a concrete universal immanent in, and realised through the particulars.

2. This distinction is well brought out by the two theories of creation known in Vedānta as the *Parināma-vāda* and the *Vivarta-vāda*. The former explains creation as a gradual evolution from Brahman, the latter regards it as a cosmic illusion superimposed on Reality by *Māyā* or Nescience. Sankara says that *parināma* applies to such cases where cause and effect are of the same kind as in the example of clay and pot. In its own plane each is a *parināma* or real change. But in relation to a higher state it becomes an illusion or *Vivarta*. Consequently, when Brahman is realised the world becomes a fiction. The Shākta, however, regards the two theories as but modes of the same Reality. He postulates that change and changelessness are two aspects of the same Brahman. A thing is real even though it may change. Besides, if the cause is real, the effect is also real. What is here is also there. Since Brahman, the cause of creation is real, it necessarily follows that the world, which is the effect of his creative will is also real. Therefore "Determination is not negation." Brahman exists in two aspects, as Shiva it is changeless, as Shakti it changes. The Tantra Shāstra, therefore, concludes that the contradiction between

being and becoming, the static and the dynamic is not real, but only apparent. The impersonal personalises itself. The absolute contains within itself the possibility of self-realisation in the objective reality of the manifold of experience.

3. The theory of *Māyā* veiling Brahman is similarly explained. *Māyāvāda* states that the five *Kosas* are veils that do not really exist. They are negations of Brahman. But the *Shākta-vāda* asserts that the absolute consciousness of Brahman veils itself without ceasing to be absolute. The *Pratibimba Vāda* of Sankara says that *Jīva* and matter are only reflections of Brahman which alone is real. The *Shākta Tantra* asserts that *Māyā* is the finitizing principle inherent in Brahman itself and a superimposition on it. The former regards *Jīva* as a *Chidābhāsa*, the latter looks upon the universe as instinct with divinity.

4. The whole of spiritual experience may be viewed from two standpoints: *Sādhana* and *Siddhi*. *Sādhana* is the condition of our present practical life, *Siddhi* refers to the state of realisation. *Shakti* is the state of *Sādhana* and *Shiva* is the state of *Siddhi*. Sankara rejects the *Sādhana* plane as unreal. The Agama, however, regards *Shiva* and *Shakti* as indivisible aspects of the same reality.

5. But the objector may say that the doctrine of aspects evades the problem. The *Tantra Shāstra* takes the world to be real and traces its final cause in a Brahman who is at the same time changing and changeless. Here there is an affirmation of two contradictory propositions explained away by the dubious theory of aspects. To this charge Sir John Woodroffe replies by what the logician calls as *Tre Quoque* or retort. If the Agama doctrine is open to contradiction, the theory of *Māyā* fares no better. Sankara defines *Māyā* as both real and unreal. His famous explanation known as *anirvachaniyam* is also an evasion of the problem. The truth is that all theories of creation are illogical or alogical and are beyond the province of reason. Creation is finally inscrutable. The ultimate proof is in spiritual experience.

After thus examining the two theories from an "entirely detached and unprejudiced point of view," the learned critic decides finally in favour of the *Shākta-vāda* on account of the following advantages which it has over the *Māyā* doctrine:—

1. The standpoint of the *Shākta* doctrine is the Here and Now and not the transcendental state of *Siddhi*, which is realised only by a few in *Samādhi* experience. It postulates the reality of the world. It is based on our present experience which is real and natural,

2. The method of Sankara is one of elimination and abstraction; his *Nirguna Brahman* has no vital relation to the world of present experience. But the *Shākta darsana* is intensely positive and has none of the weakening negations of the *Advaitic Absolute* which devours all individuality. When the *Sruti* says "All this is Brahman," it does not refer to an abstract identity, but to a reality that is immanent in the manifold of our experience. Brahman is both being and becoming.

3. The *Pratibimba* theory of Sankara has a tinge of dualism from which the *Shākta* doctrine is free. Brahman reflects himself in *Māyā* and produces the cosmic illusion. If so, Brahman and *Māyā* are two separate entities. The Agama view of *Sivasakti* is a more monistic presentation of *Advaita-vāda*; consciousness that is, is finally the same as consciousness that acts. If this is true, the Vedāntic analogy of five veils must be changed into that of an unchanging light turned up or down as the case may be. When consciousness is freed from functioning in the plane of matter where it is bound it gradually attains liberty in spirit and shines for ever as unchanging *Shiva Chaitanya*.

4. Sankara creates a distinction between *Siddhi* and *Sādhana* and finally rejects the latter as unreal. But it is more natural to take the two experiences together and view them as aspects of the same reality.

5. Sankara's definition of *Māyā* is as illusive as the *Māyā* itself. He does not make it clear whether it is mere negation or a positive entity. But the doctrine of aspects is based on the bedrock of the reality of our present experience. If Brahman and *Māyā* as two contradictory notions, it is better to recognise them as such than to accept the one at the cost of the other. We may leave it to spiritual experience to solve the problem.

6. From the practical point of view it does not ask man to flee from the world and cultivate ascetic exclusion. But the *Shākta* doctrine is an intensely practical religion, intensely pragmatic and of exelling value. *Māyāvāda* is only for the intellectual and ascetic view; for the generality of man the *Tantra* method has more pragmatic worth.

The above is really an impartial statement of the two teachings but for some slight inconsistencies and omissions which may be mentioned here.

1. Sir John Woodroffe rightly points out that the ultimate proof of a theory is spiritual experience recorded in *Veda* or realised in *Samādhi*. If this is true, then, all philosophical explanations of

reality ought to be deductive developments of what is given in the transcendental state of Samādhi or Siddhi. It, therefore, follows that all our present experience is to be explained with reference to the end of Siddhi and not *vice versa*. But the learned critic constructs a system from the standpoint of present experience which is "intensely real and of immense practical worth," thus, explaining the end with reference to the origin. It is difficult to reconcile the two statements.

2. The desire for *mukti* is itself a tacit admission of the imperfection of our present practical life in spite of its immense worth. If the proof of religion is in the spiritual realisation of the changeless Siva state as revealed in Samādhi, then, Sankara's system is the best that can be devised from that standpoint. The doctrine of *Māyā* is the logical outcome of a belief in the *Nirguna Brahman* realised in Samādhi.

3. The problem of 'illusion, like that of evil, misery and ignorance, is one of the riddles of life which philosophy must frankly recognise and solve. Illusions encounter us in every level of reality. Even our normal perceptive experiences, which Sir John Woodroffe regards as real and natural, are mixed up with all sorts of illusions and other erroneous interpretations. The perception of the world is, at every stage, influenced by past knowledge and is, therefore, liable to misinterpretation and mistake. Reality and illusion are the positive and negative aspects of existence. The Realist emphasises the existence of a positive reality which persists in spite of possibilities of error. An Idealist like Sankara, however, recognises the negative conditions that are the sources of error and illusion. Sankara regards the *Sākshātkāranubhava* of Brahman as the direct and normal perception of real Reality and explains our present experiences as abnormal states of illusion.

4. Sir John Woodroffe thinks that the *māyāvāda* is only for the intellectual and ascetic few and is not suited to the masses. This is no doubt true from the practical standpoint. But it must be maintained that the logical value of a theory is not vitiated by the consideration that the masses cannot conceive it. Sir John himself recognises this truth when he refers to the theory of competency or *adhikāra* as a requisite for Vedāntic training.

5. Swami Vivekananda, in his masterly exposition of the *Māyāvāda*, interprets *Māyā* as a mere statement of fact and not a philosophical explanation. The question of creation on which the whole discussion rests is certainly beyond the province of logic. No philosophy has as yet succeeded in solving the problem. The

theories of *Līlā*, aspects and sudden creation produce logical dissatisfaction no less than the doctrine of *Māyā*. The problem cannot be solved by thought, perhaps it can be dissolved by spiritual realisation.

6. With Sir John Woodroffe we may conclude that the apparent difference between Sankara and Tantrism, which is the same as Visishtādvaitism is after all a matter of words. Besides, as he truly observes varieties of teaching may be different presentations of one truth leading to a similar end. The value of philosophical discussions consists not merely in emphasising differences and refuting rival theories, but in their systematic coordination and in the perception of divinity even among conflicting schools of thought.

BY THE WAY.

A great French writer has said, "True religion, notwithstanding that it raises the views of those who are inspired by it, to its own region, nevertheless retains their life firmly in the domain of action. The true and real religious life is not alone percipient and contemplative, does not merely brood over devout thoughts, but is essentially active."

First comes the vision, the thought, then follows the fulfilment, the practical carrying out of the idea. Swami Vivekananda as the prophet and seer and the teacher of humanity, foreshadowed a new awakening for India. He felt the quickening of her pulses. He saw a new light, a new lustre, more brilliant, more effulgent, than ever shone in her forehead. He held aloft the banner of *truth* and *action* and gave them out to Young India in an unflinching voice. He has sown the seed, the plant has begun to germinate and Young India needs fostering and manuring it. Let the youths of India follow in the great line of march of that great heroic soul, and help in the continuation of the work left to their honour, being quick to recognise the needs of our Mother India and ever ready to lend a helping hand.

Religion is the very back-bone of Indian national life. Spirituality is the master-key of the Indian mind. From the very dawn of her national culture India has learnt to rally round all her activities of life to that one lofty banner of truth, to the highest principle of Religion. Even as the Finite is impossible to be comprehended

without the Infinite, nay as the knowledge of the Infinite must precede the knowledge of the finite, so the activities and doings in the finite plane, in this material universe become null and void without a true comprehension of the infinite, without a practical realisation of the inner power that is working behind us. Hence the inciting call of the great sages of yore was **अन्या वाचा विमुक्त्य वात्सल्यमेव विनाशीव ।** Give up all other vain talks, know the self alone. When you have known the Self, when you have come face to face with the highest Reality, then and then only all your doings will have a meaning; you have attained religious freedom that broadens and not narrows your activities in the other fields of action and thereby you maintain the highest ideals of the Indian race and culture.

* * *

The Swami had his greatest hopes in the future sons of Mother India. Placing them before his mind's eye he said that if India was great in her past she has to be made greater in her future. So we find, Swamiji particularly addressed himself to the youths of India. He urged them to get rid from the meshes of indolence and to find out and manifest the Divinity and the Infinite power that is lying dormant in each human soul. The soul is the sacred storehouse of all wisdom and truth and the Infinite power dwells at the centre of every heart. Concentrate your best efforts to the cause of uplifting humanity by your thoughts and deeds, and let all of us who cling with undying affection to the glorious memorials of the ancient times, and the principles of the noble Vedanta, do our utmost to infuse new vitality and strength into our present apathetic condition, having an indomitable faith in an ideal future. Rise up to the latent potentialities of your nature, display the capacities that shall serve the ends you have in view, for human possibilities are of an exalted character in spiritual unfoldment and power.

* * *

India has been accused as a land of *dreamers* by the other nations of the world. Yes, we are dreamers, we dream dreams of realities and now let us transform our dreams into actualities. We have our own ideal, we have the goal lying before us. We need not go to borrow any from the other nations. India does not stand in need of any humiliation for her dreams. On the other hand we are proud that the riddle of life, or the goal of life has been solved here as has not been done anywhere. We have given our life-blood for centuries to solve the problem of life, to find out the Ideal. Now that the Ideal is before us, the goal is fixed before our sight, we have

only to march on to the goal bravely. We have had enough of philosophies and enough of theories of life. Now what is mostly necessary in India is a little of *activity*. Mere brooding over ideals will not lead us to the goal. True it is that there had been in ancient times sages who had practically realised the Ideal, and lived to it. A few are not wanting of such men in modern times too. But how many, we ask? The soul of India is preserved only because of such men though they may be few. But the light is only dimly burning and our young men require to add oil to strengthen its brilliancy. The whole nation has to rise to the Ideal. Individual *mukti* is not the only Ideal; the communal *mukti*, the *mukti* of the nation, nay that of the whole world must be the Ideal of our young men.

* * *

केनेषितं पतति श्रेष्ठं मनः केन प्रायः प्रथमः प्रैतिवुक्तः
केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं कउदेबोयुनक्ति ॥

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 speech? What effulgent one, indeed, directs the eyes or the ear.

These are the questions an Indian mind asked the sage of the Upanishads.

यद्वाचानम्युदितं येन वागम्युद्यते यन्मनसा न मनुते येनाहुर्मनो मतम् यद्
श्रोत्रेण न शृणोति येन श्रोत्रमिदंभुतम्, यत् प्रायेण न प्राणिति यने प्रायः
प्रणीयते तदेव ब्रह्मत्वं विदि ।

What no speech can express, but which expresses speech, what none can comprehend with the mind, but by which, the sages say, the mind is comprehended, what none can hear by the ears, but by which the hearing is perceived, what none can breathe with breath but by which the breath is directed—Know that alone as Brahman.

Here lies the Racial spirit of the whole Hindu mind. He does not lose himself in the enjoyment of the senses or the mind. He cannot rest satisfied with the limited enjoyments, the world of the senses can give him. Nay, he must realise Him the First cause, however impossible it may be for the mind, intellect or the senses to reach Him. He must burn first all his imperfections in the Great Fire and clothe the universe with Its *Light*. His ideal is to bring down the kingdom of heaven to this mortal earth. Is that ideal anything impossible to conceive for the Hindu mind which can also believe that God Himself comes down to this trodden land to deliver the good and drive away the pest of the earth? Is it anything

impossible to realise for those who claim man as the son of Immortality? Nay, the Racial Sun of those who cannot believe in is setting for good, never to rise again, and the New Sun is seen in the Eastern Horizon shedding its lustre on the whole world. Those who cannot keep pace with the time must die out. India seems to be sleeping to the superficial eye. But a seer can see that she is now merged in her meditation to bring out her past glory in a new garb, more powerful, more luminous than ever to spread peace and blessedness to the whole of humanity.

Our philosophy or religion, as both are identical according to the Indian conception, is based on the super-sensuous experience. Are all experiences exhausted by the sensuous world, or is any super-sensuous experience possible for man? This is really the crux of the whole problem of religious or spiritual life. Modern Western thought seeks to establish even the fundamental truths of religion or spiritual life upon what it calls the logic of thought or reasoning. Hence their Absolute or God is the creation of the intellect; and the intellect according to Hindu thought is *मनस्*. This *manas*, though it cannot be seen, nor touched, nor smelt, nor heard, nor tasted, is intimately and organically connected with the senses. Without the *manas* the senses cannot work and without experiences gathered from the senses the mind cannot work. The senses and the intellect both work together to help us to get only sensuous experience. Our intellect or *manas*, therefore, cannot take us beyond the sensuous experience any more than the senses themselves. The Absolute, which is thus established, may be something which we cannot sense, which may not fall under the scope of direct perception or *प्रत्यक्ष*, but it is still something which is deduced by the logic of our intelligence, based on the experiences of the sensuous world. Therefore, such a God or an Absolute is the product of our inference or *अनुमान* and *उपमान*. Thus to the western mind the illogical conception of the Absolute in the making may sound logical; but such an 'Absolute in the making' cannot be the guiding Deity of all the activities in the sensuous plane, for that very Absolute itself is the product of our own inference based on experiences gathered from the sensuous plane of existence. And such an Absolute may not form a necessary factor for our living in the sensuous world. Hence to the western mind, or to our Indian followers of this school of thought, the idea of rallying round all our activities on the one grounding principle of spirituality seems to be most absurd, illogical, unpractical and what not?

The testimony of the Absolute, according to the Vedanta thought, does not lie on inference, argument or logic, but the Absolute of Vedanta is realised directly in the super-sensuous plane. Where the mind, the intellect, the senses cannot reach, that is the Absolute, that is Brahman. Such an Absolute cannot be the product of any fertile brain, but is the Truth which everyone can come face to face and derive all his inspirations directly from the Deity. The sensuous world, according to the Vedanta thought, derives its very existence from the Absolute. The activities in the sensuous world, therefore, apart from the super-sensuous realisation, cannot bring in real good to humanity. And on the other hand human possibilities are of an exalted character in spiritual unfoldment and power. Hence the inciting call of Swami Vivekananda, the modern prophet of India, to the children of the soil—"Go back to Religion." "The history of the past has gone to develop the inner life of India and the activity (outer life) of the West. Hitherto these have been divergent. The time has come for them to unite. Let your life be as deep as the ocean, but let it be also as wide as the sky." "It is a curious thing that the inner life is often most profoundly developed where the outer conditions are cramping and limiting. But this is an accidental, not an essential association."

REVIEWS, SHORT NOTICES AND ACKNOWLEDGEMENTS.

The Life of Swami Vivekananda, in 4 Vols., published by Swami Virajananda, Prabuddha Bharata Office, Mayavati.

The fourth volume of this excellent work is now published, and has for its frontispiece a photo of the Swami in his sannyasin's garb. The sturdy form, the penetrating eyes, and the benign face look upon us as in real life, and few that came in contact with him even casually will forget that inspiring figure and the mingled charm and awe of his presence. To the followers and admirers of the late Swami, who now form a very wide circle not only in India, but in Europe and America also, these stirring volumes, depicting the Swami's life, thoughts, and movements will be a valuable possession and soul-enlivening study. We perhaps miss the masterly touch of a Boswell or a Lockhart in the word-portrait contained in these volumes. But we have the next best thing to it, close narrative, sympathetic portraiture, loving recollections, touching incidents, incidents trivial but useful in bringing out traits of character otherwise hid from the public eye. It is the fortune of the biographer that the subject is a

fit, and no better subject can occur to a loving disciple than this Great Yogi, Orator, Philosopher, and man of the world, keen in his intellect, broad in sympathy, simple as a child, and perhaps terrible in righteous indignation when occasion demanded. It is no disparagement to names like those of Keshab Chandra Sen, Dayanand Saraswati, and other great men in recent Indian History, to say that India has produced no one like Swami Vivekananda who has stirred to the greatest depths the thoughts and emotions of the world, Indian and foreign, orthodox and heterodox, educated and uneducated alike, by his force of character, intensity of religious fervour, and depth of human sympathy. In him Sri Ramakrishna Paramahansa found an interpreter and follower who almost outshone the Master, and the like of whom few religious founders had the good fortune to possess. Sri Ramakrishna is taken by the religiously devout as an avatar, alike as a matter of faith and as a reasoned inference from observation of his Yogic powers, unique personal life, and momentous influence for good. Swami Vivekananda has come now to be regarded with equal veneration, and the volume of admiring recollections and appreciations swells forth from year to year, and has succeeded in giving to the Ramakrishna Mission movement a stability and an attractiveness which it may not otherwise have possessed. We have divine authority to say.

यद्यदिभूतिमत्सर्वं श्रीमद्वर्जितमेववा ।

तत्तदेवावगच्छत्वं मम तेजोशंसमवम् ॥

"Whatever is glorious, good, beautiful, and mighty, that must be understood as a fragment of His splendour. It is therefore the result of sober reflection, not the language of exaggeration or blind partiality to say that in Swami Vivekananda the world had found an inspired personality, sent to us by Bhagavan Sri Krishna Himself, to correct the materialistic ways of the world, and make it better and holier. His speeches, writings, and fervid poetical outpourings are before us to guide and inspire us, and we wish that these Volumes contained even longer excerpts from his eloquence, to complete their usefulness.

Swami Vivekananda differed from his Master in many respects. The latter was too engrossed in his soul-consciousness and Divine consciousness to care to influence others directly. All his influence was spontaneous, like that of a burning flame which purifies unsolicited. Swami Vivekananda was a product of his times, alive with human interest, full of assimilation of Western ideas, and able to meet the exponents of Modern religions and philosophies on their own ground. But for the intensity of his innate religious consciousness, and the abiding influence of the great Master, he too might have succumbed to the materialistic influences of his education and surroundings, like so many others, and the world would have lost a

great spiritual teacher. It was, however, Swami Vivekananda's English education that made him a light of the world, and opened up the whole educated community for the invasion of his influence. If the seed of his greatness was nourished by Sri Ramakrishna Paramahansa's solicitous inspirations, the further blossoming and fructifying were the consequences of his going out into the outside world armed with his robust common sense and mastery of the English language; and the entry into the Parliament of Religions at Chicago, was the crowning act which changed a private individual into a Public Teacher, the Saviour of India's spirituality and the oracle of Eastern wisdom for thousands of fond men and women who hung upon his word.

We learn from Swami Vivekananda's life that the Hindu religion requires a certain amount of active propagandism to rouse the dormant world to realise its spiritual greatness; we also see that the highest intellectuality is not inconsistent with deep religious faith, or sustained practice of devotion and meditation. We perceive that a noble character, strong in personal influence and able to inspire the utmost veneration, can co-exist with birth in an inferior caste and practices not strictly orthodox. We feel assured that the incidents of birth, wealth or support of friends, are minor factors in the evolution of an inherently strong soul, rich in spiritual force. We realize, finally, that the renunciation of the world's vanities is not to be the effect of the mere assumption of the sannyasins' garbs, but must come from the heart, and be firmly based on the utmost unselfishness of purpose and strenuous desire to do good to all beings. And in Swami Vivekananda we see the realisation of the Yogic goal as depicted in the Gita lines.

आत्मोपमयेन सर्वत्र समं परमपूज्योऽर्जुन ।

सुखं वा यदि वा दुःखं स योगी परमो मतः ॥

The earlier volumes of this work have been reviewed by competent writers already and it only remains to add a few words as to the scope and contents of the present fourth volume. Swami Vivekananda breathed his last at about 9 P.M. on the 4th July 1902. Like all great souls, he passed away suddenly, and the last day of his life was busy with study, exposition, conversation, and meditation. He was in perfect solitude and God-contemplation for some hours before his death, and it may almost be said that he chose the moment of his death, and sat intent on deep meditation, preliminary to the great Samadhi, the outpouring of his soul into the absolute consciousness of the Highest Self. The poignant universal sorrow caused by the Swami's death is well depicted in the pages of the volume before us. The earlier pages describe the Swami's tour in Eastern Bengal and Assam; and his lectures in various localities in that province. It is of melancholy interest that the Swami undertook this tour in 1901, as

well as the tour to Buddha-Gaya and Benares early in 1902, in response to solicitations of eager friends, in disregard of his own growing illness and want of energy. Yet the call of duty and the persistent desire to be of use made the Swami go forth to meet friends and visit shrines. The rest of his time during these last years was spent at the Belur monastery in the company of his disciples, lay and monastic; and the life there, full of simplicity and charm is depicted in these pages with faithful interest. The Swami's fondness for pets, and his loving care for their feeding, his desire for Vedic study and establishment of a Vedic College, his eager performance in person of the Durga puja festival, with all its technique and ritual, his unflagging interest in the Vedic and Purana classes, and his strict discipline and scrupulous regard for fasts and austerities, are all narrated in touching words, and we seem to see before us the great soul in his last days, full of devotion and simplicity, in conduct, with affection and regard for all.

The latter portion of the volume is full of the author's sketches of the character of the great monk from various points of view, as an ascetic, as an artist, a bhakta, a conversationalist, and so forth. Not the least interesting portion is the appendix wherein many loving friends have recorded their reminiscences of their intercourse with the Swami at various points of his life. These *In Memoria* form very interesting reading and add to the great usefulness of the book. We conclude by hoping that the volumes will be eagerly read by all Hindus who care for the understanding and preservation of the spiritual culture of this ancient land.

PROF. RAJAGOPALACHARIAR.

Sri Ramakrishna Charitamritam.

(In Malayalam) by K. Raman Menon, pp. 180. To be had of the author at Quilon, Travancore.

We have received a copy of Sri Ramakrishna Charitamritam published and edited by Mr. K. Raman Menon of Quilon. In this brochure the author has striven with much success to present to the Malabar public in their mother tongue the Dharma-pada stories of Bhagavan Sri Ramakrishna. The words of the Master are classified under different headings as Atmagnam, Bhakti, Mind, etc., and suitable short introductions are given under each head. The author has taken great pains to collect the choicest flowers of philosophical truths that fell from the blessed lips of the Saint of Dakshineswar. In the scholarly preface we get a historical interpretation of the religious and religiousists of India; the philosophy of

the Vedas; the rise of Buddhism, the teachings of Sankarā, of Chaitanya and Ramanuja, the rise of Sikhism, have been critically examined in their proper perspective. The author proceeds to give a fine account of the decline of Dharma in the beginning of the 19th century and described how when Dharma was being shaken to its very foundations, there arose in the person of Bhagavan Sri Ramakrishna Datta who stemmed the tide of Adharma and radiated a new life by re-juvenating a Saviour religion. He was the fulfilment of Hinduism, the embodiment of synthesis never heard of in any of the religious movements of the world. In these days when the value of religious education is so much emphasised this book could be prescribed with great advantage at least as an additional text-book in the schools of Malabar, especially in the vernacular schools.

The Seventeenth Annual Report of the Ramakrishna Mission Sevashram Kankhal, Haridwar for the year 1917, is lying on our table. We owe an apology to our readers for not being able to present them in due time, a review of the work done by this institution which richly deserves to be patronised by the public at large. As the public is already aware of the fact that such institutions are started by the Ramakrishna Mission solely with the ideal of doing work as worship of *Narayana*, we need only state the motive power which guides the monastic brotherhood to devote their lives for the upkeep of the Institution. It is this: "Blessed are we that we are given the privilege of serving for Him, not of helping Him. Strike out this word 'help' from your mind, you worship. When you give a morsel of food to the dog, you worship the dog as God. God is in that dog. He is all in all. You are allowed to worship Him. Stand in that reverent attitude to the whole universe. This is the proper attitude of work. This is the secret taught by Karma Yoga." The present report purports to record the work of relief carried out by the Sevashram from January to December 1917, for a period of one year. The total number of persons who obtained relief during the period were 13,484 among whom there were people belonging to all castes and creeds. It will be seen from the record given in the report that the relief work of the Sevashram has increased from 42 in-door and 178 out-door patients during the first year of its existence to 809 in-door and 13,125 out-door patients during the year under review. This extraordinary increase in the number of patients who daily come to the Sevashram for relief, unmistakably prove what amount of service to humanity, this institution is doing. There is a night school attached to the Sevashram for teaching the poor boys of the locality. But we regret that it has not grown big for want of funds. The demand for getting admission in the school is great and with funds forthcoming, the brotherhood

desires to enlarge the school by admitting larger number of students and then if possible, to elevate it to the status of a middle vernacular school. Its present urgent necessity we are informed, is a school building which is estimated to cost Rs. 8,000. The taking care of the destitute, feeding the poor, nursing the sick, the ignorant, in short, educating, serving those who are low down in the scale of society are works which concern the weal of the whole social body. When a band of men dedicate themselves to this service, do they not deserve well at the hands of the public? come forward, if these motives and ideals commend themselves to you, and by generous contribution help to make it a permanent institution for social service, nay, a great temple for the worship of the Virat, in which the supporter, the worker, and the sufferers will all be blessed.

We are thankful to the Secretary of the Calcutta Vivekananda Society for kindly sending us its report for the year 1917. Its motto is "First, let us be Gods, and then help others to be Gods. 'Be and make'." The objects of the society are (1) to study and realise the principles of the Vedanta in its universal aspect as set forth in the lives and teachings of Swami Vivekananda and his Master, Sri Ramakrishna Deva, (2) to spread the above principles and teachings amongst the people at large, and (3) to serve humanity as veritable manifestations of God by ministering to their physical needs, and helping them in their intellectual, moral and spiritual development. The society organised altogether 89 religious lectures which were mostly delivered by eminent scholars and were largely attended. Among the various subjects discussed in these meetings, may be mentioned the Advaita-vada and Visistadwaita-vada aspects of the Vedanta, the Buddhistic, the Jain, the Vaishnava and the Tantrik philosophies, as well as the principle of the Sufi sect of Islam. In some of these lectures were explained also, the special teachings of Swami Vivekananda about religion. Monthly conversazioni were held most of which were presided over by Swami Saradananda, the revered Acharya of the society. Weekly religious classes on the scriptures were held during the year under review by some monastic members of the Ramakrishna Mission. Under its auspices a fund was started by the society to help students, from the middle of the year 1916, and during the year under review monthly stipends amounting to Rs. 181-8-0 in all were granted to 30 students. Occasional help to six students for part of their examination fees was also given to the extent of Rs. 14. There are a library and free reading room and a Homeopathic Charitable Dispensary attached to the society.

A short appendix is appended to the present report containing the summary of a learned lecture on the Vedanta and the Buddhistic

philosophy, which we quote below. We hope it will be interesting to our readers. In connection with the Weekly Series of Vedanta lectures of the Calcutta Vivekananda Society, Mahamahopadhyaya Pandit Pramatta Nath Tarkabhushan delivered an interesting lecture on "The Vedanta and the Buddhistic Philosophy," before a crowded and learned audience. He spoke eloquently and in a thoughtful way for nearly one hour and a half giving at the outset a brief survey of the development of the religious thoughts of the Vedic age. During the time, he remarked, that the metaphysical doctrines of the Hindu Scriptures were known to a few saints of the land, who practised them only for their own salvation, in forests and caves. They did not do much to ameliorate the condition of their fellow brethren by spreading those sublime doctrines to the masses. This gradually led to the predominance of a class of men—the priests—who domineered for some time over other classes. They taught everybody, from the kings down to the peasants, about the worship and Vedic Sacrifices. Various sects, denominations and systems of philosophy arose and they had complete sway over the land for a long time. But gradually they lost sight of the real purpose of worship and sacrifice, viz.—the attainment of Jñān and devoted most of their energy and time in the pursuit of the almost useless minor details of those ceremonies.

Then came the Great Buddha. Here the lecturer spoke a few words about the renunciation and severe austerities of the prince Siddhartha who found out a new path of Salvation and thus removed the cause of misery from the world. In mentioning the Buddhistic metaphysics, he dwelt at some length on the differences of the Mahayana and the Heenayana, the two prominent paths to liberation. The followers of Mahayana had to depend on the help of a superman for salvation; while those that followed the path of Heenayana had to exert for themselves for their own freedom. These two ways of Sadhana bear some similarity with the "Bhaktimarga" and "Jñan-marga" of the Hindus. The lecturer pointed out that inspite of the modern researches of the Western Oriental scholars, there is still enough to be learnt about Buddhism in India. The Hindu civilization was not less influenced by the Buddhistic culture, the traces of which are still to be found in art, science and literature even to the present day. Thus the great influence of Buddhism cannot be ignored altogether. But by alluding to these Buddhistic influences he did not mean that the Vedic scriptures were altogether devoid of high moral precepts and teachings. Rather he was of opinion that they were there. But it so happened that the Lord Buddha and his followers gave life to those noble teachings, almost forgotten by the followers of the Brahmanic schools and added some new ones which they realised themselves.

After attaining Nirvana Lord Buddha preached and popularized the means of attaining the same all over India for nearly 42 years. He was also helped in his noble Mission by a large number of mendicant followers called "Bhikkhus" whom he organized into an order or "Sangha." This led to the foundation of a religious organization which was altogether unknown to India in ancient days. The distinctive feature of the Hindu Sannyasa was the realization of self-knowledge while the Buddhist phase of Monasticism was to help others to attain salvation along with self-improvement. By the selfless devotion and activities of these zealous "Bhikkhus" his doctrines were preached inland and out of India bringing enlightenment and the beatitude of liberation to struggling souls. He also pointed out that the degeneration crept in through the interested motives of those that followed him.

The Secretary, Depressed Classes Mission, Mangalore, South India writes:—

Mr. G. A. Chandavarkar has issued a revised edition of his *Manual of Hindu Ethics* and has assigned the profits of the publication to the Depressed Classes Mission, Mangalore, in aid of its scheme for housing the homeless Panchamas. The usefulness of the publication has been recognised by eminent scholars like Sir Rabindranath Tagore and Dr. R. K. Mukerjee as well as by the Government of H. E. H. the Nizam and Their Highnesses the Maharajahs of Mysore and Baroda. The Director of Public Instruction, Bombay, has sanctioned its purchase as a library book for schools. It gives a clear exposition of the principal features of the scriptures of Ancient India with Sanskrit slokas and English translation thereof and is eminently fitted for the use of students, teachers and religious preachers. The book has 175 pages and can be had from the Secretary of the Mission for Re. 1. By V.P.P. Re. 1-2-0. Intending purchasers will be helping the cause of the suffering poor by purchasing the book.

We thankfully acknowledge the receipt of the following pamphlets, and reports—(1) "Vedic Academy and Mission" Tract Nos. 1 and 2; (2) Revised prospectus of the Sankhya Yoga Society—from the President, Sankhya-Yoga Society, Bharadvajastam, Mylapore, Madras; (3) the sixteenth annual report of the Colombo Vivekananda Society; (4) the forty-sixth annual report of the Sasipada Devalaya, in Calcutta; (5) Economics and Co-operation by N. Subramanya Aiyar; (6) The Varnashrama—what it is and what it is not, by the same writer and (7) Report of the Ramakrishna Sevashram, Tamluk for 1915-17.

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,' all

—Swami Vivekananda.

[Vol. V.] JANUARY, 1919 [No. 9.]

EXTERNAL CEREMONIALS AND GOD-REALISATION

BY

Swami Vivekananda.*

It is necessary to observe external ceremonials and formal rigidities about food, etc., as enjoined in the Shastras, in the first stages of man's progress towards the goal of spirituality. These are the means which help to manifest the Great Power within. The Shastras enjoin such laws as are helpful to the realisation of the Ideal, and different means are enjoined to suit different temperaments. There is no use of quarrelling over the means, having lost sight of the Goal. But it is usual with people to fight for the means only. They do not look towards the Goal. Sri Ramakrishna came to uphold this in his life, that the reality of life lies in the practical realisation of Truth. You may bathe in the Ganges for a thousand years, you may live on vegetarian diet for as many years, but if these do not help to manifest the divinity within you, know that you have spent your life in vain. On the other hand, if by breaking all laws and formalities, you can realise the Goal, take it for certain, that you have followed strictly the injunction of the Shastras. The real point is, you have to keep the Ideal always fixed before your

* Adapted from his conversations in Bengali.

mind's eye. Ceremonials and observations help, in the first stages of progress, to check passions for other objects that may stand in the way. But instead of considering these as mere helps on the way, if you pay too much attention to these formalities and devote most of your energy only in strictly following them, the result, in most cases, will be, that you lose sight of the Goal and your progress will be checked. The more you advance towards the Goal of Self-realisation, the less you can observe these formal rigidities. Shankara also says, *विशिष्टगुणैः पवित्रं चरतं को विधिः को विरोधः?* Therefore the fundamental factor of religious life is the *experience* of spiritual truths face to face. Know, that realisation is the goal. Ways may differ.

The test of progress in the path of realisation, consists in the ripening of the spirit of renunciation. In whosoever you find the attachment towards lust and gold growing less and less, to whichever sect or path he may belong, know that the Divine Power is awakening in him, and the door to the realisation of Truth is open before him. You may strictly follow all rigidities as enjoined in the Shastras, you may quote the thousand and one Sruti texts, but if renunciation has not come to you, your life is certainly a great failure.

If sincere spiritual hankering gets possession of a man, he is sure to reach the Ideal in time. He must be strongly resolved to experience Truth. Let come whatever manifold difficulties on the way, let come sorrow and death, there must be no turning back until and unless there comes the realisation. Thus, to struggle and aspire after the realisation of the Highest Truth, is what is said in the Shastras as *Purushakdra*. The birds and beasts have also got some kind of *Purushakdra*; they also struggle to get something. But man should have the *Purushakdra* only to realise the self. Others are born to meet death, but man has come to conquer death. Onward, onward like a great hero,—no faltering on the way. Realise that you are the Omnipotent Self and merge your *pramy* I in That.

SRI RAMAKRISHNA AND THE PHILOSOPHY OF HARMONY

BY

A Devotee.

(Continued from Page 209)

2. Cosmology.

The Paramahansa never troubled himself about the cosmological problem. Reason no doubt only demands an explanation of the Universe; but the history of its solution betrays the impotence of intellect to offer a satisfactory conclusion. Shankara's theory of the *Anirvachanyatwa* of Maya is essentially a confession of mystery. The doctrine of *Leela* as definitely stated by the Vedanta Sutras and accepted by Ramanuja seems equally unsatisfactory. It is not a consolation to be told that the misery of man is the sport of God.

