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A MONTHLY RELIGIOUS AND PHILOSOPHICAL JOURNAL.

"एकं सत् विप्रावहधावदन्ति."

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

—*Rig. veda*, 1. 164 46.

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THE GREAT TEACHERS OF THE WORLD.

LECTURE* BY SWAMI VIVEKANANDA.

The Universe, according to the theory of the Hindus, is moving in cycles of wave forms. It rises, reaches its zenith, then falls and remains in the hollow, as it were, for some time, once more to rise ;—and so on, in wave after wave and fall after fall. What is true of the Universe is true of every part of it. The march of human affairs is like that ; the history of nations is like that : they rise and they fall ; again, out of the fall comes a rise, with greater power ; again to rise, and as sure to fall. Always, this motion is going on. In the religious world the same movement exists. As well as a rise, there is a fall in every nation's spiritual life. The nation falls down, as it were, and everything

* Delivered at the Shakespeare Club, Pasadena, California at 8. p. m. 3, February 1900.

seems to go to pieces. Then, again, it gains strength, rises, a huge wave is there,—sometimes a tidal wave; and always on the topmost crest of the wave is a shining soul, the Messenger. Creator and Created by turns, he is the impetus that makes the wave rise, the nation rise: at the same time, he is created by the same forces which make the wave, acting and interacting by turns. He puts forth his tremendous power upon society; and society makes him what he is. These are the great world thinkers; these are the prophets of the world, the messengers of life, the incarnations of God.

There is an idea with man that there can be only one religion, there can be only one prophet, one incarnation, and that idea is not true. By studying the lives of all the great messengers, we find that each, as it were, was destined to play a part, and a part only; that the harmony consists in the sum total, and not in one note: as in the life of races; no race is born to alone enjoy the world. None dare say so. Each race has a part to play in this divine harmony of nations. Each race has its mission to perform, its duty to do. The sum total is the great harmony.

So, not any one of these prophets is born to rule the world for ever. None has yet succeeded and none is going to be the ruler for ever. Each only contributes a part; and, as to that part, it is true that in the long run every prophet will govern the world and its destinies.

We, most of us, are born believers in a personal religion. We talk of principles, we think of theories, and that is all right; but every thought and every movement, every one of our actions, shows that we can only understand the principle when it comes to us through a person. We can grasp an idea only when it comes to us through an idealized material person. We can understand the

precept only through the example. Would to God that all of us were so developed that we would not require any example, would not require any persons. But that we are not: and, naturally, the vast majority of mankind have put their souls at the feet of these extraordinary personalities, of the prophets, the incarnations of God,—incarnations worshipped by the Christians, by the Bhuddists and by the Hindus. The Mohommedans from the start stood against any such worship. They would have nothing to do with worshipping the prophets or the messengers, or paying any homage to them: but, practically, instead of one prophet, thousands upon thousands of saints are being worshipped. Who can go against facts? We are bound to worship personalities, and it is good. Remember that word from your great prophet: "Whoever has seen God? But he that hath seen the Son hath seen the Father." Whoever of us can imagine anything except that He is a man? We can only see Him in and through humanity. The vibration of light is everywhere in this room: why cannot we see it everywhere? You have to see it only in that lamp. God is an omnipresent principle,—everywhere: but we are so constituted at present that we can see Him, feel Him, only in and through a human God. And when these great lights come, then man realizes God. And they come in a different way from what we come. We come as beggars; they come as Emperors. We come here like orphans, as people who have lost their way,—do not know our way. What are we to do? We do not know what is the meaning of our lives. We cannot realize. To-day we are doing one thing, to-morrow another thing. We are like little bits of straw rocking to and fro in water; like feathers blown in a hurricane. But, in the history of mankind, you will find that there come these Messengers, from their very birth their mission

is formed and found; the whole plan is there, laid down, and you see them not swerving one inch from that. Because, they come with a mission, they come with a message; they do not want to reason. Did you ever hear or read of one of these great teachers, prophets, reasoning out what they taught? No, they did not. Direct they speak. Why should they reason? They see. And not only they see: they show. Me, you ask: "Is there any God?" If I say "Yes," you immediately ask reasons from me, and poor me has got to exercise all the powers in me to provide you with some reasons. If you had come to Christ and said: "Is there any God?," he would have said "Yes." "Is there any proof?" "Behold the Lord." And thus, you see, it is a direct perception, and not all this ratiocination of reason. There is no weakness: there is the strength of direct vision. I have seen the table:—no amount of reason can take that faith from me. It is a direct perception. Such is their faith,—faith in their ideals, faith in their mission, faith in themselves above all else. The great shining ones believe themselves as nobody else ever does. Look at yourself: I look at myself.—They say: "Do you believe in God? Do you believe in future life? Do you believe in this doctrine, or that dogma? But the base is all wanting:—I do not believe in myself. Aye! the man who cannot believe in himself, how can they expect him to believe in anything else:—I am not sure of my anything—of my own existence. This moment I think that I am existing and nothing can destroy me; the next moment I am quaking in front of death. This minute I think I am immortal: the next moment, a spook comes:—where am I? I don't know what I am nor where I am. I don't know whether I am living or dead. This moment I think that I am spiritual, I am moral; and the next moment, one blow comes: I am thrown

flat on my back, and I have lost my faith in myself,—my moral backbone is broken.

But in these great teachers you will always find this sign: that they have intense faith in themselves; such intense faith that is unique, and which we cannot understand. That is why we try to explain it away when they speak of themselves in various ways; and people invent twenty thousand theories to explain what they say about themselves. We do not think of ourselves in the same way and, naturally, we cannot understand them.

Then, again, when they speak, the world is bound to listen. When they speak, each word is direct; it bursts like a bombshell. What is in the word, unless it has the power behind? What matters what language you speak? How you arrange your language? What matters whether you speak correct grammer or correct rhetoric? What matters whether your language is ornamental or not? The question is, whether or no you have anything to give. It is a question of giving and taking, and not listening. "Have you anything to give, Teachers?"—That is the first qustion. "Then, give." Words but convey the gift: it is but one of the many modes. Sometimes we do not speak at all. There is an old Sanskrit verse which says: "I saw the teacher sitting under a tree. He was a young man of sixteen and the disciple was an old man of eighty. The preaching of the teacher was silence, and the doubts of the doubter departed."

Sometimes they do not speak at all, they convey the truth from mind to mind. They come to give. They command: they are the Messengers; you have to receive the command. Do you not remember from your own Scriptures the challenge going on: "Behold, I command you," and, therefore, I am the Messenger. It runs through every sentence of Jesus, that tremendous faith in his own

message. That you find in the life of all these great giants whom the world worships as its prophets.

They are great. They are the living Gods of this earth. Whom else to worship but them ? Whom else to worship? I try to make an idea of God in my mind, and I find that it is a false little thing: it would be a sin to worship that God. I open my eyes and look at the actual life of these great ones of the earth. Oh me ! They are higher than any conception of God I could ever form. For, what conception of mercy could a man like me form, who, if a man just takes my—anything, I go after him and send him to jail. Even my highest idea of forgiveness: what can it be ? Nothing beyond me. Which of you can jump out of your own bodies ? None. Which of you can jump out of your own minds ? What idea of ethics can you form except what you live ? What we have never experienced we can never form an idea of. So, all my best attempts of forming an idea of God would fail, every case. And here are the historical facts :—not idealism ; actual facts of love, of mercy, of purity of which I can have no conception even. What wonder that I should fall at the feet of these and worship them as God ? And what else can anyone do ? I would like to see the man who can do anything else, whatever he may talk. Talking is not actuality. Talk about God and the impersonal and this and that ; all very good ; but these man-gods are the real gods of all nations and all races. These divine men have been worshipped and will be worshipped so long as man is man. Therein is hope, therein is faith, of a reality. What avail is a mere mystical principle !

The purpose and intent of what I have to say to you is this. That I have found it possible in my life to worship all of them and to get ready for all that are yet to come. If, mind you, if any mother here can recognize her son

when the son comes in a black dress and does not recognize the son when he comes in a yellow dress, I am sure that she is not the mother of that son. Now, as regards those of you that think that you can understand truth and divinity and God in only one prophet in the world and not in any one else, naturally the conclusion which I draw is that you do not understand divinity in anybody: you have simply swallowed words and parties,—just political opinion and no religion at all. There are some fools in this world who stick to brackish water although there be excellent sweet water near, because, they say, the brackish water well was dug by the father. Now, in my little experience I have collected this knowledge: that for all the devilry that religion is blamed with, religion is not at all in fault: no religion ever persecuted men, no religion ever burned witches, no religion ever did all these other things. What then did it? Politics. Never religion; and if such politics takes the name of religion, whose fault is this?

So, when each man stands and says: "My prophet is the only true prophet," he is not correct:—he knows not the alpha of religion. Religion is not talk, neither theory, nor intellectual consent. It is realization in the heart of our hearts, it is touching God, it is feeling, realizing that I am a spirit in relation with the Universal Spirit and all its great manifestations. How can you, if you have really entered the house of the Father——have you seen his children and don't you know them? And if you do not recognize them, you have not entered the house of the Father. The mother recognizes her child in the black dress and knows him the same in the yellow. I have with me all the great, spiritual men and women in every age and country and have not known one to the contrary. Wherever there has been actual religion, this touch of the divine, the soul coming in direct sense contact with the divine, that broadens the mind

out and it sees the light everywhere. Now, the Mohommedans are the crudest in this respect, the most sectarian. Their watchword is "There is one God and Mohammed is the prophet." Everything beyond that not only is bad but must be destroyed forthwith; without a moment's notice, kill every man or woman who does not exactly believe in that; immediately break everything that does not belong to this worship; burn every book that teaches anything else. Why! from the Pacific to the Atlantic, for five hundred years blood ran all over this world. That is Mohommedanism,——Well, among these Mohommedans, wherever there was a philosophic man, it was curious.—(There was Allah, the Lord, before whom they were all bowing their heads: how could they say or do that? it was terrible) he was sure to protest against their cruelties. There was the touch of the divine; the man realized a bit of the truth; he was not talking with his religion any more—it was not his father's religion he was talking; but he was a man, talking the truth direct.

In the modern theory of evolution, side by side there is another thing: atavism. There is a tendency to let us go down to clods of earth, in religion; the vast majority of us are seized with that tendency. Think something new, even if it be wrong. That is better. Why are you afraid of not hitting the mark? Time is infinite. Look at the wall. Did the wall ever tell a lie? It is the wall. Man tells a lie,—and becomes a god, too. It is better to do something, even if it is wrong. Never mind. Do it. It is better than doing nothing. The cow never tells a lie, but she is a cow, all the same. Do something! Think some thought. It doesn't matter at all whether you are right or wrong. Think something! "No, my father didn't think this way." So, I sit down quietly and gradually lose my feeling, lose my thought. My own thinking

and feeling faculties lost! and here we are gone dead! And what do you think of dead, rotting carcases?—dead people? They don't belong to any religion,—no, no. Atheists are gentlemen; they think; they are human beings. There is some hope for them, because they differ from others. These would not think; they do not care for religion. But your disbeliever, the atheist, cares, and he is struggling. These people who never think of anything,—they are not yet born into the world of religion,—they have a mere jewelly-fish existence in religion. Think something! struggle godward! Never mind if you fail, never mind if you get hold of a queer theory. If you are so afraid to be called queer, keep it in your own mind;—you needn't go and preach it to others. But do something! struggle godward! Light must come. If another man feeds me every day of my life, in the long run I lose the use of my hands. Spiritual death is the result of following each other like a flock of sheep. Death is the result of inaction. Be active; and wherever there is activity, there must be difference. Difference is the sauce of life; it is the beauty, it is the art of everything: why, difference is all that is beautiful here. What made it differ? It is variety that is the source of life, the sign of life. Why should we be afraid?

Now, you are coming into a position to understand about the prophets. Now, you see that the historical evidence is—apart from these jelly-fish—that where there has been any real thinking, any real love for God, the soul has grown God-wards and has got, as it were, a glimpse now and then, has come into direct perception, even for a second, even once in its life,—immediately (Cp Sanskrit) all doubts vanish forever, and all the crookedness of the heart is made straight, and all bondages vanish, and the results of action and karma fly:—For He is seen who is the

nearest of the near and farthest of the far. That is religion; that is all of religion; the rest is mere theory, dogma, so many ways of going to that, that state of direct perception. "The fruits went into the ditch and we are fighting over the basket." Now, we are fighting over the basket and the fruits have fallen into the ditch.

If any two men quarrel about religion, just ask them the question: "Have you seen God? Have you seen these things? One man says that Christ is the only prophet: well, who saw Christ? Your father saw him?" "No, Sir." "Your grandfather?" "No, Sir." "Have you seen him?" "No." "What are you quarrelling for, then? The fruit has gone into the ditch and you are quarreling over the basket!" No shame? Call themselves men and women, sensible men, and not ashamed to go on in that way—quarrelling! God's lunatic asylum is this, this big world of ours!

Well, then, these great messengers and prophets were great and true. We are all their servants. Why? Because, you see, each one has come to preach one great idea. Take the prophets of India, for instance. They are the oldest of the founders of religion. We take, first, Krishna. You have read the Gita. You see all through the Gita the one idea is non-attachment. Remain unattached. "The heart's love is due to only One. To whom? He that never changeth." Who is that? That is God. Don't make the mistake of giving the heart to anything that is changing, because that is misery. Give it to a man? He dies, and misery is the result. Give it to your friend? He may to-morrow become an enemy. Give it to your husband? He will quarrel the day after to-morrow. Give it to your wife? She will quarrel the day after to-morrow. Now, this way it is going on. So, says Krishna in the Gita: "The Lord is the only one who never changes.