The Sankhyan view safely omits God in its elaborate programme. The theory of eternal differences propounded by Purua Prajna does not account for the existence of their synthetic relation. The Biblical idea of creation is now scarcely entertained by the Christians themselves. Buddha taking his stand on pragmatism on the whole evades the problem. The Western ideas of evolution fail to explain how matter and spirit came into existence. Schiller's pragmatism justifies the dualistic theory in which evil fights a losing game with God. It does not explain the origin of evil, the question of how the world came from a God of goodness appears a sphynx-like riddle. Some philosophers argue that as a doctor cares more for the practical cure of a disease than for the history of its origin, so should a seeker after salvation give up the futile attempt of tracing evil and interest himself in its eradication. But this is a view based on the dictum, "What can not be cured must be endured." It dissolves the problem instead of solving it. Plato says philosophy begins in wonder. We may add, philosophy also ends in wonder. The story of Ganesa and Subrahmanya is an analogical solution of the difficulty. They were asked by Siva to go round the world. Subrahmanya began the journey; but before he returned, Ganesa went round Siva and got the prize.

as belonging to Prakriti or spiritualised as the worship of the supreme (Brahmārpanam or Kainkaryā). Then the mind freed from functioning on the lower levels is directed Godward. The essential nature of Karma lies in activity being robbed of its Rājasic tone, in the motive being shifted from the little ego to the cosmic Self which ensouls it. Action thus performed is likely to generate a thirst for God and may therefore be regarded as an independent method of God realisation.

Absorbing interest is always attached to the question of the relative superiority of the householder or the Sannyasin. Caste system in its higher aspect is a veritable Jacob's ladder from Earth to Heaven. In the palmy days of Hinduism when birth and qualification went together, the householder's life was regarded as a preparation for that of the Sannyasin. Increasing complexity in social life, however, brought about a Varnasankara, a confusion of castes due to a sharp conflict between birth and qualification. It was probably, at this time that the question of superiority excited a keen controversy. The Karma Yogin adduced instances of Janaka, Dharma Vyadha and others who lived a life of ceaseless activity without caring for the fruits of action. The Sauti Parva and the Gita on the whole seem to favour an attitude of reconciliation. The householder and the Sannyasin are each great in his own place. The famous instance of a man carrying mercury in a flat vessel without spilling a drop of it on account of intense concentration proves the possibility of a man being in the world and at the same time out of it. Janaka says that his mind was in the Paramatman, even though he was immersed in the duties of sovereignty. An ingenious explanation of this state refers to such karma as the degradation of a great soul due to sin, a lapse in the past life leading to Salvation in a subsequent next life. The Paramahansa admits the possibility of a Janaka state though he seems perhaps to be personally inclined towards physical renunciation as well. "One who has tasted God" he says, "can never love secular work." The householder is like a man fighting from within the fort. The Sannyasin is like the soldier who rushes out of the fort and exposes himself to the risks of battle. Another saying of his, however, admits the superiority of service after Salvation to entire absorption in the absolute. Putting the two statements together we may conclude that Sri Ramakrishna believed in the possibility of a Janaka performing action without attachment, at the same time recognising the difficulties that surround the householder's life.

A new interpretation of work is becoming popular in this country perhaps owing to the influence of western positivistic and

philanthropic movements. Its chief aim is the rejection of 'selfish' salvation in favour of 'altruistic' social service. The ethics of the Gita is said to be based on the ideal of service to humanity. An advocate of this school quotes Swami Vivekananda in the support of this theory. "Swami Vivekananda is responsible for a new order of Sannyasins: selfless work for the cause of the country is all that they are intent upon. The notion of the Sannyasi being for the betterment of his soul, and serving as an example for others to follow in his wake is giving place to a new conception. Whether he belongs to the Ramakrishna Mutt, or the servants of India Society, whether he dons the Kashaya or puts on the official robes and works in the Senate and in the Legislative Council—the new type of Sannyasi works for his country and for his brethren, that is the kind of renunciation which India stands in need of."

This is precisely the attitude for which Ramakrishna and his mission do not stand for. Vivekananda was on the whole more for spiritualising humanitarianism than for humanising spiritual conceptions. Swami Vivekananda can never be understood apart from his Guru. The Master and the disciple represent the static and the dynamic aspects of one and the same spiritual life. The life and teachings of the Paramahansa are an emphatic assertion of the primary need for God-realisation. Ramakrishna, like Lakshman once said, "three things prick me to the core : Guru, Baba and agent." Politics and philanthropy without a religious basis are sure to degenerate into expediency and a soulless social mechanism. The western ideal of work is rooted in the will to live and dominate. Hence the idea of God as will appeals to the western mind. The Rājasic activity in its lower form is realised in the assertion of egoism. In its higher reaches it is exalted into social service. The higher motive of western life is furnished by a desire to help God in the evolution of His purpose which chiefly consists in the literal establishment of a kingdom of God on earth. The positivist and the evolutionist do not go so far as that but believe in the progressive attainment of social equilibrium, of a millennium in which each will live for all and all will live for each. The following objections may be raised against this theory :—The idea of a progressive social organism is based on a false analogy. In the bodily organism the consciousness is in the whole, but in society it is in the individuals composing it. A progressive social order which ignores and annihilates the individual is not a complement to the dignity of human personality. As Tennyson says, it is not comforting to know that the individual withers and the world is more and more. Besides, we have no sufficient data to conclude that the world progresses as a whole. The present war has shaken our optimistic faith

ultimately connote the same Lord. There are many mansions in the city of God and in his infinite mercy, He reveals Himself to people in different forms determined by their temperament and inclination. It is very difficult to define the exact position of Vaikunta, Kailasa, the Paradise and Heaven in the scheme of the Universe. They may be subjective experiences, objective realities or both. Whether they are identical regions with different names or occupy different levels or boundaries, they are all places of Bliss or Immortality which "the eye hath not seen . . . and dreams cannot picture." If different *overbeliefs* produce practically the same ethical and spiritual effect like intellectual illumination, moral elevation and emotional ecstasy, they must pragmatically speaking, be practically identical. Even if they occupy different levels, they cannot be stained with the martyr's blood, like this sad planet of ours. The bloody wars between Vishnu and Siva referred to in the Vaishnava and Saiva accounts must be treated as the expressions of fanatic zeal which elevates one's Ishtadevata by dragging down the Gods of other sects. It may be that the scriptures refer to only one supreme Personality with distinct attributes. But the psychological tendency of exalting the Ishtadevata above the other deities and justifying it by a philosophy accounts for the numerous ever multiplying faiths. The zealous bigot ignores this tendency and condemns other gods. The harmony of religions can therefore be accounted for from a psychological and pragmatic point of view. As religion is essentially a matter of realisation, mere intellectual speculations with regard to its import based on the formal principle of non-contradiction are at best only conjectures that have to be verified by further experience. The conflicting interpretations of Revelation attempted by the discerning intellect land the student of comparative religions in despair and pessimism. If all faiths are founded on Revelation, why all this fight? It is formally true that two contradictory faiths cannot both be true. But we, relying on practical experience, refuse to believe the major premise that they are contradictories. The one may as a matter of fact shade off into the other. A greater difficulty lies in the determination of the minor premise, "Which faith is true?" The founder of every orthodox system undoubtedly relies on Revelation. His intellectual qualification to interpret authority is unquestionable. The existence of a hoary tradition to support his theory is also beyond the possibility of doubt. But the affirmation that God confounds the intellect of the followers of an alien faith only savours of blinding fanaticism. Hence the subtle distinctions of the respective faiths can only be understood by a sympathetic study of the temperament, traditional attitude and other psychological

conditions. The formal logician will no doubt insist on the ascertainment of the absolute truth. But religion cannot be reduced to mere syllogistic formulæ. Culture and philosophy are ultimately responsible for the spread of fanaticism. Even Matthew Arnold, the apostle of culture believes that churchianity though it fails to interpret Jesus is still superior to Buddhism and Hinduism. Mr. Frazer, a sympathetic student of Hinduism—in his book on "Indian thought" is anxious that the higher civilisation of the west should not be hastily introduced into this country. Monier Williams has no doubt that Hinduism being a mosaic of subjective experiences will crumble to pieces by its increasing contact with Christianity built up on Revelation and Historic evidence. Likewise the intellectual fanatics in this country refuse to receive any light from alien faiths. To such people, the philosophy of toleration is thoroughly unconvincing as it savours of acquiescence in error and evil.

The harmony of faiths may be built on absolutism and Pragmatism. For example, I have no doubt with regard to the absolute truth of my own beliefs and over-beliefs. But Pragmatism is the only safe method in the just appreciation of another's faith. I cannot doubt the existence of my mind. Your mind I can only infer from expression. In the same way my religion to me is based on conviction and a positive faith in its verifiability is absolutely true to me. If your religious experiences are like mine, I have to conclude that the two are not practically different. Religions that *are* must be the same as religions that *work*. In my case I employ the rigid *truth* of formal logic; in your case I apply the pragmatic method of *workability*. This argument, will, of course, fail to appeal to the zealous bigot whose intellect contracts, the more light it receives. The crude diabolical fanaticism of the illiterate and the emotional is not so dangerous as an enlightened but exclusive faith justified by a philosophy. One wonders how the tender devotion and sweet reasonableness which one exhibits for the God of one's faith and the men of one's own fold, gets transformed into inveterate hatred and deadly persecution of the alien faith. Generally speaking, believers in a personal God are more susceptible to this malady. The essential condition for the study of Philosophy is absolute freedom from sectarian bias. Toleration does not take away from individuality. It is built on the principle that increasing differentiation is the best indication of increasing harmony. Identity in difference is the postulate of Harmony. Sects vary and multiply, but the God of sects is the same. The man who identifies himself with the sect

rather than with its God is in the first stages of fanaticism. But one who seeks to discover the same God immanent in all the philosophies develops into a seer who intuits God in everything.

The harmony of religions from a philosophical point of view can therefore be derived from the two following principles. Firstly—the nature of God is an absolute truth so far as the individual is concerned, combined with a pragmatic realisation of its oneness with other faiths based on the practical similarity of the effects of spiritual experience. Secondly—the thirst for God is an absolute condition of God-realisation whether it is generated by Jnana, Bhakti, Yoga or Karma.

Ramakrishna was the embodiment of this ideal. No man ever thirsted more for an universal God. Every atom in his body seems to have lost its worldly sting and expressed the irrepressible longing of his soul, and every atom must have been deluged in the floods of divine ecstasy. When the tremendous energy that is in the instincts is liberated and directed Godward, there is generated an irrepressible and irresistible longing for God. Ah, when the soul is thus aroused, who can describe its writhing agony and inward torment? When the worldweary mind, tired of work and worry, of raging passion and tormenting thought, depressed by the tragic failure of art, science and philosophy, there is generated a thirst for Something which eludes its grasp, plays hide and seek with it, tears and tortures it. Is That in the service of the poor, the heart of the devotee or the discerning intellect of the rationalist? Is That in the rolling river, the blowing storm or the roaring cataract or is That in the reposing mountain, the shining sun and the calm sea? Is That sporting itself in the agonies of war, in the deluge of blood and death or is That presiding over peace movements? Is That guiding and systematizing the various philosophies giving them individuality and deceiving them with it? Is That concealed in the heart immanent in humanity or transcendent in ethereal and boundless light? That is in everything and That is in nothing. The Upanishad then pours into our being the ineffable ecstasy enshrined in the saying 'That thou art.' The Lord then removes the veil and reveals His Universal Form. The Paramahansa loses himself in its effulgence and rapture.

India is the most complex of countries. Hinduism is the most complex of religions and the author of the Gita is the most complex of Gods. This bewildering complexity is the best and surest proof of harmony. May the Lord of Harmony reveal Himself unto us and may the Paramahansa help us.

(Concluded.)

MĀYĀ-SHAKTI.

BY

Sir John Woodroffe.

(Continued from page 233).

What, lastly, is Life? The underlying substance is Being-in-itself. Life is a manifestation of such Being. If by Life we understand life in form, then the ultimate substance is not that; for it is formless. But in a supreme sense it is Life; for it is Eternal Life whence all life is in form proceeds. It is not dead Being. If it were It could not produce Life. The Great Mother is Life; both the life of Her children and the Life of their lives. Nor does She produce what is without life or something different from Her. What is in the cause is in the effect. Some Western Scientists have spoken of the "Origin of Life" and have sought to find it. It is a futile quest for Life has no origin. We cannot discover the beginnings of that which is essentially eternal. The question is vitiated by the false assumption that there is anything dead in the sense that it is wholly devoid of Life. There is no such thing. The whole world is a living manifestation of the source of all life which is Absolute Being. It is sometimes made a reproach against Hinduism that it knows not a "living God." What is meant I cannot say. For it is certain that it does not worship a "dead God" whatever such may be. Perhaps by "living" is meant "Personal." If so, the charge is again ill-founded. Ishvara and Ishvari are Rulers in whom all personalities and personality itself are. But in their ground they are beyond all manifestation, that is limitation which personality, as we understand it, involves. Man, the animal and the plant alone, it is true, exhibit certain phenomena which are commonly called vital. What exhibits such phenomena, we have commonly called "living." But it does not follow that what does not exhibit the phenomena which belong to our definition of life is itself "dead." We may have to revise our definition, as in fact we are commencing to do. Until recently it was commonly assumed that matter was of two kinds:—inorganic or dead, and organic or living. The mineral was "dead," the vegetable, animal and man were endowed with "life." But these living forms are compounded of so-called "dead" matter. How, then, is it possible that there is life in the organic kingdom the parts of which are ultimately compounded of "dead" matter? This necessarily started the futile quest for the "origin of life." Life can only come from life: not from death. The greatest errors arise from the making of false partitions in nature which do not exist. We make these imaginary partitions

though different names are given according to its functions of which the five chief are Appropriation (Prāna), Rejection (Apāna), Assimilation (Samāna), Distribution (Vyāna) and that vital function (Udāna) whereby the relation between the subtle and the gross body is maintained. Prāna in its general sense represents the involuntary reflex action of the organism; just as the Indriyas are one aspect of its voluntary activity. Breathing is a manifestation of the Cosmic Rhythm to which the whole universe moves and according to which it appears and disappears. The life of Brahmā is the duration of the outgoing breath (Nishvāsa) of Kāla.

The Sāṅkhya rejecting the Lokayata notion that Vāyu is a mere biomechanical force or mechanical motion resulting from such a Vāyu holds, on the principle of the Economy of categories, that life is a resultant of the various concurrent activities of other principles or forces in the organism. This again the Vedantists deny, holding that it is a separate independent principle and material form assumed through Māyā by the one consciousness. In either case it is an unconscious force since everything which is not the Ātmā or Puruṣa is according to Māyāvāda and Sāṅkhya unconscious or, in Western parlance, material (Jada).

If we apply Shākta principles, then Prāna is a name of the general Shakti displaying itself in the organisation of matter and the vital phenomena which bodies when organised exhibit. Manifest Shakti is vitality which is a limited concrete display in forms of Her own formless Being or Sat. All Shakti is Jñāna, Ichchhā, Kriyā, and in its form as Prakṛiti, the Gunas Sattva, Rajas, Tamas. She desires, impelled by Her nature, (Ichchhā) to build up forms; sees how it should be done (Jñāna); and then does it (Kriyā). The most tānasic form of Kriyā is the mechanical energy displayed in material bodies. But this is itself the product of Her Vitivty and not the cause of it. Ultimately then Prāna, like everything else, is consciousness which, as Shakti, limits Itself in forms which it first creates and sustains; then builds up into other more elaborate forms and again sustains until their life period is run. All creation and maintenance is a limiting power with the appearance of unconsciousness, in so far as and to the degree that it confines the boundless Being-Consciousness-Bliss; yet that power is nothing but consciousness negating and limiting itself. The great mother (Shrīmāā) limits Her infinite being in and as the universe and maintains it. In so far as the form and its life is a limited thing, it is apparently unconscious, for consciousness is thereby limited. At each moment there is creation but we call the first appearance creation (Srishti) and its continuance through the agency of Prāna, maintenance (Sihiti). But both that which is apparently limited and that whose operation has that effect is Being-Consciousness. Prāna Vāyu is the self-begotten but limited manifestation of the eternal Life. It is called Vāyu (Vā = to move) because it courses throughout the whole

universe. Invisible in itself yet its operations are manifest. For it determines the birth, growth and decay of all animated organisms and as such receives the homage of all created being. For it is the Prānarūpi Ātmā, the Prāna Shakti.

For those by whom inorganic matter was considered to be "dead" or lifeless it followed that it could have no Feeling Consciousness, since the latter was deemed to be an attribute of life. Further, consciousness was denied because it was, and is in deed now, commonly assumed that every conscious experience presupposes a subject, conscious of being such, attending to an object. As Professor P. Mukhopādhyāya ("Approaches to Truth") has well pointed out, consciousness was identified with intelligence or understanding—that is with directed consciousness; so that where no direction or form is discernible, Western thinkers have been apt to imagine that consciousness as such has also ceased. To their pragmatic eye consciousness is always particular having a particular direction and form.

According, however, to Indian views, there are three states of consciousness: (1) a supramental supreme consciousness dissociated from mind. This is the Paramātmā Chit which is the basis of all existence, whether organic or inorganic, and of thought; of which the Shruti says "know that which does not think by the mind and by which the mind is thought." There are then two main manifested states of consciousness. (2) Consciousness associated with mind in organic matter working through its vehicles of mind and matter; (3) consciousness associated with and almost entirely veiled by inorganic gross matter (Bhūta) only; such as the muffled consciousness evidenced by its response to external stimuli as shown in the experiments with which Dr. Jagadish Bose's name is associated. Where are we to draw the lowest limit of sensation; and if a limit be assigned, why there? As Dr. Ernst Mach has pointed out (Analysis of sensations, 243) the question is natural enough if we start from the commonly current physical conception. It is, of course, not asserted that inorganic matter is conscious to itself in the way that the higher organised life is. The response, however, which it makes to stimuli is evidence that consciousness lies heavily veiled in, and imprisoned by it. Inorganic matter displays it in the form of that "seed" or rudiment of sentiency which, enlarging into the simple pulses of feeling of the lowest degrees of organised life, at length emerges in the developed self-conscious sensations of human life. Owing to imperfect scientific knowledge the first of these aspects was not in antiquity capable of physical proof in the same way or to the same extent, as Modern Science with its delicate instruments have made possible. Starting, however, from the revealed and intuitionally held truth that all was Brahman the conclusion necessarily followed. All Bhūta is composed of the three Gunas of Prakṛiti. It is the Sattva, in

gross matter (almost entirely suppressed by Tamas though it be which manifests the phenomena of sensibility observed in matter, In short, nature, it has been well said, knows no sharp boundaries or yawning gulfs though we may ignore the subtle connecting links between things. There is no break in continuity. Being and Consciousness are co-extensive. Consciousness is not limited to those centres in the Ether of consciousness which are called organised bodies. But just as life is differently expressed in the mineral and in man, so is Consciousness which many have been apt to think exists in the developed animal and even in man only.

Consciousness (Chitsbakti) exists in all the hierarchy of Being and is, in fact, Being. It is, however, in all bodies veiled by its power or Mâyâ Shakti which is composed of the three Gunas. In inorganic matter, owing to the great predominance of Tamas, Consciousness is so greatly veiled and the life force is so restrained that we get the appearance of insensibility, inertia and mere mechanical energy. In organised bodies the action of Tamas is gradually lessened so that the members of the universal hierarchy become more and more Sâttvik as they ascend in the scale of evolution. Consciousness itself does not change. It remains the same throughout. What does change is its wrappings, unconscious or apparently so, as they may alternatively be called. This wrapping is Mâyâ and Prakriti with their Gunas. The figure of "wrapping" is apt to illustrate the presentment of Sâṅkhya and Mâyâvâda. From the Shâkta aspect we may compare the process to one in which it being assumed that in one aspect there is an unchanging light, in another it is either turned up or turned down as the case may be. In gross matter the light is so turned down that it is not ordinarily perceptible and even delicate scientific experiment gives rise to contending assertions. When the veiling by Tamas is lessened in organic life and the Jîva is thus less bound in matter, the same Consciousness (for there is no other) which previously manifested as what seems to us a mere mechanical reaction, manifests in its freer environment in that sensation which we associate with consciousness as popularly understood. Shakti who ever negates herself as Mâyâ Shakti, more and more reveals Herself as Chit-Shakti. There is thus a progressive release of Consciousness from the bonds of matter until it attains complete freedom or liberation (Moksha) when as the Chhândogya Upanishad says Âtmâ is Itself (Âtmâ Svarûpa) or Pure Consciousness. At this point the same Shakti who had operated as Mâyâ is Herself, that is Chidrûpinî or Consciousness.

According to the Hindu books, plants have a sort of dormant Consciousness, and are capable of pleasure and pain. Chakrapâni says in the Bhânumatî that the Consciousness of plants is a kind of stupified, darkened, or comatose Consciousness. Udayâna also says that plants have a dormant Consciousness which is very dull. The differences between plant and animal life have always been regarded

by the Hindus as being one not of kind, but degree. And this principle may be applied throughout. Life and Consciousness is not a product of evolution. The latter merely manifests it. Manu speaks of plants as being creatures enveloped by darkness caused by past deeds, having, however, an internal Consciousness and a capacity for pleasure and pain. And, in the Mahâbhârata, Bhrigu says to Bharadvâja that plants possess the various senses, for they are affected by heat, sounds, vision (whereby, for instance, the creeper pursues its path to the light), odours, and the water which they taste, I may refer also to such stories as, that of the Yâmalârjunavriksha of the Sh୍ରîmad Bhâgavata mentioned in Professor Brajendra Nath Seal's learned work on "The Positive sciences of the ancient Hindus" and Professor S. N. Das Gupta's studious paper on Parinâma to which I am indebted for these instances.

(To be continued.)

THE SAINT DURGACHARAN NAG.

CHAPTER VI.

(Continued from p. 218.)

One day, Nag Mahashoy and others were talking about Sri Ramakrishna, at Girish Babu's house, when Swami Niranjanananda, who was present there, said, "Well, Sir, our Master used to say that one who thinks himself poor and wretched, becomes actually so ultimately. Why then do you always think yourself most humble and degraded?" Nag Mahashoy replied, "Ah, I see with my own eyes, that I am so humble and degraded; how can I think that I am the Shiva? You can think like that, Girish Babu can say he is Shiva; you have got such great devotion for the Lord. Where is such devotion in me? If you all do me favour, if Thakur grants me grace, my life will be blessed." There was such a ring of sincere humility in those words of Nag Mahashoy that Swami Niranjanananda could neither contradict him nor raise any discussion. Referring to this incident, Girish Babu said, "If a man be sincere, and if really all idea of egotism has vanished from him, he attains to the state of Nag Mahashoy. The earth becomes consecrated at the very touch of the feet of such great men."

That day, sitting in his house, Nag Mahashoy was viewing himself with disfavour, before some gentlemen, for his own shortcomings, and was calling himself as 'a heap of sins,' 'the worm of worms' But he soon remembered the words of Swami Niranjanananda and said, "Only this day I heard at Girish Babu's, that

one who thinks himself a degraded worm, becomes like that; and if one thinks himself Shiva, becomes Shiva. Then, what will become of me?" After a pause he again said, "No, there cannot be any harm in speaking the truth. I am really a worm; and it does not matter much to call a worm by its own name. It is no fault to speak the truth. If I get the grace of my Master, and through the grace of you all and the grace of Girish Babu, by speaking the truth, I shall never stray away into the path of the untrue." So saying he bowed down before all. Then he made obeisance to Sri Ramakrishna. He remained silent for sometime, then again spoke, "When I have the attachment towards this body, this cage of bone and flesh, how can I boast that I am the Shiva? Girish Babu is a mighty hero, the *Bhairava* himself, he can say, he is Shiva." He then made his obeisance referring to Girish Babu. "I am so low, what can I do for you, gentlemen? Let me prepare *chilums* for you to smoke."—So saying he sat down to serve them with *chilums* of tobacco.

Srijut Navagopal Ghosh, of the village of Ramakrishtopur, a great devotee of the Master, celebrated with great pomp, the anniversary of Sri Ramakrishna. Babu Upendranath Mukherjee, the proprietor of the *Basumati* (a Bengali weekly), came and invited Nag Mahashoy for the celebration. On the morning of the anniversary day, Nag Mahashoy went to Upen Babu's at Aheeritola. A carriage was hired, but Nag Mahashoy expressed his desire to go on foot. Upen Babu knew that Nag Mahashoy could not bear the horses to be whipped. Accordingly, he instructed the coachman particularly not to whip the horses and after much entreaties, Nag Mahashoy could be made to get into the carriage. When they reached the destination, Nag Mahashoy got down and prostrated before Navagopal Babu. On entering the house he stood in a corner of the hall and began to fan the guests. The requests of Navagopal Babu and all gentlemen to the contrary, could not stop him. The village of Ramakrishtopur resounded incessantly with the name of Sri Ramakrishna. The devotees were all beside themselves with the joy of festivity and the ecstasy of *Samkirtan*, but Nag Mahashoy had no other business,—as if he was born to serve the devotees of the Lord. In a corner he stood and remained continually waving the fan. Then when the devotees went to take *prasadam*, he followed them with folded palms, but did not sit in the row. At the request of all, he took only a grain of *prasadam*. All gazed at him with astonishment.

While returning to Calcutta, Nag Mahashoy could not be persuaded by any means, to get into the carriage; consequently, they all set out on foot. On their way, Nag Mahashoy remarked that

Sri Ramakrishna Deva used to say that Navagopal Babu's wife was born of Vidya Prakriti, and those who considered these devotees as mere human beings were no better than beasts in knowledge.

A few days after, Nag Mahashoy went back to his native village; and this was his last visit to Calcutta.

After the final disappearance of Lord Sri Ramakrishna, when Nag Mahashoy came back to his native village, he at first thought of erecting a cottage for himself in seclusion, and living there all alone. As his wife came to learn of his intention, she said, "I have never troubled you for anything, nor shall I do so at any time; then why should you live apart?" Relying on the assurance given by his faithful wife, Nag Mahashoy continued to live in the same house with his family. But though he lived in his house, he kept up the spirit of renunciation all throughout his life. His wife says, "No change or weakness of the flesh could be noticed in his person even for a moment. Taking the name of Sri Ramakrishna, he trampled under feet all animal propensities. He lived in the midst of fire, but his body was not even slightly scorched."

Two people from his preceptor's family once came to his house at Deobhog. One of them was a devotee. His name was Nabin Chandra Bhattacharjee. At the earnest request of Dindayal, he pressed Nag Mahashoy to know his wife in conformity to the duty of a householder for the perpetuity of the lineage. When he heard this, he fell down in swoon and got wounds all over his body. After a time he said to the devotee, "You come from our preceptor's family and are yourself a devotee. Indeed, it is most unbecoming of you to command me to do such an unworthy thing." With this, he began to strike his head with a piece of brick lying close by, till it cut his forehead and the wound bled profusely. The devotee was sorry and retracted his order. Nag Mahashoy felt relieved and took the dust of his feet.

Once Dindayal rebuked Nag Mahashoy saying, "How will you provide yourself with food and dress?" Upon this he replied, "Father, you need not be anxious on that account. The trees are abundant with tender leaves. I have never touched any woman with carnal desires, in my life. I am just the same as when I came out of my mother's womb. I need no cloth to put on."

Dindayal would often rebuke Nag Mahashoy, his only son, for his non-attachment to the worldly duties. One day, in the course of their conversation, there arose an altercation between the father and the son. Nag Mahashoy suddenly became excited and said, "I never knew any woman in my life, nor have I any lust. I have

nothing to do with this world." Then with the words "*Naham Naham*" (not I, not I), he threw away his cloth, and walked out nude from his house. His wife began to weep. Finding her aggrieved, a devotee of Nag Mahashoy brought him back to his house from a short distance.

A middle aged widow, living at Deobhog, would often come to pay visits to Nag Mahashoy, and would show herself, as if a great devotee. But the secret and unchaste motive of her, did not escape the keen insight of Nag Mahashoy. He used to hate her for her wicked intention at such an advanced stage of her life. The wife of Nag Mahashoy learning the motive of the widow, stopped her access to the house. Nag Mahashoy would say, "Alas! methinks, even the vultures and dogs do not like to take the flesh of this despicable body, this cage of bone and flesh. It is a mystery to me, how she became attached to this. Oh, in how many ways, my Master tests me. Indeed, it is difficult for human beings to conquer lust and avarice. They can be subdued only through the grace of the Lord." Highest truths dropped from his mouth at times in a very simple and plain language. He would often say, "Abstinence from lust brings a man nearer to God."

As towards women, so was his aversion towards money. Once a relative of the Pals was attacked with small-pox. When all kinds of medical treatment had failed to produce any effect, the Pals who were well aware of the reputation which Nag Mahashoy had acquired in the department, asked for his help. Nag Mahashoy could not refuse them. He examined the patient and prescribed one homeopathic medicine which cured the disease. The Pals wanted to reward him with a big sum. But he refused to accept. When they pressed him much, he began to cry like a child and said, "Alas! Oh Lord, why did you make me learn this low profession of a physician? It is only for this that I am to undergo such sufferings."

At the request of the Pals, he once went to Bhojeswar. When he was going back to Calcutta, they paid him Rs. 8 for his steamer-fare, and a good blanket to protect himself from cold. The steamer station was about six miles from Bhojeswar. When he reached there and was going to buy his ticket, a woman with ragged dress and five or six children hanging on her came to him, and in a most piteous tone brought to his notice, her sufferings and privations. She asked for help. Hearing her story, Nag Mahashoy burst into tears and gave away the sum of Rs. 8 and the blanket, which he had got from Messrs. Pals, with the words, "Mother, take these and save yourself and your children." The beggar woman blessed him and went away. Being fatigued with long journey, Nag Mahashoy

took rest for a while at the station. When the steamer had left the station he began his journey towards Calcutta on foot as he had no money left to pay for the fare. On the way, if he found any temple, he begged *prasadam* and at other times, lived on parched rice. He crossed the rivers and streamlets on a ferry boat on payment of fares when they were wide; but when they were narrow, he crossed them swimming. He had only seven annas and six pies with him. Depending on that small amount, he set out for Calcutta, and after a continuous walk on foot for twenty-nine days, reached the place.

Once Nag Mahashoy was in great distress for want of money, owing to the suspension of the contract business. Occasionally, he had even to go without food. After a long time, the Pals could despatch two thousand maunds of salt. Nag Mahashoy went to Kidderpore for the despatch. Though the despatch of two thousand maunds of salt should have brought him at least seven rupees, he could earn only thirteen annas, having sat in the scorching rays of the sun the whole day. While coming back, he met a man, who told him of his miseries. Nag Mahashoy gave him the thirteen annas, his whole day's earning and came back home with an empty pocket. That day, he had not a grain of rice with which to satisfy his hunger.

When Nag Mahashoy was very young, the barking of a dog or the mewling of a cat, would sound in his ears the cry of the animals for food. Being much afflicted, he would say to his aunt, "Well, mamma, why does it cry? Why not give it some food?" Then he would himself carry food for it and would say in very endearing terms, "Well, brother, don't cry any more. Here is food for you."

There was a small pond attached to his house. When he was thirteen or fourteen years old, he used to go to that pond every day to rinse his face after dinner, with some rice and *dāl* in his hand. He had some tame fishes in the pond; they used to come at his call, and take rice and *dāl* from his hand. He would fondle them affectionately. Thus, before he came to Calcutta for his studies, he used to play with them. Nag Mahashoy used to say, that in birds and beasts also, there is to be found some expression of knowledge, more or less, and in course of evolution they too will attain higher births and become free from all bondages.

One summer morning, Nag Mahashoy was smoking on the *Mandapam* of his house, when two wild magpies came flying to him and sat before him. Nag Mahashoy did not notice them. To draw his attention, the magpies began to peck at his feet. He then caressed them fondly with his hands and said, "Well, mothers,

you have come. Wait a bit. I shall give you food presently." Then he fetched some quantity of rice and fed them with his own hands. But their hunger was not yet satisfied and so they began to stroll round Nag Mahashoy. Nag Mahashoy then brought some more rice and a little water in a cup. The two birds taking their stand on his hand, did them full justice. When they were satisfied Nag Mahashoy caressed them with his hands and then bade them good bye, asking them to go and play in the forest and come again the following day. The birds flew away. Nag Mahashoy said, "Oh, who knows how Ramakrishna plays with his children and in how many ways ?"

BY THE WAY.

"Our first principle is that all that is necessary for the perfection of man and for attaining unto freedom is there, in the Vedas. You cannot find anything new. You cannot go beyond a perfect unity, which is the goal of all knowledge ; this has been already reached there, and it is impossible to go beyond the unity. Religious knowledge became complete when *Tat tvam asi* was discovered, and that was in the Vedas. What remained, was the guidance of people from time to time, according to different times and places, according to different circumstances and environments ; people had to be guided along the old, old path, and for this these great teachers came, these great sages. Nothing can bear out more clearly this position than the celebrated saying of Sri Krishna in the Gita—'Whenever virtue subsides and irreligion prevails, I create Myself for the protection of the good ; for the destruction of all immorality I am coming from time to time.' This is the idea in India."

—Swami Vivekananda.

Since man first saw the light of the world, there has been always the struggle to manifest the Infinity. In all ages and in all climes, there has been the one attempt to conquer finitude and limitations. Behind all activities and doings of man, is to be found, whether conscious or unconscious, a struggle to reach the goal of freedom. But very few indeed can find out, that the Infinity can never be expressed through the finite, that freedom cannot be attained, so long we are in the limitations of matter. Throughout, one mistake that is committed by most people is the attempt to express freedom of spirit through the limitations of form. The cosmic process is not rightly and consciously understood and hence 'this

great urge of Spirit clad in form to return to Itself, we are apt to interpret in shallow ways as if such urge were towards material existence lived in comfort as the end, and struggle also accordingly.

When man becomes conscious that his struggles are for the attainment of freedom, for the experience of self as existence, knowledge and bliss absolute, then only he has rightly understood the cosmic process, and it is then only that true religious life is earnestly begun. His whole view-point of life is thereby changed, and all his activities and doings are sure to be controlled by the one right motive, the return of Self to Itself. By evolution is not meant eternal progress, as is sometimes erroneously believed. The goal of evolution of life is there fixed and well-defined, and it is to reach the Perfect Unity. And this Perfect Unity is reached, when dawns the knowledge of the Real Self.

This truth has been recognised by the Indian sages, and the Hindu mind believes that it is recorded in the Vedas and is eternally existing. The sages of India discovered this truth and in all ages they have taught it to all people. And whenever this knowledge is dimmed, God incarnates Himself to reveal this knowledge. History also testifies to this fact. It is of course a curious thing to note that no other country has produced as many number of sages, as this holy land of ours. Spirituality is the key to our national life,—by this is meant, that this knowledge is accepted as the goal of humanity, and the political or social institutions are formulated having that one end in view ; and it must be remembered that the sages were the chief organisers in our every department of life.

Since the physical conquest of India by the British, there has arisen a conflict in the realm of ideals. The modern educated mind has begun to call into question the very cultural superiority of India, and runs headlong to imitate the west and make the world a better and a happier place to live in. To stick firmly to our own central theme of spirituality is characterised by him as a blind racial vanity. The cause of such wrath towards Indian culture and spirituality is that he sees only power, strength, activity on the side of Europe, and all immobility or weakness and poverty on the side of India. In Sanskrit logic there is a process of inference which is technically called *Kāka tāla nyāya*. A crow sat on a palm tree and immediately the palm fruit fell down on the ground, and hence the crow must be the cause of the falling down of the *tala*. Such is the nature of

Inference of many a modern mind who goes to affirm that too much of religion has brought in this apathetic condition of India, and that we must imitate the west at least in some matters to make our world a better and a happier place to live in. No body denies that India needs power, strength and activity, at her present poor and apathetic condition. Progress India also admits, but her progress is towards practical realisation of spirituality, which will give her all she wants, and not towards mere material existence or life-comfort as the end. Sir John Woodroffe in his recent book, "Is India Civilised," has rightly pointed out that each nation is a Shakti or power of the evolving spirit in humanity and lives by the principle which it embodies. India is the Bharata Shakti, the living energy of this great spiritual conception, and fidelity to it must be the principle of her existence. By its virtue alone she has been one of the immortal nations.

* * *

The spiritual truths that were first discovered in India are eternally existing as ideas or thoughts. In some ages they become more manifest and in others they are less manifest. They cannot die out so long human nature exists. In the course of natural evolution, these must come to individuals as well as to nations, and mould the character of humanity. So long the struggle exists, there is the progress, there is evolution. And we have pointed out, that behind all struggle there is the great urge of the Spirit to realise Itself. Some are conscious of the end and the others unconsciously struggle for the same end. As it may be said of individuals, similarly it can be affirmed regarding the impulse of nations. India, as a nation found out the goal, realised the end to be reached, and hence consciously struggled in all her fields of activity, making all her actions sub-servient to the realisation of this goal. Whenever she has come in contact with other foreign nations, she has learnt many things from them, absorbed the good things of those nations, but never imitated the immediate motive which had guided them for their prosperity. She has given a turn of spirituality to all her actions, and her one ideal in life has been to spiritualise those other nations in return. The writer in the *Arya* has pointed out that "certain western ideas she is taking in, such as liberty, equality, democracy, not inconsistent with her Vedantic Truth—but she is not at ease with them in the western form and has already begun thinking of giving to them an Indian, which cannot fail to be a spiritualised, turn. To this situation there can be only one out of two issues. Either India will be rationalised and industrialised or by her example and cultural infiltration aiding powerfully the new tendencies of the west she

will spiritualise humanity. That is the question at issue whether the spiritual motive which India represents is to prevail on Europe, taking there, no doubt, new and other forms congenial to the west, or European rationalism and commercialism will put an end to the Indian type of culture." But the latter issue in question can never come out true if we believe in growth and evolution of human mind.

* * *

India is the Bharata Shakti, the living energy of her greatest spiritual conception. By India is not meant a particular stretch of land in this earth, peopled by men of various temperaments. No body can become a true patriot, none can truly serve his dear mother-land until he knows, what she is. In modern times there is much talk about patriotism, but how can there be any love towards the country, if one is not connected with the ideas and thoughts which govern the collective life of India. However much he may talk of patriotism and social service and all such non-sensical stuff, in his heart of hearts, he is a bigotted follower of the west and wants to see India sacrificed, her mind and body sold out at the feet of other nations. But this is not to be. The world-moving thoughts of the Rishis are still working amongst us, and moulding the character of many, and thanks to Providence that the echo of the thoughts of sages is heard from many quarters of the earth, and it seems that the spell of material civilisation is gradually losing its might and can no more spread its charm in master-minds.

SWAMI VIVEKANANDA'S BIRTHDAY CELEBRATIONS.

At the Belur Math.

On Sunday, the twenty-sixth of January, the 57th birthday anniversary of Srimat Swami Vivekananda was publicly commemorated with great *edat* at the Belur Math premises. From early morning until late at night vast crowds came and went joining in triumphant shouts of praise in the great Swami's honour. Swamiji's room had been tastefully decorated, as also his standing Sannyasin portrait in the courtyard below and his marble image inside the small temple on the southern side of the Math premises. As time went on, the poor who are always fed on Swamiji's festival as a particular feature thereof, gathered in the monastery grounds from every direction. It was an edifying sight,—those long rows of hungry Narayanas assembled on the spacious lawn enjoying a hearty repast offered with the utmost tenderness. All throughout the day Bhaktas indulged in reminiscences of the Swami and in anecdotes regarding his life. The attitude of many

was that of prayer and glorification, while here and there still others, even amid the festives and glorious rejoicing spent the time in silent meditation. It was a day that must linger long in the memory of him who saw it and must bring to mind, not only the teachings of this great modern prophet, but even the very presence of his personality itself.

On the preceding Thursday the Swamiji's birthday *Tithipuja* ceremonies were celebrated with becoming grandeur by the Sannyasins of the Ramakrishna Order, and amongst other services, *homa* was performed. On that day several young novitiates were initiated into the vows of Brahmacharyam.

At the Ramakrishna Math, Madras.

The celebrations began with *Bhajan* in the morning. The poor *narayanas* were fed to the number of two thousands and more. In the afternoon, a religious discourse on Bhakti was given by Brahma Sri Vasishta Bharati to an appreciative audience, and a public meeting was held in the evening, when Mr. N. Gopalaswami Iyengar the popular Dy. Collector of Dharmapuri read an interesting paper on "Swami Vivekananda : his gospel of man-making," the extracts of which will be published in these pages in our next issue. Mr. C.P. Ramaswami Iyer, B.A., B.L., presided, and before he introduced the lecturer to the audience, he in a few well-chosen words, summarised the teachings of Swami Vivekananda under four headings (1) faith, (2) courage, (3) responsibility and (4) service. Before one can enter into the door of Spirituality, one must have faith in oneself. It is only in our Scriptures that *अभिः*, the ideal of fearlessness is preached, and it is only in following the teachings of the Vedanta that we can face all dangers and become free from all fear. Swamiji has given us the responsibility of making practical in our lives the doctrines of Vedanta and preaching them to the world at large, wherein lies the only salvation of the country and the humanity. And the last, though not least is service. The great Swami preached the ideal of renunciation, not of the mediaeval ages, which deprived the ascetic of all feeling for the country and humanity, but a kind of renunciation which has to be practised in the midst of all activity. He preached renunciation of all selfishness, not of action, renunciation of the attachment to the fruits of work and not service to the country and all humanity.

The gathering dispersed after the distribution of *prasadam*.

At other Centres.

The 57th Birth day of the immortal Swamiji was observed with usual festivity in all the centres of the Ramakrishna Mission both in India and abroad, and it was also celebrated by the various private organisations in the different parts of the country.

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. V.]

FEBRUARY, 1919.

[No. 10

THE TWO POLES OF EXISTENCE.

By

Swami Ramakrishnananda.

There are two opposite poles in life. 'What is night to those who cling to this world is day to the wise man; and what is day to the worldly-minded is night to the sage.' What the ordinary man, absorbed in material concerns, regards to be good, the man of spiritual vision sees as bad. What tempts the one, repels the other. That is, their minds, are diametrically opposite in their points of view. The man of the world thinks that only in the world can he find happiness. Therefore he is constantly struggling to amass and utilise the good things of this earth. If he sees anyone who is living wholly on the inside, he believes him to be deluded and altogether in the wrong. The sage, on the contrary, knows that there is no bliss whatever on the outside. He has learned by experience that Matter breeds misery and that Spirit breeds happiness.

Mind is not altogether matter, nor is it altogether Spirit. It is a mixture of both; therefore in all our mental impressions and perceptions we must have the combined effect of the two. This is why with the mind we cannot see Spirit; while when we are unhappy, we may know that the cause is to be found in matter. This creates a bitter-sweet; and that is what life is. The bitter comes from the material side of our nature, the sweet from the

spiritual side. The more the material side predominates the spiritual, the more miserable must we be; if we would escape from our misery, we must work hard to give a preponderant place to Spirit. In the man of the world the material factor has been cultivated at the expense of the spiritual. In the Sage the spiritual outweighs the material.

The man of the world seeks all his satisfaction in material pleasures and external acquisition; but the Sage has discovered that to go outside is to lose his happiness. He expects all his happiness to come from inside himself; while the worldly man expects it to come from outside himself. The ordinary human being is full of anxieties and troubles; but the man who keeps himself intact within himself has no anxiety about material things and he can be peaceful. When we open our mind to these worldly worries, each asks us to be mindful of it and no room is left for mindfulness of the Soul. But wisdom says to us: If you wish to be happy, if you wish to be wise, if you wish to be strong, never let the world take you away. The boat may be in the water, but the water must not be in the boat; so we may be in the world, but the world must not be in us. Why should we admit these worldly disturbances inside of us? Why do we allow darkness to enter? Lust, greed and all our disquietudes are generated by lack of true knowledge; and they come when the veil of matter hides the Soul.

If we search at the bottom of all our miseries, we shall find that they are based on our material nature. When Spirit dominates, we may live in the midst of the world, but nothing will disturb us. And why should we let these things affect us? Naked we came from our mother's womb, naked shall we go out of life. We shall not be able to take one bone of our body with us. As a man who works in the Government mint may handle thousands of pounds and act like a millionaire; but when he goes out, he is searched lest he might take a farthing with him; so the whole world belongs to the Governor of the Universe, and we can bring nothing in when we come, nor can we carry anything away when we go. If we constantly remember this, we shall realise how foolish we are to base all our happiness on bodily pleasures and bodily conditions.

How does the world get inside of us? It enters when we begin to think: "All this is mine." The more we feel the "me" and "mine," the more we take the world inside. The more we cultivate the "not mine," the more will the world be kept outside. This is the secret of overcoming the world. If we want to get rid of anxiety, fear, unrest, there is but one way—develop the spiritual factor in us. The true Sage is not moved by the good and bad of this world; he does not measure his happiness by external conditions, nor does he

count his life by the few years he spends in this one body. There was a great Sage, called the hairy Sage because of the number of hairs on his body. He was in the habit of spending a few days under this tree, then a few days under another tree. Once Narada came to him and said: "My dear friend, all Sages have hermitages; why do you not have one?" The hairy Sage replied: "you see, my life is so short, it is not worth while." "Why, are you going to die soon?" Narada asked: "Do you see the number of hairs on my body?" was the Sage's answer, "so many years shall I live."

To him this life was nothing, because his mind was directed towards eternity; and compared with eternity even seventy thousand cycles appear infinitesimally short. When we study Geography, we read of so many mountains and rivers, we feel we cannot even count them all; but when we open a book on Astronomy, all the mountains and rivers vanish and this earth becomes a point without length, breadth or magnitude. In the same way, when we think only of this life, all the concerns of the world seem very important to us; but when we think of eternity, these outer things seem as nothing. This is the reason why it is so difficult for the man of the world and the wise man to understand each other.

Vedanta, however, never teaches us to run away from the world. It says rather: "Do not be a coward and run away. Stay in the world, but in the world be a Sage. If you wish, you may even be a householder, with many cares and occupations, but be a Sage at the same time. Do not give up work. Stay and work in the office of God, this universe, knowing that all is His, not yours. Never forget that this body, this house, all these people who surround you, belong to God. You, also, do not belong to yourself; you belong to God. The one who can feel that he can call nothing his own, that he is truly "poor in spirit," he becomes the richest of men, and in him, we may know, Spirit has triumphed over matter.

SWAMI VIVEKANANDA : HIS GOSPEL OF MAN-MAKING.*

By

N. Gopalaswami Iyengar, B.A., B.L.,

Swami Vivekananda appears to me as the embodied spirit of the Indian Renaissance, of the India that is to be, towards the evolution of which, every one of us is consciously or unconsciously contributing every day of his life. In nine short years, he compressed

* Summary of a lecture delivered at the Vivekananda anniversary day, at the Sri Ramakrishna math, Madras.

his life's work. The years were short no doubt but they were long enough for him to deliver his message and to preach his gospel. In that brief interval, he revolutionised the attitude towards religion of the thinking minds of the west, re-discovered Hinduism to the Hindus, made a religion of patriotism for them and assisted at the rebirth of the spirit of India.

It is a truism to say that a great personality like Swami Vivekananda, who was not for an age but for all time, makes his appearance at some particularly crucial period of the world's history when the need for his guidance is keenly felt. Swami Vivekananda is reported to have said in a moment of great quiet "I feel myself to be the man born after many centuries."

What was the constitution he gave to an expectant world, the message he delivered and the gospel he preached? He himself loved frequently to describe it as Man-Making. He once asked his countrymen to pray day and night "Thou Lord of Gowri, O Thou mother of the Universe, vouchsafe manliness unto me! O Thou Mother of Strength, take away my weakness, take away my unmanliness and—make me a man." This gospel of Man-Making he preached not merely to India but to the West also. Only in the latter he emphasised it in regard to their religion while in India he emphasised it in regard to society and country.

The Swami translated Man-making in the realm of religion into *God-Realising*. "Our God is man." The first requisite of this Man-making or God-Realising is strength. The quintessence of Vedas and Vedantas, he loved to repeat, lies in that one word, *strength*. He pursued that thought in a conversation with Sister Nivedita and wound up with the following, "My own ideal is that giant of a saint whom they killed in the mutiny, and who broke his silence, when stabbed to the heart, to say 'And thou also art He.' "The longer I live the more I think that the whole thing is summed up in manliness." Strength, strength is what the Upanishads, speak from every page. He prided himself once that he had never quoted anything but the Upanishads and of the Upanishads only that one idea strength.

Allied to strength is *fearlessness*—a quality the cultivation of which the Swami repeatedly preached. "The only religion that ought to be taught is the religion of fearlessness." A man who has grasped truth and the variedness of its unity, and who is strong cannot be afraid either of God or man, "Each of us is heir-apparent to the Emperor of Emperors! We are of the substance of God Himself." When that is realised, fear is ruled out of the Universe. And the Swamiji insisted on several occasions that the

Upanishads are the only scriptures in the world where the adjective *धीरः*: fearless—was applied either to God or man. They call "with trumpet voice upon the weak, the miserable, and the down-trodden of all races, all creeds and all sects to stand on their feet and be free; freedom, physical freedom, mental freedom and spiritual freedom are the watch words of the Upanishads."

The Upanishads employ another significant word which emphasises the same idea, viz., *धीरः*. The seers of the greatest truths, the souls which have reached the highest realisation are referred to frequently as *धीराः*—It is difficult to adequately translate this word into English. A *धीरः* is a man who has dared, strong in the consciousness of the ultimate truth, fearless of difficulties and obstacles, a man who has succeeded in his quest. His strength is not that of the blusterer; but he carries it with a quiet, unostentatious dignity which compels homage. His daring is not that of the foolhardy but that of the man of knowledge who clearly sees his goal and has faith in himself to attain it.

It is this *धीरत्व* that the Swamiji made a religion of. All his other teachings can be traced to this one common idea. Let us take for instance his criticism of the Christian doctrine that all men are sinners. Since the Swami's days, even Western thinkers have begun to scout this idea. The basis of Christian morality is the sense of sin and many men are conscious of sinning. But few honestly believe that they are miserable sinners. As John Dickinson says in his book on Religion and Immortality "The general confession repeated every Sunday in our churches would seem, I believe to most of the worshippers, if they really thought about it, quite absurdly untrue to their feeling.....And to repeat it every Sunday, with the knowledge that a week hence it will be repeated again, and be as much or as little true as before. There is surely something about all this that is quite out of focus. But it is something which must be admitted, I think to be essential to Christianity. For Christianity insists upon the essential weakness of man." Addressing the Parliament of Religions with a predominantly Christian audience before him, Swami Vivekananda preached his strength-giving gospel and criticised this attitude in these ringing words, "Heirs of immortal bliss—you the Hindu refuses to call sinners. Ye are the children of God, the sharers of Immortal Bliss, holy and perfect beings. Ye Divinities on earth—sinners? It is a sin to call a man so; it is a standing libel on human nature."

It is again the man of strength who can recognise and appreciate strength in others. It is the religion which preaches equality of all souls, the essential divinity of each and the ultimate

perfection of them all that can embrace every other religion. It is weakness that hangs the idea of privilege and monopoly. Those religions of the world which claim that through them alone lies the only road to salvation are to that extent false. "As soon as a man stands up and says he is right or his church is right and all others are wrong, he is himself all wrong. He does not know that upon the proof of all others depends the proof of his own." The lofty stand that men often take, viz., that they only are right but that they will also tolerate misguided people who think otherwise is really a sign of weakness. Speaking on Hinduisim, the Swami thus emphasised this idea "If one Religion be true all the others also must be true. Thus the Hindu faith is yours as much as mine." "I am proud to belong to a religion which has taught both toleration and universal acceptance." "So 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, each determined by the conditions of its birth and association, and each of these marks a stage of progress; and every soul is a young eagle soaring higher and higher, gathering more and more strength till it reaches the glorious Sun." This harmonising of all religions startled the Western world and has profoundly influenced subsequent thought there. To the Hindu in whose country the bigoted Vaishnavite still refuses to worship in or even enter a temple dedicated to Siva, where the Saivite fanatic will insist on placing his three horizontal castemarks on the forehead of Rama or Krishna in a picture, where the Vadagalai house-holder would bang his front door against the procession carrying the image of the Thengalai Guru, the proclaiming of this ancient Hindu truth from the world's house tops was equally startling. The Hindu had forgotten it because he had become degenerate, the strength born of basic truths had given way to the weakness that comes of clinging to catchwords rituals and mere forms. The Hinduism that Swami Vivekananda preached was the ancient undefiled one. He frequently warned his hearers that what he meant by Hinduism comprised only the principles, the background, the foundation upon which that religion is built. And he gave many a rude shock to complacent Hindu beliefs by laying stress on their inconsistency with the great principles underlying all the wonderful and ennobling view of man and God that was the peculiar heritage of Hinduism.

Like the strong man that he was, Swami Vivekananda spared nothing from becoming the food of his critical faculty. The only thing of which he stood in awe was realisation. Religion in the highest sense was realisation to him and when he saw a man who

claimed sincerely to have seen or realised God he fell down and worshipped him. He was strong enough to allow the light of reason and science to play in full on his own religion and when he reached a point which he was unable to explain satisfactorily he was manly enough to say "the fact is there but I do not yet know the explanation."

He was singularly free from the weakness which being driven to a corner takes shelter under authority. To him a doctrine was worthy of credence only because it represented realised or demonstrable truth; not merely because it was to be found in a book or because it was so ordained by a human being. The fewer the number of books you read, he said once, the less there is to take you away from God. In speaking of Buddha Swamiji emphasised that he was the first who dared to say "Believe not because some old manuscripts are produced, believe not because it is your national belief, because you have been made to believe it from childhood; but reason it all out, and after you have analysed it, then, if you find that it will do good to one and all, believe it, live up to it, and help others to live up to it." Though an ardent admirer of Sankara and his system he was not afraid to criticise what he called his sophistry when in his opinion Sankara deserved it. We have not the time and I have not the competency to examine that great and attractive attempt of his—the reconciliation of the three systems of Vedanta. The attempt is, however, a shining example of his fearlessness even of the old masters. When while expounding this idea of his to a Madras audience he was asked why it had not struck Sankara, Ramanuja and Madhwa, he turned round on the questioner lion-like and exhibited the **वीर्य** of the Upanishads, "Because it was left for me to do it. Because I was born to show this to the world." Our admiration for this exhibition of strength need none the less be whole-hearted even though ours is only "the simple mind which is in deep love with the mystery of reality and cannot believe in the finality of that logic which by its method of decomposition brings the Universe to the brink of dissolution."

The same idea of strength—Man-making, God-realising—is what he lays emphasis on in his exposition of the different Yoga systems. The ideal Karma Yogi is the man of strength who requires no motive for doing good, neither money nor other prosperity nor fame nor even getting to heaven. The highest Bhakthi contains no element of fear and the real Bhaktha is so strong that he begs for no favours not even for heaven. Freedom is the life breath of the highest Bhakthi.

Patriots, like poets, are born not made and during the last century there has been no greater patriot in India than the Swamiji,

none more sincere, nor any readier to lay down his life for his country, if need be. Patriotism was the very breath of his being ; India's great past, her present degeneration and the best methods of enabling her to take her true rank in the hierarchy of nations—these filled his thoughts. The starving and suffering masses evoked his sympathy and love and practical religion according to him lay in serving these poor Narayanas and thereby uplifting the nation. He frequently dissociated himself from all connection with politics or political agitation ; but the patriotism which he preached as a religion was bound to find its first and natural expression in the political sphere. He identified his patriotism with Man making and avoided the terms nationality or nation-making. " But," as sister Nivedita has said " he was born a lover and the queen of his adoration was his mother-land." He could not brook condemnation of things Indian at the hands of a foreigner and sometimes even went to extraordinary lengths in trying to justify even mere prejudices. He was the arch-apostle of the Indian Renaissance, signs of which are prominent to-day all round us. And the gospel he preached to his countrymen was Man-making, strength, self-reliance, fearlessness. He repeatedly insisted that while the Western nations placed their emphasis on materialism, India had always emphasised religion. He was however, careful to warn us that neither emphasis was superior to the other. The best results would result from a balanced combination of the two. He had no patience with the *tamasic* attitude of some of us who pretend to scoff at material prosperity ; and he once pointed out that this scorn was in the ordinary man not a genuine feeling but was really a matter of 'sour grapes.' The object of his insistence on the religious genius of our race was to indicate to nation-makers that nothing in this country will become part of the life of the nation unless it was preached as a religion. So patriotism has to be preached as a religious duty. And patriotism like religion was nothing but manliness and strength. If the Swamiji set his face against superstitions, it was because he considered them responsible for his country's present weakness. He was continually searching for the common bases of Hinduism and for awaking the national consciousness to them because they made for strength and for national unity. He valued his proclamation of the life-giving truths of the Vedic religion to races and countries thirsting for them and their appreciation and acceptance of those truths essentially for the access of prestige they gave to our country and the self-esteem which they gave to us.

His love of country was however, of the most robust nature. He clearly saw her defects. And the root cause of them all was weakness. And to him patriotism consisted in the substitution of

strength for weakness, in other words the freeing of the ancient religion of strength from the bondage of the superstitions and customs which had weakened it.

Passivity has been writ large on the faces of the sons of modern India. We have been content with whatever was given to us. The impact of the aggressive civilisation of the West has opened before our eyes a brilliant world of thought and action. But so far the brilliance has dazed and stupefied us instead of goading us to reach out and conquer it. We have to get rid of this *tamasic* passivity. We have to become active, self-respecting, self-reliant. The man who cannot quickly resent an insult to himself, the man who cannot promptly avenge unmannerliness to wife, sister or mother is serving neither himself nor his country. A clear understanding of our rights should be accompanied by alertness in asserting them. " We must have faith, in ourselves, 'faith,' adamant faith in the destiny of our race." " We want that (the European's) energy, that love of independence, that spirit of self-reliance, that immovable fortitude, that dexterity in action, that bond of unity of purpose, that thirst for improvement."

This assimilation of *rajasic* qualities has, according to Swamiji to be accomplished without detriment to the essential genius of India—namely religion, spirit. The Indian Renaissance has to be related to and governed by this genius for spirituality. There are people who think that the present degradation of the country is the result of age-long adherence to excessive spirituality and that if India is to prosper her sons should give up spirituality and turn their attention whole-heartedly to the acquisition of material greatness. But there is really no contradiction between real spirituality and material advancement. Real spirituality can never be in excess anywhere. We fell because of the decline of spirituality, not owing to its excess ; because we clung to forms and superstitions and let slip the spirit of our religion. So far as nation-making is concerned, it is not necessary that an Indian should regulate his conduct with respect to the principles of any one of the various religions which exist in our country. He may be a Hindu, Mahomedan or Christian ; he may even be an agnostic or athiest. But if he believes in character he is sufficiently spiritual for our purpose. If he believes in raising national life to the highest of moral, not merely material, values, he has got the genius of India in him. The charge is often made that Hinduism has tended too much towards meditation, towards individual *mukti*, towards avoiding the world and its work. It is a fact that during recent times this has been so but the avoidance of work is not the ideal of the Hindu religion.

कर्मवैद्य हि संसिद्धिमाप्सिता जनकादयः

"Verily by action alone, Janaka and others attained perfection." The Bhagavad Gita is a clarion call to action, work without attachment, unselfish, spirit-infused service. Swami Vivekananda said that the whole teaching of the Gita was summed up in the Sloka:

कलेशं मास्मगमः पार्थ नैतत्तवयि उपपद्यते ।

बुद्धं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठपरन्तप ॥

"Yield not to unmanliness, O Son of Pritha. Ill doth it become thee ; cast off this mean faint-heartedness, and arise, O Scorchers of thine enemies." The Swamiji implied that if we are true to the religion we owe allegiance to, if we are true to ourselves, "we should give up the attitude of despondency that is killing us, we should engage in the struggles of individual and national life with faith in ourselves and in the future of our race."

"A nationality in the Swami's eyes had all the sacredness of a church—a church whose inmost striving was to express its own conception of ideal manhood." Man-making as a gospel was not merely religion ; it was nation-making as well. Therefore it was he sounded that trumpet call to his nation :

उत्तिष्ठत जाग्रत प्राप्य वरान् निबोधत

Stand up, be on the alert, choose your leaders and assert yourselves.

In the field of religion, he warned us against confounding it with "the hundreds of superstitions that we have been hugging to our breasts for centuries." Miracles, mystery-mongering and psychic powers do not necessarily indicate high spirituality. The Hindu who steeped in Western education looks upon our ancient religion as arrant trash is not doing a greater disservice than the orthodox fanatic who finds "philosophical and metaphysical and Lord knows what other puerile explanations for every superstition that belongs to his peculiar race or his peculiar gods or his peculiar village." And he went so far as to declare, 'I would rather see every one of you rank atheists than superstitious fools, for the atheist is alive and you can make something out of him. But if superstition enters, the brain is gone, the brain is softening, degradation has seized upon the life.' These superstitions have to be disowned and sent bag and baggage out of the religion which we should seek to translate into life. In spiritual matters as in others liberty is the law of growth and there should be no more monopoly, no hiding of the life-giving principles of the Universal religion. The highest realisation is not a *rahasya* for the Sannyasin alone. The conceptions of the Vedanta must come out and be translated into the life of man without distinction of caste, creed, or profession. The

popularisation of the Vedanta and of Sanskrit culture, was his motto. The failure of reformers like Ramanuja, Chaitanya and Kabir in their great work of uplifting the masses was according to him due to their omission to open the gates of Sanskrit culture to them. The popularisation of Vedic lore through the Vernaculars or English no doubt gives them knowledge but the prestige attaching to Sanskrit culture was not there and it is after all culture that withstands shocks, not a simple mass of knowledge." Even now there are not persons wanting who hesitate to approve of Sudras studying the Vedas and who find learned explanations for denying them this elementary right. There are others who approve of it in theory but hesitate to act saying "Why not begin with *kavya*, *itihasa* and *purana*." The only way to bring about the levelling of caste is for the so-called lower castes to appropriate the Sanskrit culture of the higher castes. Swami Vivekananda did not spare the ancient Rishis who gave support to this extraordinary doctrine of privilege so obviously inconsistent with the breadth, the catholicity and the freedom of the Vedantic ideal.

The question of social ideals and re-adjustment was constantly in the thoughts of Swamiji and there is hardly any detail of social life among us on which he has not thrown fresh light and indicated in which direction his ideas tended. Viewing the social problem as a whole he recognised that a thorough over-hauling of society was necessary, but he counselled the avoidance of destructive methods. Our customs and traditions are a great asset and such of them as have become positive obstacles in the way of progress at the present day were useful when they were initiated. So there is no use reviling them ; we ought to recognise the services they did in the past and try to remodel them to suit modern conditions. "My ideal is growth, expansion, development on national lines." In his day, social changes were loudly advocated by men who imported the ideas of westerners and who were mere imitators of European customs. Their motive power was not national uplift but individual pleasure. Swami Vivekananda reserved his most withering scorn for this group. To-day, there is hardly a social reformer in our country who is not imbued with the desire of seeing his nation great and prosperous. Patriotism is widespread and intense ; any body who suggested the Europeanisation of India would be put down for a lunatic. The Indianisation of India is the ideal of everybody. A re-action has however set in and to-day the stumbling block in the way of progress is the English educated bigot who imagines that patriotism consists in justifying everything Indian that exists, in finding new arguments for old superstitions, in exploiting stray sentences in the writings of western sociologists for propping

up crumbling edifices of social custom in this country. And they have made sometimes what appears to me to be the extraordinary mistake of annexing Swami Vivekananda to their ranks. This, however, is a familiar phenomenon in history. Great teachers appear and preach the most liberal of ideas. Their followers are in danger of carrying them to excess. The reactionaries seize the opportunity and swing the pendulum back to the other extreme and seek to convert a gospel of life into a gospel of lifelessness. No teacher has emphasised the need for loyalty to our ancient culture and social ideas as Swami Vivekananda has done. But if loyalty is to be intelligent and active, it must recognise the need for growth, change, progress. Swamiji's ideal was the growth of a healthy and strong nation. Our present weakness, he saw, was due to our wandering away from our strength-giving ideals. Loyalty to those ideals is absolutely essential but we must rather treat them as foundations and build on them a stronger and healthier social life than we had even in the past. We must go forward and not backward. A mere going back, to old methods of living cannot conduce to progress. The spirit of the past should be retained and developed in the present and the future. He said "Our ancestors did great things in the past ; but we have to grow into a fuller life and march beyond even their great achievements. How can we now go back and degenerate ourselves ? That cannot be; that must not be ; going back will lead to national decay and death. Therefore let us go forward and do yet greater things."

On the question of caste, the Swamiji's ideas are very clear. According to Sister Nivedita he constantly investigated it but he rarely criticised it. To those, who have had the opportunity of investigating the numerous expressions of opinion that he has made on the subject, there can be no mistaking his views. Swami Vivekananda was emphatically of opinion that caste as it is at present is not the real *jati*. The original idea of *Jati* according to him was "the freedom of the individual to express his nature, his prakriti, his *jati*, his caste and so it remained for thousands of years.

. . . Any crystallised custom or privilege or hereditary class in any shape really prevents caste from having its full sway and whenever any nation ceases to produce this immense variety, it must die." The splitting-up of societies into groups is a natural phenomenon. It exists everywhere but when this division goes hand in hand with a denial of equality of opportunity or with the idea of high and low, superior and inferior, then it becomes a vicious system. Swamiji said "Variety is the soul of nature; and this variety of castes will never cease to exist in society. That is to say, according to the difference in culture and ability there will always be difference in occupation.

As for instance, one man is fit to rule a society and another only to sweep the streets. That on the score of this difference the man who is capable of leading society should have the advantages of all worldly comforts and the street-sweeper should die of starvation is the root of all social evils. . . . what society calls politics is the battle fought between the privileged classes on the one hand and the unprivileged on the other. Being defeated in this battle of inequality of privileges, India has fallen down almost dead. . . . until India succeeds in establishing equality at home there is no hope of her getting to life again. . . . In short the division of societies into such castes as Brahmanas, Kshatriyas, etc., is not a fault, but inequality of privileges has been the cause of enormous crimes. . . . Therefore our object is not to destroy ' caste ' but to establish equality of privileges. Our most solemn resolve in life is to help all castes from the *pariah* upwards to gain equal rights to religion, wealth, worldly prosperity and liberation (Dharma, Artha, Kama and Moksha)."

As regards methods of bringing about reform, the Swamiji counselled moderation—His ideal being nation-making, the principle he advocated was growth from within and not imitation of foreigners. Freedom to serve and not privilege to enjoy is our birth-right. Constitutional agitation and not revolt productive of social disorder and anarchy was his scheme. And in bringing about any reform, we should not jeopardise it by trying to storm at one blow the walls of obstinate orthodoxy and conservatism. Society is like a river. "A river takes the course of least resistance. In society the consent of the influences that make for good likewise flows of itself along the course most free from obstacles. Therefore society should always be led along the path of least-resistance." He laid down three requisites for a true reformer. The first is to feel, to genuinely sympathise with those that are miserable and suffering, ignorant and superstitious ; secondly, a remedy has to be thought out. "The old ideas may be all superstition but in and around these masses of superstition are nuggets of gold and truth." The means by which the gold can be retained and the dross thrown out should be found out. Thirdly the motive of the would-be reformer should not be individual pleasure, greed of gold, thirst of fame or power or the vanity of being called a reformer. It should rather be the conviction that the remedy he has found out is for the good of society.

The low caste, the poor, the down trodden masses of the country touched the warmest chord in the Swamiji's heart. For centuries these people have lived a degraded life, they have been told that they are not entitled to the rights of human beings. Slavery has become instinctive with them. They have to be educated to

realise that they are men, that they count for something in Hindu Society. And this education he insisted should be the work of the Indian lettered classes, those who out of narrowness had for so long shut the gates of knowledge against these people. The duty of every aristocracy is to dig its own grave, and the Brahmans, and the high caste non-brahmans have, equally to do this.

A good deal of activity has recently been manifesting itself in the shape of social service, in what is more generally called the elevation of the depressed classes. Social service cannot produce any fruitful results if undertaken as a pastime, an item for engaging one-self during leisure hours. It should not degenerate into something like the craze for slumming which fashionable and rich ladies in London are said to affect. Above all social service which is divorced from spirituality altogether is bound to fail in this country. The idea that certain classes are depressed and that they must be enabled to rise to the elevated position we occupy seems also to be unsound. Theirs is the depression due to birth, ignorance and poverty. But the depression that has taken hold of the Brahmin and the highcaste non-brahmin is the result of pride, moral weakness, clinging in an unmanly fashion to privilege in order to support the advantageous position that we happen to occupy in Society.—We must first elevate ourselves in thought and character before we seek to elevate the so-called depressed classes. Service is not patronising or artificial philanthropy. It should be spiritualised by renunciation and love. "You cannot help any one; you can only serve; serve the children of the Lord; serve the Lord himself if you have the privilege. If the Lord grants that you can help any of his children, blessed you are; do not think too much of yourselves." Let us therefore not talk of admitting only selected, enlightened panchamas to our company: let us give up the patronising attitude that we shall build separate temples where they can worship along with other Hindus; let us not think merely in terms of night-schools for them. Let us not imagine that our charity helps them. Let us rather revive the old Vedic ideal—"It is our privilege to be allowed to be charitable. The poor man suffers that we may be helped; let the giver kneel down and give thanks, let the receiver stand up and permit."

The gospel which the great Swami stood for is of paramount import at the present day. Great things are happening in the world. The cult of might and materialism has been shattered on the battle-fields of Europe and Asia. The day is dawning when it is hoped moral pressure and the strength born of nations leagued in righteousness are expected to replace war in the settlement of international disputes. India herself is to turn over a new page in her history and British statesmen are seeking to make India feel

that her sons will have a guiding voice in the shaping of Indian policy. There is a stir of bubbling life all round us. Young minds filled with high enthusiasm are seeking expression in national endeavours of all kinds. Can there be anything nobler, more appropriate to set before them as an ideal to be striven after than,— "What we want is muscles of iron and nerves of steel. We have wept long enough. No more weeping, but stand on your feet and be men. It is a man-making religion that we want. It is man-making theories that we want. It is man-making education all round that we want."

Let not warm hearts become despondent if in pursuing high ideals we do not succeed. It is not given to all men to become all at once the *विर* of the Upanishads and of the Gita. Let us not, however, compromise our ideals on account of the poverty of our own achievements. Let us not bring down Swami Vivekananda to our own level. Let us rather try to follow his gospel of manliness whether in the religious, the social or any other aspect of our national life, and if we fail in the attempt owing to the thousand and one influences that surround us, let us at least be manly enough to own that we failed because of weakness! And lastly let us avoid the worst crime of all, let us not scoff at those who are stronger than we are and look about for learned arguments to make our weakness appear a virtue and their strength appear a vice.

THE SAINT DURGA CHARAN NAG.

CHAPTER VI.

(Continued from p. 280.)

Nag Mahashoy was the living example of the precept *Ahimsa*. "Non-injury is the highest virtue"—this he followed in his life to the very letters. The European officers of the Jute Mill at Narain-gunj once came to Deobhog on hunting excursions. Hearing the report of guns, Nag Mahashoy came running to the European gentlemen and requested them with folded palms to refrain from such inhuman acts. As they could not understand his words they began to load their guns to shoot at the wild birds. At this Nag Mahashoy showed indignation and ejaculated in a furious tone, "Do no more any such cruelty." The *Sahibs* took him to be mad, and levelled their guns at the games, without paying any heed to his words; Nag Mahashoy suddenly jumped on them and in a moment caught hold of the guns. There was a hard struggle on either side to snatch away the guns. As if the strength of a

hundred lions had possessed the feeble frame of Nag Mahashoy, and in spite of all efforts, the *Sahibs* could not release their guns from his grasp. Nag Mahashoy snatched away the guns and went home. After keeping them in a safe place, he washed his hands for touching those deadly weapons. The *Sahibs*, having returned to Naraingunj, wanted to lodge a complaint against him. Meanwhile he sent back their guns through a Bengali officer of the Jute Mill, who, in the course of conversation, spoke of Nag Mahashoy's saintly character and his sincerity of purpose. This inspired in them a feeling of great respect and reverence for him, and they gave up their idea of bringing any case in the court of law. Since that incident, they never came to Deobhog for hunting.

Nag Mahashoy could not bear to see the sufferings of any creature. There was a small tank attached to his house, where a large number of fishes would come and settle during the floods every year. One day, a certain fisherman caught some fish from the tank and according to the custom in vogue, came to Nag Mahashoy to give him his due share. Nag Mahashoy was greatly affected to see those fishes struggling hard for lives in the basket. He at once purchased them all at the price demanded by the man and let them loose in the pond.

Another day, some other fisherman caught some fishes from a pond close to his house and came to him to sell them. This time also he purchased all the fishes and let them go into the pond. The fisherman was quite astonished at this strange behaviour and no sooner had he got the price of his fishes and the basket back, he ran away from this mad man as fast as his legs could carry him, and did never again in his life cross the boundary walls of the abode of Nag Mahashoy.