His love never fails. Wherever we are and whatever we do, He is ever and ever the same merciful, the same loving heart: never changes, never angry, whatever we do." How can God be angry with us? Your babe does many things: are you angry with that babe? Does not God know what we are going to be? He knows we are all going to be perfect, sooner or later. He has patience, infinite patience. Love Him! And everyone (thing) else, love them that live only in and through Him. This is the key-note. Love the wife not for the wife's sake "Never, oh Beloved, is the husband loved on account of the husband, but because the Lord is in the husband." The philosophy says that even in the love of the husband and wife, mother and children, although the wife is thinking that she is loving the husband, what is the real attraction? the Lord is there; He is the only attraction, there is no other: only, the poor wife in many cases does not know what she is doing, but ignorantly, even ignorantly, she is doing the right thing, loving the Lord. Only, when one does it ignorantly, it may bring one pain. Do it knowingly: that is salvation. This is what our scriptures say. Wherever there is love, wherever there is a spark of joy, know that it is a spark of His presence, because He is joy, blessedness and love itself. Without that there cannot be any love.

This is the tone of Krishna's instruction all the time. He has implanted that upon his race so that, when a Hindu drinks water—if he does anything—if there is virtue in that, "let it go to the Lord; I do not take it." Why, you know, the Buddhist says if he does any good deed, let the merit of the good deed belong to the world; if there is any virtue in this that I do, let it go to the world, and let evils of the world come to me." Now, the Hindu says—he is a great believer in God—the Hindu says that God is omnipotent and he is the soul of every soul

everywhere: if I give all my virtues unto Him, that is the greatest sacrifice:—they will go to the whole universe.

Now, this is one phase: and what is the other message of Krishna? (Sanscrit). "Whosoever giveth up all the fruits of his action unto the Lord, lives in the midst of the world, and works, he is never touched with the evils of this world." Just as the lotus, born inside the water, rises up and blossoms outside, even so will be the man engaged in the activities of the world, giving up all the fruits of his activities unto the Lord.

Another note: - He is a teacher of intense activity. Work, work, work, day and night, says the Gita. You may ask, "Then, where is the peace?"—"Why, if I am like a cart-horse, worked all through and die in harness, what am I here for?" He says: "Yes, you will find peace. Flying from work is never the way to find peace." Throw off your duties if you can and go on the top of a mountain: even there, the mind is going,—whirling, whirling, whirling.—"Sir, have you found a nice place? How many years are you travelling in this country, in the Himalayas?" "Forty years." "I see. Why, there have been many beautiful spots to select from, and settle down: why did not you?" "Why? these forty years my mind would not allow me to do it." We all say: "Let us find peace";—"but the mind would not allow us."

You know the story,—how a man caught a tartar. The soldier was outside the town, and he cries out (near the barracks)! "I have caught a Tartar." "Bring him in." "He wouldn't come in", Sir, "Then, you come in." "He wouldn't let me, sir." So, in this mind of ours, we have "caught a Tartar": neither can we tone it down, nor will it let us be toned down. We have "caught Tartars," all of us. Everybody says: be quiet, and peaceful, and so forth. Every baby can say that. Each baby knows to

do it:—that is the greatest of difficulties. I have tried:—thrown overboard all my duties; fled to tops of mountains; lived in caves; deep forests:—all the same, I had "caught a Tartar"; because, I had my world with me here. He is what I have in my own mind. So, we blame poor people outside. "These circumstances are good, and these are bad." While, the "Tartar" is here, within: if we can quiet him down, we will be all right.

Therefore says Krishna: No use of shirking your duties. Take them up manfully; don't think of the results. The servant never asks. The soldier has no right to ask. Go on, forward. Don't think of anything else; and don't pay too much attention to the nature of the work you have to do. Don't mind even that. Only ask your mind! are you selfish? If you are, don't care;—plunge on! nerve mind? Do the duty at the time. And when you do this, by and by you will find: "Whosoever in the midst of intensest activity finds intense peace, who in the midst of the greatest peace finds the greatest activity, he is a Yogi, he is a great soul, he has arrived at perfection."

Now, you see that the result of this teaching is that all the duties of the world are sanctified. There is nothing, no duty in this world, which we have any right to call menial; and each man's work is quite as good as your doings on the throne,—the Emperor.

"Root out selfishness," says Buddha, and everything that makes you selfish. Have no wife, or child, or family, have no world; become perfectly unselfish. A man thinks he will be unselfish, in the morning: he looks at the face of his wife and he becomes selfish. You, mother, you think you will be perfectly unselfish the whole of the rest of the time, beginning the next day: and you look at your baby, and immediately selfishness comes. So, on and on. Some

pursuit, some ideal, something you desire, and immediately the whole man is gone: he is a brute, he is himself a slave, he forgets his fellow-men. No more, "You first and me afterwards", but "I first and everybody else takes care of himself."

That was Buddha's message—a tremendous message. Listen to that message. It has a place in our heart.

We will find that Krishna's message has a place for us. Without that messenger, we cannot move at all. We cannot conscientiously, and with peace and joy and happiness, take up any duty of our lives without listening to the message of Krishna: "Be not afraid even if there is evil in your work, for there is no work which has no evil." "Leave it unto the Lord; do not take the results; and go on." We cannot live without that.

On the other hand, there is a corner in the heart for the other message: "Time flies; this is all finite and misery. With your good meal, and your nice dress and your fine bed, and your palatial home, sleeping man and woman, think of the millions that are starving and dying! Think of the great truth that it is misery, misery, misery! Behold the first utterance of the child: when it enters into the world it weeps!" That is the truth,—the child weeps. "Here is a place for weeping!" Think of that. We listen to the Messenger: we would not be selfish.

Behold another, the Messenger of Nazareth. He says: "Be ready, for the kingdom of Heaven is at hand." I have pondered over the message of Krishna, and am trying to do duties, and sometimes I forget; and then, suddenly, comes upon me the message of Buddha: "Take care, for, after all, it is all evanescent; after all, there is misery in this life." I listen to that, and I don't know,—what am I going to do? Then comes, like a thunderbolt, again, the other Messenger: "Be ready, for the Kingdom of Heaven

is at hand. Not a minute's delay: this moment, every moment in infinite time, is quite as good as any other moment. Leave nothing for to-morrow. Get ready, for the Kingdom of Heaven is at hand. Get ready, for that final event which you are afraid of is now, immediate. Get ready." That message, also, has a place. We acknowledge it, salute the Messenger, salute the Lord.

And afterward, the other messenger, the Messenger of equality, Mohommed. "What! can there be good in that?" Oh, yes; if there were no good, could it live? The good alone is living, that alone survives; because the good alone is strong; therefore it survives. How long is the life of an impure man, even in this life? how long?—and how much longer is the life of the pure man? for purity is strength; goodness is strength. How do you think this host of Mohommedans have lived, had there been nothing good in their teaching? Why, there is. Mohommed was the prophet of equality, the brotherhood of mankind, the brotherhood of all Mussalmen.

So, each prophet, each messenger, has a particular message. When you first look upon that message, and then look at his life, you see his whole life is explained, radiant.

Now, ignorant fools like myself go to dictionaries and make twenty thousand theories. Why Christ said this and why he didn't say this, why he did not do this or the other,—as if I were there and knowing all his mind. I have heard everybody preach so that you would think they knew all about Christ and why he did this or that. With every great prophet his life is the only commentary. Look at his life: what he did that will bear out the texts So with every one. Read the Gita,—it is exactly borne out by the life of the Teacher. We take their teachings and put upon their life misconstruction.

That which we find in Mohommed's life is that amongst Mohommedans there must be perfect equality and brotherhood. Strange! strange! You find it—no question of race, or caste or creed or color or sex. Think of this. The Sultan of Turkey may take out a negro from the mart of Africa, take him in chains, should he become a Mohommedan, if he has merit he can go to the same throne and marry the daughter of the Sultan, all the same. Just think what you do with the negroes! and the American Indians! Just think what we Hindus do! If a shadow of one of your missionaries fall upon us, we go and bathe. Think of our philosophy and all that! Here you see our weakness; and there you see the greatness of the Mohommedan beyond every other race. Tremendous greatness: equality, perfect equality: no more race or color; we are Mohommedans, and that is all right.

Now, the question is will other and greater prophets come? May be. Other prophets will come in this world. But I would like something better than that. What should I like? That each one of you become a prophet of this real, New Testament, this New Testament which is made up of all the old testaments. You take all the old messages, add them together and become a prophet unto those. Each has left something for us, each one of them has been great; they have been our Gods, our Teachers. We salute them, we are their servants; and, all the same, we salute ourselves: for if they have been prophets and children of God and Gods, we are the same. They developed before; we are going to develop now. And take the words of Jesus, whose message was: "Now! now! for the kingdom of heaven is at hand!" This very moment let every one of us determine: I will become a prophet, a messenger of light, a child of God, a God.

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ASUNIYAMA

OR

THE CONTROL OF PSYCHIC PRANA.

BY HIRENDRA NATH SINHA.

(*Continued from page 774.*)

The above is a brief summary of the method of *Pranayama* in which the conquest of the *Muladhara* centre is taught by bringing the nerves entering that centre under the control of the will and forcing them to discharge the afferent and efferent currents of energy vibrating in them into this silent centre. The result of such a conquest is to stir the *Kundalini* to leave its abode. The end of *Yoga* is not to be achieved by the mere rousing of *Kundalini*. The higher it has to rise, the more energy it should be endowed with. It should therefore be fed constantly, and then led onwards in the right direction without being allowed to wait on its way anywhere. Also the *Sushumna* is to be kept free from obstructions for the free passage of *Kundalini*. When the *Kundalini* leaves the spinal cord for the higher regions of the cerebrum and cerebellum, new kinds of centres are to be operated upon and new kinds of energies are to be reined. Hence the manipulation of the Muladhara currents forms only part of the work of *Pranayama*. To finish and perfect it we have to go yet a long way off: the taming of the nerve currents running into other centres into subserviency to the will, and laying down a royal road between these centres and the mind forms no small portion of *Prānāyāma*.

Yoga is complete union between the afferent and efferent energies, the making into one of the different kinds of energies running in and out of the body as activity and thought spiritual energy being at its highest. Hence man's life is the shuttle-cock continuously tossed to and fro, up and down by the battle-doors

of afferent and efferent energies. Such a kind of restlessness should be thoroughly stopped, perfect peace should be restored to the body and mind. By awakening up the *Kundalini* in the *Muladhara* we have accomplished only a part of this work wherein the lowest centre is made healthy and strong, wherein by drawing up the energies for a higher purpose rest is restored in the centre. We have to collect the energies agitating the whole system and employ them for the purpose of transcendent activity, activity beyond the range of ordinary human power and body, then alone may the whole system be reduced to perfect peace and rest and the mind to perfect calmness. How then are we to bring the various other centres under the reign of the will? How is the *Kundalini* to be guided to the highest brain centre? What is the full scope of *Pranayama*? How is it to be practised?

As was pointed out, according to the science of *Yoga*, all the nerve centres are arranged along the channel of *Sushumna* one above the other like the knots of a sugarcane. The bottommost and the chief among them is the *Muladhara* or the abode of the *Kundalini*. Above it is the *Svadhishthana*; over it the *Manipuraka*, the next *Anahata*, higher than it *Visuddha*, next above it *Sahasrara* or the *Brahmarandhra*. The *Kundalini* before it reaches the end will have to pass all these. There is no doubt that when the *Kundalini* is pricked and drawn up in the same way as water through the proboscis of an elephent, it will rise up with a tremendous rush washing away the contents of other centres along its path. There is always danger in such a violent onrush and it should be carefully guarded against. There is also the chance of obstacles appearing on the way and blocking the flood so as to make it overflow sideways, and inundate the neighbouring parts dealing destruction; or else false tracks may mislead and divert the free flow upwards; quicksands may absorb the water of vitality and the current may be hopelessly lost. Hence not only does the preparation of the various nerve centres so as to help the *Kundalini* on its march to the centre of mentation, form a part of the work of *Prānāyāma* but also the *Sushumna-Sodhana* or the purification of the empty channel in the middle

of the spinal chord so as to make it unclogged and accessible for free passage. The centres connected by the forsaken passage should be trained and taught to cooperate with the mighty current brushing them all in travelling to the higher regions, and the old and deserted channel trimmed and made passable. When these are accomplished the *Kundalini* in its easy upward progress will carry with it only the surplus and separable energy from the wayside centres, blessing them in return. The progress employed by the *Yogin* for this purpose is known as the *Bandhana* or restraint. It is the process by means of which he stops the *Sushumna* current in several stages in the same way as a traveller rests in inns and allows it to renew its vigour for further journey. On these intervals of stoppage at the rest houses of centres, he operates in a manner similar to what he did on the *Muladhara* and directs both the afferent and efferent currents of those centres so as to discharge themselves in the *Sushumna*, adding fresh life to the exhausted *Kundalini*. When this *Sakti* is thus made to reach the highest centre in the brain the *Yoga* is said to be complete.