He was so very strict in following the *Ahimsa dharma*, that he would not even allow a poisonous snake to be killed. Once a venomous cobra was seen in the courtyard of his house, which alarmed all persons present there. His wife suggested that it should be killed. Nag Mahashoy objected, "It is not the snake of the forest that does any harm, but it is the snake that is in the mind that really kills a man." Then he addressed the cobra with folded palms, saying, "Thou art the visible manifestation of the goddess *Manasa*. Thy abode is the forest, may it please thee to leave my humble cottage and go to thine own dwelling." And strange, the snake also followed him with its hood bent down, as he showed it out to the jungle. Nag Mahashoy often used to say, "The outside world is the projection of your own mind. As you give out to the world, so you receive back from it. It is just like looking at the mirror. The reflection on the mirror exactly shows what faces you make at it."

One day he was washing his hands and face in a tank, when he was bitten by a snake on the toe of his left foot. Nag Mahashoy did not move from his position lest he might disturb the snake. After a moment it left him. When his wife came to know of it, she got nervous, but Nag Mahashoy said "Well, nothing very serious happened. Some water-snake mistook my toe for its food, but soon it realised its blunder and left me unhurt."

It was his direct perception that one God resides in the heart of all creatures. He realised the truth that 'all live, move and have their being in Him.' If he was questioned why he would remain with his palms folded, he replied that he perceived his *Ishtam* everywhere and in every being. It became impossible for him even to tear a leaf from a living plant; for is there not the same God breathing in the plant? We are told of similar experience of saints who realised oneness in the universe, who felt that the same life-principle is vibrating through all, and that even herbs and plants feel pleasure and pain just as we do. None ever saw Nag Mahashoy carelessly treating even the minutest worms e.g., mosquitoes, ants, etc. If ants chanced to get up on his body, he would carefully remove them to a safer place. His mind was wrought up to such a pitch of sentiment at times, that he could not walk for fear, lest he might in so doing tread upon smaller insects. Sometimes his breath would stop, lest his respiration might kill the minute organisms that live in the air.

Once a devotee of Nag Mahashoy, while sitting on the *verandah* of his house, found that white ants had eaten up the posts that supported the eastern side of the *verandah*. He struck at the posts and the poor ants fell down helpless. "Alas! what have you done?" cried Nag Mahashoy, moved with pity. "Poor creatures, they found peaceful abode here for a long time. It is very cruel of you to have molested them thus." As he said this, his eyes were filled with tears of kindness. The devotee was stricken with wonder and remorse. Nag Mahashoy then approached the ants and saying, "Make yourselves comfortable here again. This time you need fear no harm," helped them to build ant-hills there. They once more established themselves, and in time, the posts gave way. But he would never allow any body to disturb them.

For the cows he had a special reverence from his childhood. In them, as an orthodox Hindu, he found a greater manifestation of the Divine Mother. He would often take the dust of their hoofs. One day he got a piece of sugar-cane. A cow tried to eat its leaves. Nag Mahashoy gave her the leaves to eat with the utmost care. He broke the cane into small pieces and made her eat the same patting her gently. He then prostrated himself before her and after a time

fanned her with great devotion. While fanning, he was possessed by an intense feeling of the presence of Divine Mother in her, and fell down senseless on the ground absorbed in divine consciousness.

MÂYÂ SHAKTI

BY

Sir John Woodroffe.

(Continued from page 275)

Man has passed through all lower states of Consciousness and is capable of reaching the highest through Yoga. The Jîva attains birth as man after having been, it is said, born 84 lakhs (8,400,000) of times as plants (Vrikshâdi), aquatic animals (Jalayoni), insects and the like (Krimi), birds (Pakshi), beasts (Pashvâdi), and monkeys (Bânara). He then is born 2 lakhs of times (2,00,000) in the inferior species of humanity, and then gradually attains a better and better birth until he is liberated from all the bonds of matter. The exact number of each kind of birth is in lakhs 20, 9, 11, 10, 80, 4, Lakhs, respectively—84 lakhs. As pointed out by Mahâmahopâdhyâya Chandrakânta Tarkâlangkâra (Lectures on "Hindu Philosophy," 5th year, P. 227, lecture VII), preappearance in monkey forms is not a Western theory only. The Consciousness which manifests in him is not altogether a new creation, but an unfolding of that which has ever existed in the elements of which he is composed, and in the Vegetable and Animal through which prior to his human birth he has passed. In him, however, matter is so re-arranged and organised as to permit of the fullest manifestation which has hitherto existed of the underlying Chit. Man's is the birth so "difficult of attainment" (Durlabha). This is an oft-repeated statement of Shâstra in order that he should avail himself of the opportunities which Evolution has brought him. If he does not, he falls back and may do so without limit into gross matter again, passing intermediately through the Hells of suffering. Western writers in general describe such a descent as unscientific. How, they ask, can a man's Consciousness reside in an animal or plant. The question shows ignorance. The answer is that it does not. When man sinks again into an animal he ceases to be a man. He does not continue to be both man and animal. His consciousness is an animal consciousness and not a human consciousness. It is a childish view which regards such a case as being the imprisonment of a man in an animal body. If he can go up he can also go down. The soul or subtle body is not a fixed but an evolving thing. Only Spirit (Chit) is eternal and unchanged. In man the revealing constituent of Prakriti Shakti (Sattvaguna) commences to more fully develop and his consciousness

is fully aware of the objective world and his own Ego and displays itself in all those functions of it which are called his faculties. We here reach the world of ideas but these are a superstructure on consciousness and not its foundation or basis. Man's Consciousness is still however veiled by Mâyâ Shakti. With the greater predominance of Sattvaguna in divine man consciousness becomes more and more divine until it is altogether freed of the bonds of Mâyâ and the Jîva Consciousness expands into the pure Brahman Consciousness. Thus life and Consciousness exist throughout. All is living. All is Consciousness. In the world of gross matter they seem to disappear being almost suppressed by the veil of Mâyâ-Shakti's Tamoguna. As however ascent is made, they are less and less veiled and Pure Consciousness is at length realised in Samâdhi and Moksha. Chit-Shakti and Mâyâ-Shakti exist inseparable throughout the whole universe. There is therefore not a particle of matter which is without life and consciousness variously displayed or concealed though they be. Manifest Mâyâ-Shakti is the universe of which Chit-Shakti is the changeless Spirit. Unmanifest Mâyâ-Shakti is Consciousness (Chidrûpinî). There are many persons who think that they have disposed of a doctrine when they have given it an opprobrious, or what they think to be an opprobrious, name. And so they dub all this "animism" which the reader of Census Reports associates with primitive and savage tribes. There are some people who are frightened by names. It is not names but facts which should touch us. Certainly "animism" is in some respects an incorrect and childlike way of putting the matter. It is, however, an imperfect presentment of a central truth which has been held by some of the profoundest thinkers in the world, even in an age which we are apt to think to be superior to all others. Primitive man in his simplicity made discovery of several such truths. And so it has been well said that the simple savage and the child who regard all existence as akin to their own, living and feeling like himself have, notwithstanding their errors, more truly felt the pulse of being than the civilized man of culture. How essentially stupid some of the latter can be needs no proof. For the process of civilization being one of abstraction, they are less removed from the concrete fact than he is. Hence their errors which seem the more contorted due to the mass of useless verbiage in which they are expressed. And yet as extremes meet, so having passed through our present condition we may regain the truths perceived by the simple not only through formal worship but by that which consists of the pursuit of all knowledge and science when once the husk of all material thinking is cast aside. For him who sees the Mother in all things, all scientific research is wonder and worship. The seeker looks upon not mere mechanical movements of so-called "dead" matter but the wondrous play of Her Whose form all matter is. As She thus reveals Herself She induces in him a passionate exaltation and that sense of security which is only gained as approach is made to the Central Heart of things. For as the Upanishad says "He only fears who sees

duality." Some day may be, one who unites in himself the scientific ardour of the west and the all-embracing religious feeling of India will create another and a modern Chandī with its multiple salutations to the sovereign World-Mother. (Namastasyai namo namah). Such an one seeing the changing marvels of Her world-play will exclaim with the Yoginīhridaya Tantra "I salute Her the Samvid Kalā who shines in the form of Space, Time and all Objects therein."

*Deshakālapadārthamā yadyad vaslu yathā yathā,
Tadladrūpena yā bhātī tāng shraye samvidam kalām.*

This is, however, not mere Nature-worship as it is generally understood in the West, or the worship of Force as Keshub Chunder Sen took the Shākta doctrine to be. All things exist in the Supreme who in Itself infinitely transcends all finite forms. It is the worship of God as the Mother-Creatrix who manifests in the form of all things which are, as it were, but an atom of dust on the Feet of Her who is Infinite Being (Sat), Experience (Chit), Love (Ānanda) and Power (Shakti).

I have in my paper "Shakti and Māyā" (Indian Philosophical Review No. 2) contrasted the three different concepts of the Primal Energy as Prakriti, Māyā and Shakti of Sāṅkhya, Vedānta and the Āgama respectively. I will not, therefore, repeat myself but will only summarise conclusions here. In the first place, there are features common to all three concepts. Hitherto greater pains have been taken to show the differences between the Darshanas than by regarding their points of agreement; and (as regards apparent disagreement, their view-point) to co-ordinate them systematically. It has been said that Truth cannot be found in such a country as India in which there are six systems of philosophy disputing with one another and where even in one system alone there is a conflict between Dvaita, Vishistādvaita and Advaita. One might suppose from such a criticism that all in Europe were of one mind or that at least the Christian Community was agreed instead of being split up, as it is, into hundreds of sects. An American humourist observed with truth that there was a good deal of human nature in man everywhere. Of course there is difference which as the Radd-ul-Muhtar says is also the gift of God. This is not to deny that Truth is only one. It is merely to recognise that whilst Truth is one, the nature and capacities of those who seek it, or claim to possess it, vary. The same white light which passes through vari-coloured glass takes on its various colours. All cannot apprehend the truth to the same extent or in the same way. Hence the sensible Indian doctrine of competency or Adhikāra. In the Christian Gospel it is also said "Throw not your pearls before swine lest they trample upon them and then rend you." What can be given to any man is what only he can receive.

The six philosophies represent differing standards according to the manner and to the extent to which the one Truth may be apprehend-

ed. Each standard goes a step beyond the last, sharing however with it certain notions in common. As regards the present matter all these systems start with the fact that there is Spirit and Matter, Consciousness and Unconsciousness, apparent or real. Sāṅkhya, Vedānta and the Shākta Āgama called the first Puruṣha, Brahman, Shiva; and the second Prakriti, Māyā, Shakti respectively. All agree that it is from the association together of these two Principles that the universe arises and that such association is the universe. All, again, agree that one Principle namely the first is formless consciousness and the second is a finitising principle which makes forms. Thirdly, all regard this last as a veiling principle that is, one which veils consciousness: and hold that it is eternal, all-pervading, existing now as seed (Mūlaprakriti, Avyakta) and now as fruit (Vikriti) composed of the Gunas Sattva, Rajas and Tamas; unperceivable except through its effects. In all it is the Natural principle the material cause of the material universe.

The word Prakriti has been said to be derived from the root "Kri" and the affix "Klin" which is added to express Bhāva or the abstract idea and sometimes the Karma or object of the action corresponding with the Greek affix *Sis*. *Klin* inflected in the nominative becomes *lis*. Prakriti, therefore, has been said to correspond with *Physis* (Nature) of the Greeks. In all the three systems, therefore, it is, as the natural contrasted with the spiritual aspect of things.

The first main point of difference is between Sāṅkhya on the one hand and the Advaita Vedānta, whether as interpreted by Shankara or taught by the Shaiva-Shākta Tantra on the other. Classical Sāṅkhya is a dualistic system, whereas the other two are monism. The classical Sāṅkhya posits a plurality of Ātmans representing the formless consciousness with one unconscious Prakriti which is formative activity. Prakriti is thus a real independent principle. Vedāntic monism does not altogether discard these two principles but says that they cannot exist as two independent Realities. There is only one Brahman. The two categories of Sāṅkhya, Puruṣha and Prakriti are reduced to one Reality the Brahman; otherwise the Vākya "All this is verily Brahman" (Sarvam khalvidam Brahma) is falsified.

But how is this effected? It is on this point that Māyāvāda of Shankara and the Advaita of Shaiva-Shākta Āgama differ. Both systems agree that Brahman has two aspects in one of which It is transcendent and in another creative and immanent. According to Shankara, Brahman is in one aspect Īshvara associated with, and in another Brahman dissociated from, Māyā which in his system occupies the place of the Sāṅkhyan Prakriti, to which it is (save as to reality and independence) similar. What is Māyā? It is not a real independent Principle like the Sāṅkhyan Prakriti. Then is it Brahman or not? According to Shankara, it is an unthinkable, alogical, unexplainable (Anirvachaniya) mystery. It is an eternal falsity (Mithyā-bhūta sanātani) owing what false appearance of reality it possesses to

the Brahman with Which in one aspect It is associated. It is not real for there is only one such. It cannot be said to be unreal for It is the cause of and is empirical experience. It is something which is neither real (Sat) nor unreal (Asat) nor partly real and partly unreal (sadasat), and which though not forming part of Brahman, and therefore not Brahman, is yet, though not a second reality, inseparably associated and sheltering with (Mâyābrahmāshritā) Brahman in Its Ishvara aspect. Like the Sāṅkhyā Prakriti, Mâyā (whatever it be) is in the nature of an unconscious principle. The universe appears by the reflection of consciousness (Purusha, Brahman) on unconsciousness (Prakriti, Mâyā). In this way the unconscious is made to appear conscious. This is Chidābhāsa.

Mâyā is illusive and so is Shankara's definition of it. Further though Mâyā is not a second reality but a mysterious something of which neither reality nor unreality can be affirmed, the fact of positing it at all gives to Shankara's doctrine a tinge of dualism from which the Shākta doctrine is free. For it is to be noted that notwithstanding that Mâyā is a falsity, it is not according to Shankara a mere negation or want of something (Abhāva) but a positive entity (Bhāvarūpamajñānam) that is in the nature of a Power which veils (Āchchhādaka) consciousness, as Prakriti does in the case of Purusha. Shankara's system, on the other hand, has this advantage from a monistic standpoint, that whilst he, like the Shākta, posits the doctrine of aspects saying that in one aspect the Brahman is associated with Mâyā (Ishvara) and in another it is not (Parabrahman); yet in neither aspect does his Brahman change. Whereas according to Shākta doctrine Shiva does in one aspect, that is as Shakti, change.

Whilst then Shankara's teaching is consistent with the changelessness of Brahman he is not so successful in establishing the saying "All this is Brahman." The position is reversed as regards Shaiva. Shākta Darshana which puts forth its doctrine of Mâyā Shakti with greater simplicity. Shākta doctrine takes the saying "All this is Brahman" the realisation of which, as the Mahānirvāṇa states, is the aim and end of (Kulāchāra) in its literal sense. "This" is the universe. Then the universe is Brahman. But Brahman is Consciousness. Then the universe is really that. But in what way? Shankara says that what we sense with our senses is Mâyā which is practically something, but in a real sense nothing; which yet appears to be something because it is associated with the Brahman which is alone Real. Its appearance of reality is thus borrowed and is in a sense (when that term is rightly understood) "illusory." When, therefore, we say "All this is Brahman" according to Shankara this means that what is at the back of that which we see is Brahman; the rest or appearance is Mâyā. Again according to Shankara, man is spirit (Ātmā) vested in the māyik falsities of mind and matter. He, accordingly, can then only establish the unity of Ishvara and Jiva by eliminating from the first Mâyā and from the second Avidyā; when

Brahman is left as a common denominator. The Shākta, however, eliminates nothing. For him in the strictest sense "All is Brahman." For him man's spirit (Ātmā) is Shiva. His mind and body are Shakti. But Shiva and Shakti are one. Paramātmā is Shiva-Shakti in undistinguishable union. Jīvātmā is shiva-Shakti in that state in which the self is distinguished from the not-self. Man, therefore, according to the Shākta Tantra is not Spirit seemingly clothed by a non-brahman falsity but Spirit covering itself with its own power or Mâyā-Shakti. All is Shakti whether as Chit-Shakti or Mâyā-Shakti. When, therefore, the Tāntrika Shākta says "All this is Brahman" he means it literally, "This" here means Brahman as Shakti; in appearance Mâyā-Shakti; in itself Chit-Shakti.

Shiva as Parabrahman is Shiva-Shakti in that state when Shakti is not operating and in which She is Herself; that is pure consciousness (Chidrūpinī). Shiva as Ishvarā is Shiva-Shakti in that state in which Shiva through Mâyā-Shakti is the source of movement and change and as such (though still in itself changeless) is called Shakti. Shiva Shakti as Jīva is the state produced by such action which is subject to Mâyā from which Ishvara the Māyin is free. The creative Shakti is therefore changeless Chit-Shakti and changing Mâyā-Shakti. Yet the One Shakti must never be conceived as existing apart from, or without the other, for they are only twin aspects of the fundamental Substance (Paravastu). Vimarsha-Shakti as Mâyā-Shakti produces the forms in which spirit as Chit-Shakti inheres and which it illuminates (Prakāsha). But Mâyā-Shakti is not unconscious. How can it be; for it is Shakti and one with Chit-Shakti. All Shakti is and must be consciousness. There is no unconscious Mâyā which is not Brahman and yet not separate from Brahman. Brahman alone is and exists whether as Chit or as manifestation or Mâyā. All is consciousness as the so-called "New Thought" of the West also affirms.

But surely it will be said there is an unconscious element in things. How is this accounted for if there be no unconscious Mâyā. It is conscious Shakti veiling Herself and so appearing as limited consciousness. In other words, whilst Shankara says mind and matter are in themselves unconscious but appear to be conscious through Chidābhāsa, the Shākta Āgama reverses the position and says that they are in themselves, that is in their ground, conscious for they are at base Chit; but they yet appear to be unconscious, or more strictly limited consciousness, by the veiling power of Consciousness Itself as Mâyā-Shakti. This being so there is no need for Chidābhāsa which assumes as it were two things the Brahman and Mâyā in which the former reflects itself. Brahman is Mâyā-Shakti in that aspect in which it negates itself for it is the function of Shakti to negate (Nishedhavyāpārārūpā shaktih). In the Shākta Tantras it is a common saying of Shiva to Devī "There is no difference between Me and Thee." Whilst Shankara's Ishvara is associated with the unconscious Mâyā the

Shaiva Shākta's Ishvara is never associated with anything but Himself that is as Māyā-Shakti.

Whether this doctrine be accepted as the final solution of things or not, it is both glorious and immensely powerful. It is glorious because the whole world is seen in glory according to the strictest monism as the manifestation of Him and Her. The mind is not distracted and kept from the realisation of unity by the notion of any unconscious Māyā which is not Brahman nor yet separate from It. It is true that the Vedānta speaks of Māyā as a Shakti of Ishvara. But this seems to me (as it may do to others) to put a strained sense upon the term Shakti. At any rate all discussion is avoided. Next, this doctrine accommodates itself to Western scientific monism, so far as the latter goes, adding to it however a religious and metaphysical basis; infusing it with the spirit of deep thought and devotion. It is powerful because its standpoint is the here and now and not the transcendental *Siddhi* standpoint of which most of us know nothing and cannot, outside Samādhi, realise. It assumes the reality of the world which to us is real. It allows the mind to work in its natural channel. It does not ask it to deny what goes against the grain of its constitution to deny. It is again powerful because we stand firmly planted on a basis which is real and natural to us. From the practical view point it does not ask man to eschew and flee from the world in the spirit of asceticism; a course repugnant to a large number of modern minds, not only because mere asceticism often involves what it thinks to be a futile self-denial, but because that mind is waking to the truth that all is one; that if so, to deny the world is in a sense to deny an aspect of That which is both Being and Becoming. It thinks also that whilst some natures are naturally ascetic, to attempt ascetic treatment in the case of most is to contort the natural being and to intensify the very evils which asceticism seeks to avoid. Not one man in many thousands has true Vairāgya. Again, there are many minds which are puzzled and confused by Māyāvāda; and which, therefore, falsely interpret it, may be to their harm. These, men, Māyāvāda, or rather their misunderstanding of it, weakens or destroys.

Their grip on themselves and the world is in any case enfeebled. They become intellectual and moral derelicts who are neither on the path of power nor renunciation who have neither the strength to follow worldly life, nor to truly abandon it. It is not necessary, however, to renounce when all is seen to be Her. And when all is so seen then the spiritual illumination which transfuses all thoughts and acts make them noble and pure. It is impossible for a man who truly sees God in all things to err. If he does so, it is because his vision is not fully strong and pure; and to this extent scope is afforded to error. But given perfect spiritual eyesight then all "this" is pure. For as the Greeks profoundly said "panta kathara tois katharois" "to the pure all things are pure." The Shākta doctrine is thus one which has not only grandeur but is intensely pragmatic and of excelling worth.

It has always been to me a surprise that its value should not have been rightly appreciated. I can only suppose that its neglect is due to the fact that it is the doctrine of the Shākta Tantras. That fact has been to most enough to warrant its rejection, or at least a refusal to examine it. Like all practical doctrines it is also intensely positive. There are none of those negations which weaken and which annoy those who, as the vital Western mind does, feel themselves to be strong and living in an atmosphere of might and power. For power is a glorious thing. What only is wanted is the sense that all Power is of God and is God and that Bhāva or feeling which interprets all thoughts and acts and their objects in terms of the Divine and which sees God in and as all things. Those who truly do so will exercise power not only without wrong but with that compassion (*Kārunā*) for all beings which is so beautiful a feature of the Buddha of northern and Tantrick Buddhism. For in them Shakti Herself has descended. This is Shaktipāta, as it is technically called in the Tantra Shāstra; the descent of Shakti which Western theology calls the grace of God. But grace is truly not some exterior thing though we may think of it as streaming from above below. Ātmā neither comes nor goes. It is truly man himself in that state in which he commences to realise himself as Shiva-Shakti. His power is, to use a western phrase, "converted." It is turned from the husk of mere outwardness and of limited self-seeking to that inner Reality which is the great Self Which, at base, he in truth is.

The principles of Shākta doctrine which will vary according to race is a regenerating doctrine giving strength where there is weakness and where strength exists directing it to right ends. "Shivoham, "I am Shiva" "Sāham" "I am She (the Devī)" the Tantras say. The Western may call It by some other name. But names matter not. Some call It this and some that, as the Veda says. "I am He" "I am She" "I am It" matters not so long as man identifies himself with the Oversoul and thus harmonizes himself with its Being, with its Dharmic actions (as it manifests in the world) and therefore necessarily with Its true ends. In its complete form the Shākta doctrine is monistic; but those to whom monism makes no appeal, who have not known the hunger for Unity which joyously afflicts other minds, may yet, by adopting its spirit, so far as the forms of their belief and worship allow, experience a reflection of the joy and strength of those who truly live because they worship Her who is Eternal life—the Mother who is seated on the couch of Shivas (*Māhāpretā*) in the Isle of gems (*Manidvīpa*) in the "Ocean of Nectar" which is all Being-consciousness and Bliss.

This is the pearl which those who have churned the ocean of Tantra discover. That pearl is there in an Indian shell. There is a beautiful nacre on the inner shell which is the Mother of Pearl. Outside, the shell is naturally rough and coarse and bears the accretions of weed and parasite and of things of all kind which exist,

good or bad as we call them, in the ocean of existence (Sangsāra). Remove these accretions; pass within through the crusts gross, though not on that account only bad (for there is a gross (Sthūla) and subtle (Sūkshma) aspect of worship): seek then to see the Mother of Pearl and lastly the Pearl which, enclosed therein, shines with the brilliant yet soft light which is that of the Moon-Chit-(Chichchandra) Itself.

Concluded.

BIRTHDAY ANNIVERSARY OF SRIMAT SWAMI VIVEKANANDA.

At Bangalore.

The celebration commenced as usual with the arrival of Bhajana processions from Cantonment and various parts of the City at 11 A.M. The several parties were received with due regard by Swami NIRMALANANDAJI at the entrance and taken to the *pandal* erected for the occasion. Light refreshments were served to the members of the parties and food grains were distributed to the poor, to whom tickets had been previously issued. There was Bhajana from 12 Noon to 3 P.M. which was followed by an inspiring Harikatha on DHURVA VIJAYA by Shriman VENKANNA DAS.

Later in the evening the audience was strengthened by the addition of a large number of students and officers. Mr. C. VENKATARAMANAIYA, Principal of the Chamarajendra Sanskrit College, read a paper in Kannada on the "PRABHAVA OF SWAMI VIVEKANANDA." He began by recounting his reminiscences of the reception given to the Swamiji in Madras on his return from his Western tour, pointed out how catholic the Swamiji's teachings are and how many a knotty point in the Gita and the Upanishads has been satisfactorily explained by him and exhorted the hearers to best perpetuate the memory of the Swamiji by following his divine precepts. This was followed by an erudite paper in English on "THE RAMAKRISHNA MISSION AND INDIAN RENAISSANCE" by Mr. S. VENKATAPATHIAH, B.A., LL.B. The following is a brief extract of the paper :—

The speaker would associate Indian renaissance with the name of its most up to-date exponent and example Sir RABINDRANATH TAGORE and that of Mr. C. F. ANDREWS. In the words of the latter, he said, "first of all it was the shock of the English civilization that awakened India from her intellectual sleep. The Indian renaissance truly began, however, when the minds of the Indians awakened by the shock of the West, went back to their own Sanskrit classics and recovered the ideals underlying the Sanskrit civilization of the

past." The lecturer traced the beginnings of the Indian renaissance to the activities of the illustrious *Raja Ram Mohan Roy*, who, at a most critical period of the religious history of India, in the most stirring times of modern Indian History and in the teeth of vehement opposition, worked with all his might to succour the oppressed, to enlighten the people, to bring order out of chaos, and to restore to its original place the monotheistic element in Hinduism whose very existence had been called in question. The speaker referred then to the activities of the *Prarthana Samaj*, the *Arya Samaj*, and the *Theosophical* movement and added that while the *Brahmo Samaj* conceded much in favour of the opponents of Hinduism against whom it rose to defend it, and Theosophy in whom the pantheistic element found a champion overdid its part, it was given to the founder of the Ramakrishna Mission to restore the balance. The speaker was of opinion that Swami Vivekananda was the fruit of the modern spirit in India of which *Raja Ram Mohan Roy* was the flower and that in the incidents of the lives of the Divine Master and His disciples we find a sacred mystery, a miraculous Godsend which we have to accept first and next explain without creating any uncommon sensation. India which had inherited treasures of spirituality from time immemorial was, by some defect, losing sight of the eternal and the immutable Atman, and getting absorbed in the stupendous unreality of modern civilization making the real man invisible to himself and to others. It is to serve as a corrective at this juncture that Swamiji appeared. Not only India but the whole world is awakening to its past mistakes and is attempting rectification. The speaker then reminded that the Swamiji's advice has been partly lost upon us in the mad merry, bustle and hustle of the present times, while the world's spirit summons India, the Aryan parent nation, to a new spiritual ministry and concluded with an exhortation to develop that inner strength which will enable us to represent ourselves in the visible world as the living Gods that we truly are in worlds invisible, to train ourselves to show forth the power and splendour of Ramachandra, the love and wisdom of Krishna, the sacrifice of Mahadeva, the agility of Hanuman, the helpfulness of Vishnu and the compassion of Narayana, to aid the future Saraswatis, Lakshmis, Seethas and Parvathis to manifest their wisdom and prosperity, their chastity and fidelity, and thus to bring the mother-land to occupy her rightful place as the teacher of the world at large.

Mr. Venkatesaiengar, Meteorological Reporter, rose next to thank the two lecturers and other gentlemen who had contributed to bring the functions to a successful end. After distribution of *prasad* at 7 P. M., the meeting dispersed. It has to be added that separate accommodation had been provided for ladies a large number of whom were present.

At Lahore.

The birth-day anniversary of Swami Vivekananda was celebrated under the auspices of Ramkrishna Sevashram, Lahore, in the compound of Bhai Nand Gopal's temple on Sunday, the 26th instant. Lala Durga Das, B.A., Pleader, Chief Court, Lahore, was voted to the chair. The proceedings opened with a melodious song by the Principal, Gandharv Mahavidyala.

After the Chairman's opening remarks Swami Sevananda, who is in charge of the mission at Lahore, read out his report of the work of the local Ashrama for the year 1918. The report gave an idea of the good work done by the Ashrama which was established in Lahore on the 17th April 1916, in the shape of administering medicines to the sick, of helping the famished stomachs with food and provisions, and of relieving the distress caused by epidemics like Influenza and in adopting other relief measures. In the course of one year they had collected and spent on service of the people more than Rs. 3,000 and also treated 14,246 men suffering from various diseases, free of charge. They had also opened a branch in the Patiala State which was likewise progressing. In conclusion, an appeal was made for funds and other help as the work was being done in a rented house too small for their growing needs.

Dr. Gokal Chand, M.A., Ph. D., Bar-at-Law, in the course of an eloquent speech suited to the occasion, said the best way to understand a great man was to refer to his sayings. The speaker said having had the benefit of the Swami's personal acquaintance, he could speak with knowledge of his conception of *Mukti* or salvation. The Swami did not share, said the speaker, the views of those who pinned their faith in absorbing oneself in the love of *Brahman*, abandoning action altogether. On the contrary, the Swami was the prophet and preceptor of *Karmayoga* and abhorred inaction. Of the three cardinal points of the *Shastras* i. e., knowledge, action and worship (*Gyana*, *Karma*, and *Upasana*), he laid special emphasis on the importance of *Karma* which was transformed by stages into love and service respectively. Ever since corruption set in in the Buddhist monk system, no organised form of service survived among the Hindus. It must be said to Swami Vivekananda's credit that he resuscitated the same ancient mission of service and sacrifice.

The speaker next referred to the practical manifestation of that spirit of service in the person of Swami Sevananda, who in the brief period of one year had benefitted no less than 14,000 men by medical treatment. In this connection he alluded to a case which he was never tired of telling it again and again, and the mere mention of which was sufficient to illustrate the wonderful spirit of service infused by Swami Vivekananda in his disciples. A sufferer from gout who had been a patient in Mayo Hospital for some time was lying on a road in the most miserable and abject condition. Swami Sevananda happened to see him, brought him to his Ashrama and there served him in a wonderful spirit of love till he was cured of it. It must be remembered, said the speaker, that the patient was a Mohamedan, and a Sanyasi who was revered by all the four *Varnas* and *ashramas* so much humiliated himself for his sake as to carry his urine with his own hand and do sundry other things of the kind. The meeting terminated after the usual vote of thanks to the chair.

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. V.] MARCH & APRIL 1919. [No. 11, 12

A STUDY IN MANTRA SHĀSTRA

(Vāk)

BY

Arthur Avalon.

The word Vāk (in Latin Vox) comes from the root Vach which means "to speak." The feminine noun Vāk therefore means literally both voice and the word it utters, as also the sound of inanimate objects. It has the same sense therefore as Shabda. All things have a threefold sense, supreme (Para) subtle (Sūkshma) gross (Sthūla). Parā vāk is the Causal Stress which, in terms of Pratyaya, is the Cosmic Ideation (Srishti-kalpanā) of Ishvara. This is the Divine "Word." But Vāk is also an effect, either subtle or gross. Pashyantī Vāk is Vāk actually going forth as Ikshana ("Seeing"), producing or manifesting, as Sūkshma Madhyamā Vāk, or Hiranyagarbha Shabda which is the Mātrikā state of Shabda as it exists in man prior to its gross manifestation as the Varnas in spoken speech (Vaikhari Vāk). In the Rigveda, Sarasvatī (V. 43-11) is called Pāviri Kanyā or daughter of the Lightning that is of the great Vajra which sustains the worlds, which according to Sāyana is Mādhyamakī Vāk. (See Muir O. S. T.—V. 337 ff.) Spoken

speech (Vaikharī) is manifested to the ear by the gross physical Dhvani produced by the contact of the vocal organs on the surrounding air by the effort (Prayatna) to speak. In the transcendental quiescent Brahman (Paramātmā) or Paramashiva there is neither Shabda (Ashabda) Artha (Nirvishaya) or Pratyaya. There is therefore neither name (Nāma) nor form (Rūpa). In this Infinite Calm there arises a metaphysical Point of Stress or Bindu or Ghaṇḍbhūta Shakti, which stirs forth (Prasarati) as the multiple forces of the universe. This energising is the cause of, and as Jīvātmā is, the World-experience with its duality of subject and object. This play of Shakti takes place in the Ether of Consciousness (Chidākāsha) in such a way that the latter is neither effaced nor affected when the second condition appears which last is that of both Transcendence and Immanence. This is creation (Srishti) or, more properly, seeming development (Parināma) since the English word "creation" does not truly express the process. Creation, in the Christian sense, excludes the notion that God is a material cause, creation being neither out of pre-existing matter nor out of God's own substance. Creation also involves an absolutely first appearance. With this reservation the term "creation" is used. More accurately the Brahman Itself in the form of Its Power (Shakti) goes forth (Prasarati). This Srishti endures a while (Sthiti) that is for a day of Brahmā, upon which there is, according to some, a complete dissolution (Mahāpralaya). Others say that there is no such Mahāpralaya, but that there is always existing some universe, though one or another may disappear. In Mahāpralaya the second state is potentially contained in the undifferentiated unmanifest Māyā Shakti. Shabdabrahman as an Ullāsa of Shiva sinks as it were into the eternally existing Calm, just as the rising wave breaks itself and sinks upon the ocean, or as the spray of a fountain falls again into the waters which feed it. This notion of the "Word" is very ancient. God "speaks" the Word and the Thing appears. Thus the Hebrew word for Light is "Ur". Genesis says "God said: let there be Light (Ur) and there was Light (Ur)." The Divine Word is conceived of in the Hebrew scriptures as having creative power. A further stage of thought presents to us the concept of an aspect of the Supreme or Person who creates. Thus we have the Supreme and the Logos, Brahman and Shabdabrahman. In Greek Logos means (as does Aparashabda) thought and the word which denotes the object of thought. To Heraclitus, Logos was the Principle underlying the universe. (See J. N. Heinze Die Lehre vom Logos in der Griech Philosophie). To the Stoics it was the "World-soul" the uniting principle of all rational forces working in the world. According to Plato, the Logoi were super-sensual

primal images or patterns (Jāti) of visible things. The Alexandrian Philo, influenced by Platonism and other philosophies of Hellenism, combined the two conceptions and read into the Old Testament and Jewish Theology a Being intermediate between It (that is *ho on*) and the manifold universe. This intermediate Being was the Logos. According to Philo, Ideas moulded Matter. God first produced the intelligible world of Ideas which are types (Aparajāti) of the physical world. Though in Itself nothing but the Logos, the latter is the author of the ideal world. Just as an architect projects in his mind a plan of a town (Polis) and thus produces the real town according to the ideal, so God acted when He created the world this Megalopolis (Brahmānda). The Author of the Fourth Gospel took up these ideas but gave them expression in such a way as to serve Christian theological needs. (See J. Réville "La Doctrine du Logos dans la quatrième Evangile et dans les Aeuves de Philon). It has thus been said that John's adoption of the notion was not a mere copy, but a free adaptation of the Philonian Logos and a christianising of it. According to the Evangelist the Logos is a Person who was before creation and Himself God. It is the Potency of the Eternal Wisdom proceeding from the unmanifest Godhead for the purpose of world-activity, and in the world It is the Logos Endiathetos or immanent divine wisdom (See Moeller Hist. Ch. Church I. 92:222). The Logos through whom the world was created became flesh (Avatāra) that is was manifested in man (Verbum caro factum est). He is the son who is Jesus Christ, Him who in the heavenly pre-existence is called the Logos and after His incarnation the man Jesus who is the Christ who is neither prophet nor superman but Pūrnāvatāra of God. The Logos is the perfect self-presentation of God in the Son. In Jesus there was identity of being with God. The fourth Gospel opens grandly "In the beginning was the Word and the Word was with God and the Word was God." These are the very words of Veda. *Prajāpatir vai idam āstī* : In the beginning was Brahman. *Tasya vāg dvitīyā āstī* ; with whom was Vāk or the Word ; (She is spoken of as second to Him because She is first potentially in and then as Shakti issues from Him) ; *Vāg vai paramam Brahma* ; and the word is Brahman. Vāk is thus a Shakti or Power of the Brahman which is one with the Possessor of Power (Shaktimān). This Shakti which was in Him is at the creation with Him, and evolves into the form of the Universe whilst still remaining what It is — the Supreme Shakti.

It is always possible that human thought may develop similarly and yet independently. It is not improbable also seeing

the influence of India on the West that the Philonic and Neo-platonic and Johannean conceptions were in part at least indebted for their origin to India. Nevertheless there are, with general points of similarity, others of difference, for which accuracy demands attention. Thus the Brahman is the material cause of the World which the Christian Logos is not. For Christianity is dualism. Vāk is no Person in a Trinity. Vāk is Herself the Mother of the Trimūrti who are Brahmā, Vishnu and Rudra. For She is the Supreme Shakti one with Brahman. The full incarnation is a concept of Hinduism, yet, in the form of Jīva, Vāk is incarnated not in one historic person only but in all men, beings, and things. The Word as Vāk became flesh, not on one particular date in one particular place and in one particular historic person. It appeared and now appears in the flesh and other form of matter of all limited beings or Jīvas, each of whom may through Veda directly realise the Brahman whose Shakti is the Word or Vāk. Jesus alone was God in human form. Others were not, are not and never can become God. Vāk manifests Herself in every man and is knowable and known as She is in Herself—that is Brahman, in that spiritual experience which is Veda.

The universe is the outcome of the Divine Desire (Kāma) or Will (Ichchā). Kāma on the physical plane denotes among other things sexual desire. In the highest sense it is the first creative impulse of the One to be many, whereby It begets Itself as all creatures. Earthly desire and self-reproduction are but limited manifestations of that first impulse. The Divine will is continually and presently working through the individual sexual desire for the continued creation of the universe. This divine Kāma is eternal and the origin of all things. And so Parmenides speaking of Eros or Love, said *Prōtiston mēn e'rola theōn mēlēsato pantōn*. ("He devised Eros the first of all the Gods"). This is the Divine Eros through whom things are (See Plato Symp. 5-6). The Daughter of Kāma is Vāk. The latter as the Divine Will speaks the Divine Word upon which the Thing is. In the Atharvaveda (IX-2) Kāma is celebrated as a great Power superior to all the Devas. The Daughter of Kāma is named "The Cow which sages call Vākvirāj" that is Vāk in the form of the universe.

In the "beginning" there was Brahman and with It was Vāk. In the Veda (Shatapatha Brāhmaṇa VI-1-1-8) it is said "this Being (Purusha) Prajāpati willed 'May I be many' 'May I be propagated.' He energised (So'shrāmyat sa tapo'tapyata). Vāk was His. She was produced from Him (Vāg eva asya sâ 'sriyata) and pervaded all which exists." Then on the issue of Vāk "By his mind he united

with Vāk (Sh. P. Br. X. 6-5-4 ; Brih. Ar. Up. Roer p. 50) and thus (Sh. P. Br. VI. 1-2 ff) became pregnant (Garbhî abhavat)" In the Kāthaka it is said (XII-5 and XXVII-1) "Prajāpati was then this (Prajāpatir vai idam āsit) Vāk was a second to Him (Tasya vāg dvitīyā āsit). He united with Her (Tām mithunam samabhavat) and She became pregnant (Sā garbham adhatta). She went out from Him and produced these creatures (Sā asmād apākramat sâ imāh prajāh asrijata) and again re-entered Him (Sā Prajāpatim eva punah prāvishat)."

Again in the Panchavimsha Br. (XX-14-2) it is similarly said: "Prajāpati alone was this universe. He had Vāk too as His own, as a Second to Him. He thought 'let me now put forth this Vāk. She will traverse and pervade all this.' That is the Brahman or Shiva first willed to be many and His Shakti, which was one with Him, issued as His Word. The Union of Will and Word was the potency of creation, all things being held in undifferentiated mass in the Great Womb (Mahāyoni) of the Mother of all (Ambikā). This Potency became actual as the manifested universe, and at its dissolution Shakti, as such universe, re-entered Brahman and remained one with It (Chit) as Chidrūpinî. Meanwhile She pervades as immanent Spirit both Mind and Matter which are Its temporal forms. For as the Brihadāraṇyaka Upanishad says (pp. 50-53 Ed. Roer) "By that Vāk and that Ātmā He created all things whatsoever, the Vedas, Metres, Sacrifices and all Creatures (Sā tayā vāchā tena ātmanā idam sarvam asrijata yad idam kincha richo yajūmshi sāmāni chhandāmsi yajnān prajāh pashūn) "First was produced the sacred Vaidik science" (Sh. P. Br. VI. 1-1-8). In the Mahābhārata Sarasvatī as Vāk is called the "Mother of the Vedas" (Shāntiparva. V. 12 ; 920) and the same is said of Vāk in the Taittirīya Brāhmaṇa (II. 8-8-5) where (and in the preceding par. 4) She is also said to contain within Herself all worlds and to have been sought with Tapas by the Rishis who put forth the Vedic Hymns (Rishayo mantrakritah). In the Bhishmaparva of the Mahābhārata (v. 3019) Achyuta (Krishna) is said to have produced Sarasvatī and the Vedas from His mind ; and in the Vanaparva (v. 13,432) the Gāyatrī is called the Mother of the Vedas, for Gāyatrī Devī is a form of Vāk. Vāk is the Mother of the Vedas and of all things which their words denote. Vāk in the form of Veda is Vedātmikā Vāk (See Sāyana and other citations given in Muir O.S.T. I-325n where, as in other volumes, some of the Texts concerning Vāk are collected). The substance of the whole world is Vāk (Jagat vāngmaya), for as previously stated the Jagat is Shabdaprabhava.

The Rigveda (X-125-5) says "I (Vāk) make him whom I love formidable, him a Brāhmaṇa, him a Rishi, him a Sage." It is this Vāk which entered the Rishis and has thus made Herself known to men. "By sacrifice they followed the path of Vāk and found Her entered into the Rishis" (Rigveda X. 71-3). The Rishis called their Hymns by various names, amongst others Vāk, for they are manifestations of Vāk. Vāk is one with Brahman for Shiva and Shakti are one. In the Brihadāranyaka Upanishad it is said (Ed. Roer 688) "By Vāk O Monarch the Brahman is known. Vāk is the Supreme Brahman" (Vāchaiva samrāt Brahma jñāyate vāg vai samrāt paramam Brahma). The Mahābhārata (Shāntiparva v. 12,920) says "Behold Sarasvatī Mother of the Vedas abiding in me" (Vedānām mātaram pashyaḥmat-sthām devīm sarasvatīm). She this great Shakti is one with Maheshvara. And so in the Mangalā-charana prefixed to their commentaries on the Rik Samhitā and Taittirīya Samhitā by both Sāyana and Mādhava it is said "I reverence Maheshvara the hallowed abode of sacred knowledge, of whom the Vedas are the breathings and who from the Vedas formed the whole universe (Yasya nishvasitam vedāḥ yo vedebhyo 'khilam jagat, nirmame tam aham vande vidyā-tīrtham maheshvaram). The Taittirīya Brāhmaṇa (III-39-1) says that Vāk is imperishable, the first born of Rita, Mother of the Vedas and centre point of immortality (Vāg aksharam prathama jā ritasya vedānām mātā amritasya nābhīḥ). The Shatapatha Brāhmaṇa says (VII. 5-2-21) "Vāk is the unborn." It was from Vāk that the Maker of the Universe (Vishvakarmā) produced creatures (Vāg vai ajo vācho vai prajāḥ vishvakarmā jajāna). Various texts associate the Lord of creatures (Prajāpati) called Pashupati in the Shaiva Shāstra with His Shakti Vāk, as to which see Weber Indische studien IX 477 ff. and Muir's Original Sanskrit Texts V. 391.

Shankarāchāryya (Sūtra I-3, 28) quoting 'By His mind He united with Vāk', says that by this and other Texts the Veda in various places declares that creation was preceded by the Word from which the whole universe of Devas and organic and inorganic earth-life are produced. But it is said that the world was produced from Brahman. How then was it produced from the Word? Creation was preceded by the Word. He says that when any man is occupied with any end which he wishes to accomplish he first calls to mind the word which expresses it and then proceeds to effect his purpose. Using this as analogy he says that before creation the words of Veda were manifested in His mind and afterwards he created the objects which resulted from them. Thus the Vaidik text which says "Uttering Bhūh (earth) he created the

earth (Bhūmi)" and so forth, means that the different worlds and the beings therein were manifested or created from the word "Bhuh" and so forth manifested in His mind. These distinctions of "before" and afterwards and so forth are Vyavahārika. Human analogies are necessarily imperfect. In Ishvara as causal body what (as manifested) is called Pratyaya, Shabda, Artha are one and identical (and therefore, as manifested, co-ordinate) though for the purposes of exposition we may say that His Srishtikalpanā is a fraction of the Pratyaya which He has of his own Ānandamaya causal body, and therein the subtle and gross bodies. His Parashabda involves as effects all Aparashabdas, and His Artha is the first stressing mass of Prakriti Shakti in which are experienced all elements (Vikriti) and things which are compounded of them. For Ishvara has direct and immediate apprehension of the three bodies, Hiranyagarbha of the second and third and Virāt of the third. Parā Vāk is therefore what has been previously spoken of as Parashabda, and Vāk (simply) as Shabda in its subtle form as Mātrikā (Madhyamā Vāk) and gross form (Vaikharī Vāk). The latter is that of the spoken letters (Varna) of which the Mantras are made. There is but one Cause of speech, as also of all the things in the universe which it denotes and also, of the mental apprehension (Pratyaya) or "going towards" the object of the mind. That cause is the Supreme Devī Sarasvatī Mother of the Vedas and of the Worlds, manifesting as the name (Nāma) and form (Rūpa) which is the Universe. She is thus the Supreme Shakti to whom a title is given taken from one of Her productions, the manifested word or speech. The musical instrument (Vīṇā), which Sarasvatī holds, denotes all sounds (Shabda) of which She is the Mother. White are Her garments and transparent whiteness is the colour of both Ākāsha and Buddhi. Her name denotes "flow" or "motion" (Saras). She is such, in the Supreme sense, as being the activity (Shakti) of the unmoving Shiva or Brahman. She is again such as the play in the manifested World of the dynamic Shaktis in and around the rigid Ether which appeared at creation with the roaring sound "Hang" and then stood still as the steady framework on, and in, which the whole universe flows or moves. According to Sir Oliver Lodge, Ether has no such imperfections as we associate with matter. It is the property of the latter to grow old, to decay, to wear out. But such energy as exists in the Ether remains unchanged. It is this rigid unwasting enduring Ether which is Vajra, the hard, stable, lasting, unwasting Vajra, the static manifestation of the static Brahman, in which the Dynamic Brahman as Sarasvatī flows or moves. The former is Shūnya the void of space in which all movement takes place. Just as in Brāhmanism Ākāsha is transfer-

red to the Brahman-idea as Chid-ākāsha : so this Ethereal Shūnya in Northern Buddhist Monism as sTongpa-nyid (Shūnyatā) stands for the Ultimate beyond all categories (See the Demchog-Tantra published as the seventh Volume of my "Tantrik Texts") Sarasvatī, the Dynamic Brahman with Her "consort" the static Brahman as Brahmā, is borne upon the Hangsa which is no material "bird" but the natural name of the vital function manifesting as the expiring (Hang) and inspiring (Sa) breath or Prānavīja in all breathing creatures (Prānī). She again is the Divine in the aspect as Wisdom and Learning for She is the Mother of Veda that is of all knowledge touching Brahman and the Universe. She is the Word of which it was born and She exists in that which is the issue of Her great womb (Mahāyoni). Not therefore idly have men worshipped Vāk or Sarasvatī as the Supreme Power.

AVATARS IN THE LIGHT OF THE EVOLUTION THEORY

BY

S. Sivasuri, M. A., B. L.

Seers and prophets have lived and gone. The past history of some of them, like Jesus Christ and Buddha, vague in outlines though it be, is enough to convince us that they were born at psychological moments of earth's history with definite spiritual purposes to fulfil. Christ, for instance, came into the world to sow seeds of devotion and faith in the soul of Humanity just at the time when it was left blighted and barren by the materialistic culture of later Roman days ; while in Buddha we have the spirit of rebellion asserting itself against the dead formalisms of a priestly aristocracy. Such seers are, to the Hindu mind, embodiments of the divine spirit—which comes down to the Earth time and again to vindicate the ways of God to man. They are Avatars of Iswara.

To those Westerners—who are soaked to the skin in Darwinism and Agnosticism, and to those of them who fashionably deny the existence of God with a few catchwords like "Natural selection" and "Sexual preference" picked up from the theory of evolution, the term "Avatar" is meaningless. They would sooner believe in 'Cock-lane ghosts' and stories of second sight, than see in great seers the descent of the Spirit of God. But it is not difficult to convince them that the notion of Avatars, far from being inconsistent with the Theory of Evolution, throws a flood of fresh light upon it.

AVATARS IN THE LIGHT OF THE EVOLUTION THEORY

What is Evolution ? It is a slow process by which organisms from the single-celled Amoeba into highly organised forms. Given a set of circumstances and the needful time, every organism will evolve and does evolve into a more highly-developed form. Viewed spiritually, "Evolution is a method of divine operation in accordance with which man is all but 'the central citadel of his free personality' " and is explained as the product of a multitude of forces having their source in God, but handing on from one generation to another, the garnered wealth of the past. There is an unbroken continuity in the onward progress of the Universe. We stand on the shoulders of those that have gone before us, and are what we are largely because of what they were. In whatever light we view it, the theory fails to find a place within it for Jesus or Buddha as they are respectively set forth in the Bible and the Buddhistic scriptures. Their lives do not fall naturally and easily into their places among other lives in the long process of human evolution. Buddha, for instance, is no mere product of His Hindu ancestry and His environment in the Kingdom of Pataliputra. He did not rise up from beneath as all other men have, bringing with Him no wealth but what He inherited. The claim of Jesus Himself and the whole conception that His followers formed of Him, was that He entered the stream of life from above. "Ye are from beneath. I am from above. You are of this world, I am not of this world"—these are His words according to the Gospel of St. John (CH. VIII-23). How is one to reconcile such a conception with the theory of Evolution ?

Attempts have been made in Europe to claim Jesus as a product of the ordinary processes of human life ; but all of them have proved futile. One agnostic cries out in despair, "There is something incalculable and unexpected in the appearance among men of every genius." If a genius is erratic much more so a spiritual Seer. For, a genius lives on the ordinary human level and is great because he is endowed with high intellectual attainments ; while a Seer is great not in what he knows or what he teaches but in what he is.

Shall we then conclude that the life of a seer or a messiah must be left as an inexplicable phenomenon or—to use the language of the Katha Upanishad—as a branch with no organic relation to the root or to the stem ? It does not follow that we are shut up to this conclusion. If the materialist is right and if nothing enters from above into the race of man, if the one way of entrance there is to climb upwards from beneath then—Jesus' claim, for instance, is excluded, and to be "not of this world" as he said He was, is

not to be at all. But if the materialist is not right, and if this is a world of which the ultimate truth is spirit, and into which the life of God is ever flowing, then we may find that Jesus has a place in it.

The doctrine of evolution is by no means bound up with the materialist's interpretation of it that would level everything in the universe down to the lowest that is in it. Instead of resolving into matter all that enters into the long upward movement, that process can be rightly understood only when we read it throughout in terms of spirit. We must not level all down to the lowest; we must level all up to the highest. Life is not a mere efflorescence of inorganic matter; it is a higher manifestation of that spirit which already has expressed itself in the lower form and which is to be revealed more adequately still in consciousness and moral effort. In this connection it will be interesting to note that the first two Riks of Purusha-Sukta, one of the holiest of vedic hymns in the Rig-Veda, express the same idea with the characteristic directness of an epigram. The following is a more or less correct translation:—"The Supreme Being hath a thousand heads, a thousand eyes, a thousand feet: *permeating the universe on all sides*, He lay beyond it to the extent of ten inches. All this universe that is, all that has been and will be—everything is the Supreme being alone—is nothing but a fraction of him. He is besides the Lord of Immortality." God dwells in all, and in a sense life may be said to be latent in dead matter. Each new power manifested in the course of evolutionary development is not only a growth from beneath but a descent from above. It is not that there are breaks in the evolutionary process by which God enters it bringing into it at such point new powers. The lower, being already "stuff O' the spirit,"—to use the biblical language—"groaneth and travaileth," for the higher manifestation of the same spirit which from time to time flows in more richly, but which never at any time ceases to flow. An "Avatar" is such an influx of the divine spirit in man.

The above statements are perhaps difficult of proof, the proof which science exacts from theorists. But, all the same, the conception of an Avatar explains what the theory of Evolution cannot, the existence of messiahs and seers among mankind. The theory has a limited application. It holds water in cases where the element of moral consciousness is absent or dormant, as in animals and plants. Whereas, in man, the moral consciousness has been awakened and something like an ethical ideal is set up for imitation. Evolution takes more the direction of will and choice. Evolution, as Darwin understands it, progresses under the pressure of Nature's

laws, but moral evolution of man follows the workings of conscience, the self-conscious spirit in him rebelling against anything like constraint. As life has moved on, winding upwards its spiral course in growing fullness through all organic forms, so moves upward likewise man's moral nature towards a perfected humanity. Messiahs like Christ and Buddha are so necessary for the moral evolution of man, as "struggle for existence" is to the evolution of other creatures.

CONTROL OF THE SENSES.

BY

Swami Ramakrishnananda.

What are these senses? They are nothing in themselves; it is we who have given them their power; but they have had it for ages, so they take it as their own. Now, when we would conquer them, they rise up and make us slaves. This, however, is really the fault of the man himself. When he is able to understand clearly that the senses are the cause of all his misery, then he can very easily put them down. But that realization does not come without a struggle. The man continues to linger here expecting something good, something great from this world; and so long as he thinks in this way, he will not realize that through the senses no true happiness can come. He must first learn to distinguish the real from the unreal, good from bad, and then take only the good. Thus he will gradually rise above the senses.

When you can bring your senses under your control, they can be made to lead you to God. These very energies which have led you away from the Lord, may now take you to Him. But the senses are very delusive. Even the highest man is sometimes dragged down by them to the lowest plane of sensuality. For this reason you must wage an incessant war against them. There is no other way. For the man who wants to realize the Truth, the first duty should be to put down the senses, and fixing his mind on the Lord, to regard Him as the highest.

Why do you turn to the senses? Because you want to go where you will always be happy, and you think that your senses will lead you there. You imagine that one place or one thing will make you happiest, and you start out at once to go to it. When this idea comes and you run towards the object of your desire, nothing then can check you. Why? Because you regard that to be the highest;

and the senses, you believe, will help you to get it. The senses, however, merely obey you. They are not to blame. You yourself are at fault. Sri Krishna now comes and says : "My dear friend, you have seen all these things in the universe, and the universe is a place of infinite variety. Of all that is to be found here, the highest and most desirable thing is the Lord." When you can understand this very clearly by means of comparison—that He is the highest and the best—at that moment all your sense energies will rush towards Him.

The mind always aspires after the biggest, the highest, the greatest. If you put down a ten-rupee note and beside it a hundred-rupee note, it will take the hundred rupees. If beside the hundred-rupee note you place a thousand-rupee note, it will take the thousand rupees. If some one tells you that great wealth is to be found in a certain place, at once you will give up your present modest income and run there. In the same way, when you realize that nothing is so beautiful as God, nothing is so great as God, nothing is so good or so kind as God ; when you grasp this as you do the value of the thousand rupees over the ten and hundred rupees, you will rush towards God. Then you will say : "Do I desire wisdom ? God is my wisdom. Do I want wealth ? God is my wealth. Do I want learning ? God is my learning. Do I seek a home where I shall be at rest ? Then God shall be my home, my place of rest."

The moment you feel this in your heart of hearts, then even if you are a little child like Dhruva, you will be able to do great things. Because his mother told him that God was in the jungle, he entered it without doubt or fear, for a little child never doubts his mother's word. When he saw the lions and tigers, he was not afraid. He only thought that God was playing with him by coming in such strange forms, so he began to talk to them ; and because he was not afraid, they did not harm him. So it is with you. If you understand clearly that the Lord is the highest, then nothing will frighten or discourage you ; all your senses will run in the direction of the Supreme, and both your mind and your senses will help you to reach Him.

Where is God ? He is where the world is not. When after studying the universe you realize that it has come out of a great All-wise Being, then you think : "I must go to Him and get a little of that wisdom." And to go to Him you must go away from the universe. Whether He is extra-cosmic, or intra-cosmic, it makes no difference ; for in either case you will have to go out of the universe. You cannot take two things. You must take the one or the other. If you wish to go to God, you will have to turn your back on the world.

These senses when outgoing lead you to creation ; but you wish to go to God, therefore you must indraw your senses. They must be controlled and turned in the opposite direction. He is seated in the heart, so all your sense energies, all your mental energies must converge to that one point and take you there. But this can only be done when you realize that He is the best, the highest in the whole universe. "Thou art my father, Thou art my mother ; Thou art my friend, Thou art my companion ; Thou art my learning, Thou art my wealth : Thou art my all in all, my one Lord."

God's Ego, God's Spirit, God's Self are all one and the same ; for they are all infinite, and there cannot be two infinities. Our *Atman* (Self) and our ego are diametrically opposed, because one is infinite and the other is finite. For this reason God is called the *Paramatman* or Supreme Self. If you would control your senses and your mind, you must look upon Him as this Supreme Self and love Him with all your heart and soul. The perverse tendency of the senses will be controlled at that moment ; and instead of leading you to the outside creation and to death, they will lead you inward to God. So you see that when you regard God as the highest, you can easily learn to control the senses ; when you have controlled your senses, you know who you are ; and when you know who you are, you realize that the universe rests in you, that it has no basis except in you, and that you are beyond birth and death.

How does attachment come ? How do the senses become outgoing ? That man who makes much of sensual enjoyment, who thinks that out of sounds, forms and touches alone enjoyment can come, naturally becomes attached to these ; just as when gum is on the table, if something is laid on it, the object will stick to it. A man thinks, "I want to be happy only in the world, and nowhere else can I be happy" ; and out of this belief attachment for the world springs up. So long as these feelings hold him, he will be tied to the world by a strong cord of attachment and he will not be able to get away from it. As the result of this attachment desires come into existence. Then when something rises in the way and prevents the fulfilling of these desires, he grows angry. When a man becomes angry, he loses the power of discrimination between right and wrong ; and his egotism goes to such a length that he thinks nothing even of insulting his superiors or the *Guru* (spiritual Teacher) to whom he is so much beholden. Thus egotism, which in itself is such a puny thing, under the influence of anger can become greatly inflated. There is no worse delusion than this. At that time a man perpetrates the worst kind of evil without any compunction whatever. Then when that unnatural condition leaves him, he himself will

have to repent. So man is the cause of his own death. But since this destruction comes through attachment, we should give up attachment.

How are we to do this? We should neither like nor dislike anything. When the senses have been freed from liking and disliking, then with their help if the man enjoys the world, they will never bring evil to him. Rather he will have a certain power, a certain satisfaction in his mind. He who has been able to bring his mind under his control by the above method, such a man will be able to realize within himself perfect peace and contentment. And what will be the result of this peace and contentment? In that contented condition of mind he will never commit a blunder. When the mind is restless, it cannot think properly and one commits all sorts of mistakes. But not so the other man. His intellectual faculties are very clear; he sees all, he knows the true nature of things, what he should leave and what he should accept, and he realizes the Truth.

This can be done only if we can free the senses from undue likings and dislikings. It is because control of the mind and of the senses will bring us peace and contentment and through these we shall attain to the realization of the Truth, that Sri Krishna tells us in the Gita that our *Buddhi* or intellect must be clear. We commit blunders and mistake one thing for another because our *Buddhi* is confused; the mind is covered with dross. If a man wishes to achieve success in any walk of life, his intellectual faculties must be very clear. A man who has no control over his body, no control over his mind, such a man is very dull, his intellectual faculties are clouded and he confounds everything—taking a friend for a foe, the wrong for right. He cannot think relevantly on any subject for a minute. How can such a dull uncontrolled man be peaceful? How can such a restless mind be happy?

Whenever you fully enjoy any sort of pleasure, even sensual pleasure, for the time being restlessness leaves the mind and you are happy. So long as the mind is restless, it is unhappy. When there is rest, there is happiness. We must not be *ayukta* (undisciplined.) We must not let the mind and senses rule over us. We must rule over them. Otherwise we can never be happy, and we shall make all those about us unhappy, too. Just as the pilot who is at the mercy of the wind is lost, so the man who is at the mercy of the senses is lost. The senses steal away all peace from a man, as the wind steals away the boat from the shore and sinks it in mid-ocean.

As long as you are held by any one of these senses, as long as you care for good food or sweet sounds or beautiful sights, you

cannot hope to fix your mind on God. You will have to go out of the creation first. And when you go out of the creation, where must you go? To the Creator. The more you can take your mind and senses away from the world and fix them on God, the more you will find peace and happiness. And this can most easily be done by realizing through discrimination and experience that God is the highest and most desirable thing in this universe.

REAL HEAVEN IS WITHIN.

BY

Pauline Jacobson.

"The real Heaven," declares Swami Prakashananda of the Hindu Temple, at Webster and Filbert streets, "is within. It consists in the realization of the divine in our souls. It is the innermost divine soul-consciousness and its expression through all phases of life."

The Hindu Temple is the first in the United States and the first in the whole of the western world to be dedicated to the worship of the Vedanta religion.

This eastern wisdom was first brought to this country and spread by Swami Vivekananda, who came to the Chicago World's Fair in 1893 as representative of the World's Parliament of Religions. Soon Vedanta societies sprang up all over the country, and notable of the societies along the Pacific Coast was that in San Francisco which was organized under the leadership of Dr. Logan, with headquarters in Steiner street. In 1905 this society erected the Hindu Temple under the auspices of Ramakrishna Mission, Belur Math, Calcutta, India, from which monastery comes the present master, Swami Prakashananda.

The temple is small, seating about two hundred. The walls of the temple are tinted warmly in terra cotta. On the left wall, close to the pulpit, hangs a life-sized painting of Jesus, robed in white and seated in His yoga posture.

On the front wall, back of the pulpit, hangs life-sized portraits of Swami Vivekananda, the founder of the movement, robed in yellow, the color of the illuminati, and of Sri Ramakrishna, the Master of the Mission; while in between, in the center, is a life-sized portrait of Swami Trigunatita, the founder and organizer of the temple. Above, in large wood-carved gilt letters rests "Om," the symbolic word of the Divine.

"Om, Om, Om," clad in his shimmering silken robe of terra cotta, his finger tips canopied in supplication, Swami Prakashananda intones the ancient "Shanti," after the style of Hindu priests in temples of antiquity.

"Om ! Peace ! Peace ! Peace ! Harih ! Om !" Floating out upon the room, descending upon the heads of the audience in this young Occidental city, comes the mellifluous notes of the Swami intoning this most ancient Oriental Benedictions.

* * * *

Vedanta is the oldest religion known to the Aryan race. It is based on the Vedas, the earliest known Scriptures. It is a compound Sanskrit word from "veda," meaning wisdom, and "anta," meaning end.

And what is this "end of wisdom"?

"By knowing Brahman, the Eternal, Infinite Being, which is the source of all powers that are manifest in the phenomenal universe, one can know everything. Vedanta has room for almost every religion ; nay, it embraces them all," says Professor Max Muller, the great Oriental scholar. "It is the one religious philosophy which places the highest happiness of the soul in the discovery and recovery of its true nature as from eternity to eternity one with God."

When this stage is attained, then does one arrive at the Vedanta Heaven. Such "god-men" as Buddha, Krishna, Moses, Jesus, it is said, attained this Heaven and made the Great Renunciation by coming back into the world to teach others how to reach this "highest happiness of the soul."

"How does one know when he has reached this stage?" I inquired of the Swami.

"When one is calm and poised within," replied Swami Prakashananda, "whatever the storms raging without ; when one is serene, whatever the confusion and battle without ; when one meets every condition of life, every thought, every word, every deed as master and not as slave. In our present stage we are guided or enslaved by the senses, the mind and the environment, instead of guiding them. We are embodied souls, made up of soul, subtle body and gross body. The soul is the guiding principle, the manipulator of the mind and body. Upon death the soul and the subtle body, together with the thoughts and desires, which concentrate and bundle around the subtle body, leave the gross body. Only when we recognize this divine guiding principle and attain complete mastery, perfect harmony and true understanding can we attain Heaven."

* * * *

"Heavens are only other states of existence," says Swami Vivekananda, "with added senses and heightened powers. . . . On earth we die. In Heaven we die. In the highest Heaven we die. It is only when we reach God that we attain life and become immortal."

"In this highest understanding of true Heaven," said Swami Prakashananda, "we reach a stage where all the sectarian and denominational differences cease. Each being, from the highest to the lowest, is entitled to that attainment, as there is the divine in each soul, covered or manifested. That eternal principle is immortal."

"Yet the great ones of all ages and all countries taught through popular beliefs, parables, symbols, mythologies, fairy tales.

"The question can be rightly asked : How is it that the fundamental Truth is not taught directly ? Why are there so many conceptions of Heaven ?

"If you teach a child some moral lesson directly—the bare, naked truth—you would puzzle the child. Teach it through a story, or parable, or a symbol, and you will be able to make an impression without doubt.

"In studying the different conceptions of Heaven of different races, and countries, and faiths, you will be struck with the idea that the conception of Heaven is more or less colored with the local and climatic conditions, traditional and mythological ideas. For instance, a person living in the desert country would clothe his Heaven with the ideas of rivers, pools and bowers and shady nooks. A person living in marshy lands would like to have his Heaven quite the opposite. The followers of different founders of religions will love to associate their respective heavens with the presence of their respective Messenger of Light.

"But back of all the different conceptions of Heaven there is the idea of place or condition, or state of consciousness, where blessedness reigns, where there is no suffering.

"Can there be an eternal Heaven if we take it as a locality ?

"No. Whatever is bound by time, place and law of causation is within the domain of Nature, and, consequently, subject to the laws of Nature, such as birth, death, decay, degeneration, increment and decrement.

"Can there be a place where absolute goodness reigns ?

"It is logically impossible. Because everything is relative in our consciousness. We cannot think of good without its relation to

evil; we cannot have consciousness of light without shadow or darkness.

"But within Nature there are higher and lower grades, higher and lower spheres. Everything is guided by the law of Karma or compensation. We reap as we have sown.

"From another standpoint we may enjoy Heaven or Hell here by our own mental conditions.

"But there is an element of truth in all the various conceptions of Heaven. We are all journeying towards that real Heaven as described in the beginning. In our journey we do not travel from error to truth, but from lower to higher truth.

"As in our journey towards the sun, our photographs of the same sun from different viewpoints may be different, but they are of the same sun so with different conceptions of Heaven, relative, temporal, symbolical.

"But our inherent search is there. It is the voice of the Divine, the soul calling and drawing us. And we shall reach it. It does not require argument or dogmas to prove it. Our innermost soul, the real principle in man, is the surest and best proof."

* * * *

"Brotherhood of man can have no rational significance", said Dr. Smith, "by an adherence to the old-fashioned dogmas of Heaven and Hell as fixed, eternal abodes. Such fixed Heaven and Hell necessarily include the unbrotherly, unreasonable and unjust claim of the 'chosen few,' as a privileged class, possessing a special divine license or patent right to a single-standard Heaven and the unnatural and inhuman exclusion of the 'discarded many,' who are consigned to eternal torment."

"Can we reasonably expect mankind intelligently to grasp and hold to universal brotherhood in time, even in theory, so long as they believe they are fatally separated and alienated to all eternity."

* * * *

THE SAINT DURGACHARAN NAG.

CHAPTER VI.

(Continued from p. 306).

Nag Mahashoy himself was a worshipper of *Shakti* (the Energy-aspect of Brahman known as Divine Mother), yet he believed like a true disciple of his Master, that—'different paths lead to the same goal. Creeds or paths do not matter much. If one sincerely and devoutly sticks on to any one of the paths, God's grace descends on him. He harboured no feeling of religious distinctions and fanaticism, and evinced equal regard for the devotees of all sects, whether they be *Shaivas* or *Vaishnavas*, *Bauls** or *Kartabhajas*.* He had the same respect for Hindus, Mussalmans and Christians. He would bow down his head and salute reverentially whenever he might happen to pass by a mosque or a tomb of a Mahommedan saint, equally he would bow respectfully before a church with the words "Glory to Jesus."

As regards devotional practices, he used to say, "the one thing necessary is to keep one's soul wide awake constantly by means of *Sadhana*, like the man who keeps watchful vigil underneath a fruit tree all the time. The fruition rests with Him. The *Jiva* can taste the fruit of his *Sadhana*, if only He allows it through His boundless grace. There are some again to whom is vouchsafed the saving grace of the Lord apparently without any very great exertion on their part. It appears as if they have been quite asleep and the Lord drops on them the choicest fruits of *Sadhana* from above, and when they wake up, they see themselves dowered with them to the great astonishment of themselves and the world. These are not to undergo the stress and toil of *Sadhana*. Such men are known as *Kripa-siddhas* (i.e., those that attain to God-realisation through the special grace of God†). Until and unless the grace of God descends on humanity, man cannot know Him. He can be realised only if He so chooses. He is verily the wish-yielding tree. He gives whatever is asked of Him. But man should not indulge in such desires which will drag him again into the rounds of births and deaths. He must pray to the Lord to grant him the unflinching devotion to His hallowed Feet, and a

* The two different sects of the school of Sri Chaitanya.

† Many such examples of *Kripa-siddhis* are to be found in the lives of *Avatars*. To quote but one instance,—through the mere grace of Sri Chaitanya, Jagai and Madhai, the two great robbers, became perfect saints.

true knowledge of His self. Then only can he break through the sordid bonds of the world, and attain freedom through His grace. Hankering after worldly ends must bring in its attendant evils. That man alone can transcend the scourges and miseries of the world, who devotes his time and days to the contemplation of God and communion with His devotees." About occult powers, he used to say, "when a man becomes pure, and truly spiritual, temptations of a subtler kind such as some occult or miraculous power or some sudden attainment of prosperity, try to allure him continually. A pure soul has not to reason out the truth of objects. He intuitively knows everything; for as the pure crystal catches the reflection of all objects about it, so does the pure mind comprehend the things of the world in their entirety. But should these powers attract his attention, there is every chance of his being led astray from the real ideal life."

If ever any doubt would arise in the mind of his devotees in his presence, they would not have to ask him any question. Nag Mahashoy would himself raise the point in course of conversation and solve it to their utmost satisfaction. He could read the nature and worth of a man on his face. His prophecies regarding many were fulfilled to the letter. He would tell his wife that such and such a man was coming to Deobhog and so he must go to the market before the man arrived and as a matter of fact the person named would actually turn up.

Once two friends Aswini and Chakravarty started for Deobhog to see Nag Mahashoy. Aswini had colic pain and regularly he had its attacks in the evenings. The whole night he would remain almost senseless from its effect. They could not reach the place before evening; and every moment they passed anxiously lest Aswini should get the attack on their way. But through the will of the Lord, they came to Deobhog without any difficulty. Chakravarty was indeed much relieved when Aswini informed him that there was no more fear of any attack that night, for the usual time had already passed away. For previous five months Aswini had not been able to take even a drop of water at night, but that night he took rest comfortably after a hearty meal. They lived there for three days, and all the days passed with them without any difficulty or suffering. Referring to that incident, Aswini laments now, "Ah, even that fatal disease of mine which was the effect of some misdeeds of my prior lives wore off at the influence of that holy man. Oh, if I would have only clung to him from that time, my life and character would have been moulded to perfection."

Once a Brahmin boy was attacked with pox. His widowed mother, hopeless of his life, left him at the door of Nag Mahashoy, when life was almost extinct. The boy got cured through the grace of God. When Suresh asked Nag Mahashoy how the cure was effected, he said that it was true, that the boy was cured, but he could not or would not say 'how.'

Once in summer, a neighbouring house situated in the north of Nag Mahashoy's thatched cottage caught fire and fanned by the wind the fire began to flare up quickly to a huge dimension. The house on fire was only about thirty cubits distant from Nag Mahashoy's. Sparks from the flame began to fall on all sides. A great confusion arose. Everyone was awfully busy in trying to extinguish the fire. But Nag Mahashoy was standing quietly before the huge flame with folded palms, quite unconcerned, as if totally unconscious of the danger. His wife got nervous and being mindful of the imminent danger their house was in, hurriedly began to take out clothes, quilts and other movable things. At this, Nag Mahashoy cried out, "what a great fool and sceptic you are still! What will you do with these trifles? Brahmā has been pleased to come near your very house to-day; and instead of offering worship to Him, now you are troubling yourself with these paltry little things!" Then he clapped his hands and began to dance about in ecstasy of joy, uttering "Glory to Lord! Glory to Lord!" "If there be God to protect one, what danger is there for one? But if He be displeased, there is no power on earth that can save one." The hunger of the god of fire was appeased, having reduced the house of the neighbour into ashes; but that of Nag Mahashoy remained unscathed.