We shall take the example of a special centre and see how this takes place. The centre just above the *Muladhara* has been mentioned to be *Svadhishthana*. This centre commands the organs of the pelvis; and next to *Muladhara* is a great store house for energy and is closely connected with the brain. Just as in the case of *Muladhara* this centre generally gets very much affected when the mind is actively engaged in meditation. We all familiarly know, that too much mental work has the power of influencing the pelvic organs by quickening their actions. Among the organs of the pelvis, the seminal glands are supposed to be very great absorbents of vital energy. Their excretion is so full of nerve cells that its elaboration, according to the *Yogins*, costs a good deal of vital energy or brain power. This power is called in Sanskrit *Ojas*. It is considered as a great sustainer of the intellectual and spiritual strength of man. The larger is the accumulation of this energy in man, the more vigorous and powerful will his system be. Any energy wasted in sexual thought

and the elaboration of semen is thought by the Yogin to be equal to the wastage of so much of this valuable *Ojas*. So his earliest care is to guard this *Svadhisthana* centre of the pelvis from spilling away in a wrong direction a large quantity of this useful energy. He pays special attention to gather it in the centre and then transmit it to the *Sushumna* in order that it may be carried to the brain once again so as to swell the mental vigour. The importance of the reabsorbtion of this power by the brain has led some of the *Yogins* to define *Yoga* as characterised by this union. According to them *Yoga* is the union of *Sukla* or the pleasing, derivative rays of the Moon and Lohita or the red, generating rays of the Sun. Shorn of the metaphorical language it would mean the union in the brain centre between the afferent energy which goes and gets converted into *Ojas* or bodily vigour and the efferent energy which is brought back to the brain as intellectual power. It is also expressed sometimes as the union between *Siva* and *Sakti* or fire and heat; which are usually taken to represent the passive intelligence and the active *Sakti* or force.

In this connection we wish to draw the attention of our readers to some of the doctrines of the *Yogins* which appear to have bearing on the structural peculiarity of the spinal cord. The spinal cord has been described to widen at both ends. Accordingly any centre situated on this cord may be said to vary in size and capacity in proportion to its distance upward or downward from the thinnest point on it. The greater the size of a centre, the larger is its capacity to catch and distribute energy through a proportionately larger number of nerves to longer distances. Judging the importance of a centre by this test, of the centres below the middle point, the *Muladhara* or the lowest base stands first. Next comes the *Svadhishthana*. After rising above the middle point the importance of the centres again goes on increasing till we reach *Ajna* which is well-known to be a very fertile source. The utility of a centre as a source of nourishment for intensifying the mind may therefore be stated to depend upon its size and capacity. For this reason the *Yogin* appears to lay more stress on the necessity of preventing larger

centres from dissipating their energies on the wrong side of physical activity and enjoyment and forcing them to transmit the energy absorbed by them into the centre of intellection. Some of the dangers referred to by us as arising from a sudden onrush of the energies from below upwards may also be attributed to the structural peculiarity of the spinal chord. More of this anon.

The various exercises taught under *Pranayama* are for the purposes of purifying the *Sushumna* channel and keeping it cleared of obstructions and of regulating the accelerated flow of *kundalini* towards the highest seat. We have been taught how important is the function of *Kumbhaka* among the practices of *Pranayama*. Every form of activity in a centre, every sort of control over the nerves springing from it, every exercise performed in connection with it, may be said to come only after filling it up with a sufficient quantity of *Prana*, a mental effort of concentration. Such is the prominence ascribed to *Kumbhaka*, we are tempted to say that Pranayama is all in all in this *Kumbhaka*. The *Rechaka* and *Puraka* are merely unavoidable accessories. Many are the divisions of *Pranayama* based on this important element. Any exercise in it is a particular species of *Kumbhaka*. An important classification of *Pranayama* is to divide it into the two kinds called *Sahita* and *Kevala*. *Sahita Kumbhaka* is the ordinary one accompanied by *Rechaka* and *Puraka*. *Kevala* is that practised by itself without the accompaniment of *Rechaka* and *Puraka*. The former is what is practical at the early stages and is the one described hitherto. The latter is that which is exercised by an adept who has reached an advanced stage of practice. After one practises the *Sahita* for some time and attains proficiency, he has to take up *Kevala Kumbhaka*. A *Yogin* who is able to stop the breath for a length of time either outside or inside, can by simple concentration of mind arrest the vital current in any part of the body, fill any centre with a profusion of energy. When he is able to accomplish this at will, he is said to have attained perfection; all powers are at his beck and call; the *Kundalini* awakening will be an accomplished fact. This turbulent horse can be led any where and in any manner

by the fearless rider. When one has thoroughly mastered the secrets of *Kevala Kumbhaka*, then alone will one have power to conduct the roused *Kundalini* safely to the highest centre of brain. Else no amount of *Bandhanas*, *Karanas* and *Mudras* will be of any avail. One should know how to eat a pudding before the pudding is brought to his table. Without first learning how to confine the energy in a set spot, and how to send it, drag it to any place at will, how can the postures based on the knowledge of these be brought into requisition. Here is nothing new to be learnt in the method of practising the isolated *Kumbhaka*. We have learnt how to fill a centre, especially *Muladhara* by vital currents by the regular exercise of *Pranayama*. This practice is similarly done by a steady fixing of the mind in the part of the body intended, by the sudden stoppage of breath so as to flush that part with a large flow of vital currents, and allow the energy so poured in to stop there for sometime till we are able to dispose of it in a suitable way. In the manipulation pertaining to the *Muladhara* centre, after filling this centre with energy by means of *Sahita*, if we give up repeated *Rechaka* and *Puraka* and stir the *Kundalini* with the energy confined therein by concentration, we get what is known as the simple *Kumbhaka*. When we repeatedly do this, in course of time we get accustomed to the method of sending mental currents to any part of the body and stopping them there at will. Success may be said to be proportionate to the length of time during which a practitioner is able to hold his breath or rather ignore his breath and rivet his mind to a spot. This will be found very difficult at the beginning, but in course time every one is bound to succeed. Patience and perseverance are the two essential conditions.

Referring to the duration in which the breath is held in a *Pranayama*, *Pranayama* has been classified into three sorts—*Mridu* or small, *Mandara* or intermediate and the *Tikshna* or the best. We have already shown that *Matra* is the smallest unit employed by the Yogins in measuring time. We shall now mention another higher unit known as the *Udghata*. This is a characteristic term borrowed from the practice of that name

which we shall explain below. The *Pranayama* known as *Mridu* is said to occupy twelve *Matras* of time, or what is required for the performance of one *Udghata*. The second kind or *Tikshna* runs over twentyfour *Matras* which is the time sufficient for causing two *Udghatas*. The third or *Mandara* lasts for a duration of thirtysix *Matras* and comprises the time necessary for three *Udghatas*. We shall try to have a clear conception of the term *Matras*, which has been roughly mentioned before to be equal to nearly a second, before explaining the meaning of the term *Udghata*.

A *Matra* or instant has been differently described by different writers on *Yoga*. Some have defined it as the time required for snapping the thumb once with the forefinger after rounding it once. Others have spoken of it as the duration required for making about three consecutive snappings of the thumb with the forefinger. And some others have defined it in other ways. But all are agreed about the length of time taken by an adult for an act of respiration composed of an exhalation and inhalation during sound sleep. An average healthy man is counted by the physiologists to breathe about 17 times in a minute. This would bring the time taken for a respiration to about 3½ or 4 seconds. The *Yogins* generally count this as 12 Matras. One *Mātra* may therefore be said to be equal to ⅓ of a second. Whatever may be the real equivalent of a *Mātra*, it is enough if we know that the highest *Pranayama* takes thrice the time which the lowest one requires. *Udghāta* being the time taken by the lowest *Pranayama*, it is the time required for one act of respiration consisting of an expiration and inspiration which has been described as 12 *Mātras*. Goraksha defines *Udghāta* as the breathing out of *Prāna* so as to agitate the *Apana* down below and then making it return so as to strike the seat of *Mulādhāra*. The name *Udghāta* has been given to it on account of the basic plexus being struck once in each *Pranayama*, similar to the striking of a gong in measuring time.

Each of the three kinds of *Pranayamas* should be taken up one after the other and practised thoroughly. When one is

able to do the first with care, he should increase the duration and go to the second. When this is thoroughly practised we should adopt the third. By the time the third becomes natural we attain proficiency in the methods of *Kevala Kumbhaka*, The object of *Udghata*, as we know, is to rouse the *Kundalini* by bringing to bear upon its seat, the *Muladhāra*, the action of all the three kinds of energies, the sensory motor and voluntary. The longer these energies are retained in that centre the sooner will they be able to rouse the *Kundalini*. Hence the longest *Prānāyāma* which lasts three *Udghatas*, means the longest *Kumbhaka* which is capable of being practised by a practitioner for speedy success. How then are we to understand whether we have attained perfection in a particular kind of *Prānāyāma* or not in order to go to the highest. These are taught to be understood by their effects which serve as guide posts.

Perfection in small *Prānāyāma* is said to produce sweat. The practice of medium *Kumbhaka* is stated to bring on the quivering of the body and to cause the highest rise of *Kundalini* and make it reach the brain. When the *Kundalini* joins the highest centre of the mind the *Yogin* will see all sorts of light, will hear sounds, will feel the intense vibration of the brain and a sort of indescribable pleasure. His mind will be completely quieted on the human plane of reason, but to compensate this it will become busy on the hyperplane of spirit. A new consciousness will arise when compared to which the phenomenal consciousness is as nothing. As sound dreamless sleep is to sleep with dream, as dreamful sleep is to the wakeful state of consciousness, so will be the highest consciousness of this world to this new-born consciousness. It will dwindle into a dream or unconsciousness (*Murchcha*) before the Himalayan height of super-consciousness brought into activity at that time. So, a powerful *Kumbhaka* by which the body is saturated with the vivifying electricity accompanied by an agitation brought on by the induction of a voluntary impulse from the will battery is the main feature of the work in all the *Pranayamas*. Therefore the books on

Yoga teach that the highest kind of *Pranayama* should be persistantly practised until one succeeds in attaining pure *Kumbhaka*. It is only to such persons as have accomplished pure *Kumbhaka*, the *Hathayogins* prescribe their postures for effecting the unimpeded rise of *Kundalini*, and the attainment of superhuman powers.

Before explaining some of the *Pranayamic* methods of leading the *Kundalini* from centre to centre, we shall describe one special method of the *Hathayogins* for rousing the *Kundalini* itself called by them the *Saktichalana* or stirring up of energy. The practice of this is described as follows :—Seated in the *Vajrasana* posture holding the feet firmly by the hands near the ankles, we have to press the root of the spinal cord on either side by the heals. Then staying in *Kumbhaka* we have to draw up mentally through *Sushumna*, the *Kundalini* power and then throw it out forcibly by the bellowlike process of breathing out. Then by contracting the right nostral and stopping the breath outside again we stir the *Kundalini* in the same way. This is to be practised boldly for three hours together. The dormant power lying down in the *Muladhara* being struck from above and drawn up by the attracting force of the mind from above will gently begin to rise through the *Sushumna*. When it is so roused, it should neither be allowed to rest again or take its own course. It should be carefully directed and led up to the highest refuge. The process of drawing up employed in *Saktichalana* is described in *Yogakundalyopanishad* as the mind drawing towards itself through *Sushumna* this *Sakti* in the same way as an elephant draws water through its probosis or a leach sucks blood.

The *Kundalini* so dislodged should be led on gently in stages, without causing any violence or rupture through the untrodden path of *Sushumna*, It should be sufficiently nourished and made equal to the task; it should be so directed as not to swerve this way or that, or even turn or droop and the mind should be all along accompanying and dragging it up to the top of *Meru* or the axis of the spinal cord. In this connection we are reminded of the *Swargavarohanā* of the *Pandavas* mentioned

at the end of the *Mahabharata*. The allegorical interpretation of this story exactly suits the present context. After the war was finished and the five Pandas gained worldly empire, there came to them the news that Krishna their, very life, the soul of their souls died. Krishna himself has said in the *Mahabharata* that the five Pandavas were his five *Pranas* and he himself was their inmost soul. Then there came to them the desire that they should also ascend to the place where Krishna had gone. So accompanied by their common *Sakti*, Droupadi, who was the life of their activity all along, they proceed northwards towards the Hima-layas to climb across it to the top of the *Meru* or the golden peak of the axis wherein is situated the kingdom of gods. The five *Pranas* represent the five kinds of bodily activity and their *Sakti* is their energising power. After rendering up every thing that they possessed the five brothers and their royal consort led by Yudhisthira the eldest begin the ascent. One by one they began to fall off and die in the way. First the queen falls off being exhausted; without looking back they march on. After a while the youngest of the brothers *Sahadeva* losing his strength falls off. So they marched on until one after the other all fall off excepting the eldest who is an incarnation of *Dharma*. As each of the brother falls off his energy was distributed to those alive and they were able to proceed a little further. In the end the eldest and the surviver who is six in one marches on to the realm of *Krishna* the universal all alone accompanied by *Dharma* disguised as a little dog; He goes on through snow and ice, over hill and dale, climbing higher and higher, till he reaches the mount *Meru* the region of gods, the heaven of immortality and bliss. The *Yogins Kundalini*, like unto this emperor has to climb to the region of *Sahasrara*, the centres of light and immortality, All other energies in younger centres should be made to disappear in this oldest born; then alone he will safely reach the end carrying salvation to all. *Kumbhaka* being the powerful weapon with which this end is accomplished the *Yogin* has invented various ways of manipulating it for guiding this

Kundalini in the proper direction. Some of these are known as the *Bandhanas* or restraints. They are so called on account their furnishing means for the serpentine energy to stop and travel in stages to the topmost seat of knowledge, without feeling any fatigue, or becoming overcome by difficulties. In travelling through stages there is a two fold advantage in the traveller getting every time refreshed and invigorated in the resthouses, and in the guides gaining time for preparing the way to the next stage for an easy journey. The chief *Bandhanas* are named the *Mulabandha*. the *Udyanabandha*, and the *Jalandara-bandha*. And their posting houses may be named as the *Muladhara*, the *Manipuraka* and the *Visuddha* centres of the spinal cord.