The year in which the *Ardhodaya Yoga** took place, Nag Mahashoy came away from Calcutta some three or four days before the auspicious day on which the ceremony was to come off. At this, his father Dindayal got angry with him and said, "I can't understand, what peculiar kind of religion you profess to observe. Is this the proof of your religiosity that when people are spending their every mite to have a bath in the Ganges on the occasion, you have come away from Calcutta, from the holy banks of the river, to your home. There is still time enough; take me also to Calcutta." Nag Mahashoy replied, "If anybody has the true and sincere devotion for Her, mother Ganges herself comes to his house and graces him with her visit. He has not to go anywhere." The auspicious day came off. Srimaty Harakamini, Kailas Bose and some other

* Which comes once in fifty years, a very auspicious day observed by all orthodox Hindus.

But since the modern Indian mind came in contact with western thoughts, there is a tendency to compromise the enjoyment of the *real, practical* things of the world with the realisation of Godhood. The philosophy of the advocates of such compromise, is based on the theory that the Absolute apart from its manifestations as the world is a non-entity. It does not exceed the things of the world, but is wholly in them. The Absolute is movement, process, evolution. Hence, to try to realise the Absolute bliss apart from the movement, apart from the manifested real world, is an absurdity. Thus, this school not only makes a compromise between the enjoyment of the world and God realisation, but also affirms with an authoritative voice, that it is a great vital mistake to practise renunciation. An echo of this thought, is to be found in the writings of a few modern Indian thinkers, when they jubilantly say that perfection consists in the all-round harmonious development of all the functions of the mind and the senses.

It is not very difficult to show the fallacy that lies underneath such thoughts. By process or evolution is meant the manifestation of something that remains unmanifested in some condition of existence, but which contains wholly all that becomes manifest. नास्त्यो विद्यते भावः नाभावो विद्यते सतः—What is non-existent can never become existent at any period, and what is existent can never become non-existent. This is an axiomatic truth accepted and recognised by the Indian Philosophies. Western thought quite ignores this truth and hence by evolution it means only the evolution of something out of nothing. The manifestation, the process or movement only it can see. That this movement, this manifestation comes from an unmanifested state, that behind evolution there is the involution, the western mind does not understand. It only speaks of the concrete universal, even if some of western minds give us the idea of an abstract universal, that Absolute is deduced by the logic of our intellection; and hence such an Absolute apart from its concrete manifestation cannot give us the *sumum bonum* of life. In India also, schools of thought arose, that believed in the reality of the world; but they never advocated the cause of the life of enjoyment nor did they affirm the absurd proposition that freedom could be attained amidst thousand and one bondages of the world. There is the mere suggestion of that Infinite bliss in the creative world, the real bliss, the *Bhuma* can be attained beyond creation, beyond the limitations of senses and intellect,—in a state of existence which is described as the *Turiya* state. नान्ये सुखं यस्मिन् भूमेव सुखा. Hence, if anybody renounced the world, none ever thought

that he had taken up the one-sided view of life and that practically he had chopped off a single part out of the whole life of existence. For what was their view of life? पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

Next comes the question if it is possible at all to annihilate all desire for enjoyment, for renunciation means that we have to give up ultimately all desires. Is it not a psychological impossibility? (Here I quote an Indian writer of comparative philosophy). "Yes, it is a *psychological* impossibility, but most of the assumptions of psychology are by no means to be regarded as ultimately true. Its general description of the processes of thinking, of the laws of mental activity, etc., may be true, while at the same time most of its 'distinctions' 'divisions,' and 'assumptions' may be nothing more than working hypotheses. The very existence of Metaphysics shows that psychological stand-point has no final validity. Psychology, e.g., assumes a dualism of the Mind and the world, each real in itself; and the present day empirical tendency is to do away with the existence of any 'self' apart from the 'process of thought.' Each of these postulates is rejected in Metaphysics. Again though it is extremely difficult to annihilate desires, yet it is not impossible to do so. In other words, there is such a state as *Nishkama* (desirelessness) or *Aptakama* (complete fulfilment of desire), enjoyed by a true yogi whose mind is like the calm and tranquil ocean."

Of course, we do not deny altogether the validity of desires in human life, for desires cannot be annihilated all at a time, and a fitting place also must be given to the *Pravritti dharma*. But there can be no denying the fact that so long there is any desire, real freedom cannot be attained. Therefore the ultimate goal of having lived the life of *Pravritti* must be the gradual entering into the Path of *nivritti*. So far as the moral life goes, we have to admit, that our desires must not be annihilated, since it is their harmony or organisation that constitutes this moral life. We have to transform our bad desires into good ones. But why stop there? Why must the process of thought be arrested at that point? Let it rise higher till thought itself breaks down and the state of *Turiya* comes to tell us that what you call moral life is not the ultimate, not the finale of human existence of life. There is the higher stage which is neither inferior to the moral life, nor anything contradictory to it, but is above and beyond it.

Lastly comes the question what place can the man of renunciation claim in the scheme of organisation of Indian national life?

What has the Sannyasin to do with the rise and fall of a nation? Let him remain satisfied if he only gets his begging bowl filled, and pass his time in a state of calmness and tranquility. We can understand his claim if we know where lies the heart of India, and what has to be made the basic principle of all organisations of Indian life, whether political or social. If by India we mean the Bharata Shakti, the living energy of the greatest spiritual conceptions and if all her struggles in any field of action have to be made subservient to the realisation of the goal of *freedom*, then certainly the claim of a Sannyasin is the greatest, and cannot be ignored. Asceticism and Sannyas institutions developed in some ages in the Christian lands, but they did not claim any place in the organisations of political or social life, because Western thought never realised the end of all activities to be the attainment of complete freedom of the Spirit, and because its view of life was not clear, complete, and systematised.

It will be clearer to us if we know the meaning of *life*. Is it that we live the life to *enjoy* or to reach some particular end or goal in the process of evolution. In other words, is the end of culture or civilisation, the development of power to enjoy more and more or the attainment of an Ideal state of freedom. If this *Samsara*, this world is regarded as the भोगभूमि, a place for enjoyment, then History gives evidence against the theory. Whenever, any nation has risen to the highest power of enjoyment, that nation has become unfit to live any more. Time, the destroyer of all material forces, has swallowed it. भोगे रोगमयं — The end of all enjoyment is disease and death. The other alternative left to us is to view this *Samsara* as the कर्मभूमि as the field of activity to realise the ultimate end. Bhoga or enjoyment is an *accidental* effect of *Karma* or work, and if we turn our mind to this accidental effect our progress of life is sure to be stopped. *Karma* in the higher sense, leads us to the goal, if it is done with the motive of striking blows to bring out the potential Infinity in us. योगः कर्मसु कौशलम् If this is true, then Sannyasins are the real upholders of *Dharma* and the national life that flows through the inner veins of Mother India; for we must keep in mind that the life of Sannyasa is not opposed to the life of activity; but on the other hand, a man of renunciation only knows the real secret of work, and he works the most for the upliftment of the whole humanity; “सर्वभूतहिते रताः” (ever engaged in doing good to all beings) is one of the epithets given by the Blessed Lord Sri Krishna to the Yogin and Sannyasin.

GLIMPSES OF THE SUPREME WISDOM.

II.

Conditions of Life or the Law.

Limitations of life and manners of existence are labelled by philosophers as law. The word involves a consciousness that under the given circumstances particular phenomenon will invariably occur being preceded and followed by particular phenomena. This inviolable relationship of antecedence and sequence, cause and effect, gives rise to the feeling that nature is bound by law. Hence all life within nature is the unredeemable captive of law.

The scorching rays of the summer sun touch the limpid water of the sea and liberate from its surface volumes of aqueous vapour which thicken again into dark clouds in higher atmospheres. Here on the land the heated surface of the earth contaminates by its heat the atmosphere above and thus renders the air rarified through expansion. The denser cool air of the sea rushes on towards the land to fill up the gap thus produced by the rarification, and on its wings it carries the pile of clouds as a gift of the sea. The dark monsoon clouds discharge their contents upon the thirsting earth, and upon the hills and dales. The mother earth under their soothing touch freshens up from her summer swoon and puts on a smile of new life and new vigour. The waters of the hills and dales give start to many a reviving brooks and streams to blend up later on into mighty rivers. These rivers meandering through the land and fertilising many a part of the country eventually deliver themselves up again unto the great ocean. The sea gets back from the rivers what it gives to the land in the shape of clouds. They call this cyclic operation of water as under law.

The swirling of stars and the sizzling of comets on their respective orbits, the formative development of nebula and the disruptive process of satellites are on par with the twirling of small molecules or tiny atoms or glowing electrons,—all are the same emblems of one law.

The cheery blossom of the spring and the gladdening harvest of autumn are the results of the same law that effects the scorching heat of the summer sun and the bleak gloom of the wintry nights.

The loving mother bespeaking through every pore of her body the message of her selfless love, radiating from every part of her

lineament the eager willingness to sacrifice her all to spare her child even from a moment's suffering is but one pole of the law which has for its other pole the heartless marauder who fosters his miserable self upon the lives of many an innocent victim scattering ruin upon many peaceful hearths and homes.

The naked Bushman roaming in the gloom of primeval forest and preying upon its denizens is but another reflection of the same law which manifests in the divine Buddha or glorious Christ.

The one law that operates through the whole universe, as has been said before, is the law of causation which is also the law of mode of existence. It manifests differently in different expressions of life and existence and so it is conceived differently. And what is this law?

Ordinarily this law appears to be an abstract concept of orders of things. As such, it is never separate from the phenomena even as the principle is not different from the person. Generally speaking, the law can be said to be the method of action or pose of a single phenomenon within its own scope. That is, under the given circumstances the particular thing behaves in a particular way and this fixity of manners, the notion of which has been formed from the observations and experiences of masses of facts, is law. So the idea of law as something separate from phenomena is only a mental abstraction, a convenient use of words and nothing more. Law is the fundamental constitution of things, a manner which resides in the things governed by the law. The power, that resides in the thing is a part of our idea of that thing—its action upon something else in a certain manner—this is our law. That is, law is in how things *act* towards each other and not in how they *should*. It might have been better if fire did not burn or water wet, but that they do so is the law. And if the law is true the fire that does not burn or the water that does not wet is neither fire nor water at all. Spiritual laws, social laws, ethical laws, mental laws, all are as much parts of human life as physical laws or natural laws are of the nature. So law is the summation of beings. An individual unit is the product of law and law is made in its turn by the individual units. A generalisation of what man does invariably under particular circumstances is the law in regard to man in that particular aspect. It is the invariable universal action that is law for man, and which no individual can escape—and yet the summation of the actions of all individuals is the universal law. The sumtotal or the universal or the infinite is fashioning the individual while the individual by its action is keeping the law alive. Law in this sense is Universal inasmuch as it is the mode of the universal. The universal is fully

alive in the individual and the latter finds the fulfilment of its being in the former,—both are interdependent. So law is an infinite mode of infinite numbers of finite parts. It may appear impossible to a logician that how an aggregate of finites can produce the infinite, yet to all practical purpose, it is the open fact before us. The whole conception of infinity of Time, Space, Matter and Energy is of this kind. Moreover, as the whole or the infinite is indestructible so are also the component parts. And as we cannot add to or subtract from the infinite, each part must necessarily persist on for ever along with the whole. Hence law, the universal, is eternal and indestructible, so is also each individual component factor of the law.

The indestructibility of matter is the most patent of all laws of material existence with the modern scientist. Every atom of the body that lived thousand years ago is existing somewhere in some form to day,—nothing of it is lost except the mode of composition—the *Nama* and the *Rupa*. The body of a Socrates or a Caesar or a Buddha might have perished but every bit of its elements is still in existence in the inexhaustible store-house of Nature.

Similarly every ripple of thought that agitates the mental lake of the Universe, arising from different individuals, leaves behind an undying impression upon the universal mind, itself living within it in the potential form. So thought is as much indestructible as matter. Moreover every thought that is projected lives in other's mind also.

But commonly we are not aware of the law that governs our great hereafter—the *post mortem* condition of life. It is the task of the metaphysician and the mystic to unravel it.

When we come to the realm of ethics, morality and religion, a different spectacle attracts our notice. Here we find the laws or the law not as the synthesis of actions of different individuals or the method of action of every human being, but an abstract generalisation of an ideal. Unlike the physical and mental laws the system of laws that work for ethics, morality and religion are more honoured in the breach than in the observance. Even national laws get their prominence from the violation. Now it may be asked if they are laws, how can they be violated at all. We have not seen a fire not to burn or water not to wet violating the laws of their beings. Nor have we seen a mind to think violating its laws of association, being divorced from its modes of Time, Space, and Causality. So how can there be in the realm of ethics and religion laws that can be violated. Yet we often hear the complaint of breaking the moral laws, the ethical laws, the religious laws, or the national laws.

The national laws are at best the embodied will of the national organism expressing themselves through its organs like Government or society. They might be the will of the majority of the national units or the will of the most advanced or the most powerful of them. Just so also are the ethical, moral, and religious laws of a particular society. They are the truths of life as observed and determined by the most advanced members of the society. So in this respect they are states of things more to be wished for than what actually obtains in general life.

In this connection there are two facts worthy of notice. Firstly, that the formulation and declaration of these laws are entirely dependent upon the development of the national mind. To the extent the national mind is evolved it will be able to conceive these laws. Secondly, the very evolution of the national mind is marked and determined by its cognisance of these laws. So in no sense can these laws be called immutable modes of the ethical or the spiritual being of man. Thus we see the word law gets a new colouring, and a different interpretation, when used in regard to the ethical and religious aspects of life. There it means, in the language of Vedanta, the gradual unfoldment of the fundamental verity of life, or a progressive cognition of the destiny of man.

So when we collate all the facts of human life and nature we mark two kinds of laws, one working for the suzerainty of matter, the gross, over the subtil, the spirit. The second is attempting to unfold or express the spirit through the skirts of matter. So the first may be called the law of matter and the second the law of spirit. Yet both are the modes of one life, of one purpose.

These two laws operating through two sorts of opposite forces like the centrifugal and centripetal forces of nature, determine the evolution of life,—nay life itself is their adjustment. The one is trying to enamele all things with variegated hues of difference, and put up a grand show of multiplicity. In life it breaks up the unity of being into multiple tiny sparks of life. It repels each individual being from the others and raises artificial walls of selfishness immuring the consciousness within their little fold. It is the father of that tendency in man, that makes him aggrandize himself over others and seek happiness even at the cost of all the rest of the humanity. In short, this law works for drawing the life away from the centre of the unchangeable eternal peace and joy to the ever-changing, conditioned and evanescent states of existence, called *Samsara* by the Hindu philosophers.

The other law works in just the opposite direction, *i.e.*, for the synthesis of existence. In life it attempts to unfold the common

Spirit which pulsates through the whole universe, in all beings. It prompts man to forget his little self and sacrifice his little interests for others, and thus it attempts to break down the artificial barriers of selfishness and make the individual commingle and lose his finite being in the infinite life of the universal. In short, it attracts men from the changing life of the circumference into the unchangeable eternal peace of the centre, known as Mukti to the philosophers of India. In all phases of life are observed, to a greater or less extent, the operations of these two laws. From the lowly worm to the almost perfect man everywhere we mark the existence of these two opposite laws.

Yet, as we have said before, both these laws are but two different aspects of one life, one purpose, one law of causation or law of existence. This one law is that the fundamental principle of existence is trying to realise itself through the completion of the cycle of manifestations. The water of the ocean rises into a wave only to merge and mingle again into it. This is the one purpose which runs through the whole creation, and whole life—it is self-realisation. And it is this purpose of self-realisation or the fundamental law of being that appears in the living in the form of desires for happiness, desires for knowledge and desires for existence, —or in other words, desires for *sat-chit-ananda*.*

THE LORD AND HIS DEVOTEE.

A Story.

I.

The winter has just set in. The bases of the mountains of the Himalayas are still richly green; and high above the gentler vegetation, grow forests of dark fir, cleaving the wintry snow-drift, wedge-like, and stemming the avalanche. Above these, are range upon range of craggy steep, gray rocks, bright ice, and patches of smooth velvet-like pasture, all gradually disappearing, like a receding scene, in the entrancing glory of the perpetual snow. Dotted the mountain sides, perch here and there the lonely hamlets of shepherds and swains, so dwarfed by the towering heights that they appear like mere specks in that unrolled sheet of verdure of unending extent. So does even the clustered village, the *Gowrikunda*, as it is known, with its hot water-spring that lies on the other side of the hanging iron bridge over the sacred stream of

* *vide* Vedanta Kesari, November and December issue, pp. 195.

Mandakini. Here one finds sublimity and wonder in the dread heights and precipices, in the roaring torrents which sound in the ears of the devotees the name of the Lord, *Hara Hara Bom Bom*, and in the wastes of ice and snow. In this serenity, great Nature speaks indeed to an open heart.

The evening sun was lingering still on the remote heights of the snows just before his diurnal departure, when an old man, evidently a Sannyasin, for he had only *Koupina* on his loins and his body besmeared with holy ashes, the true emblem of the transiency of the world,—was seen entering the beautiful village, alone, his face shining with the purity of the yonder snow. Near the small window of a little cottage in the village, facing the heavenly *Mandakini*, sat cross-legged our old Sannyasin. Who could fathom the depth of his heart at that moment? For, had he not got his self dissolved as it were, in the unfathomable eternal glory of Lord *Kedarnath*!

Next morning the sublimity and grandeur of the whole scenery was doubly heightened by the falling of snow which had begun a few hours back. It was still snowing. The pilgrims and shopkeepers (in fact, there lives no villager permanently, it being uninhabitable in winter) were all busy packing their bags and baggages. They had all finished their pilgrimage to *Kedarnath* which is eight miles steep ascent from that place and would be all leaving the village solitary to enjoy its own natural loneliness, before evening. But our old Sannyasin, after having a pleasant bath in the hot spring was ready for starting towards *Kedarnath*. One of the pilgrims intervened and asked, "Where are you going Swamiji?" "I am going to see my Lord" was the reply in a firm, serene voice; and the next moment he was seen ascending by the winding track along the mountain side towards his destination. The man bawled out in vain, "Oh Swamiji, please don't risk yourself. All will be covered with snow in no time. Do come back please. You can see the Lord after the lapse of six months." But his words were lost in the distant murmuring *hara hara* noise of the heavenly stream *Mandakini*.

There came the vigour of youth in the frame of the old Sannyasin. He was walking along that dreadful snowy path with firm steps and his hands uplifted, as if they were anxious to get an embrace of his beloved *Shiva*. With his breath was coming out every moment the holy name of the Lord. The heavenly lustre was shining on his face; his mind was as pure as that white snow that had just fallen over him. Yonder down, *Mandakini* was flowing by. Just for a single moment the sun reflected on

her pure bosom. It seemed as if she once smiled to express her joy at the sight of that divine Sannyasin.

II.

The towering, snow-capped peak of *Kedar* surpasses by far the beauty and grandeur of anything a human mind can imagine of. It speaks how *reality* is grander than *imagination*. As if, the Mother of Universe has poured out all her beauty on this land, or it may be, that She, the store of infinite beauty, is Herself residing there in embrace with the Lord *Kedarnath*. The temple of the Lord is situated on a valley at the base of the peak. On either side the mountains have uplifted their snow-capped heads high into the skies and appear like huge masses of polished silver. Long sheets of glaciers extend from the crests to the valley below. The *Mandakini* rising from the south-eastern base of the *Kedarnath* peak flows babbling by the temple. She has not her usual roar and turbulence here. Everything there seems to be living and breathing a divine inspiration into the open heart. The huge mass of virgin snows look like the body of the great Lord *Shiva*, and the torrents that come down here and there from them hang like His matted locks, the divine *jata*. Inside the temple is the image of *Shiva*, radiating peace and blessedness to all his children.

III.

It was the beginning of winter. All the pilgrims and devotees that had come to get blessings from the Lord had left the place already. The priest was alone inside the temple. He was worshipping the Lord. There was not much paraphernalia in the ceremony of worship. A big light was burning. The Lord would be there in *Samadhi* thenceforth for six months. There might be no worship possible for those six months and there would be living there no human being to see the blessed form of the Great Lord. The priest had finished his worship and was for the last time looking at the smiling figure of the Lord. At mid-day the priest came out of the temple and locked the door, when a distant voice entered into his ears, "Sir, please open the door. I am coming to see my great God." 'Who might he be in this lonely place,' so thought the Brahmin and nervously looked around, the while our old Sannyasin, tired and exhausted, gasping for breath, was approaching him. "Who are you please?" asked the priest. The Sannyasin replied anxiously in one breath, "You can at once see, my friend, that I am an old Sannyasin. I am here to see the Lord. Please to open the door but for once and let me make my life blessed."

354

VEDANTA KESARI

"Oh, the door can't be opened for six months henceforward",—was the reply of the priest.

Swamiji sat down dejected, but the next moment he could collect himself and piteously said, "How is that? You are certainly making fun of me. Oh no, brother, please open the door. Let me see my God."

Priest—"Well, my friend, I am not making fun of you. I am shivering in cold and snow. You are also exhausted. Is it the time for fun?"

The Sannyasin became a little cross at this and said, "What do you mean then?"

Priest—"It is not the custom to open the door for six months after it has been once locked, and that goes against the injunction of the *Shastras*."

"Then, cannot I see the Lord!"—groaned the Swami in a grave voice.

Priest—"Why not? You can see him after the lapse of six months."

Everything seemed dark before his eyes. Objects faded away from his vision. The Sannyasin could contain himself no longer. Even the earth on which he stood seemed to give way. His brain began to reel; hot tears from his eyes rolled down his cheeks. He was perspiring though the atmosphere was chill and dreary. For some minutes his speech altogether stopped. After a time he collected himself hoping against hope, and once more said to the priest piteously, "Oh Brahmin, what are you telling? Don't you see that I have somehow only kept my body and soul together, and have come in such an old age with this rotten frame, having borne the heat and cold and all the hardships of this long, tedious journey, only to bury myself at the lotus feet of my Lord? Oh! have mercy on me. Show me some compassion. To go back and come again this long way, and to live for another six months are things impossible. Hence do I beseech you, my brother, to break that rule; do open the door and let me see my Lord. God will bless you."

'There was no use arguing with this man,' so thought the priest and said, "Excuse me, Sir, I can't do that. I can't go against the *Shastras*."

"Is it that your *Shastras* weigh more with you than the sight of a *Sadhu* dying before your very eyes?"—

"I don't know. But there is no help for it."

"Have you no compassion in your heart?"

"There may be. But let me go now."

"Won't you then open the door?"

"No," said the priest and was about to go away, when suddenly the Sannyasin got furious and caught hold of his hands and said, "If I now attack you and try to take the key by force?"

"I know how to answer," said the priest.

The Sannyasin at this stage lost all control over himself—sparks of fire, as it were, were coming out of his eyes. He furiously attacked the priest and demanded the key of him. The priest easily got rid of him and went away leaving him behind to mourn his fate. The Sannyasin fell down on the rock covered with snow, senseless. Suddenly, the sun was once more covered with thick clouds. In no time, his whole body was spread over with snow. After a long time he regained his senses, got up and sat down before the door of the temple with folded palms and began to cry like a child. He began to beat his own breast remembering his ill-fate and the evil works done perhaps in his previous births. He cried tears of sorrow before his God; he opened his heart before Him: he spoke words of deep love and affection he bore towards Him; he scolded Him for his being so very cruel towards him. His sincere words from his heart reached at last the throne of the Almighty Lord and He could no longer remain deaf to his prayers and blind to his misery. The snow stopped falling. A hot water spring suddenly burst out before him and he felt the pleasant summer in that land of snows.

At dusk a young man putting on the yellow garb of a Sannyasin came there. He had *Kamandalu* in his hands; he dressed himself in a long coat made up of some wild animal's skin; on his breast was hanging the garland of *Rudraksha* beads. A small hill pony was following him. On its back were some food-grains, some til-bits and a pack of wood. The man evidently came from a long distance; for there was the look of exhaustion in his face and that of his pony. He must be aged not more than thirty. What a beautiful youth he really was, with all that glow of thought and feeling in his broad eyes! How different was his aspect from that of the jaded, cynical, vice-worn young men of fashion, men in the twenties who have the air of being well in the forties, wretched, pallid, languid, exhausted creatures who throw away the splendid jewel of their youth in a couple of years' stupid dissipation and folly.

Tying his pony near by in a safe place, he approached the old Sannyasin and addressed him in a sweet, affectionate voice, "Well friend, why are you here alone crying, in this cold and snow without any covering on your body?"

This sweet sympathetic voice of the young man touched the inmost chords of his heart and more tears poured down his cheeks. His voice was choked with emotion. The young man dried the tears from the Sannyasin's eyes with the corner of his cloth and said in a trembling emotional voice, "Well brother, don't cry. You are a *Sadhu*, who have renounced everything; such weakness ill befits you.

The Sannyasin became a little pacified looking at the beautiful glowing face of the young man. He then said, "I do not know who you are, brother. You look like a Sannyasin. But my young friend, whom are you addressing like that? If I be a *Sadhu* who is *Asadhu* in this world? Who else is weaker than me? You are mistaken, my dear. You are a sage. Your heart is generous, your pure mind cannot conceive of any weakness and hence do you address me with ill-befitted epithets. But you are mistaken. I am very weak, weaker than even the smallest worm that crawls under my feet. And who else is a greater sinner than me? Don't you see that my whole body looks tired and exhausted; I have walked thousand miles in such an old age to see the Lord. But my God turned his face against me; and why should He be kind? Because I am so weak and sinful. Brother Sannyasin, may I ask you one question?"

The young man with his smiling face replied, "yes."

"How can I kill myself and yet won't incur the sin?"

The young man asked,

"What's the matter? Why do you want to kill yourself?"

The Sannyasin replied, "Why should I want to live when I have been abandoned by Him who is the helper of the helpless, the supporter of the weak? What for should I live at all? Is it not rather blessed to bury myself in the cold bed of *Mandakini* in this holy land than to be incessantly burning within in the fire of repentance? Oh dear, you know, I am abandoned by my Lord and the only way left to me—"

"What nonsense do you talk? How are you abandoned?"

"Oh, I came here to see the Lord, but He didn't appear before me. The door is locked."

"Well, the door is locked to-day. It will be opened to-morrow. Then you can well see Him. Ah, you are anxious for this only."

It was a startling news to the Sannyasin. His heart leaped with joy and anxiously asked, "Young friend, who told you, the door of the temple will be opened tomorrow?"

"I say it," replied the young man.

"Then you don't know. I met the priest a few hours back and he told me, it could not be opened for another six months. Oh, how I entreated him to open but for once, but he turned a deaf ear to all my requests."

"He must have made fun with you. I say, it will be opened to-morrow morning."

"Is it indeed true? Or have you concocted the story to give me a little consolation?"

"Ah, if you can't believe, there is no help. But let us pass a few hours in talk or in music, and as soon as the day dawns, you will believe me."

The joy of the old Sannyasin knew no bounds. He got up in the fit of excitement and embraced the young man with great affection. Their two hearts became united in the cord of sympathy and love,

The young man now said, "You see, my old man, it is terribly cold here. Let us go and pass the night in some cave near by."

Consequently, both of them went and entered in a small cave. The young man brought some wood that was packed on the back of his pony and lighted a fire. They both made themselves snug in the heat and were gossiping on various topics. The young man asked, "Well brother, do you know any play? Then we can pass the time happily." The old friend replied, "Oh, it was long ago when in my previous *ashrama*, I knew the dice-play. I don't know if I remember it now."

"That's good," said the young man, "I have got a set of dice in my bag. Come, let us begin the play."

The Sannyasin agreed to the proposal and began the game with his young friend. They soon got absorbed in the play and passed the time gaily. At last when the rays of the morning sun peeped into the door of the cave, the young man came out taking hold of the hand of his old friend and said, "Now, go and see the Lord; you will find the door open. You go ahead, I shall presently follow you."

Before the Sannyasin took leave of his young friend, he took his hand in his own and said in a deep, fervent voice, "It is through your kindness only that I have been blessed. Oh Sannyasin dear, your eyes speak of something infinitely mysterious. Tell me, pray, who you are. You have helped the helpless; you have infused strength into the weak; it is through your grace that I am still living to see my God. Oh, let me know who you are, brother?"

The young man smilingly replied. "How shall I let you know my dear, more than this of myself, that I am a beggar, a Sannyasin. Go and see God. The Lord of Kedar is anxious to pour his blessings on you. *Jay Kedar Nath Swamiki jai.*" so saying the young man went away.

IV

It was a clear morning light. The Himalaya had dressed himself in new garments. Oh, what a charming, beautiful sight is it to see the sun rise in the eastern horizon of the sky in that fairy land of snows, where the sun looking like a disc of pure gold, beams out its soft rays upon the snows and in its reflection each peak looks diademed with jewels of myriad hues changing in colour and shade every moment and bathing the land with a flood of beautiful light whose rapture spells the thrill of celestial joy. And in the effulgence of that aurean light the devout heart finds the halo of *Uma Haimavati*, the Mother of the universe. Oh, the entranced glory of that morning! All snow had melted away from the valley and the bases of the mountains. There shone instead the parti-coloured brilliant star-like moss flowers. The pure crystal-like water of the *Mandakini* was running through rocks and stones dancing and singing in joy the glory of the Lord.

Our old Sannyasin after finishing his bath stood before the temple again. There were a few other pilgrims also there. The young man was right. The priest was going to open the door of the temple. Remembering the ill-behaviour he had received at the hands of the priest the previous noon he became a little sorry at heart. He approached the priest and gave him a gentle push, saying, "Brother, you must not be so very cross and ill-treat the devotees of the Lord. You know, if that young man had not come to my rescue and pacified me yesterday, I would have been a rotten corpse by this time." The priest gazed at him vaguely, for what was that man talking? Was he mad?

Seeing that the priest did not reply to his words, the old man said, "Why is it Sir, that you are now silent?"

Priest—What to answer? What are you talking of yesterday?

Sannyasin—Ah, I see you have a nice power of retention. Don't you remember, you did not allow me to see the Lord yesterday and gave me trouble for nothing?

Priest—What are you speaking? Yesterday I was not present here.

Sannyasin—Tush! You lie Sir.

Priest—Excuse me, I don't lie. Truly Sir, I was not present here yesterday. It is after six months' interval that I have come here this morning.

Sannyasin—Certainly not. That young man knows everything.

Priest—Who is your young man?

Sannyasin—He will be coming here presently.

The priest was insisting that he had come there just then after an interval of six months' time and the Sannyasin was complaining that he had been wronged by him the previous noon. It was a mystery. Every body was anxious to learn the true incident. Some of the people went to find out the young man mentioned by the Sannyasin.

In the meantime the door of the temple was opened. The Sannyasin went inside and fixed his gaze with all devotion on the beautiful figure of his beloved Lord. Tears of joy rolled down his cheeks.

The young man was not to be found out anywhere nor did he turn up any more. One of the pilgrims asked the Sannyasin what was the matter. He related to him all the incidents and then turning towards the priest said, "Well friend, please never wrong any pilgrim or devotee like this any more. You see, if that young man had not come to my rescue and consoled me, I would have killed myself by this time."

The cloud dispersed before the priest's eyes. He realised the meaning of the incident described and taking the dust from the feet of the Sannyasin said "Oh you blessed beggar, don't you now know who that young man is? He is your beloved Lord. Not one night, friend, but six long months have passed away. He having charmed you all the time through His wonderful *Maya*. You could not know Him. Yet, blessed indeed you are. Blessed indeed that you have seen your Beloved. See, the snow has melted away. Summer has begun. The lonely valley is once more peopled by the pilgrims and devotees."

The mist disappeared from the Sannyasin's sight too; and he muttered in a voice of profound devotion,—

नमः शिवाय शान्ताय कारणत्रयहेतवे ।

निवेदयामि चात्मानं गतिस्तं परमेश्वरः

and fell into deep meditation from which he never woke up again.

IS INDIA CIVILISED ?*

The title of the book would cause much surprise to everybody who knows anything about India. But as the author explains, the title is not of his choice but is taken from a recent book of William Archer which has attracted much attention in this country. Mr. Archer, a literary and dramatic critic seriously raises this question of Indian civilisation, attacks the whole culture of India as a "repulsive mass of unspeakable barbarism." Seeing that Mr. Archer is unable to find out anything ennobling or useful in the philosophy, religion, poetry and art of India, most would be tempted not to take any serious notice of such an absurdly ignorant attack. The following is typical of the gems in which Archer's book abounds. Says he: "The glory which is claimed for India by serious western thinkers—in words re-echoed a thousand-fold by Indians themselves—is that of a high spirituality, and unique genius for grasping and expounding the realities behind the phenomenal world and the innermost meaning of life." But it is just on this point that Mr. Archer is markedly dissentient. For he says: "It is precisely on the religious side that the character of Indian people, as I read it, is conspicuously defective." "India's real distinction lies not in evolving but in killing the germs of sane and virile spirituality." "The Indian people have always gravitated towards the lower rather than the higher element in religion; towards the form rather than the substance, towards the letter rather than the spirit. That is why I hold it the acme of paradox to claim for them an exalted spirituality." So on in this style. The book apart from the ignorance and prejudice which it displays, has a political motive behind it. Whatever the real causes which led to the great European conflagration, in profession at least, there is an unanimity as to the principle or principles for which the Allies have fought. The one great principle to which all the responsible statesmen have paid at least verbal homage is the principle of justice to all peoples and nationalities and the right to live on equal terms of liberty and safety with one another. Each nation is to be given the freedom to determine its own affairs and to mould its own destinies. Though the domination over alien peoples at present rests on might, and constitutes a flagrant violation of the principle above referred to, the justification of the rulers for the domination is their alleged cultural superiority and the duty to raise

the ruled to their level of civilisation, religious, intellectual, social etc. To establish this puerile claim is the main purpose of Mr. Archer's book, with its constant shameless distortion of facts. Vitiating as this book is by an unfair motive to destroy whatever case India can make out for Self-Government, it has a further drawback in that the author knows absolutely nothing about the many things on which he does not scruple to pass the most damaging judgment. In spite of all these, however, Sir John Woodroffe thinks that India cannot at the present moment allow any charges against her to go unanswered. As he truly points out. "The question of the value of Indian culture is not merely an academic one, it has present practical bearing on the future of India and the world." And it is with this bigger question we are really interested. As Sir John points out in his foreword, the war has thrown the West and the whole world too in a melting pot and the close of the war might witness many attempts tending to the cultural conquest of Asia. "There are events and possibilities which point this way. Moreover, there is a party among the Indian people themselves who favour in varying degree the introduction of Western civilisation, a party which in the proposed new political order may be powerful enough to achieve its ends. In every way the coming onslaught on Hindu civilisation will be the greatest which it has ever had to endure in the whole course of its long history." These, in brief, are some of the reasons which have induced Sir John to reply to Mr. Archer's criticisms. That there is a section of our own people who is for Europeanising India, is no doubt true, but the influence of this party has begun to wane, if it is not already disappeared. The danger at the present moment is not so much from this spirit of servile imitation of the West as from the lack of any considered plan for the revival of our own culture in the so-called leaders of the people. Sir John Woodroffe has stated the general principles of Indian culture from the standpoint of the Vedanta as interpreted by the Shakta Agama, and the whole book is replete with useful suggestions to every one who is interested in a proper understanding of Indian culture and should prove of some help towards the solution of the problems of Indian renaissance. Sir John, who has devoted many years to the study of Indian religion and specially the Tantrik literature and who brings to his task a judicial frame of mind and abundant sympathy, has no difficulty in proving the utter hollowness of Archer's conclusions. We would invite the attention of our readers to those aspects of our culture with reference to which Sir John Woodroffe admits that some of Mr. Archer's criticisms are not without foundation, e. g. the caste system and other allied subjects. The political subjection of India

* "Is India Civilised" By Sir John Woodroffe. Ganesh & Co., Madras. 277 Pages. Price Rs. 2.

which the critics of the school of Mr. Archer and other more sympathetic than this, find as being hardly compatible with the greatness of Indian civilisation is one of the points which Sir John tries to answer in his book. He observes truly, it cannot be due to the principles on which the civilisation is founded, nor to the ideals which it holds as supreme "but to neglect and wrong application of that and to the failure of those who profess to hold these principles to state them rightly, and to make them effective to-day." He further says: "Those present conditions are attributable both to causes which were in operation before the arrival of the English and to causes which have since arisen. The first cause is the decline or inertia which rendered India open to the Mussalman invaders, and the second includes the same together with other special causes which have come into play by reason of the introduction of the Western civilisation of India's present rulers through whose influence, on the other hand, this country is again showing signs of a freshened vitality.