For the purpose of the *Bandhanas* the whole length of the spinal cord from the pelvic extremity to the Medulla oblongata is divided into three parts. The starting point of the first part is the *Muladhara* centre. From this when the *Kundalini* is passed off to the second region, it may be said to rest in and start again from the naval centre known as *Manipuraka*. At the end of this region it reaches the thoracic centre *Visuddha* and may be said to commence from there its progress further upward. To return to the initial point of starting, the scope and method of leading the *Kundalini* from here, has already been explained in connection with *Pranayama*. The word *Mulabandha* literally means the restriction of the *Muladhara* centre at the foot of the spinal cord so as to gather in all the nerve currents referring to it there. This result is brought about by drawing in with an effort all the afferent currents that radiate from that centre and then by tightly contracting the centre to prevent the escape of the energy back again through the channels which poured it in. Such a restraint of the energies once drawn up from going down again is stated to be assisted by the artificial means of pressing the heels against the sides of the interspace between the anal and genital passages. The afferent energies so retained in the bottommost centre, are then forcibly turned and made to travel upward through the *Sushumna* by the action of the will. The retractation of the downward going *Apana* energy

into the mortar of *Muladhara* and the repeated pestling of it by the impacts hurled by *Prana* from above, supplemented by the stirring and drawing up by the presiding mind is said to bring about the first stage in the rousing of *Kundalini*, called the unification of the *Prana* and *Apana* or what is technically known otherwise as the union of *Nada* and *Bindu* which have been already explained in connection with *Pranava*. When the mind is concentrated on the hollow of vital fire which is fully loaded with energy taken back and confined into it, it acts like the sending of an electric spark into it and ignites and heats the centre, and the enlivened and heated *Kundalini* rises from it into the *Sushumna* as if a sleeping serpent has been struck and roused. The influence of such a practice on the constitution are diminished urinary and foecal excretions, increased appetite, youthful appearance, vigour and liveliness.

Next comes the *Udyanabandha* or the restraint of the energies in the navel centre called the *Manipuraka*. This name is derived from root *Ud* to fly up. By means of this restraint the curbed *Kundalini* is let loose once again and is made to fly up through the *Sushumna* to the next centre without stopping anywhere in the middle. The case with the last stage was otherwise. The *Kundalini* after leaving the *Muladhara* has to cross another important centre, the *Svadhishtaan*, and then reach the *Manipuraka*. And in passing this centre it has not only to avoid stopping there but also has to gather into itself all the energies stored in that centre; and after so invigorating and enriching itself it has to reach the next centre. On the contrary there is no such centre between the *Manipuraka* and *Visudha* and the passage between is free from serious diverting centres and other impediments: the business of the *Kundalini* is simply to fly up, crossing the centre, *Anahata* opposite the thorax. In order to effect this *bandha*, we have to collect, at first, all the nerve currents of the lower trunk of the body which are connected with the navel centre on the spinal cord. Then, by contracting and drawing the walls of the abdomen round the naval towards the back we hold it tight so

as to prevent any escape of energy below ; at the same time with a strong mental effort we draw up the *Kundalini* from that centre. It is then said to be pressed up or flown up. The effect of this practice is to make a man healthy and vigourous and put on a bright complexion.

Then comes the *Jalandara bandha*. This word literally means divided by a network of nerves. This restaint in the *Visuddha* centre opposite the neck has been called *Jalandara* probably on account of a large number of nerves radiating to and fro from that centre. The name seems to have been borrowed from a country of that name in the valley of the Indus which is inundated by a network of streams. The *Visuddha* centre seems to correspond with the *Medulla Oblongata* of the physiologists, which as pointed out is compounded of various small centres discharging separate functions. No separate *Bandhas* were mentioned for the *Svadhishthana* and *Anahata* centres probably for the reason that these centres are directly under the control of the *Visuddha* and as such have no concern to immediately influence the *Kundalini* or join it. Their transactions commence after the *Kundalini* reaches the *Visuddha* where in they become intimately acquainted with one another. This will be evident from the manifold exercises prescribed by the *Yogins* for unifying the *Kundalini* power with the energies from other quarters and thus intensifying it still further before it reaches the highest centre. At the *Visuddha* centre we have therefore to draw in and confine a lot of currents running hither and thither before they are joined to the *Kundalini* and propelled upward. The method of restraint and propulsion employed herein is first to contract and drawin the pit of the throat against the top of the spine opposite so as to help the action of the mind and then by firmly fixing the chin on the chest so as to bind the neck by means of restraining the nerves running thither to push the *Kundalini* up above through the *Sushumna*. As before this pushing up is effected by the lifting operation of the *mind*. The presence of this energy in the neck centre is characterised by the accelerated activity of the salivary and other glands above the throat. This

is technically known as *Amritasrava* or the flow of the nectar of immortality. This can be accounted for by the presence of an exuberance of energy in the upper centres. Some ascribe increased action of the heart as another symptom of it.

As every kind of restraint is to be done by means of *Pranayama* especially *Kumbhaka*, these three restraints may be briefly described as follows. First we begin by contracting the root centre and drawing up from it the roused *Kundalini* to the *Manipuraka*. Thence with the help of the girdle restraint we cause it to fly up to the *Visuddha*. From this place by the squeezing operation of the neck it is drivin out into the higher regions. The two former restrainsts do not require any explanation. We shall describe at some length the practical method of carrying out the third. The drawing in of the gullet can be easily done by exhausting the lungs and causing the external air to press the gullet in. Suppose that by an act of breathing out the *Yogin* draws up the *Kundalini* to the throat centre from below. If he then puts himself in external *Kumbhaka*, by contracting the nerves of the neck he can very easily draw in the gullet. Thus tightening the neck and confining the energy there, he has to draw it up as usual by the lifting force of the will. This will finish the leading of the *Kundalini* to the top of the spinal cord. After this commences his manipulation of it in the upper regions of the cerebellum and cerebrum. The *Hathayogins* mention under *Pranayama* various processes of restraints and postures as *Karanas* and *Mudras* which deal with the guiding of the *Kundalini* in regions above the medulla-oblongata, and their results to the practitioner. Before mentioning any of these we shall describe some of the varieties of *Kumbhakas* which are mentioned in their books as conducive to the rapid bringing of fruition and helpful to the ardent practitioners as accelerating the upward motion of the *Kundalini*.

Hathapradipica enumerates eight different kinds of *Kumbhakas*, while some of the minor Upanishads mention four only. The names of these are, *Suriabhedana*, *Ujjāyi*, *Sitkari*, *Sitali*, *Bhastri*, *Bhramari*, *Murchchha*, and *Plävini*. The fundamental

purpose of these *Kumbhakas* is to stimulate the transmission of the *Kundalini* as safely as possible to the seat of mind by means of the power secured by *Pranayama*. Hence the methods of these are closely allied to the methods of the *Bandhanas* and are based on the same general principles as these. Often these are practised along with some of the *Bandhanas*. In each of these *Kumbhakas* the *modus operandi* is begun by withdrawing into the base of operation all the afferent and efferent energies of that quarter. We then contract and tighten it so as to prevent the contents from escaping downwards. Next by an act of *Puraka* or filling up, we bring down the *Prana* with the mind and join it to the place. After this we close the top of the spinal cord by means of the *Jalandhara* restraint of the gullet and place ourselves in *Kumbhaka*. At the end of the *Kumbhaka* we contract and drawin the navel against the back by the *Uḍyana* process first and then after removing the stricture placed at the top we perform *Rechaka* or throwing out freely. This is what is to be followed in each of the aforesaid *Kumbhakas* regularly. When both the *Apana* from below and the *Prana* from above are brought together and confined within the spinal cord by closing it both at the bottom and at the top with the help of the *Mula* and *Jalandhara* strictures, and then by means of the *Uḍyana* stricture and the force of the mind the contents are propelled out in an act of breathing out, the *Kundalini* is sure to be set in motion in the *Sushumna*.

(*To be continued.*)

GOOD AND BAD.

BY SWAMI ATMANANDA.

From very boyhood every one of us has been advised to become good and to do good, and we, in turn, teach the same to whoever seems to be entitled. But, when the question arises what is good and what is bad every one puts forth one's own petty ideals and limits the mind of the students who learn to note everything that does not come into their limited circle. It is not only true in our own country but throughout the whole world, which boasts of its modern civilization and social organization. In order to make it clear, I shall quote a few instances from the writings of the great sage Swami Vivekananda by way of illustration. Once he was moving in the great fair at Chicago when somebody pulled his turban and being asked what he wanted the reply came "Why do you dress in that way." All along the gentleman has been nurtured with the idea that every one who does not dress in the same way as he himself must be low and vulgar and a natural victim to petty insults. Here also the desease is the same. The Brahmins of Southern India will see pollution and impurity in every man who takes his food from a plate and not from a leaf, though both of them belong to the same caste, nay, even to the same community. These petty ideas have grown to such an extent that no Brahmin will purchase a piece of cloth or touch it even, if it has got non-Brahmin colour because there is some impurity in the very colour itself. Such are the blessed notions of good and bad with which the whole world is moving on and still they take pride in thinking that they are all rational beings. These crude ideas are not only among different nations but with every individual. We do not find even two

friends agree at a certain standard of morality, and yet we must have to find out some universal standard which can be applicable to all nations, all creeds, nay, to every individual from the highest to the lowest, from the greatest scholar to the most illiterate, from the greatest princes to the poorest of the poor. What can that standard be? In order to find it out we must have to know first what our aim is. If that is known, then the definition of good and bad, in a general sense, becomes clear and simple, because that which takes us to the highest goal of our life is good and that which takes us away from it must be bad. No body can question it. So the goal must be fixed first.

Now let us analyse what is the motive power in our daily life. Everyone wants to get rid of misery and enjoy happiness. With this object alone kings are ruling from the throne and beggars moving from door to door for a morsel of food. With this object alone scholars are carrying whole library in their heads and idiots are avoiding it with all their might. This is the object which actuates a murderer to kill his victim, a man of sensual enjoyment to run after worldly pleasures; nay with this object in view saints are trying to give up everything concerning 'my' and 'mine' and take shelter at the feet of God. It is true not only among human beings but also with the very insects that crawl under our feet. All move with this and this object alone, knowingly or unknowingly; only the difference is that saints, after long experience, have taken the path leading to the goal while others are groping in the dark yet being unable to find out the way, though the object is the same for all.

Here it should not be forgotten, some are of opinion that the absence of pain is the highest happiness in this world. But this is not true. If it were so every bit of stone, every tree, chairs and tables would have been all happy, because they do not feel any pain at all, and the

tendency of the whole of mankind would be directed to invent something which will make them inanimate objects. On the other hand, we find every man's progress in life is towards greater activity and expansion. Sound sleep is said to be the state in which there is no pain but no one can go to that state unless he is sure of coming out hale and sound. Besides sleep comes when the senses are tired, when they cannot work any more. It gives men a little rest so that they may be able to enjoy the pleasures of this world with more vigour and keener appetite. It simply whets the teeth of the senses. Nobody enters the sleeping state willingly but he is obliged, compelled to do so because his senses will not work. Our desires are so intense that we cannot allow a few hours to pass away without doing something or other towards the acquirement of pleasure. On the contrary greatness is in conquering this sleep because it is a state of ignorance. In the waking state, we identify ourselves with this human body and the relative world; in the state of dream the identification is with some one of our own desires and some creation of the mind and in sound sleep we identify ourselves with ignorance. Hence we are there ignorant of everything else but ignorance itself, and this is the lowest state a human being can reach and the absence of pain does not therefore constitute happiness. Had it been so everyone would have remained under chloroform all his life, but we find everybody afraid of being put into that state though he may be suffering from the intensest bodily pain. So happiness is something positive, tangible, and not a mere negation of anything.

Now with this object in view, namely the seeking of happiness, we are all struggling. But the madness is so great, the intensity of desire to have it is so strong that we cannot spare a few minutes even to think whether the progress is towards the object of our life or away from it, whether we have taken a

wrong or right direction. In the hurry and turmoil of competition we catch hold of anything and everything without consideration and the next moment it is rejected because no satisfaction is there, the object of our heart is wanting therein. Again some other thing is taken up and thrown out in its turn. Thus we are moving on, struggling, and fighting. But there is one thing. Every time we get some experience of the treacherous nature of the external world and of the senses, so much so that in time we become wise enough, by sufficient experience, to know that happiness does not lie in the external world nor in the senses and we retrace our steps to search if it can be got from within. We are no longer deluded by the allurements of the senses neither do we like to be dragged down by the nose. A feeling of reaction sets in and we want to control the senses instead of following them like a slave. This is the turning point of a man's life. Before this he was travelling in a wrong direction, he was showing all the signs of weakness by following like a lamb, nay, like a slave, all worldly pleasures, forgetting that the way to happiness is in strength, in controlling everything, and not in weakness which means slavery.

Another important question for consideration here is the idea of salvation. Every man who has got any religious tendency tries to centralise all happiness in it. But what can be its meaning? Salvation and freedom are two synonyms indicating the same thing and again happiness resides in this freedom --freedom from the bondage of matter, of the senses, of the passions and appetites, nay, from any thing and everything that surrounds us. Even birds and beasts know it though in a lower form. If we capture a bird, keep it in a golden cage and give it all sorts of sweet and savoury fruits to eat, which there is no chance of its getting in the forest, still it beats against the doors to go out, to become free, though inclement weather, storms and hails are

waiting for its reception. Every one is doing so from the lowest insects to the highest gods. So happiness can be found in freedom, in infinity, where all the bar that limits us will be broken down, and the idea of limitation will vanish. We find some people say, "Why, Europeans are free, and are they happy?" But those who have studied the question thoroughly and have got some experience of the country and the people are convinced that, by this kind of freedom, they have simply increased the pleasures of the senses and have even sharpened them. They have become so delicate in certain points that if the dinner is late, one day, by half an hour many will swoon and get hysterical. We need not go far. The proofs are more than sufficient here alone. Do not you see how many punka pullers grooms and orderlies and butlers die here every year from the kicks and pistols of the so called free men. This is because they, are slaves of their passions, of their anger, and whenever there is a little delay or defect, however minute, they forget all ideas of humanity even, and kick or shoot whoever comes in the way at the time. They also repent for their action in calmer moments when human nature asserts itself. So this cannot be real freedom. It is downright slavery, and does not bring any happiness which is the sole end of our life, on the contrary, it brings lots of trouble and misery along with it. If, by following the senses, we get one drop of pleasure, an ocean of unpleasant things follow after. Then where can there be the idea of freedom? "That man is said to be free who is not affected by any thing." Many storms may pass over him but still he will remain as firm and fixed, unmoved as adamantine rock itself. It requires tremendous strength, infinite perseverence, bodily, mental as well as spiritual. Upon such strength alone our happiness is based. The Bhagavat Geeta says, "As rivers enter into the sea, which is full to the brim immovable,

and steady, and cannot ruffle it, rather lose their own ferocity so, if all the desires enter into a man, and cannot disbalance his mind, then that man is said to be really happy." This is the idea of salvation, of freedom, of strength and happiness. Everything must be utilised and directed towards the achievement of this strength upon which all happiness is based. So, "that which strengthens is good and that which weakens is bad," must be the universal definition of good and bad, and every child should imbibe it from its mother's breast. What is the use of infusing into their young, spotless brain all weakness, limitedness and darkness of the world, since happiness, the goal of our life, consists in the highest strength which can control, body, mind, desires, nay, even egoism itself.

But, inorder to attain this highest ideal, some preliminary steps are necessary. A nervous, debilitated man cannot digest his food properly, he has not got this bit of strength in him, how can we expect him to reach the highest goal, happiness, which is based upon the greatest strength. So, he must get a little physical strength first, not to fritter it away in sensual enjoyments, but to preserve it, to accumulate it, for the development of mental vigour, which will enable him to control the mind itself, if he can properly manage it and not throw away in foolish desires, because in every desire we create, part of our mental energy is lost, and that is the reason why most people fail in realizing the highest object of their life, the Bliss eternal.

Hence, to begin with, we must take care of our body. "It is the first step in religion. "The Rishis were strong and fearless so they wrote the vedas; it is the mighty and invincible that get into the Kingdom of Heaven" says the Rig Veda. But generally we forget the main object in manipulating the body. So every care is bestowed upon it and at last the means become the end itself. Hence it should always be kept in mind that

bodily development is a stepping stone to some higher object, salvation, freedom, and still it is absolutely necessary. Nay, even those who have realized the highest truth, who have no need of body at all, should keep it strong and healthy, because through the means of this they can help others in their spiritual culture. Now "sound mind in a sound body" is the condition of all success either in the spiritual world or material. Even in sensual enjoyments these conditions are necessary. Much more so are they necessary in controlling the senses. We are apt to go downwards. This tendency has become quite habitual to us. So, a tremendous lot of energy is necessary to change the direction of its course. All these being the chief conditions of our happiness which is the sole object of every being, it is quite reasonable to suppose that whatever tends to fulfil these conditions must be considered good. Coming down to the question of food and dress the same laws will hold good. We do not live to eat certain kinds of food alone or dress in one particular manner. These are simply means to attain certain higher objects of our life, and so long as they take us to the right path, everybody should accept them, not otherwise. Of course, these rules may vary according to time, place and circumstances, so that cobra-poison, which kills a man so quickly, saves one who is going to collapse. Milk may be a very *satvik* food, which purifies the mind but if it be given to a man who is suffering from indigestion, he may succumb and purify his mind in the other world. In this way, what appears to be good to one may be quite different to another. But if we keep the ideal always before us there cannot be any difficulty in finding out the modes of our living. All local manners and customs may be useful to one particular set of men or place. All men cannot be brought into the same fold, since their natures and habits differ. And so long as this creation lasts there will remain differences in everything, because creation

means differentiation, without which it cannot remain as such for a single moment.

Now we have found out that the highest bliss is the goal of every being, from the lowest to the highest, and this consists in freedom from the bondage of matter. Again unless we can conquer our senses there is no hope of any freedom, because it is these senses that keep us down to the material world. But it requires enormous strength, physical, mental as well as spiritual of which the first one is the stepping stone to others. Here it is necessary to repeat that bodily strength must be utilised in developing mental strength with the view of controlling both mind and body with the sense and not giving way to them, otherwise the very thing which would take us to the goal will obstruct our progress. A man can save his fellow being with his power or kill him according to the direction his mind takes. So, keeping these ideas in view we may safely say "that which strengthens is good and that which weakens is bad." "Be strong and fearless, my young friends, be possessed of an iron will that quakes not even if the whole universe be puluarised at your feet, then all else, good and great, will be added unto you." Such is the message of my Master to young India.

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"THOU ART THAT."

Within the tiniest invisible seed;
The Power to grow—
Thou art That.

Far inside the sweetest perfume
Unknown but to the Soul—
Thou art That.

Buried beneath the harshest word,
or murderer's knife,
Deep within that strength and will,
The very essence of the earnestness —
Thou art That.

Not the husk and cloak of action,
Not the grimy form we see,
Not the knife or rose's petal
But *far within*, invisible—
Thou art That.

Are we loving, sweet and true?
Do we hate and seek revenge?
E'en so far away within, Power Divine!
Thou art That.

Am I dressed in regal robes?
Or a beggar walk I forth?
Which is which to *That* within?
It matters not, for —
Thou art That!

LOVE Divine, all love excelling,
When my Heart with *Thee* o'erflows,
Thou art These; the rose's petal, violet's perfume,
ragged beggar, royal King—
I am All, and Thou art Me—
One in All!
O Thou art That!

E. P. C.

———o———

REBIRTH AND THE IMMORTALITY OF THE HUMAN SOUL.

It is well-known that the theory of the immortal nature of the human soul and its manifestation in a series of embodied existences is one of the cardinal doctrines of the Hindu Vedantic philosophy. It seems to be as old as the *Mantra* and *Brahmana* period themselves. Thousands of years ago Kapila and Gautama declared, in emphatic terms, that the differentiations in human instincts and tendencies, which to all appearence are considered as 'mere furniture of fortune' are otherwise incapable of any rational explanation than by the doctrine of human pre-existence. The apparently fragmentary nature of human lives and the incompleteness of their results as evidenced by the unsatisfied longings and desires at death go to prove that the process of life may not terminate with death but that it may consist of a series of lives and deaths, in fact, of several opportunities for working for and securing the life's end, whatever it may be. Many modern and Christian thinkers have come round to the same view—the belief in the doctrine of human rebirths. Mr. J. Ellis McTaggart of Trinity College, Cambridge has recently contributed an article on Human pre-existence to the International Journal of Ethics published at Philadilphia, in which he says 'that the belief in human pre-existance is a more probable doctrine than any other form of the belief in immortality.' The arguments adduced by the learned writer in favour of the theory of re-births are not new, at any rate, to the students of the Vedanta. They are probable though not altogether convincing. But, to the Vedantin, there is the further proof that the doctrine could be established not only theoretically as a rational inference

from the fundamental principles of the Vedanta philosophy, but also practically by the direct knowledge and experience secured by the practice of Yoga-discipline. Therefore the Vedantins will readily agree with the learned writer that the doctrine of human pre-existence and rebirths is more rational and more probable than any other theory about the evolution of man. We also agree with him that the actual memory of all past lives will rather be a hindrance than a help to man in his passage through embodied existences, and that the progress of the Soul will not be interfered with by loss of memory, in as much as it carries with it all the useful instincts and tendencies (Vasanas) which it was able to evolve in its previous births. We may also partly endorse the following remarks of his. "It is true that the prospect of a great number of lives—perhaps an infinite number, though this is not a necessary part of the theory—gives us the prospect of many dangers, many conflicts, many griefs in an indefinite future. Death is not a haven of rest. It is a starting point for fresh labours. But if the evils are extended, so is also the recompense. All the good that our folly has missed in this life, all the good from which we have been debarred by circumstances or which we have had to sacrifice when a choice between incompatible goods become necessary—for all of it we shall have another chance. And for our failures and sins there will be another chance—a chance not only of pardon but of trying again. The conflict between good and evil in the self is never on equal ground, for the good satisfies more and more, the evil less and less as they become better known. So either success or failure in this life may start us in the next better fitted to succeed." Granting all these, we are not disposed to concede that the writer's conception of immortality constitutes real

immortality and that the loss of memory does not seriously affect the value of belief in such immortality. For, with regard to those who believe in the spiritual man, different from his physical frame, and eternal, mortality cannot mean extinction or dissolution of everything that constitutes man ; but only the loss of consciousness of his eternal nature and the false identification of the mortal frame as constituting his real and only self. It is to this basic illusion, to which all men are subject, that almost all these ills of life are to be ascribed as the ultimate cause. The only conceivable remedy for this mistaken idea lies in memory and unless memory of a past existence could revive in some condition or other, and at some stage of evolution, together with a direct consciousness of man's essential and eternal nature, the wheel of birth and death, with all its joys and sorrows, successes and failures must continue for ever and ever. For we have no reason, to suppose, that the process which has had no beginning will ever have an end. The life's process, must, if it has no beginning, should also be endless, and we have no reason to expect that perfection will be reached at some stage or other. Who will believe that perfection which has not been attained through an infinite past, will be attained at some future point of time. Hence there can be no perfection but only an endless process of struggles, of successes and failures, which may perhaps be a sort of progress, higher and higher but without limit and without any hope of reaching perfection at any time in the future.

Thus, the conception of immortality, without any hope of its direct conscious realisation with the help of memory at some stage of evolution or other, is not only imperfect but valueless. It may be that in spite of our false conception of the mortality of the human soul, we

may derive all the advantages from the fact of its eternal existence. But there are manifest evils which accrue to the individual and the society, from our inability to realise our eternal nature and which could be removed only by the direct consciousness of our immortality. If this is altogether unrealisable, no amout of belief in the immortality as conceived by the writer can remedy the evils in question. It may be said that all the ills due to this cause are illusory. But, as experiences they are real, though based on illusion and could be removed only on the removal of the cause that produced them.

These arguments bring us to the Vedantic view that the only rescue from the evils of births and deaths is to work for the diriect recognition of the essential spiritual nature of man and of his eternal existence as spirit in which the revival of a memory of the past lives must form an important factor. The wheel of life may be beginningless and endless; and the progress itself may be infinite through infinite time. But the salvation of man, and in fact, of the whole human society, lies in getting rid of the evils due to the infinite rounds of births and deaths. The man may appear, in his garb of flesh or disappear, perhaps to reappear in another garb. The putting on or off of the physical garb will not, in the least, affect him so long as he is directly cognizant of his essential and eternal nature. Hence his only salvation is to realise himself, his eternal existence and thus get out of the wheel of births and deaths. Here is the importance of memory as an essential factor in the formation of man's conception of his essential nature, as an eternal being. So long as the essential importance of this function of memory is not clearly recognised, so long the conception of immortality will be but a mere belief, with no practical bearing on

life or conduct, so as to lead man towards his ultimate goal of salvation—which as self-realisation.