"What is wanted is Power (Shakti) It is wonderful to see how throughout the world, in East and West, this idea of Power is spreading concomitantly with the consciousness of man's essential Divinity. If there be one people whose doctrine (whatever be their practice) preaches self-reliance, it is India. For she alone has taught in its fullest form the doctrine of the Self. If to-day all are not self-reliant in fact, it is due to bodily weakness, ignorance, and want of application of those truths. It is curious to note how the so-called "progressive nations of the West have been self-reliant in fact, notwithstanding a religion which, in its purely Christian form, preaches humility, self-abasement and dependence, and how India has been lacking in self-reliance despite the fact that the highest form of its religion teaches that man is the master of his destiny, that he is essentially one with the cosmic Power (Prapancha Shakti) and that complete autonomy (Svarājya-Siddhi) is his goal. The Shākta Dharma is a perfected type of this doctrine of the worship of this Mother-Power.

"Power (Shakti) is physical or material and psychic or mental, and spiritual. This Shāstra teaches that man is a Magazine of all power. In every man there is this "Inner Woman" as a Shākta Sādhaka aptly called her. The problem is how to make her awake (Prabuddha). With the mass of men, we must commence with the gross physical vehicle (Sthūla deha). The first fact we notice is the weakness of the body. This is due to the great poverty of the mass of the Indian people. And so food is lacking. Food is power, for it is the material source of both

physical and psychic power. Annam is Brahman. Salutation, therefore, to Annam. Ill-nutrition induces disease. * * * *

"If food be wanting and if the body be unhealthy, the mind becomes weak. For the mind is fed by food. Without health and strength of body there is listlessness, sadness and lack of will and energy. Let India be fed and these will disappear. It is not, as Mr. Archer and others suppose, Karma and Transmigration, Asceticism and what not which are primarily at fault, but lack of food and the spread of disease. Then in the renewed body mental power will generate. The mind is the soul and the body is dependent on it. If the people's soul be lost, then all is lost. It is not as yet lost but it is not yet wholly out of danger." The one point which Sir John emphasises throughout the pages of his book is that the soul of India should be preserved intact and that could be effectively done by strict adherence to our *Swadharma*. Nowadays we frequently hear people talking of the principle of self-determination. But this is only a partial and imperfect enunciation of what thousands of years ago has been preached by Sri Krishna in the Gita—स्वधर्मो निधनं श्रेयः पर धर्मो भयावहः।

This principle of *Swadharma* and its practical application to the various problems of life has been the constant theme and the burden of the song of the message which was the mission of the glorious Swami Vivekananda to deliver to Modern India. Says he: "We have seen that our vigour, our strength, nay, our national life is in our religion. I am not going to discuss now whether it is right or not, whether it is correct or not, whether it is beneficial or not in the long run, to have this vitality in religion, but for good or evil it is there; you cannot get out of it, you have it now and for ever, and you have to stand by it, even if you have not the same faith, that I have, in our religion. You are bound by it, and if you give it up you are smashed to pieces. That is the life of our race and that must be strengthened. * * That is the national mind, that is the national life-current. Follow it and it leads to glory. Give it up and you die; death will be the only result, annihilation the only effect, the moment you step beyond that life-current. I do not mean to say that other things are not necessary. I do not mean to say that political or social improvements are not necessary but what I mean is this, and I want you to bear it in mind, that they are secondary here, and that religion is primary. The Indian mind is first religious, than anything else. So this is to be strengthened, and how to do it?" Swamiji's solution for the many, practical questions with which we are faced to-day, must be familiar to those who have read his speeches and writings. It is

not here possible to indicate even roughly his ideas on the subject and we would refer those interested in the question to his "Lectures from Colombo to Almora."

THE EIGHTY-FOURTH BIRTHDAY ANNIVERSARY OF BHAGAVAN SRI RAMAKRISHNA.

At Belur math.

The 84th Birthday Anniversary of Bhagavan Sri Ramakrishna was celebrated at the Ramakrishna Math, Belur, the headquarters of the Ramakrishna Mission, with imposing solemnity. The Tithi-puja was observed with special Puja and Homa during the greater part of the day and night. There was Bhajana and Prasada was distributed among the assembled Bhaktas. The most noteworthy function of the day was the initiation of eighteen Brahmacharins of the Order into Sannyasa, and of a few into Brahmacharya. It certainly augurs well for the future of the country, that so many young men armed with purity and fired with enthusiasm have devoted themselves to the noble task of working out their Moksha and serving humanity at large.

The public celebrations took place on Sunday, the 9th March. There was an excellent steamer arrangement between Calcutta and the Math, under the direct management of Messrs. Hoare Miller & Co. and steamers plied from morning till 8 P. M., every half hour or so. This enabled the Bhaktas to assemble in large numbers throughout the day. The Math premises wore a gala appearance, and under a huge canopy a life-size portrait of Sri Ramakrishna was placed on a throne exquisitely decorated with leaves and flowers. There were numerous musical parties, each vying with the others in their art and excellence. Sri Ramakrishna was all things to all men, and it is quite fitting that his birthday festival should be attended by people of all sects and creeds, of all countries and nationalities. The distribution of Prasada on this day was a gigantic affair, but was skilfully managed. In all hearts there was the same feeling—that of homage to the great Teacher who laid down his life for the sake of the suffering millions. Joy and admiration were writ on all faces, and for at least one short day the assembled men and women forgot their daily cares and anxieties and were blessed with a taste of that bliss which only a spiritual atmosphere like that of the Math on this day could confer. It was quite late at night before the bustle of the day was hushed leaving the Math in its usual quiet and stillness.

At the Ramakrishna Math, Madras.

The Birthday Anniversary was celebrated on the 9th March 1919 with great enthusiasm in the Ramakrishna Math, Mylapore. A large gathering was present and all classes co-operated in making the function a success. A large picture of Sri Ramakrishna was tastefully decorated with ferns and flowers in the spacious hall of the Math buildings. Bhajana began from early in the morning and continued till 12 noon. Some thousands of poor Narayanas were fed as usual; a Harikatha was performed by Ramaswami Iyengar of the local Secretariat. Justice Sadasiva Iyer presided in the evening when Mr. T. M. Krishnaswami Iyer delivered a learned discourse on the life and teachings of the Master. He dwelt briefly in many points of his life and teaching and mainly on the point how he practised in his life the various diversing religions and after having realised the highest stage of religious life through these diversing paths declared that they all take to the one and the same goal. The learned President then rose amidst loud cheers and spoke in Tamil to the great joy of the audience. He spoke very interestingly and among other things he said that the one thing he could understand clearly was that in order that a man might successfully attain the religious end, he must acquire Bhakti which can be attained by directing all our love we have towards our family relations—towards God, and which needs to be made one-pointed. After the usual vote of thanks to the chair the meeting terminated and the function of the day came to a close after the distribution of *Parasadam*.

At Bangalore.

The event was celebrated with usual zeal in the Ramakrishna Ashrama, Basavangudi, Bangalore, on the 4th and 9th March 1919. On the former day, which was the Tithi-puja day, Bhajana was performed, some light Prasada was served, and a number of children were treated to a feast. On the 9th, food-grains were distributed to 600 poor Narayanas in the morning. At noon, Bhajana parties from various parts of the city came in procession to the Math, carrying pictures of the Lord in decorated cars. The noteworthy feature this year was that the Panchamas (people of the depressed classes) of the place had managed to raise some money and constructed a small beautiful car of their own. Bhajana was performed till 2 P. M., when the Harikatha by Brahmasri Ramanujachar began, in which the story of Kamadas, the great Bhakta of Sir Ramachandra was dwelt upon. He kept his audience spell-bound. The Harikatha being over at 6-30 P. M. Mr. N. Venkatesalingar, Meteorological Reporter to Mysore Government, read a thoughtful paper written in fluent Kannada on the message of Sri Ramakrishna.

He impressed upon the audience that Sri Ramakrishna's message to us was to lead a life of pure devotion,—not clinging to mere external forms, but to try and find out reason for our faith and be true to it. He was followed by Mr. V. Gopalaswami Iyengar, Assistant Professor in the Local College, who read a paper in English entitled 'Why I adore Sri Ramakrishna.'

At Sylhet.

The 84th Birthday was celebrated at Sylhet with great pomp and ceremony by the Ramakrishna Seva Samiti. On the 4th March the Bhaktas performed Tithi-puja and on the 6th a public meeting was held in the Town Hall, which was literally packed, and many had to return disappointed for want of seats. The meeting was presided over by Prof. Vanamali Vedantatirtha M. A., of the local Government College and addressed by several gentlemen including another Professor of the same College. On the following Sunday the public function of the august ceremony was observed. In the morning the lepers of the local Leper Asylum were treated with sweetmeats and in the evening about a thousand people including the sweepers of the town were sumptuously fed.

At Ranchi.

The 84th Birthday was celebrated at Doranda, Ranchi on Sunday, the 9th March. There was Sankirtana from 6 to 8 P. M. on the 8th March. On the next day the following programme was observed : Sankirtana—6-30 to 11 A. M.; Puja and Aratrika—11 A. M. to 12 noon; Distribution of Prasada—12 noon to 3 P. M.; Essays and Discourses on religious subjects—4 to 6 P. M.; Kalikirtana—6 to 7 P. M.

At Mymensingh.

The birthday was celebrated on the 9th March by the members of Sri Ramakrishna Ashrama, Mymensingh at the local Durga Bari. There was Nagara Sankirtana from 6-30 to 8-30 A. M. Prasada was distributed from 11-30 A. M. to 5 P. M. This was followed by Bhajana, Kirtana and the chanting of scriptures.

At Sambalpur.

Sri Ramakrishna's 84th Birthday was celebrated by the Bhaktas of Sambalpur on the 9th March, in the premises of the Fraser Club. There was Prabhati-kirtana in the morning. The feeding of the poor lasted from 11 A. M. to 3 P. M., which was followed by a lecture on "Universal Religion." Music and distribution of Prasada terminated the day's proceedings.

At Benares.

The 84th Birthday Anniversary of Bhagavan Sri Ramakrishna was celebrated at the Ramakrishna Advaita Ashrama, Luxa, Benares City, on the 9th March, 1919. The following was the programme :—The feeding of the Sadhus. 11 a. m. to 2 P. M.; Bhajana with music 2-4 P. M.; Lecture on the life and teachings of Sri Ramakrishna in English by Prof. Jadunath Sircar M. A., P. R. S. (Hindu University) and in Hindi by Babu Kaliprasanna Chatterjee, late editor, Tribune, 4-5 p. m.; Sankirtana 5-7 P. M.; and Distribution of Prasada.

At Lucknow.

The 84th Birthday Anniversary was celebrated at the Ramakrishna Sevashrama, 18 Hewett Road, Lucknow, on the 9th March last. The programme was as follows : Nagara Sankirtana, 7 to 9-30 a. m. Feeding of the poor, 12 noon to 4 P. M. General meeting of the members and sympathisers; and Bhajana, 6 to 8 P. M.

At Kankhal.

The 84th Birthday Anniversary of the Bhagavan was duly celebrated at the Ramakrishna Mission Sevashrama, Kankhal, Saharanpur District. on the 9th March, 1919. The Ashrama was tastefully decorated. The feeding of the Sadhus was the special feature of the day. There was music followed by discourses by eminent scholars on Sri Ramakrishna's life and teachings.

At Dehra-Dun.

At the Ramakrishna Ashrama, Kishanpur (Dehra Dun) the Birthday was celebrated on the 9th March with Puja, Bhajana, a public meeting, and distribution of Prasada.

At Tirvandrum.

The birthday was celebrated by the Vedanta Society, Trivandrum, on the 2nd March. There was Bhajana in the morning. At noon about 600 poor Narayanas were sumptuously fed. A public meeting was held at 5-15 P. M., presided over by Mr. G. Sankara Pillai Avl., B. A., B. L., District Judge. Mr. N. S. Ramakrishna Iyer Avl., B. A., delivered a lecture on "Sri Ramakrishna and Modern Civilisation" and Mr. R. Mahadeva Iyer Avl. on "Sri Ramakrishna and His Sayings." There was another lecture in Malayalam on "Sri Ramakrishna, an Avatara" by Mr. P. Krishna Nambiathiri. Some Tamil songs on Sri Ramakrishna were sung and the meeting dispersed after a universal prayer. On the Tithi-puja day there was Puja and Bhajana.

At Hosur.

The birthday was celebrated at Hosur (Salem) on 2nd Feb. last. There was Puja, Bhajana, a procession, and a Bhagavata Kalakshepam, accompanied by distribution of Prasada. A public meeting was held in the Chatram Hall, and Mr. K. S. Seshagiri Iyer delivered a stirring speech on Sri Ramakrishna before a crowded audience. He was followed by Mr. Venkatachariyar who spoke in Telugu. Many ladies were present in the meeting.

At Nagpur.

The Anniversary was celebrated on the 9th March within the precincts of the temple of Sri Muralidhar at the Sangam, Sitabaldi, Nagpur. There was Marathi and Hindi Bhajana on the previous evening. The poor Narayanas were fed throughout the afternoon. Hari Sankirtana was held from 6 to 7 P. M. after which there was a public meeting presided over by Prof. Dinkar D. Undiraj Jatar, M. A., in which Sj. Anil Chandra Bose, M. Sc. and Prof. Rampratap Shastri were the principal speakers.

At other Centres.

The 84th Birthday Anniversary of Bhagavan Sri Ramakrishna was also celebrated in a befitting manner with Bhajana, discourses, feeding of poor Narayanas, etc., at the Ramakrishna Mission Centres Dacca, Barisal, Allahabad, Brindaban, Mayavati, the Rk. Sevashrama Lahore, and other places in India and abroad.

THE RAMAKRISHNA MISSION.***Famine Relief Work, Manbhum and Bankura.***

The public is fully aware of the approach of the wide-spread distress of famine in this and other provinces which we apprehended last year judging from the irregularity and insufficiency of rainfall. The first effect of the calamitous visitation is now being felt in the district of Manbhum. One of our workers there at an early stage, first hinted to us about the critical situation of the place, and to investigate the actual condition we sent some more of our workers in the beginning of April. We publish here the most up to date account based on the recent reports sent to us by our workers so that the generous public may be fully acquainted with the real situation of the distressed area.

Cultivation was very bad in the year 1917 and so the crop was very poor. Since that time people in swarms began to leave their

MAYA-SHAKTI.

is fully aware of the objective world and his own Ego and displays itself in all those functions of it which are called his faculties. We here reach the world of ideas but these are a superstructure on consciousness and not its foundation or basis. Man's Consciousness is still however veiled by Mâyâ Shakti. With the greater predominance of Sattvaguna in divine man consciousness becomes more and more divine until it is altogether freed of the bonds of Mâyâ and the Jîva Consciousness expands into the pure Brahman Consciousness. Thus life and Consciousness exist throughout. All is living. All is Consciousness. In the world of gross matter they seem to disappear being almost suppressed by the veil of Mâyâ-Shakti's Tamoguna. As however ascent is made, they are less and less veiled and Pure Consciousness is at length realised in Samâdhi and Moksha. Chit-Shakti and Mâyâ-Shakti exist inseparable throughout the whole universe. There is therefore not a particle of matter which is without life and consciousness variously displayed or concealed though they be. Manifest Mâyâ-Shakti is the universe of which Chit-Shakti is the changeless Spirit. Unmanifest Mâyâ-Shakti is Consciousness (Chidrûpinî). There are many persons who think that they have disposed of a doctrine when they have given it an opprobrious, or what they think to be an opprobrious, name. And so they dub all this "animism" which the reader of Census Reports associates with primitive and savage tribes. There are some people who are frightened by names. It is not names but facts which should touch us. Certainly "animism" is in some respects an incorrect and childlike way of putting the matter. It is, however, an imperfect presentment of a central truth which has been held by some of the profoundest thinkers in the world, even in an age which we are apt to think to be superior to all others. Primitive man in his simplicity made discovery of several such truths. And so it has been well said that the simple savage and the child who regard all existence as akin to their own, living and feeling like himself have, notwithstanding their errors, more truly felt the pulse of being than the civilized man of culture. How essentially stupid some of the latter can be needs no proof. For the process of civilization being one of abstraction, they are less removed from the concrete fact than he is. Hence their errors which seem the more contorted due to the mass of useless verbiage in which they are expressed. And yet as extremes meet, so having passed through our present condition we may regain the truths perceived by the simple not only through formal worship but by that which consists of the pursuit of all knowledge and science when once the husk of all material thinking is cast aside. For him who sees the Mother in all things, all scientific research is wonder and worship. The seeker looks upon not mere mechanical movements of so-called "dead" matter but the wondrous play of Her Whose form all matter is. As She thus reveals Herself She induces in him a passionate exaltation and that sense of security which is only gained as approach is made to the Central Heart of things. For as the Upanishad says "He only fears who sees

Below we give the abstract of weekly distribution of rice :—

Districts.	Centres.	No. of Villages.	No. of Recipients.	Mds.	Sr.
Manbhum ...	Bagda ...	11	196	9	82
Do. ...	do. ...	11	199	10	0
Do. ...	do. ...	11	201	10	18
Do. ...	do. ...	17	434	21	28
Bankura ...	Indpur ...	24	187	9	88

Any contribution either in money or in kind will be most thankfully received and acknowledged if sent to either of the following addresses (1) The President, Ramakrishna Mission, Belur, Howrah ; (2) The Secretary, Ramakrishna Mission, Udbodhan Office, Baghbazar, Calcutta.

SRI RAMAKRISHNA MISSION.

Relief Work at Mylapore.

The first report of the Relief work carried on at Mylapore by the members of the Ramakrishna Mission with the help of a few energetic workers of the locality was published in the October issue of this paper. Since then the work has been continued and a statement of collections and disbursements from the beginning of September till the end of April is given below :—

Statement of account for the period 9th September 1918 to 30th April 1919.

Rice collected	...	...	478	measures.
Rice bought	...	...	1,057	do.
		Total	1,535	do.
Rice distributed	...	...	1,513	do.
		Balance of rice	214	do.
				Rs A. P.
Money collected	...	...	379	2 0
Rice bought	...	...	385	8 2
Defecit	...	...	6	6 2

As pointed out already only cases of distressed families are chosen for relief. The workers go round and visit every week parcheries and other localities where poor people live and make enquiries about their pecuniary circumstances and select the most deserving case of acute distress. The amount of relief is determined by taking into consideration the number of members in the family, the wages they earn and other similar factors. The selected families are given each a ticket and on Saturdays the ticket holders are given the quantity of rice determined by the Inspectors. The relief is given at the rate

of one measure of rice for an adult and half a measure for a child per week.

From all reports the condition of the people does not seem to be improving at all and it is believed not without reason that a more extensive relief measure is necessary. In the circumstances the Mission wholly relies upon the charity of the generous people on whose behalf the Mission is prepared to extend the measures of relief to the less fortunate fellow beings. At present this relief is confined to 40 families of this locality irrespective of caste, creed and colour. Every week 48 Measures of rice are required for distribution. Out of this about 18 Measures of rice are expected from house to house collection. Unless a sum of Rs. 12 per week is forthcoming the relief work will have to be discontinued. On the other hand if sufficient funds for which the Mission appeals are forthcoming, this work of relief will be carried on in the different parts of the city to the suffering brethren on a larger scale.

We, therefore, earnestly appeal to the generous public to come forward with their mite and help to continue the relief work.

THE ANNUAL REPORT OF THE RAMAKRISHNA MISSION CHARITABLE DISPENSARY, BELUR, DISTRICT HOWRAH, FOR THE YEAR 1918.

During the year 1918, 13,443 patients including both new and repeated cases were treated at the dispensary. The number of new cases is 3,460, the rest represents the repeated numbers. The institution has grown in popularity as evidenced by the fact that it could render help to patients coming from not less than fifteen surrounding villages. It has proved a veritable boon to the local population specially during the Malarious Season of the rainy months, when the fever rages virulently and people in great numbers resort to it for help. Medical help and dietary are given to patients without any distinction of caste or creed.

The Bally Municipality has very kindly offered a grant of Rs. 120 for one year to the Charitable Dispensary, and it is to be hoped that they will continue the grant as it ministers chiefly to their rate-payers. Thanks are due to Messrs. B. K. Paul & Co., for supplying the institution with the greater part of its yearly stock of medicines free : it is principally for this charitable aid that it has been able to render medical help to a great measure. It is gratifying to note that the institution has attracted the attentions of the learned and experienced medical men of Calcutta and of the

neighbouring locality and occasionally they help with medical advice in cases of difficulty and complication.

As the institution is a philanthropic one and supplies a vital need of the poor people in the interior villages who are removed from near medical help, we trust their cause will attract the attention of generous public and funds will be forthcoming to maintain the institution to continue its beneficent work. Any contribution, however small, may be sent to the President or the Secretary, Ramakrishna Mission, Belur P. O., District Howrah and will be thankfully received and acknowledged, by the President, Ramakrishna Mission.

GENERAL NEWS AND MISCELLANIES.

Lord Ronaldshay at the Belur Math.

On Friday the 7th instant His Excellency Lord Ronaldshay landed at the jetty of the Belur Math erected by Messrs. Hoare Miller and Co. for the Utsav of the 9th instant. His Excellency was met by the Vice-President, Swami Shivananda and Secretary, Swami Saradananda, the President being away ill at Calcutta under medical treatment.

The Secretary welcomed His Excellency on behalf of the Order and expressed the gratitude of the Order for His Excellency's favouring them with the visit. He was led to the inner compound of the Math Premises where under the mango tree were provided seats for His Excellency and the party. On his way he asked the Secretary as to how many monks were stopping there and on being told about thirty to forty including monks and Brahmacharis, wanted to know what was meant by Brahmacharis. The Secretary explained that the Brahmacharis are entitled to enter the Order, after remaining in training a few years, and on being asked what the period was, he was told that there being no limit it all depended upon the capacity of the man, but generally three to five years was the period.

On taking his seat, while others were standing out of reverence he asked the Secretary if they followed any system of religious practices and was replied that they followed the Patanjali system of Raj Yoga and meditations—which system has been nicely dealt with in English and published by the late Swami Vivekananda in the year 1896 in America and England and that this book, has acquired such a world-wide reputation that it has been translated into various languages including Russian, French and German. Here the Secretary presented His Excellency some of the leading works of Swami Vivekananda including the Raj Yoga. His Excellency then asked the Secretary if he could tell him why most of the Sannyasins besmear their bodies with ashes, to which he replied, "ashes represent what is left of the wood after it has been burnt out or

destroyed. So it is used as a symbol to make them remember that their goal is to reach the Absolute Being who alone remains on the destruction of the Universe." Hearing which His Excellency said "so it is used as a symbol of Destruction"—to which the Secretary replied "yes—the destruction or merging of the Universe to its cause—the Absolute Being." His Excellency then asked, "Is not the teaching of Theosophy akin to these principles of the Hindu Shastras which you teach?" Had Mrs. Annie Besant ever been to your Math?" The Secretary said "No—Mrs. Besant had never been to the Math, and the teaching of Theosophy although akin to that of Hindu Shastras—there is a difference; for instance, Theosophy as represented by Col. Olcott has drawn a good deal from Buddhist rather than from Hindu Shastras—on the other hand Theosophy as taught by Mrs. Besant has a good deal of Hinduism in it—yet there are great differences, for instance, Theosophy teaches that a man earns his salvation or freedom of the soul, after a certain number of births, whereas Hindu Shastras teach that salvation can be obtained even in this life if one struggles very hard." His Excellency then said "Does not the Vedanta say that the Universe is a projection of the Absolute and that the chain of evolution and involution of the Universe is going on for all time." To which the Secretary replied "yes, during mahapralaya comes the involution or the return of the Universe into the Infinite Being but there are differences of opinion as regards the Kalpa Theory. Some Vedantists hold that the whole of the Universe never returns into the Absolute but only a part of it, i.e., they believe in Khanda Pralaya but not in Mahapralaya. Others hold that the whole of the Universe returns into the Absolute and that is in Mahapralaya." His Excellency then remarked "How can the Khanda Pralaya Theory be true when there is this in Vedanta that the whole of the Universe is a projection of the Absolute and when you believe that the chain of coming out and going in of the Universe is true for all time?"

His Excellency was then led to the Library room and the room upstairs occupied by Swami Vivekananda when alive, and thence to Thakur Ghat or worship room where His Excellency knowing that it is a custom with the Hindus to take off shoes before they enter the temple, took off his shoes and then entering inside saw the Altar where the relics of Sree Ramakrishna and Vivekananda are kept. He asked if they meant by relics 'ashes' and was replied in the affirmative. Then he was led into the side room where is preserved the bed and other things which were actually used by Sree Ramakrishna in his lifetime. He was shown all the contents in which he seemed to take particular interest and he put several questions which were also duly replied. On coming down to the place where he was first seated he was told by the Secretary that it was a custom with their master never to allow any man to go away from him before partaking of some sweets, etc., and was requested whether

His Excellency would oblige them by following this custom of theirs. On His Excellency very kindly agreeing, he was offered a cup of tea, some fruits, biscuits and sandesh. His Excellency took lemon with his tea in lieu of milk and as he was taking his tea he asked a few questions such as how many centres the Math and the Mission has in India and America. As he took sandesh some of the members were introduced to His Excellency including the Editor of the Prabuddha Bharat which is published from Mayavati in the Himalayas. His Excellency was then led to see the temple erected over the cremation ground of Swami Vivekananda and saw the bas relief of the great Swami and was told that it had been cut at Jeypore. Thence he was led to the guest house, built as a memorial to the late great dramatist Mr. G. C. Ghosh and his most intimate friend Babu K. P. Ghosh—disciples of Sree Ram Krishna Dev. His Excellency was told that some of the European friends of the Mission stayed there. His Excellency was led thence to the charitable dispensary and on being told that both Allopathy, Homeopathy and Kaviraji are being used and numbers of cases are treated, seemed to be deeply interested. He was then led to see the grand cooking arrangements for the ensuing Utsav of the 9th instant and saw some sweets in course of preparation. Then His Excellency with all courtesy, apologising for the troubles given, wanted to take leave. On being presented with a bunch of few roses grown in the Math ground and some bouquets by the Secretary he took his leave thanking the Order. The Secretary again expressed the sincere gratitude of the Order and that it had been a great privilege confined to the Order by His Excellency's coming to see their place and bade adieu to him on the gangway landing to the jetty. As His Excellency boarded the ship the monks gave loud cheers "Joy Guru Maharaj Ki Jai"—His Excellency waving his hands to the monks all the time the monks were in sight.

Before his departure he enquired why was the rampart wall (Postha) in front of the Math, in an unfinished condition. The Secretary replied that it was in that unfinished condition, owing to want of funds. His Excellency then went on board the steamer and left the place. On the 11th of March the Secretary received the following letter from His Excellency's Private Secretary.

D. O. 479.

GOVERNMENT HOUSE, CALCUTTA,

11th March 1919.

DEAR SIR,

His Excellency has been pleased to sanction as a slight return for the kindness you showed him on the occasion of his recent visit a grant of Rs. 500 to the Ramkrishna Mission as a contribution towards

the cost of rivetting the riverside land belonging to the Math at Belur. The amount will be placed at the disposal of the District Magistrate, Howrah.

Yours truly,

(Sd.) H. R. WILKINSON.

The Secy., R. K. Mission, Belur Math, Belur."

The noble example set by His Excellency is worthy of the exalted position he holds. His appreciation of the value of the Ramkrishna Mission, we must say, is a great asset. By his august presence His Excellency has removed effectively the apprehension which was sought to be attached to this society whose mission is to do service to the suffering humanity. We trust that the generous public will come forward to contribute to the fund for completing the Postha the nucleus of which has been founded by the good Governor of the Province.—*Amritabazar Patrika*.

* *

We are glad to announce that the R. K. M. Vaidyeshwara Vidyalaya in Vannarponnai, Jaffna, Ceylon, which is now under the management of the Ramkrishna Mission, Madras, has been recognised by the Educational Department as an Elementary English School.

* *

During his recent visit to Benares, His Highness The Maharaja of Mysore was graciously pleased to contribute Rs. 500 to the Fund of the Ramkrishna Mission Home of Service, Benares. The Committee of the Home prays for His Highness' long life and ever increasing peace and prosperity.

* *

Miss Pauline Jacobson has published in the Bulletin, San Francisco, a full report of an interview she had with Swami Prokashananda of The Hindu Temple, the extract of which we publish elsewhere.

* *

Artificial Blood in Hemorrhage.—Astonishing possibilities in saving victims of hemorrhage have been suggested by the researches reported to the French Academy of Science by Richet, Rodin, and St. Girons. Loss of blood was found to cause death when it took away 60 per cent. of the total number of red corpuscles, but by injecting an artificial serum the life of the animal was saved when the red corpuscles did not fall below 8 per cent. of the total. It is inferred that in many cases death can be prevented by artificial blood restoring chemicals withdrawn from the tissues.

Shooting to the Moon.—The possibility of shooting a projectile to the moon, as imagined by Jules Verne, has been brought into renewed consideration by the long-range bombardment of Paris. An English officer, Major J. Maitland Addison, finds that the necessary increase of gun-powder is quite conceivable, for a muzzle velocity of a mile per second has been already achieved, and an increase to about seven miles per second would cause the projectile to pass out into space beyond the earth's attraction, never to return. A projectile starting at a suitable angle with a velocity of five miles per second would continue to travel around the earth as a close satellite, traversing its complete orbit between seventeen and eighteen times each day.

Talkative Snakes.—That serpents are less mute than we think is shown by W. H. Hudson in his reminiscent volume of naturalist explorations in the Argentine Pampas. He specifies the *philodryas cestivus*—a beautiful and harmless colubrine snake, 2½ to 3 feet long, marked all over with inky black on a vivid green ground,—and states that it not only emitted a sound when lying undisturbed in its den, but several individuals would hold together a conversation that seemed endless. It was a hissing conversation, though not unmodulated or without considerable variety. "A long sibilation would be followed by distinctly heard ticking sounds, as of a husky-ticking clock, and after ten, or twenty, or thirty ticks another hiss, like a long expiring sigh, sometimes with a tremble in it, as of a dry leaf vibrating in the wind. No sooner would one cease than another would begin! and so it would go on, demand, and response, strophe and antistrophe! and at intervals several voices would unite in a long mysterious chorus death-watch, or hiss."

Deep Sea Creatures with Bacteria Lanterns.—The novel view of Prof. Umberts Pierantoni, of the University of Naples, is that fishes and invertebrates of the deep sea having eyes but no luminous organs may light themselves about by means of lanterns of bacteria. Cephalopods especially seem to have specially arranged organs in spots or zones so colored as to give strength to the phosphorescence. Cultures of lightgiving bacteria grow in these places, and the animals have the power of projecting such growths into the water as luminous clouds. Cephalopods thus have the opposite abilities of emitting a sepia screen to hide themselves and a light flare to show their prey. The bacteria have been grown in the laboratory, and remain luminous for weeks.

MÂNDUKYA-UPANISHAD.

INTRODUCTION.

The Upanishad is so named probably after its Seer Rishi Munda. It belongs to the Atharva Veda group of Upanishads. Of all Upanishads this is the most terse and difficult inasmuch as within the short compass of twelve mantrams, it speaks of the entire range of human consciousness beginning from the awakened state and ending in the Supreme Absolute state of super-consciousness where all objective relations and perceptions of duality are completely negated. According to the Muktikopanishad, it forms the epitome of all the 108 Upanishads which are but elaborations of the contents of the Mândukya. There are very few passages indeed in the authentic Upanishads recognised by the celebrated Bhashyakaras, which unequivocally assert the existence of an Absolute state of consciousness, i.e., Nirguna Atman or Nirguna Brahman, which forms the bed-rock of the grand philosophy of Vivarta Vada or Mayavada as it is commonly known, but herein we have one or two passages which clearly speak of the Nirguna state as the supreme reality. Bhagavan Goudapada, the Paramaguru of Sri Sankaracharya, found this Upanishad as the fit basis for his philosophy of *Ajāta Vada* which he expounded in his *Karika* on this Upanishad.

MĀNDUKYA-UPANISHAD.

॥ ओं ब्रह्मणे नमः ॥

ओं भद्रे कर्णेभिः शृणुयाम देवाः ।

भद्रं पश्येमाक्षभिर्यजत्राः ।

स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिः ।

व्यशेम देवहितं यदायुः ॥

Om ! with our ears what is auspicious may we hear,
O Gods ! with our eyes may we see what is auspicious,
O ye worshipful ones ! May we who sing praises (to ye),
enjoy the life allotted to us by the gods with strong limbs
and body.

ओमित्येतदक्षरमिदं सर्वं तस्योपव्याख्यानं भूतं भवद्भविष्य-
दिनि सर्वमोकार एव ।

यच्चान्यत्रिकालातीतं तदयोकार एव ॥ १ ॥

इति This (visible) सर्वं all ओं om इति एतत् this अक्षरं letter तस्य its
उपव्याख्यानं explanation. भूतं the past भवत् the present भविष्यत् the
future इति सर्वं all ओं कारः the om एव verily. अन्यत् the other च
and यत् what त्रिकालातीतं the transcendental, beyond time तत् that
अपि also ओं कारः om एव verily.

All is the letter Om. It is explained thus, all that
was, that is, and that will be is the Om. And also what is
beyond all time is verily the Om.

[Note :—According to the Vedic philosophy of creation the
universe which was set forth by the *Spandana* or vibration of the
primal energy, *Prakriti*, has a sound counterpart of which is om. As
no idea can be dissociated from the denoting appellation or name,
so no object can be thought of without the help of its sound symbol.

In Sanskrit philology the relation between *Shabda* (sound) and *Artha*
(object) is considered inseparable. So in that sense *om* which is the
most universal, all-inclusive sound utterable by man, can only be
the fit name for the whole universe, visible and invisible. And as
the universe is nothing but an emanation of the Divine in an
objective form, so *om* is ever considered among the followers of the
Vedas as the most suitable sound-symbol of the supreme Deity, with
whose help the devotee can realise the Truth. Here *om* is spoken
of as all that exists in all times and even what is transcendental,
i.e., Brahman in his *Saguna* and *Nirguna* aspect with a view to
make the aspirant for self-realisation to look upon this sound as the
best means to the realisation by meditating upon it as described
in the subsequent mantrams. cf. *Prasnopanishad* Y-7., note;
Kathopanishad, II. 15-17 and notes.]

सर्वं ह्येतद्ब्रह्मायमात्मा ब्रह्म सौत्यमात्मा चतुष्पात् ॥ २ ॥

एतत् this सर्वं all हि assuredly ब्रह्म Brahman अयम् this आत्मा
the self ब्रह्म Brahman सः That अयम् this आत्मा the Atman चतुष्पात्
four-footed.

All this is assuredly Brahman, and this Atman is also
Brahman. That Atman is four-footed.

[Note :—In the previous mantram the whole of the objective
existence has been indicated as the form of *om* or Brahman. But
lest it might be misunderstood that Brahman is only the objective
existence and has no relation with the subject, *Sruti* in this mantram
clearly states that Brahman is not only the visible objective
world but is also the very self of the subject. It is the Atman. By
this the *Sruti* clearly indicates that the objective existence is nothing
but an emanation of the Reality that is even behind the subject.
This Reality manifests in the subject in four states of conscious-
ness, viz, the awakened state, the dreaming state, the state of
dreamless deep sleep, and the Super conscious state. These four
states of consciousness are called here the four feet of Brahman.

And this Atman also is Brahman.—This is one of the *Mahava-
kyas* or the sacred formulae which indicate the unity of the Individual
and the Supreme soul. And this is the Mahavakya of the
Atharvaveda.]

जागरितस्थानो बहिःप्रज्ञः संज्ञा एकोनविंशतिमुखाः स्थल-
भुजैश्चानरः प्रथमः पादः ॥ ३ ॥

बहिः प्रज्ञः whose field is waking life बहिः प्रज्ञः whose consciousness is outward सप्ताङ्गः seven-limbed एकोनविंशतिमुखः nineteen faced सुषुप्तः Enjoyer of the gross वैश्वानरः Vaiswanara (lit. where all beings live and who is in all beings) प्रथमः first पादः foot.