Again from what we have been able to understand from the learned article referred to, it appears that the pre-existence of man and his immortality should ever remain a theory, incapable of actual realisation at any time as a fact in nature. It is well-known that there is always a dangerous element—an element of doubt in mere belief, however probable it may appear on deep reflection. A belief that must ever remain a belief, incapable of verification, is of no practical utility for purposes of conduct. All this is the result of identifying man with his character. A proper metaphysical analysis of man will convince one that the real man is above character, and that character is the result of his choice and work in his embodied existences. Rebirth and immortiality pertain to the real man or what the Vedantins call the *Atman*. It is the realisation of this highest self—its direct experience of its essential and eternal nature, that constitutes the final goal of existence. No doubt, memory pertains to the physical brain in every embodied life, and is left behind when the body is dissolved, so that all the experiences of that life are forgotten. But if it is remembered that the ultimate cause of memory, namely, the Atman which functions through the brain is by nature omniscient and eternal, the difficulty with regard to the loss of memory in each life disappears. The past present or future pertain to the changing character and the physical environment. But to the changeless Self, there can be neither past nor future. There is the challenge of the Indian yogins that by a proper practice of yoga the memory of the past births can be revived. Says Mr. McTaggart, "When we look at these differentiations which we call the natural characters of men we find that they have got a very great

resemblance to those differentiations which we learn by direct experience can be produced in the course of a single life." "Two people who have seen but little of each other are often drawn together by a force equal to that which could be generated by years of mutual trust and mutual assistance." Here a question may be asked, cannot these in a way be the unconscious revival of the experiences of the past? The Vedantin therefore rightly contends that by a regulated action and self-discipline man can rise above all character and environments and bring under the control of his will, births and deaths and have a conscious recollection of the past. There is again the theory of *Stula* and Sukshma Sarira of some of the Indian mystics. When a man dies it is only the gross body that is dissolved. The subtle body, which never dies until complete emancipation is gained, carries and transmits the gathered-up experiences of one birth to another. Many of the *Vedic mantras* fully describe this process. Some of the modern evolutionists in attempting to explain the force of heredity on the genesis of great men, have put forth a new theory. They say that there is a store-house of experiences, a national or universal fund, to which every man contributes his own experiences and from which the whole humanity can draw. The Vedantin also believes in such a fund but says that the whole of it is in every man as the *Atman*. In the *Atman* the real self, not only all the subliminal past experiences but also all the supraliminal and future possibilities are imbedded. By knowing this *Atman* or by self-realization man becomes the possessor of the 'whole estate.' Thus the Vedic Rishis asked the question "What is that by knowing which every thing else is known."

India, if rightly interpreted even Asia, never blundered like Europe in regard to the nature of the real man and its ultimate destiny. We never leave the ghost but only we

leave the body. The real man is the *Atman*, beginningless, endless, eternal and immortal. It is described in the Vedas as *Sat-chid-ananda swarupi*, of the nature of Existence—Intelligence—Bliss. Existence is the source of eternity, and immortality, bliss-of purity, perfection and freedom and intelligence of the power of manifestation and self-realization. This definition of the nature of the Self is unique in the history of world's religion. Freedom from the eddy of *Samsara*, cycle of births and deaths, and the consequent bliss of *Nirvana* is the only goal of man. As Edwin Arnold describes it in his 'Light of Asia,'

> Until—greater than kings, than gods more glad! —
> The aching craze to live ends. Life glides—
> Lifeless—to nameless quiet and nameless joy
> Blessed *Nirvana*—sinless, stirless rest—
> That change which never changes!

We have also pointed out that according to the theory which Mr. McTaggart seems to advance, that there can be no stoppage of the wheel of births and deaths nor perfection at any time, but only a continuous struggle, higher and higher, without end. It is true as the writer says, that "with death we leave behind us memory, old age and fatigue. And surely death acquires a new and deeper significance when we regard it no longer as a single and unexplained break in an unending life, but as part of the continuously recurring rhythm of progress—as inevitable, as natural and as benevolent as sleep. We have only left youth behind us as we have left this evening, the sunrise. They will both come back and they do not grow old." But this eternal struggle for progress, with its never ending evils and disappointments will not surely satisfy the mind which longs for peace wisdom and enlightenment. The theory gives us an endless prospect of

struggle between good and evil, in which perhaps one may get the better of its opponent only to meet that other in some other form, which it has to overcome again and again. In other words, unless by the direct interference of some higher power the theory provides no room for *Moksha* or ultimate salvation for the human soul.

Thus in the philosophy of the Vedanta, the theory of Atmic realisation, while it gives no room for such doubts and objections, sufficiently meets the longing, of the human soul, for tranquillity, wisdom and eternal happiness.

EXTRACT.

HUMAN PRE-EXISTENCE.

BY

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I wish to state some reasons for thinking that the belief in human pre-existence is a more probable doctrine than any other form of the belief in immortality, and then to consider what would be the practical value of such immortality as it can promise us.

The most effective way of proving that the doctrine of pre-existence was more probable than other doctrines of immortality would be to prove directly that the doctrine of pre-existence was true. But it is, unfortunately, quite impracticable even to attempt this in a short paper. Few things, I think, would be more useful to the world than a comparatively simple demonstration of some doctrine of immortality. But such a demonstration,

so far as I can see, is quite impossible. I do not see how it can be founded on anything short of a detailed and demonstrated theory of the relation of man to the Absolute. And such a theory can only come at the end of a complete system of metaphysics.

I must content myself with stating in a more general manner my grounds for believing that there is a much better chance of proving immortality with the addition of pre-existence than without it. There are two ways in which a proof of immortality may be attempted. The first is the direct metaphysical way. We may attempt to show that the nature of man is such that he cannot cease to exist while the universe continues to exist; or that his nature is eternal and that an eternal nature cannot have an end in time; or pursue some similar line of thought.

In this case, as it seems to me, immortality would almost necessarily stand or fall with pre-existence. I do not see how existence in future time could be shown to be necessary in the case of any being whose existence in past time is admitted not to be necessary. If the universe got on without me a hundered years ago, what reason could be given for denying that it might get on without me a hundred years hence? Or if my eternal nature is compatible with its temporal manifestation having begun at some point of time, could we find any reason for supposing it to be inconsistent with that nature that its temporal manifestation should cease in some point of time?

I do not see of what nature such a reason could be. It is true that the significance of order in time as a manifestation of the eternal has been but little considered. Attention to it might show us that the future stood in a different position from the past in this respect; and that, in consequence, ending stood in a different position from beginning. But no one, I believe, has yet attempted to show this.

There is another way in which attempts have been made to prove immortality. This consists in first demonstrating that the universe is the work of a benevolent creator, or has a purpose harmonious with our ideals of morality, and then saying that the

absence of immortality would be inconsistent with the benevolence of such a creator, or with such a moral purpose. With such an argument as this, an ending furture life is in a stronger position than pre-existence. No wrong can be done to the non-existent, and it could scarcely be held as a reproach to the goodness of the universe that it had waited a long time before it produced a particular person. But, once produced, any person has certain moral claims, and if it could be shewn that his annihilation was inconsistent with those claims, we could argue from the goodness of the universe to the impossibility of his annihilation.

But arguments from the goodness of the universe to the impossibility of a particular evil are always very doubtful. For it cannot be denied that some evil does exist. The ultimate nature of reality, then, is not incompatible with the existence of some evil. And when this is once admitted, it seems impossible to give an *à priori* proof that any particular evil is too bad to be consistent with the nature of the universe. We may be able to prove that a particular evil is not real, but we cannot, as far as I can see, ever prove it from the fact that it is evil.

So we are forced back on the purely metaphysical argument, and here we seem able to make no distinction between past and future. My conclusion is, then, that any demonstration of immortality is likely to show that each of us exists through all time—past as well as future—whether time be held to be finite or infinite.

There are some considerations which, to a certain extent, support such a view. They do not, indeed, give any reason for supporting that we have existed through all past time; but they do very strongly suggest that we existed before the formation of our present bodies.

In the first place, even the best men are not, when they die, in such a condition of intellectual and moral perfection as would fit them to enter heaven immediately—if heaven is to be taken as a state of perfection which renders all further improvement unnecessary and impossible. The fact is generally recognised, and one of two alternatives is commonly adopted to meet it. The

first is that some tremendous improvement—an improvement out of all proportion to that which can ever be observed in life—is effected at the moment of death, at any rate in the case of those who die under certain conditions. For this there are, so far as I know, no arguments. The other more probable alternative is that the process of gradual improvement can go on in each of us after the death of our present bodies.

If we adopt this view, it seems to be only reasonable to take one more step, and to hold that this life will be followed by other lives like it, each separated from its predecessor and its successor by death and re-birth. For otherwise we should be limited to the hypothesis that a process begun in a single short earthly life —I use this expression for brevity to denote any life bounded by birth and death—should then be continued in one indefinitely long life, not divided by death and birth at all. And to suppose, without any reason, such a sudden change from the order of our present experience, seems unjustifiable.

Our lives, too, are not only incomplete in their results, but also very fragmentary in their nature. We continually find that a process is cut short by death—that a life holds a fault without a retribution, a preparation without an achievement, while in other cases, where the life has lasted longer, the process is complete between birth and death. Surely the more probable conclusion is that the process which is worked out in an earthly life in the one case, will be worked out in an earthly life in the other case, even though death has intervened. Such problems as these have never been put with more force than by Browning. Both in "Rabbi Ben Ezra" and in "Evelyn Hope" he adopts, at any rate for dramatic purposes, the hypothesis of a plurality of earthly lives. Such arguments, indeed, only lead directly to a belief in our subsequent earthly lives, and not to a belief in pre-existence. But the two beliefs are very closely connected. For if a plurality of earthly lives is once granted, it would be gratuitous to suppose that this was the first of the long chain. And since even the lowest man is high above many living beings, there would be a strong reason for believing that it was in previous

lives that we had gained this relative superiority.

But there are other considerations which are more important in themselves, and which bear more directly on the reality of previous earthly lives. As a man grows up certain tendencies and qualities make themselves manifest in him. They cannot be entirely due to his environment, for they are often very different in people whose environment has been very similar. We call these the man's natural character, and assume that he came into existence with it.

Now when we look at these differentiations which we call the natural characters of man, we find that they have a very great resemblance to those differentiations which we learn by direct experiance can be produced in the course of a single life. One man seems to start with an impotence to resist some particular temptation which exactly resembles the impotance which has been produced in another man by continual yeilding to the same temptation. One man, again, has through life a calm and serene virtue which another gains only by years of strenuous effort. Others again has instinctive powers of judging nice and difficult questions of quality, in pictures, for example, or in wine; which place them, soon after they have turned their attention to the subject, in a position to which less fortunate men can attain, if at all, only by the experience of years.

A still more striking instance is to be found in personal relations. Two people who have seen but little of each other are often drawn together by a force equal to that which could be generated by years of mutual trust and mutual assistance. The significance of this fact has been I think, very much underrated. As a rule, the only case of it which is considered is the case—by no means the only one—when the attraction is between people of different sexes, and the inexplicability is then rather hastily explained as due to the irrationality of sexual desire.

Here, then, we have characteristics which are born with us, which are not acquired in our present lives, and which are strikingly like characteristics which, in other cases, we know to be due to the condensed results of experience. Is it not probable that

the innate characteristics are also due to the condensed results of experience—in this case, of experience in an earlier life?

I have now done all that the limits of my paper permit me to do in the way of proof. We must pass to a question which, though it ought not to be allowed to influence our beliefs, even to the smallest extent, is nevertheless of great importance. If pre-existence is true, is it desirable? How much, from the point of view of the interests of mankind, would such an immortality as this be worth?

The most serious objection relates to memory. We do not now remember anything of any previous life. If, nevertheless, we have lived previously, there seems no reason to expect that we shall be able to remember our present life during subsequent lives. Now an existence that is cut up into separate lives, in none of which can memory extend to a previous life, may be thought to have no practical value. We might as well be mortal, it may be maintained, as be immortal without a memory beyond the present life.

This objection is sometimes carried as far as the assertion that such a state of things would not be immortality at all. Without memory of my present life, it is said, my future life would not be mine. If memory ceases at the death of the body, I cease with it, and I am not immortal.

If each life had no continuity with its successors, and no effect on them, then indeed there would be little meaning, if any, in calling them lives of the same person. But we cannot suppose that this could be the case. If the same self passes through different lives, then any change which happens to it at any time must affect its state in the time immediately subsequent, and, through this, in all future time. Death and re-birth, no doubt, are of sufficient importance to modify a character considerably, but they could only work on what was already present; and the nature with which each individual starts in any life would be moulded by his experiences and actions in the past.

Moreover, any theory which found a place for individual immortality at all, would have, I think, to regard the universe as

embodying an end, and would have to regard each immortal individual as forming part of the end. In that case, all the successive lives of each individual would have to be regarded as united by final causality. They would all be stages or factors in the realisation of one determining end. Such a process would form a unity which was more than nominal.

The further objection has been made that the re-birth of a self without a memory of its previous life would be exactly equivalent to the annihilation of itself and the creation of a new self of similar character. Now, it is argued, I should not regard myself as immortal, if I knew that I were to be annihilated at death, even if I knew that an exactly similar individual would then be created. And therefore, it is urged, re-birth without memory cannot be considered as real immortality of the self.

But the objection supposes an impossibility. There could not be another self of exactly similar character to me. For the self is not a Thing-in-Itself, whose existence is independant of its qualities. The self is a substance with attributes, and the self has no nature except to express itself in its attributes. If, therefore, the attributes were exactly the same, the substance also world be the same, and I should not be annihilated at all. But if there were a new self, the difference of self must be expressed by some difference in the attributes. Then the new self would not be exactly similar to me, and the parallel to re-birth would fail, since with re-birth there is no interruption whatever in the continuity of the attributes. Thus the continuity of attributes is always sufficient to preserve personal identity, not because it would be sufficient if the substance changed, but because it proves that the substance remains unchanged.

But, granted that immortality would have some meaning without memory, the question would still arise whether it would have any value. Whatever be gained in one life must necessarily, it might be said, be left completely behind us in death, for death would not only remove us from the fields of our activity, but would deprive us of all memory of what we had done. We should have to start fresh in each life, and there could be no reason to

hope that our future existence would on the whole be better and happier than our present existence.