The Vaiswanara whose field is waking life, whose consciousness is outward, who is the enjoyer of the gross, seven-limbed and nineteen-mouthed is the first foot (of the Atman).

Whose field is waking life—i.e., whose consciousness arises wholly from sense-perceptions of the external objects.

Seven-limbed—It is described elsewhere in the Sruti that the head of Vaiswanara is the heaven, the sun His eyes, the air His breath, the sky His body, water His lower organ and the earth His feet. So these are the seven limbs of the Visva referred to here.

Nineteen-mouthed—i.e., possessing five *Jnanendriyas*, (sensory organs), five *Karmendriyas* (motor organs), five *Pranas* (vital energy) and four *Antahkaranas* (four aspects of the mind). These are called mouths because through these He enjoys the external world.

Note :—The gross macrocosmic aspect of the universal soul is called *Virat* and the microcosmic is known as *Vaiswanara*. The Sruti mentions here only of the Visva or the Vaiswanara and not of the *Virat*, thereby Sruti tacitly alludes that the same Atman in the gross who is viewed from the individual standpoint as the Individual soul is also the Universal.]

स्वप्नस्थानोऽन्तःप्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः प्रविबिक्त-
बुक्तेजसो द्वितीयः पादः ॥ ४ ॥

स्वप्नस्थानः whose field is dreaming life अन्तःप्रज्ञः whose consciousness is inward सप्ताङ्गः seven-limbed एकोनविंशतिमुखः nineteen-mouthed प्रविबिक्तबुक् Enjoyer of the mental impressions only (lit. enjoyer of loneliness) तेजसः the Taijas (lit. one of shining element) द्वितीयः the second पादः the foot.

The *Taijas* whose field is dreaming life, whose consciousness is inward, who is seven-limbed, nineteen-mouthed, enjoyer of the (subtle) mental impressions only, is the second foot (of the Atman).

[Whose consciousness is inward—i.e., whose consciousness cognises only the stored up mental impressions of the objective world produced during the awakened state. As the consciousness is completely immured within the mind only, it is called *Antahprajna* in contradistinction to that in the awakened state, although psychologically it would be wrong to call the states of consciousness, internal or external.

Enjoyer of mental impressions—i.e., the enjoyer of dreams which are nothing but mental impressions produced during the awakened state.

Note :—The macrocosmic aspect of Atman in the subtle or mental state is called *Hiranyagarbha*. Like *Virat*, *Hiranyagarbha* is here alluded to in unification with the microcosmic *Taijas*.]

यत्र सुप्तो न कंचन कामं कामयते न कंचन स्वप्नं पश्यति
तत्सुषुप्तम् । सुषुप्तस्थान एकीभूतः प्रज्ञानघन एवाऽऽनन्दमयो ज्ञान-
मुक्तेतोमुखः प्राज्ञस्तृतीयः पादः ॥ ५ ॥

यत्र where सुप्तः the sleeping (man) कंचन any कामं desirable objects न कामयते does not desire for कंचन any स्वप्नं dreams न पश्यति does not see तत् that सुषुप्तम् the deep sleep सुषुप्तस्थानः whose field is deep-sleep life एकीभूतः unified प्रज्ञानघनः consciousness concentrated, i.e., consciousness ingathered nothing else (unconscious or subconscious) एव alone आनन्दमयः of much peace हि verily आनन्दमुक् enjoyer of bliss (or peace) मुक्तेतोमुखः mouth of knowledge (or one who is the cause of knowledge) प्राज्ञः the *Prajna* (lit. one who knows properly) तृतीयः the third पादः foot.

When the sleeping man does not desire any desirable objects, nor sees any dream, that state is the deep sleep state. The *Prajna* whose field is deep-sleep life, unified, of consciousness ingathered nothing else, of the form of bliss only, verily the enjoyer of bliss, whose mouth is knowledge, is the third foot.

[When the sleeping man does not, etc.—i.e., neither the awakened state where will is active, nor the dreaming subconscious state, but the unconscious state where all activities of the mind are completely inhibited is referred to here.

the fourth (foot) *चतुर्थे* consider (*विशेषिणः* the sages) सः that *आत्मा* the Self सः He *विज्ञेयः* (is) to be realised.

Neither inwards conscious nor outwards conscious, nor conscious of the intermediary state, nor ingathered nothing else as to consciousness, nor (total) consciousness, nor unconsciousness,—what is invisible, unrelated, unperceivable, devoid of all connotations, unthinkable, undefinable essentially of the nature of self-consciousness alone, negation of all relative existence, peaceful, of supreme bliss and unitary,—is called the fourth foot (of the Atman). That is the Atman, he is to be realised.

[Neither inwards conscious—i.e., the negation of *Taijasa* or the dreaming state.

Nor outwards conscious—i.e., the negation of *Visva* or the awakened state.

Nor conscious of the intermediary stage—i.e., the negation of the consciousness that can be conceived to exist between the dreaming and the awakened states.

Nor ingathered nothing else as to consciousness—i.e., the negation of the *Pragna* or the deep sleep state.

Nor consciousness—i.e., the negation of the totality of the relative consciousness.

Nor unconsciousness—i.e., the negation of all kinds of sub-conscious states.

Essentially of the nature of Self-consciousness alone—i.e., the state of colourless, contentless, absolute consciousness. It is not an abstraction or negation in the Buddhistic sense of *Sunya*, but a positive state of consciousness.

Negation of all relative existence—The primary test of existence is in the human consciousness. In the first three planes of consciousness existence is intuited in relation to something that is a *posteriori* or external, and hence it is called Relative existence. But the consciousness of existence in the *Turiya* or the fourth plane i.e., in the super-conscious state, is of unrelated absolute kind,—the existence unconditioned by time, space or causation. In that state, consciousness is Existence only. The absolute existence and the absolute consciousness are one and the same.

Peaceful—In the text, the word used is *शान्तं* which denotes the supreme peace that comes through the absolute cessation of, and disjunction from, the activities and changes of the *Prakriti*.

Unitary—The absolute state of consciousness, strictly speaking, can be called neither unitary nor dual; the conception of *one* necessitates the conception of *two*. Hence the transcendental is beyond *one* or *two*. But still that state is signified in the scriptures as one without a second 'unitary' etc., simply to negate in that consciousness the three kinds of differentiation, viz, *Vijatiya Veda* (generic differences), *Swajatiya Veda* (differences among the members of the same species) and *Swagata Veda* (internal differences of limbs or parts of a body). The transcendental is absolutely devoid of all possible conceptions of divisions and differentiations which are brought about in our mind by the play of time, space and causation.

That is the Atman—i.e., this is the real nature of the Atman and what has been spoken of before as possessing the first three states are not real but superimposed upon it by *Upadhis* or limiting adjuncts.]

सोऽयमात्माऽध्यक्षरमो'कारोऽधिमात्रं पादा मात्रा मात्राश्च
पादा अकार उकारो मकार इति ॥ ८ ॥

सः that *अयम्* this *आत्मा* Atman *अध्यक्षरम्* in the verbal form *ओ'कारः* the Om *अधिमात्रं* of the form of syllables (*पादरूपः* the feet) (*यतः* because) *पादाः* the feet *मात्राः* the syllables *च* and *मात्राः* the syllables *पादाः* the feet *अकार* the letter A, *उकारः* the letter U *मकारः* the letter M इति thus.

That Atman in the verbal form is, *Om*, and in the form of syllables, the feet; the feet are the syllables and the syllables are the feet, viz., the letters A, U and M.

[That Atman in the verbal form etc.—i.e., the sound symbol of the Atman is *Om*, which has three parts A, U, M, equivalent to the first three states or 'feet' of the Atman. So, the syllables and the sound of *om* should be meditated upon as the Atman. This is the symbol-worship].

जागरितस्थानो वैश्वानरोऽकारः प्रथमा मात्राऽक्षरादि-
मत्त्वाद्वाऽऽप्नोति ह वै सर्वान्कामानादिश्च भवति य एवं वेद ॥ ९ ॥

जागरितस्थानः whose field is the waking state of life वैश्वानरः the Vaiswanara अकारः the letter *A* प्रथमा, the first मात्रा syllable (यतः because) आप्नोति on account of pervasiveness आदिमत्त्वात् on account of its being the first वा and यः who एवं thus वेद knows सः he ह वै verily सर्वान् all कामान् desirable objects आप्नोति attains आदिः the first च and भवति becomes.

The Vaiswanara whose field is the waking state of life is the letter *A*, the first syllable, on account of its all-pervasiveness and priority,—who knows it thus attains all desirable objects and priority.

[on account . . . priority—According to the Sanskrit orthography, *A* is the primal sound, which is included in all other sounds or letters utterable by man. It is produced by the wind striking the larynx, the very first part of the sounding board of the mouth as it were. And hence all other sounds produced by other parts of the mouth must necessarily include this primal note. In this sense the blessed Lord says in the Gita that of all letters, he is the *A*].

स्वप्नस्थानस्तैजस उकारो द्वितीया मात्रोत्कर्षादुभयत्वादोत्कर्षति
ह वै ज्ञानसंततिं समानश्च भवति नास्याब्रह्मवित्कुले भवति य एवं वेद
॥ १० ॥

स्वप्नस्थानः whose field is dreaming state of life तैजसः the Taijas उकारः the letter *U* द्वितीया the second मात्रा syllable उत्कर्षात् on account of superiority उभयत्वात् on account of being middle between the two वा or यः who एवं thus वेद knows (सः he) ज्ञानसंततिं the flow of knowledge or thought उत्कर्षति increases समानः equal (to all) भवति becomes. अस्य his कुले in the family अब्रह्मवित् person ignorant of Brahman न भवति is not born.

The *Taijas* whose field is the dream-life is the letter *U*, the second syllable, from its superiority and intermediary nature. He who knows this increases his flow of knowledge and becomes equal to all; no person ignorant of Brahman is ever born in his family.

[From its superiority Etc.—The common feature between the dreaming state and the letter *U* lies in their both being intermediary, one between the two states the awakened and the deep sleep, and the other between the two letters *A* and *M*. The superiority is in the sense of subtleness.]

सुषुप्तस्थानः प्राज्ञो मकारस्तृतीया मात्रा मितेरपीतेर्वा मिनोति
ह वा इदं सर्वमपीतिश्च भवति य एवं वेद ॥ ११ ॥

सुषुप्तस्थानः whose field is the deep sleep state प्राज्ञः the *Prajna*, तृतीया the third मात्रा syllable मकारः the letter *m* मितेः from its being a measure अपीते on account of its being the final वा or यः who एवं thus वेद knows (सः he) ह वै verily इदं this सर्व all मिनोति measures (by his knowledge) अपीति the support च and भवति becomes.

The *Prajna* whose field is the deep sleep state is the third letter *M*, on account of its being the measure and the final. He who knows this, measures all (by his knowledge) and becomes the support of all.

[The measure—i.e., it marks the completion of the three relative states of consciousness, even as *m* completes the sound *Om*. So, in one sense it determines the other two states.]

अमात्रश्चतुर्थोऽव्यवहार्यः प्रपञ्चोपशमः शिवोऽद्वैत एवमोकार
आत्मैव संविशत्यात्मनाऽऽत्मानं य एवं वेद ॥ १२ ॥

अमात्रः without syllables अव्यवहार्यः transcendental (lit., beyond all uses) प्रपञ्चोपशमः devoid of all phenomenal existence शिवः the supreme bliss चतुर्थः the fourth एवं thus ओकारः the word *om* अद्वैतः

unitary आत्मा Atman एव verily यः who एवं thus वेद knows (सः he) आत्मना by his own self आत्मानं the self संविशति enters.

The transcendental, unitary state of supreme bliss devoid of all phenomenal existence is the syllableless, fourth (aspect)—thus Om is verily the Atman. By self, he enters the Self, who knows thus !

[By self he enters the Self—i.e., in that superconscious or the fourth state of consciousness, the existence of mind also is denied, the pure consciousness becomes conscious of itself. It is ineffable in ordinary human language. What is said of it is but a hint for those who might have experienced it].

END OF THE MANDUKYA UPANISHAD.

TAITTIRIYA UPANISHAD.

INTRODUCTION.

The Upanishad has been so named because it forms a part of the Taittiriya Aranyaka of the Krishna Yayur Veda. Taittiriya Aranyaka itself forms the latter part of the Taittiriya Brahmana and this Upanishad constitutes the seventh, eighth and ninth *prapathakas* of the said Aranyaka.

The Taittiriya recension of the Krishna Yayur Veda got its nomenclature from the tradition that when the great sage Yajnavalkya was asked by his offended Guru to return back the Veda which the former had studied under him, Yajnavalkya threw it out, and other Rishis taking the forms of *Tittiris* (partridges) swallowed the Veda thus thrown out.

This Upanishad is the most popular of all other smaller Upanishads, chiefly owing to the fact that it is still chanted with proper *swarams* and intonations by Brahmins in all parts of India, which form one of the main features of Hindu religious ceremonies. Moreover it speaks of the rules of conduct beginning from the student life up to the fourth *Ashrama* i.e., Sannyasa life, in well ordered graduated manner, revealing the depth of significance of each stage and its final culmination into the next, till man reaches the *sumum bonum* of life, the *Brahmanandam*.

It is divided into three parts, named according to Sankara, as (1) Shiksha-Valli, (2) Ananda-Valli, and (3) Bhṛigu-Valli. But Sayana in his commentary on the Taittiriya Aranyaka styles them as (1) Samhiti, (2) Varuni and (3) Yagniki, according to the subject matters dealt therein.

The special feature of the Shiksha-Valli is that it gives a most beautiful pithy address to young novitiates of the Brahmacharya Ashrama; analogous to the convocation addresses of modern universities, where the teacher tells the students about the virtues they should try to possess and cultivate, the ideals of life they should foster and such other rules of conduct for the up-building of a noble character.

The special feature of the next chapter, the Brahmananda-Valli is in the grand proclamation that Brahman is Anandamaya or Supreme Bliss. Wherever is the expression of bliss or joy, know there, it asserts, is the light of Brahman. But its fullest expression is in the unfettered joy of the consciousness of the Universal Life. It further shows by beautiful similes the place of human joys and pleasures in relation to the Supreme Bliss of the Universal. This chapter is the most important of the three inasmuch as it deals directly with *Brahmajñanam* which is the sole purpose of all Upanishads.

The special feature of the third chapter, i.e., Bhṛigu-Valli is the mention of the five sheaths, *Koshas* of the Atman. It is a conception though hinted in other Upanishads like Brihadaranyaka and Chhandogya, yet it is nowhere so explicitly dealt with as in this Upanishad. The Vedantic doctrine of three bodies viz., causal, subtle and gross, and five sheaths or *koshas*, viz., the gross physical body, the vital energy that energises the gross the mind with the senses, the intellect and the primal nescience, is directly based upon the utterances of this Upanishad. It is the most beautiful idea of leading the mind from the gross to subtler and subtler till to the subtlest of all, the Atman which is encased within these *Upadhis* or super-imposed adjuncts of Life.

TAITTIRIYA UPANISHAD.

I

Shiksha-Valli or Samhiti Upanishad.

ओं शं नो मित्रः शं वरुणः । शं नो भवस्वर्यमा । शं न इन्द्रो
बृहस्पतिः शं नो विष्णुरुक्रमः ॥

मित्रः Mitra नः to us शं propitious वरुणः Varuna शं propitious (भवतु be) भव्यमाः Aryaman नः to us शं propitious भवतु be इन्द्रः Indra बृहस्पतिः Brihaspati नः to us शं propitious (भवतु be) उक्रमः all-pervasive विष्णु Vishnu नः to us शं propitious (भवतु be.)

May Mitra be propitious to us and so also Varuna. May Aryaman be propitious to us ; may Brihaspati and Indra be propitious to us and so also all pervasive Vishnu.

[Mitra—the presiding deity of the day as well as of *Prana*.

Varuna—the presiding deity of the night, water and the *Āpāna*.

Aryaman—the presiding deity of the sun as well as of the eyes.

Indra—the presiding deity of strength, of the hands, as well as of the lightning and rain.

Brihaspati—the presiding deity of speech as well as of intellect.

Vishnu—the presiding deity of the legs as well as of the highest heaven.]

नमो ब्रह्मणे । नमस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मासि ।
त्वामेव प्रत्यक्षं ब्रह्म वदिष्यामि । ऋतं वदिष्यामि । सत्यं वदिष्यामि ।
तन्मामवतु । तद्वक्तारमवतु । अवतु माम् । अवतु वक्तारम् । ओं
शान्तिः शान्तिः शान्तिः ।

ब्रह्मणे to Brahman नमः adoration वायो O Vayu, ते नमः adoration to Thee. त्वम् Thyself एव verily प्रत्यक्षं the visible ब्रह्म Brahman असि art त्वाम् to Thee एव verily प्रत्यक्षं the visible ब्रह्म Brahman वदिष्यामि (I) shall declare. ऋतं the right वदिष्यामि shall declare सत्यं the true वदिष्यामि shall declare. तत् That (Brahma) मां

me वयम् protect तत् That (Brahman) वक्ताम् the speaker (teacher)
वयम् may protect. ओं om शांतिः peace, शान्तिः peace. शान्तिः peace.

Adoration to Brahman, adoration to Thee, O Vayu ;
Thou art verily the visible Brahman, and verily will I
declare Thee as visible Brahman. The right will I speak,
and I will speak the true. May That (Brahman) protect
me ; may that protect the teacher. Om ! peace ! peace !
peace !

[Thou art.....Brahman—Here by Vayu is meant the all-perva-
sive universal life or *Sutratma*. In his macrocosmic aspect, he is
the cosmic energy and universal mind, and in his microcosmic
aspect, he is the vitalising force of body and mind. The *Sutratman*
is the first subtle manifestation of the *Saguna Brahman*. The
other name for *Sutratma* is *Hiranyagarbha*. He is endowed with
twofold energy viz, *Jnana Shakti* and *Kriya Shakti*, i. e., power of
knowledge and power of action. He is called here as the 'visible
Brahman' because, He is perceptible both by the mind and the
senses. Cf. Bri. Up. III 7th, 2.

NOTE.—In the previous and this peace-invocations, the bless-
ings of the different gods and *Hiranyagarbha* have been invoked
because it is believed that even gods thwart the path of an aspir-
ant striving for God-realisation. So, if they are propitiated in the
beginning, the course is expected to be smoother. Moreover when
through the grace of these gods who preside over the different
bodily functions, the physical health is attained, then only it be-
comes possible to make the strenuous effort for the achievement of
the highest wisdom. The thrice utterance of 'peace' is meant to
remove the three-fold obstacles of life, viz, *Adhyatmika*, *Adhibautika*
and *Adhibhautika*. Along with peace-chant, the supreme Brahman
also has been invoked by his sound symbol Om.]

ओं शोभां व्याख्यास्यामः । वर्णः स्वरः । मात्रा बलम् ।
साम संतानः । इत्युक्तः शोभाध्यायः ॥ १ ॥

ओं om शोभां the principles of phonetics व्याख्यास्यामः (we)
shall explain. वर्णः letters स्वरः accent मात्रा quantity or measure
बलम् effort or strength सामः modulation संतानः conjunction. इति
thus शोभाध्यायः the chapter on the study of phonetics उक्तः is told.

Om ! We shall (now) explain the principles of pho-
netics, (which comprise) letters, accents, quantity, strength,
modulation and conjunction. Thus has been spoken of
the chapter on phonetics.

[Quantity—i.e., short, long or treble length of tone known as
Hraswa, *Deergha* and *Pluta*.

Strength—i.e., intensity of effort with which the particular letter
is pronounced.

Modulation—i.e., pronunciation of a sound in the middle tone.

Conjunction—i.e., conjunction of two letters or sounds known as
Sandhi.

NOTE.—According to the orthodox traditional belief the whole
efficacy of a mantra lies in its proper chanting. The mantra-
shakti or the power of the mantram is in the sound of the mantram.
It is further believed that there is an inseparable connection between
the *shabda* or a particular sound and its *artha*, the object for which
the sound stands. So any mis-pronunciation of a mantra would
rob away all its efficacy inasmuch as it would fail to denote the
desired object. According to the *Taittiriya Samhita*, *Twasta*, a Vedic
sage wanted to destroy Indra, who had killed his son, and with this
intention he performed a *Yajna* and poured oblations into the
sacrificial fire with the words "Oh Agni grow up into an *Indra-*
shatru." But owing to the wrong accentuation on the first word of
Indra-shatru, the whole mantram imported just the opposite mean-
ing and the demon who was produced from that sacrificial fire
instead of killing Indra, was himself killed by the god. Hence
Patanjali, the great philologist and commentator of *Panini* tells us
that by wrong pronunciation of a mantram not only we would fail
to attain the desired effect but the mis-pronunciation will cause us a
positive harm. So, the *Shruti* begins with the principles of pho-
netics that the students may properly utter the mantrams that are to
come hereinafter.]

THIRD ANUVAK.

सह नौ यशः । सह नौ ब्रह्मवर्चसम् । अथातः संहिताया
उपनिषदं व्याख्यास्यामः । पञ्चस्वधिकरणेषु । अधिलोकम-
धिज्योतिषमधिविद्यमधिप्रजमध्यात्मम् । ता महासंहिता इत्याचक्षते ।
अथाधिलोकम् । पृथिवी पूर्वरूपम् । द्यौरुत्तररूपम् । आकाशः
सन्धिः । (१)

नौ to us सह both यशः fame (भवतु be) ; नौ to us सह both
ब्रह्मवर्चसम् the brightness of appearance born of spiritual life and
sacred knowledge ; the holiness of spirituality (भवतु be) ; अथ now
अतः hereafter संहितायाः of the sacred teachings about conjunction
उपनिषदं sacred teachings पञ्चसु in five अधिकरणेषु chapter व्याख्यास्यामः
(we) shall explain. अधिलोकम् with regard to the worlds अधिज्योतिषम्
with regard to the light अधिविद्यम् with regard to knowledge अधिप्रजम्
with regard to progeny अध्यात्मम् with regard to the soul. ताः they
महासंहिताः the great conjunctions इति thus आचक्षते (they) call. अथ
the following अधिलोकम् with regard to the worlds पृथिवी the earth
पूर्वरूपं the prior form द्यौः the heaven उत्तररूपम् the posterior form
आकाशः the sky सन्धिः the union.

May there be glory to us both, to us there be the
effulgence of the sacred knowledge. Now we shall explain
the sacred teachings of Samhita in five parts, (namely),
with regard to the worlds, with regard to lights, with
regard to knowledge, with regard to progeny and with
regard to self. They call these the great conjunctions.
Now with regard to the world,—the earth is the prior form,
the heaven the posterior form and the sky is the union.

[May there sacred knowledge—This invocation is
chanted by the disciple for the glory that accrues from the study
and meditation of the truths of the Vedas.

Effulgence of sacred knowledge—The meaning of *Brahma* of the
word *Brahmavarchasam* of the text may be either *Brahmana* or the
Vedas. Accordingly, the whole word may mean either 'the

THIRD ANUVAK.

7

effulgence of the appearance of a Brahmana leading a holy life' or
'the radiance that beams out from the face of one possessed of
the sacred lore of the Vedas.'

Now we in five parts—Here the Sruti tries to draw
the attention of the young pupils towards the inner significance of
the Upanishadic texts, rules as regards to whose pronunciation
have been taught just before. Sruti says that we shall now teach
the contemplation of *Samhita* i. e., how *Samhita* should be regarded
and meditated upon, with reference to the five objects of knowledge,
viz., the contemplation of worlds, of lights, of knowledge, of pro-
geny and of the self. By *Samhita*, the conjunction of two words or
letters of Vedic text is meant here, as it is in the Yajur-veda chant
“इवेतोर्जेत्वा.” This method of directing the mind of the student,
first towards the symbolic significance of the letters of a *Samhita*
has been adopted because the student who is fully imbued with the
idea of Vedic recitation through long practice, is sure to find at first
very difficult to direct his mind towards the meaning of the text he
recites, just as a songster whose whole attention is fixed upon the
music of the song finds hard to follow the meaning of it. So the
easiest psychological method of drawing the mind from the sound
to the sense of the text is to make the mind ponder over some
symbolic signification of the letters.

Samhita—*Samhita* means a close combination of two sounds.

Sacred teachings—The word used in the text is *Upanishad* which
literally means the knowledge that completely destroys (all
ignorance), loosens (all fetters), and which is acquired by sitting very
near (the teacher) ; it may also mean 'what lies very near' ; but here,
it has been taken in the sense of 'sacred teachings and the medi-
tation upon them,' because by such contemplation a man finds,
as if 'lying very near' him, all the good things, *e.g.*, progeny, cattle,
and the *Brahmavarchas*.

The Earth is the first form union, i e., the first sound of a
conjunction or *Samhita* should be contemplated upon as the
symbol of the earth, and the last as the heaven and the middle
space between the two should be regarded as the sky. For
instance, in the scriptural text *Ishc*—(*t*)*twa* (इषेत्वा) 'e' and 't'—the
final sound of the word *Ishc* and the initial sound of the word *twa*
respectively are the two sounds joined together in the conjunction
(सन्धि). So, *e* should be regarded as the earth and *t*, the heaven and
the middle space between the two is the sky].

वायुः संधानम् । इत्यधिलोकम् । अथाधिज्योतिषम् । अग्निः
 पूर्वरूपम् । आदित्य उत्तररूपम् । आपः संधिः । वैद्युतः संधानम् ।
 इत्यधिज्योतिषम् । अथाधिविद्यम् । आचार्यः पूर्वरूपम् । (२) अन्त-
 वास्युत्तररूपम् । विद्या संधिः । प्रवचनं संधानम् । इत्यधिविद्यम् ।
 अथाधिप्रजम् । माता पूर्वरूपम् । पितोत्तररूपम् । प्रजा संधिः ।
 प्रजननं संधानम् । इत्यधिप्रजम् । (३) अथाध्यात्मम् । अधरा हनुः
 पूर्वरूपम् । उत्तरा हनुरुत्तररूपम् । वाक् संधिः । जिह्वा संधानम् ।
 इत्यध्यात्मम् । इतीमा महासंहिताः । य एवमता महासंहिता व्याख्याता
 वेद । संधायते प्रजया पशुभिः । ब्रह्मवचसनाम्नाद्येन सुवर्ग्येण
 लोकेन । (४) ।

वायुः the air संधानम् the medium. इति So far अधिलोकम् with regard to the worlds अथ the following अधिज्योतिषम् with regard to the light. अग्निः the fire पूर्वरूपं the prior form आदित्यः the sun उत्तररूपम् the posterior form आपः water संधिः the conjunction वैद्युतः the lightning संधानं the medium of conjunction इति so far अधिज्योतिषम् as to the lights. अथ, the following अधिविद्यं regarding the knowledge. आचार्यः the teacher पूर्वरूपं the first form अन्तेवासी the disciple उत्तररूपम् the posterior form विद्या knowledge संधिः the conjunction प्रवचनं teaching संधानम् the medium of conjunction इति so far अधिविद्यं as regards knowledge अथ now अधिप्रजं as regards progeny. माता mother पूर्वरूपं the prior form पिता father उत्तररूपम् the posterior form प्रजा offspring संधिः the conjunction प्रजननं the procreation संधानम् the medium of conjunction. इति so far अधिप्रजं as to progeny. अथ now अध्यात्मं with regard to the self. अधरा the lower हनुः the lip पूर्वरूपं the prior form उत्तरा the upper हनुः the lip उत्तररूपं the posterior form वाक् the speech संधिः the conjunction जिह्वा the tongue संधानम् the medium of conjunction. इति so much अध्यात्मं with regard to the self इति so far इमाः these महासंहिताः the great conjunctions यः who एवं thus एताः these व्याख्याताः described महासंहिताः the great conjunctions वेद knows (meditates upon) (सः he) प्रजया with progeny पशुभिः with animals (cattle) ब्रह्मवर्धनेन with the effulgence of the sacred knowledge अम्नाद्येन with food etc. सुवर्ग्येन with the heavenly लोकेन the worlds संधायते is conjoined (possesses).

The air is the medium of that union. So much as regards the world.

Now as to the light : fire is the prior form, the sun the posterior ; water is the conjunction, lightning the medium. Thus far with regard to lights.

Now as to knowledge : teacher is the prior form, disciple the posterior, knowledge the conjunction, teaching the medium. So far as regards knowledge.

Next as regards progeny : mother the prior form, father the posterior, progeny the conjunction, procreation the medium. So far with regard to progeny.

Next as to the soul : lower lip the prior form, upper lip the posterior, speech the conjunction, tongue the medium. Thus far as regards the self.

So these are the great conjunctions. Whoso should meditate upon these conjunctions, thus explained, is dowered with progeny and cattle, with the effulgence of the sacred knowledge, with food, etc., and also with the heavenly worlds.

[Self—Here means the body, made of the aggregate of subtle and gross *Bhutas*.

Note :—The meditation as regards the other conjunctions described above is to be done exactly in the same way as described in the first conjunction, i.e. *Adhilokam*. The first meditation is with regard to the world, the gross surroundings of the pupil; the next is as regards the light, the subtler element that illumines the gross; the third meditation is about the knowledge which is the light of all lights ; the fourth is about the progeny, or, the living world ; and the fifth is about one's own self beginning from the gross body, ending in the subtlest aspect of human personality, the consciousness. Thus the pupil's mind is trained to perceive the subtler and subtler realities of life and existence. Moreover he is trained in the art of concentration with the help of the gross and the subtle.]

FOURTH ANUVAK.

यच्छन्दःसामृषभो विस्वरूपः । छन्दोभ्योऽमृतान्संवभूव । स मेन्द्रो मेधया स्पृणोतु । अमृतस्य देव धारणो भूयासम् । शरीरं मे विचर्षणम् । जिह्वा मे मधुमत्तमा । कर्णाभ्यां भूरिवश्रुवम् । ब्रह्मणः कोशोऽसि मेधया पिहितः । श्रुतं मे गोपाय ।

यः which छन्दसाम् of the Vedas अमृतः the chief विश्वरूपः the all-pervasive, अमृतात् from the immortal छन्दोभ्यः from the Vedas अधिसंवभूवः was born सः that इन्द्रः the Lord मा me मेधया with wisdom स्पृणोतु may enliven. देव oh Lord (अहं I) अमृतस्य of the immortal (knowledge of Brahman) धारणः possessor भूयासम् may be मे शरीरं my body विचर्षणम् fit (भूयात् be) मे जिह्वा my tongue मधुमत्तमा sweet भूयात्) कर्णाभ्यां by both the ears भूरि much विश्रुवम् may hear (स्व Thou) मेधया with intelligence अपिहितः covered ब्रह्मणः of the Brahman कोशः the sheath असि art मे mine श्रुतम् what is heard (knowledge) गोपाय may protect.

May He the supreme among all Vedas, the One of universal form, born of the Immortal Vedas, the Lord, enliven me with intelligence. Of the Immortal, Oh God, may I be the possessor. May my body be fit; may my tongue be sweet; with ears much may I hear! The sheath of Brahman art Thou, enveloped by intelligence, may Thou protect what I have heard.

[Note : This is an invocation of the disciple, praying to *Pranava* the sound-symbol of the supreme Brahman for the benediction of knowledge and other worldly possessions.

Supreme among . . . Vedas—the reference here is to the *Pranava* or *Om* which is the sound symbol of Brahman and the mother of all the Vedas, yet manifesting only through the Vedas in the form of *mantras*. It is called 'of universal form' inasmuch as it is immanent in all audible and inaudible sounds.

The sheath of . . . intelligence—i.e. Thou art the sound-symbol of Brahman with whose help one can rease Him and which is perceived or cognised only in Consciousness.]

FOURTH ANUVAK.

11

आवहन्ती वितन्वाना । (१) कुर्वाणाऽर्चीरमात्मनः । वासांसि मम गावश्च । अन्नपाने च सर्वदा । ततो मे श्रियमावह । लोमशां पशुभिः सह स्वाहा । आ मा यन्तु ब्रह्मचारिणः स्वाहा । विमा^{२२}यन्तु ब्रह्मचारिणः स्वाहा । प्रमा^{२२}यन्तु ब्रह्मचारिणः स्वाहा । दमायन्तु ब्रह्मचारिणः स्वाहा । शमायन्तु ब्रह्मचारिणः स्वाहा । (२)

आवहन्ती She who brings वितन्वाना who increases आत्मनः mine वासांसि clothes गावश्च cattle मम mine अन्नपाने food and drink च and सर्वदा always अर्चरं soon कुर्वाणः she who does ततः therefore मे to me लोमशां wooly पशुभिः सह with cattle श्रियम् the fortune आवह bring स्वाहा Swâhâ (the mantram for pouring oblations into the fire). ब्रह्मचारिणः the Brahmachari students मा to me आयन्तु may come स्वाहा Swâhâ. ब्रह्मचारिणः the Brahmacharins मा to me वि आयन्तु may come soon. स्वाहा Swâhâ मा to me ब्रह्मचारिणः the Brahmacharins प्र आयन्तु may come from all sides स्वाहा Swâhâ ब्रह्मचारिणः the Brahmacharins दमः self-controlled आयन्तु may come. शमः peaceful आयन्तु may come.

She brings and increases ever my clothes and cattle, food and drink, and does these quickly and for all time—therefore may Thou bring that *Sree*, the goddess of fortune to me along with the wooly (sheep) and cattle. Swâhâ.

May Brahmacharins come to me. Swâhâ.

May the Brahmacharins come to me quickly. Swâhâ,

May the Brahmacharins come to me from all sides. Swâhâ.

May the self-controlled Brahmacharins come to me. Swâhâ.

May the peaceful Brahmacharins come to me. Swâhâ.

[Note : These are the *mantrams* to be uttered by the teacher who has attained knowledge and prosperity, while pouring oblations into the sacrificial fire.]

यशो जनेऽसानि स्वाहा । श्रेयान्वस्यसोऽसानि स्वाहा । तं
त्वा भग प्रीवशानि स्वाहा । स मा भग प्रविश स्वाहा । तस्मिन्सहस्र-
शाखे । नि भगाहं त्वयि मृजे स्वाहा । यथाऽऽपः प्रवताऽऽयन्ति ।
यथा मासा अहर्जरम् । एवं मां ब्रह्मचारिणः । घातरायन्तु सर्वतः
स्वाहा ।

जने among men यशः fame (famous) असानि may (I) be स्वाहा
Swâhâ. वस्यसः among the wealthy श्रेयान् superior असानि may (I)
become. स्वाहा Swâhâ. भग Oh Fortune (Lord of Fortune) तं
that त्वा into Thee प्रविशानि may I enter स्वाहा Swâhâ भग Oh Lord,
सः त्वम् Thou मा into me प्रविश enter स्वाहा Swâhâ भग Oh Lord,
तस्मिन् in that सहस्रशाखे of thousand branches त्वयि into Thee अहं I
नि मृजे be purified (lit, be washed). यथा as आपः waters प्रवता to lower
level वन्ति go यथा as मासाः months अहर्जरम् into the years एवं so
घाता Oh Providence ब्रह्मचारिणः the Brahmacharins मां me सर्वतः
from all sides आयन्तु may come. स्वाहा Swâhâ.

Among men famous may I become ! Swâhâ.

Superior to the wealthiest may I be ! Swâhâ.

Oh Lord, may I enter into Thee ! Swâhâ.

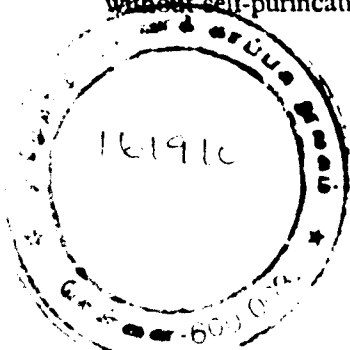
May Thou, Oh Lord, enter into me ! Swâhâ.

In Thee of thousand branches, Oh God, I cleanse
myself. Swâhâ.

As waters flow into the lower level, as months run
towards the year, so to me, Oh Dispenser of all, may the
Brahmacharins come from all sides ! Swâhâ.

[Of thousand branches—all the different mantras and sacred texts
are considered as different branches, i.e., expressions of the Divine
Om.

Cleanse myself—i.e. purify my mind from all sins by the utter-
ance of the sacred Pranava, since no great merit can be acquired
without self-purification.]



161910
ASIAN LIBRARY
MUSEUM