Even if this were true, immortality might still be of some value. If we hold—and I think it would be the general view—that life on the whole, as we see it around us now, was worth living, then immortality would, I suppose, be judged good, since it would give us more of life. Nor need we, then, be so much influenced in our judgement of life by the unevenness with which good and evil are distributed in it, since there would be a possibility, at least, that the inequality would disappear when all the lives of each man are taken into account. But the chief reason, no doubt, of our desire for immortality is not that it will give us more life like this, but that it will give us a better life as time goes on. We can scarcely hope that it will do this unless we can carry something of value from the present to the future.

We are not discussing the value of immortality in itself, but only the relative value of that immortality which excludes persistence of memory. We must ask, therefore, what elements of value are carried on by memory from the present to the future. And then we must consider whether they can be carried on without memory.

All questions of value are in the last resort questions of ultimate judgement as to which argument is impossible. But I think I shall be in agreement with most people when I say that memory is chiefly of value in our lives in three ways. In the first place, it may make us wiser. The events which we have seen, and the conclusions at which we have arrived are preserved in memory, and add to our present knowledge. In the second place, it may make us morally better. The memory of a temptation, whether it has been resisted or successful, may under various circumstances help us in resisting present temptation. In the third place, it may tell us that people with whom we are now related are the people whom we loved in the past, and this may enter as an element into our present love of them.

The value of memory, then, is that by its means the past may serve the wisdom, the virtue, and the love of the present

If the past could help the present in a like manner, without the aid of memory, the absence of memory need not remove the value from a succession of lives.

Let us consider wisdom first. Can we be wiser by reason of something which we have forgotten? Unquestionably we can. Wisdom is not merely, or chiefly, amassed facts, or even recorded judgments. It depends primarily on a mind competent to deal with facts, and to form judgments. Now the acquisition of knowledge and experience, if wisely conducted, may strengthen the mind. Of that we have sufficient evidence in this life. And so a man who dies after acquiring knowledge—and all men acquire some—might enter his new life, deprived, indeed, of his knowledge, but not deprived of the increased strength and delicacy of mind which he had gained in acquiring the knowledge. And, if so, he will be wiser in the second life, because of what has happened in the first. Progress, therefore, has not perished with memory.

Of course, in losing the actual knowledge he loses something. But it is sufficient if he does not lose all. Most progress is like the advance of a tide, whose waves advance and retreat, but do not retreat as far as they advance. And is not even this loss a gain in disguise? For the mere accumulation of knowledge, if memory never ceased would soon become overwhelming and worse than useless. What better fate could we wish for than to leave such accumulation behind us, preserving their greatest value in the mental faculties which have been strengthened by their acquisition?

So, again, with virtue. And here the point is perhaps clearer. For it is obvious that the memory of moral vicissitudes is of no moral value except in so far as it helps to form the moral character and that, if this is done, the memory could be discarded without loss. Now we cannot doubt that a character may remain determined by an event which has been forgotten. I have forgotten the greater number of the good and evil acts which I have done in this life. And yet each must have left a trace on my character. And so, if a man carries over into his next life the dispositions and tendencies which he has gained by the moral contests of this

life, the value of those contests has not been destroyed by the death which has destroyed the memory of them.

There remains love. And here the problem is, I admit, more difficult. Firstly, because it is more important, for it is here, and not in wisdom or virtue, that I think we find, not only the supreme value of life, but also the sole reality of life, and, indeed, of the universe. And then particular loves do not submit to be taken as means, in the same way as particular cases of cognition or volition do. To forget an act of past virtue does not diminish virtue, and here, as we have seen, the loss of memory may cause no evil at all. To forget a truth does diminish wisdom, and here the loss of memory does mean an evil, but an evil which may be more than compensated by future gains—gains to which that loss may be, as we have seen, a necessary means. With love it is different. Love lost for one person, can never be replaced by love felt for some one else. Every man is individual and unique, and so is the love which one man feels for another. And it is in this uniqueness—and not in any common quality—that the value lies. I may well be consoled for forgetting in death all the truths I have known, if I believe that in my next life I shall learn others, and be better fitted to learn them. But if I am to lose the friend I have now, I shall not be consoled by the belief that I shall find fresh friends. It would be better to look forward to annihilation for both of us, than to be forced into a view which would add squalor to misery.

But if we look further we shall find, I think, that what is uniquely valuable is the relation to each particular person, and not the particular acts and feelings in which that relation is expressed. The latter, indeed, are not durable under any circumstances. Like all other events, they are continually passing away. Nor do we, I think, attach any unique value to the remembrance of them after they have passed away. Much has been forgotten in any friendship which has lasted several years within the limits of a single life—many confidences, many services, many hour of happiness. But we do not feel that they have been lost, and that we are no better off than if they had never happened; for we know that,

though they have passed out of consciousness, they have contributed to form and strengthen the living relation of the present, which is in consciousness.

We shall, if my theory is right, have many lives, perhaps many millions of lives. In each of these lives we shall meet many people, in most of them—to judge from experience—we shall love several people. Now, if the fact that I loved a person in this life gave me no reason to suppose that I should love him in any other, then the whole significance of love would be as much confined to a single life as if there were no immortality. And in that case it might, perhaps, be said that the significance of life was equally confined, and that immortality, though real, was worthless.

The chance of two people loving one another in any future life, who have loved one another in the past, must depend primarily on the conditions which determine where and how they are born in the future life. For people cannot love one another in any life unless they have met in that life. If the conditions which determine the circumstances of birth, and through them the juxtapositions through out life, were themselves determined by chance, or by some merely mechanical law of necessity, the probability of meeting our friends in another life must be too small to be regarded.

But such a view of the conditions would be quite unjustifiable. If we were to hold that the world was determined by mere chance, or by mechanical necessity, we should have no reason for believing in immortality at all. For neither Scepticism nor Meterialism leaves any room for immortality. It can only be defended on the basis of Idealism.

If we are immortal, then, it must involve that Spirit is the dominant reality of the universe. And, if so, all that is significant and important for Spirit is significant and important for the universe. I will not here inquire whether anything has ultimate significance for Spirit except love. But it will scarcely be denied —least of all by those who feel the difficulties which I am now considering—that the significance of love for Spirit is very

great. And if this is so, then the emotional relations which exist between people must be highly significant of their real positions towards one another in the scheme of the universe.

In other words, people who love one another cannot be dependent for their proximity to each other—and consequently for the possibility of their love—on some chance or mechanical arrangement whose recurrence we could have no reason to expect. Their love is not the effect of proximity, but its cause. For their love is the expression of the ultimate fact that each of them is more closely connected with the other than he is with people in general. And proximity in a particular life, like everything else, is the effect—or, rather, the manifestation under particular circumstances—of those relations which make up the eternal nature of the universe.

If, therefore, two people love one another in this life we have, on the assumption that they are immortal, good reason for believing that their lives are bound up with one another, not for one life only, but for ever. This would not involve their meeting in every life, any more than it would involve that they should meet every day of each life. Love can survive occasional absences, and is often even stronger for them. And the universe is on a large scale, and might admit or require long absences. What we are entitled to believe is that while time remains, their eternal nearness must continually find its temporal expression in proximity.

And, if friends are not to be separated, then certainly the love of one life is not wasted because there is no memory of it in the next. If by means of it we make our relations—speaking *sub specie temporis*—stronger and finer, then they will be stronger and finer at the next meeting. What more do we want? The past is not preserved separately in memory, but it exists, concentrated and united, in the present. Death is thus the most perfect example of the "collapse into immediacy"—that mysterious phrase of Hegel's—where all that was before a mass of hard-won acquisitions has been merged in the unity of a developed character. If we still think that the past is lost, let us ask ourselves,

as I suggested before, whether we regard as lost all those incidents in a friendship which, even before death, are forgotten. I do not deny that in each particular life the prospect of the loss of memory at the end of it will appear to some extent a loss and a breach of continuity. In losing memory we lose that in which we have found great value. Arguments may convince us —as I have said, I think that they ought to convince us—that we do not lose all the value, or any of the highest value, but only the comparitively worthless form, a form which the lapse of years would change to a positive evil. But no doubt we shall always have a tendency to shrink from the loss of memory. Yet I believe that, as we come to understand life better, we shall shrink from it less and less.

If what I have said be true, we may, perhaps, fairly conclude that the value of immortality would not be lessened by the truth of pre-existence. For the loss of memory that it renders probable is, I think, the only ground on which the value of such immortality has been seriously questioned.

It is true that the prospect of a great number of lives—perhaps an infinite number, though this is not a necessary part of the theory—gives us the prospect of many dangers, many conflicts, many griefs, in an indefinite future. Death is not a haven of rest. It is a starting point for fresh labours. But if the evils are extended, so also is the recompense. All the good that our folly has missed in this life, all the good from which we have been debarred by circumstances, or which we had to sacrifice when a choice between incompatible goods became necessary—for all of it we shall have another chance. And for our failures and sins there will be another chance—a chance not only of pardon, but of trying again. The conflict between good and evil in the self is never on equal ground, for the good satisfies more and more, the evil less and less, as they become better known. And so either success or failure in this life may start us in the next better fitted to succeed.

The way is long, but it can be no more wearisome than a single life can be. For with death we leave behind us memory,

and old age, and fatigue. And surely death acquires a new and deeper significance when we regard it no longer as a single and unexplained break in an unending life, but as part of the continually recurring rhythm ot progress—as inevitable, as natural, and as benevolent as sleep. We have only left youth behind us as we have left, this evening, the sun rise. They will both come back, and they do not grow old.

International Journal of Ethics.

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VEDANTA WORK.

NEW YORK.

The regular winter season of the Vedanta Society began on Tuesday, the first of November, with the reopening of the course of lectures on the Bhagavad Gita which the Swami Abhedananda has been delivering during the past two years. Prior to this an informal reception for the members had been held on October 28th. and on the following Sunday a special Service for the consecration of the new Meditation Room.

Strictly speaking, however, for the first time since the Society's establishment, there was no break in the work throughout the summer, as Swami Nirmalananda remained constantly in charge and carried on the Yoga classes without interruption. This was a source of great help and satisfaction to the students who were unable to leave the city and still more to those who, residing elsewhere, were in New York only for short periods. It also marked the fulfillment of the hope, which Swami Abhedananda has

held from the outset, of making the work of the Society continuous without regard to times and seasons. The result has been a visible quickening of the community spirit among all the members, manifest in an increase of activity and enthusiasm on the part of every one. Indeed, the whole face of the Vedanta movement may be said to have assumed a new aspect since the Society took possession of its present commodious Headquarters in the spring. Not only does each one of the Vedanta household, feeling the added responsibility of the larger home, appear more eager to bear his or her share of the burden, but the outside public also, seeing the unexpected prominence into which the organization has sprung, is awakening to a sense of its importance and is beginning to deal with it as a serious factor in the nation life. Whether the attention it bestows is of a friendly or hostile nature, it must all alike arouse interest and contribute toward spreading the teachings of Vedanta. The Society likewise is now in a better position to take advantage of each such fresh accession of interest; for with a seating capacity of nearly 300 in its own public rooms, it is at present able to hold all its lectures at home and thus show more clearly to those who attend them the real character and purpose of the work than was possible in a public hall. In the hall there could be nothing but the lecture; in the Society House, on the contrary, there is also a preliminary service consisting of meditation and reading from the Vedas. Then, too, the fact that there is a special room set spart purely for devotional uses and open, not only for the usual afternoon Meditation, but at all hours of the day to any who may wish to escape from the busy hurrying life outside and rest for a while in its quietness, proves more conclusively than anything else could that Vedanta is a religion and not merely a philosophy.

The Swami Abhedananda after a holiday spent in the High Alps of the Austrian and Bavarian Tyrol has returned richly equipped for the winter's work. Each autumn he comes back with a larger store of power and inspiration, and it can truly be said that every one who has the privilege of attending his lectures enjoys his share of the new force which the Swami gains during this time of rest and retirement. His opening Sunday lecture on "The Necessity of Religion", was one of the finest that he has ever delivered and several in the audience declared that they could never be the same after hearing it. Others were equally impressed by his lecture last Sunday on "The Universal Religion." The subjects to follow during the next two months are : 'Science and Religion', 'The Soul and Its Destiny', 'Reincarnation', 'Science of Breathing,' 'Spiritual Life', 'Christ and Christmas'.

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TINNEVELLY.

On invitation from Swami Karunananda the head of the Brahmanishta Math the Swami Ramakrishnananda went to Narasinganellore near Tinnevelly on the 24th Decembr. He was given a grand reception at the Railway Station and was taken to the Math with a great pomp. On reaching the place the Swami delivered the opening lecture of the 3rd anniversary of the Math. On the three following days he delivered three lectures on 'What is Hinduism?' 'Nature of the Soul' and 'Bhakti.' From there he was invited by the citizens of

the town of Tinnevelly, who received him with great enthusiasm. On the 29th the Swami delivered there a lecture on 'Image worship' in the Vasanta Mantapa of the Siva temple there. About 2000 people attended the lecture. After the lecture was over the Swami entered the temple followed by a large crowd of his admirers crying out with great enthusiasm, '*Namo Parvatipatai*' and *Hara Hara Mahadev*. On the 30th the Swami delivered his second lecture on 'Para Bhakti'. Many of the people for the first time felt the influence of the noble Sannyasin of the Ramakrishna Mission belonging to the oldest order of the World and fired by the most modern ideas, were unwilling to part with the Swami for some days more. The Swami reached Madras back on the 1st of Jan. to attend to more urgent calls here.

AMONG OUR EXCHANGES.

'The Prabuddha Bharata,' 'The Light of the East. 'The Dawn.' 'The Indian Review.' 'The Light of Truth,' The Brahmacharin. Viveka Chintamani Upanishad Artha Deepika.' 'The Anubis', Sanskrita Chandrika. 'Sanskrit Journal.' 'The Uddbodhana,' 'Open Court.' 'Mind.' The Arya, Unity.' 'Monist.' 'Sphinx.' 'Psychic Digest' or Occult Review of Reviews.'—Occult Truths' 'The, Higher Law,' 'The Lamp,' 'The Exodus'. 'Notes and Queries,' 'Immortality,' 'Wee wisdom,' 'Flaming Sword,' 'The New Century,' 'Star of the 'Magi,' 'The New Cycle,' 'The Ideal Review.' 'Theosophical Publications :—Theosophist, Prasnottara, Hindu College Magazine, Theosphical Gleaner and Rays of Light, The New India.

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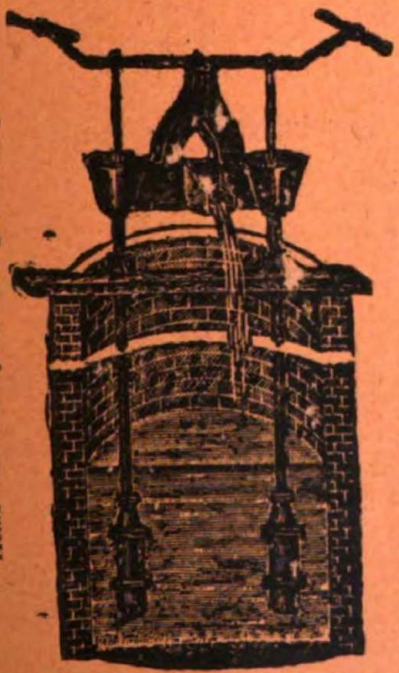
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"That which exists is one: sages call it variously."

—*Rig veda*, I. 164. 46.

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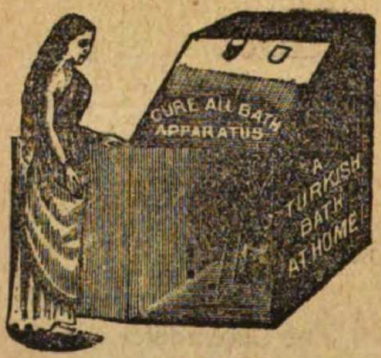
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AN EPISTLE OF SWAMI VIVEKANANDA.

(Extract from it.)

Breezy Meadows

Metcalf, Mass. 20th August 1893.

Dear——

Received your letter yesterday. Perhaps you have by this time got my letter from Japan. From Japan I reached Vancouver. The way was by the Northern Pacific. It was very cold and I suffered *very* much for want of warm clothing. However, I reached Vancouver any how, and thence through Canada to Chicago. Remained about 12 days in Chicago. And almost every day I used to go to the Fair. It is a tremendous affair. One must take at least 10 days to go through it. The Lady to whom V—— introduced me and her husband belong to the highest Chicago Society and they were so very kind to me. But here they want to make much of foreigners,

such for a fun and no farther. When it comes to their pocket they all almost step back and this is such a bad year here, commercial failures everywhere. So I took my departure from Chicago forthwith and came to Boston. Mr. L——was with me up to Boston. He was very kind to me. ——The expense I am bound to run here is awful. You remember you gave me 120£ in notes and 9£ cash. It has come down to 130£ in all !! On an average it costs me one pound every day. A cigar costs 8 annas of our money and the Americans are so rich that they spend money like water and by forced legislation they keep up the price of everything so high as no other nation on earth can approach it. Every common cooly earns 9 or 10 Rs. a day and spends it. All those rosy ideas we had before starting have melted and I have now to fight against impossibilities. Hundred times I had a mind to go out of the country and go back. But then I think I am a determined devil and I have a call from above. I see no way but His eyes see. And I must stick to my guns, life or death.

Your kind warnings about the T——, is I think childish. They are almost an unknown quantity here, in this land of bigoted Christianity. I have not seen any yet and once or twice I have heard them mentioned with only the greatest contempt. The Americans believe them to be cheats. Just now I am living as guest with an old lady in a village near Boston. I accidentally made her acquaintance on board the railway train and she invited me to come over and live with her. I have my advantage in living with her and she has the advantage of inviting her friends over here and showing them a curio from *India*!!! And all this botheration must be borne, starvation, cold, hooting in the streets for my quaint dress, these are what I have to fight through. But, my dear boy, no great things were ever done without great labour. A cousin of my lady friend

who is coming to day to see me writes to her, 'a real Hindu devotee is an interesting study but I am too old to be cheated by the esoteric Buddhists' !!! This is the influence of it and their regard for it. Know then that this is the land of *Christians* and any other influence besides that is almost zero. Nor do I care a bit for the enmity of any phists in the world. I am here amongst the children of the son of Mary and Lord Jesus would help me. One thing I have found out, they like much my broad views of Hinduism and my love for the prophet of Nazareth. I tell them that I preach nothing against the great one of Gallili, only ask the Christians to take in the great ones of Ind along with Lord Jesus and they appreciate it. So far is done now that I am being talked about and advertised. That is the only way here. That requires a length of time (that is) *money*. Just now winter is approaching and I would have to get all sorts of warm clothing and we require more warm clothing than natives. Look sharp, my boys, take courage we are destined by the *Lord* to do great things in India. Have faith. We *will* do, we the poor and the despised who really feel and not those they call *rajas* .&c. In Chicago there was a great fun here. The raja of—— was here and he was being lionized by some portion of Chicago Society. I once met this Raja in the Fair grounds but he was too big to speak with a poor fakir. Wait, there was an eccentric Marhatta Brahmin selling nail-made-pictures in the fair dressed in dhoti. This fellow told the reporters all sorts of things against the Raja—that he was a man of very low caste, that these rajas were nothing but slaves, that they were immoral beasts &c, &c., and these truthful editors (?) for which America is famous wanted to give to the boy's stories some weight and so the next day they wrote huge columns in their paper about the description of a man

of wisdom from India, that is me—extolling me to the skies and putting all sorts of words in my mouth which I never dreamt even and in the end putting all those remarks about the Raja of——they had heard from the Maharatta Brahmin in my mouth, and it was such a good brushing that Chicago Society gave the Raja up in hot haste. The liars of newspaper editors made capital out of me to give my countryman however bad he be a brushing. That shows also that in this country intellect carries more weight than all the pomp of money and title.

Yesterday Mrs. Johnson, the lady superintendant of woman's prison was here (they don't call it prison but reformatory here). It is the grandest thing I have seen in *America*. How they are benevolently treated, how they are reformed and sent back as useful members of society how grand, how beautiful you must see to believe. And oh! how my heart aches to think of what we think of the poor, the low in India. They have no chance, no escape, no way to climb up. The poor, the low, the sinner in India have no friends, no help, he cannot rise, try however he can. They sink lower and lower everyday, they feel the blows showering upon them by a monstrous cruel brutal society and they don't know whence the blow comes. They have forgotten that they too are men. And the result is slavery and bestiality. Thoughtful people within the last few years have seen it but unfortunately they have laid it at the door of Hindu Religion and to them the only way of bettering is by crushing the grandest religion of the world. Hear me, my friends. I have discovered the secret through the grace of the Lord. Religion is not at fault, on the other hand your religion teaches you that every being is only your own self multiplied. But it was the want of practical application, the want of sympathy, the want of heart.

The Lord once more came to you as Buddha and taught you how to feel, how to sympathise with the poor, the miserable, the sinner but you heard him not, your priests invented the horrible story that the Lord was here for deluding demons with false doctrines !!!. True indeed but we are the demons not those that believed. And just as the Jews denied Lord Jesus and are since that day travelling over the world homeless beggars tyrannized over by everybody ; so you are bond slaves to any nation that thinks it worth while to rule over you. *Ah !* tyrants you do not know that the obverse is tyranny and the reverse is slavery. The slave and the tyrant are synonymous. G—and B—remember one evening at Pondicheri we were discussing the matter of sea voyage with a Pandit and I would always carry with me his brutal gestures and his *kadapi na*. They do not know what is what. They do not know that India is a very small part of the world and the whole world looks down with contempt upon the three hundred millions of earth worms crawling upon the fair soil of India and trying to oppress each other. This state of things must be removed, not by destroying religion—but by following the great teachings of Hinduism and joining with it the wonderful sympathy of that logical development of Hinduism, Buddhism. Hundredthousand men and women fired with the zeal of holiness, fortified with eternal faith in the Lord and nerved to lion's courage by their sympathy for the poor and the fallen and the down trodden will go over the length and breadth of the land preaching the gospel of salvation, the gospel of help, the gospel of social raising up, the gospel of equality. No religion on earth preaches the dignity of humanity in such a lofty strain as Hinduism and no religion on earth treads upon the necks of the poor and the low in such a diabolic fashion as Hinduism. The Lord has shown me that religion is not at fault but it is

the pharisees and saducees in Hinduism, hypocrites who invent all sorts of devilish engines of tyranny—in the shape of the doctrines of *Paramarthica and Vyavaharica.*

Despair not; remember the Lord says "to work you have the right but not to the results" in the Gita. Gird your waists, boys—I am called by the Lord for this—I have been dragged through a whole life full of crosses and torture.—I have seen the nearest and dearest die almost of starvation—I have been ridiculed,—distrusted called a humbug and a rogue—(and many in Madras still think that I am so) and suffered all this for my sympathy with the very men who scoff and scorn. Well, my boys, this is the school for great souls and prophets—for the cultivation of sympathy, of patience, and above all of an indomitable iron *will* which quakes not even if the universe be pulvarized at our feet. I pity those who think me a hypocrite. It is not their fault. They are children, yea veritable children, though they be great and high in society—Their eyes see nothing beyond their little horizon of a few yards. The routine work—eating, drinking, earning and begetting—following each other in mathematical precision, they know nothing beyond—happy little souls!! Their sleep is never disturbed. Their nice little brown studies of lives never rudely shocked—by the wail of woe, of misery, of degradation and poverty that has filled the Indian atmosphere—the result of centuries of oppression and bestiality. They little dream of the ages of tyranny, mental, moral and physical that has reduced the image of God to be a mere beast of burden—the emblem of the divine mother a slave to bear children and life itself a curse. But there are others who see, feel and shed tears of blood in their hearts—who think that there is a remedy for it and who are ready to apply this remedy at any cost even to the giving up of life. And of such is the kingdom

of heaven made. Is it not natural, my friends, that they should have no time to look down from their heights to the vagaries of these contemptible little insects, ready every moment to spit their little venoms? Trust not to your big brutes—they are more dead than alive. The hope lies in you, in the meek, the lowly but faithful. Have faith in the Lord, no policy, it is nothing. Feel for the miserable and look up for help. It *shall come*. I have travelled 12 years with this load in my heart and this idea in my head—I have gone door to door of the so called rich and great and they only thought me a *rogue*—with a bleeding heart I have crossed half the world to this strange land seeking for help—and if, in my native place, they think me a *rogue* what will not the Americans think when they see a stray foreign beggar ask them for help. Yet the Lord is great. I know He will help me—I may perish in this land of cold or hunger—but I bequeath to you young men of Madras—this sympathy, this struggle for the poor, the ignorant, the oppressed. Go now this minute to the temple of Parthasaradhi, and before *Him* who was friend of the poor and lowly cowherds of Gokul, who never shrank to embrace the paraya Guha, who accepted the invitation of a prostitute in perference to that of the nobles and saved her in His incarnation as Buddha, yea, down on your faces before Him and make a great sacrifice, the sacrifice of a whole life—for them for whom He comes from time to time—whom He loves above all—the poor, the lowly, the oppressed. Vow then to devote your whole lives to the cause of the redemption of these three hundred millions going down and down every day.

It is not the work of a day—and the path is full of the most deadly thorns—but Parthasaradhi is ready to be our *Saradhi*, we have known that—and in his name and having eternal faith in Him, set fire to the mountainous

mass of misery that has been heaped upon India for ages —and it *will*, shall be burnt down. Come then, look it in the face, brethren—it is a grand task and we are so low—but we are the sons of Light and children of God—Glory, glory unto the Lord, we *will* succeed—hundreds will fall in the struggle—hundreds will be ready to take it up. Hallilluja unto the Lord. I may die here unsuccessful—another take up the role—you know the disease, you know the remedy—only have faith—We don't care for the rich and great, we don't care for the *heartless* intellectual brutes and their cold-blooded newspaper articles. Faith, faith—sympathy—fiery faith and fiery sympathy. Glory unto the Lord, glory unto the Lord—life is nothing, death is nothing, hunger nothing, cold nothing—glory unto the Lord—march on—the Lord is our general, do not look back to see who falls—forward, onward, thus and thus we shall go on brethren. One falls, the other takes up the role.

From this village I am going to Boston tomorrow. I am going to speak in a big ladies' club here who are helping our *Rama Bhoye*. I must go first and buy clothing in Boston. If I am to live longer here, my quaint dress would not do. People gather by hundreds in the streets to see me. So what I want is to dress myself in long coats black coloured and would only have a *red gown* which I shall wear when I would lecture along with the *turban*. Cannot help, this is what I am advised to do. I do not know whether I shall go back to Chicago or not. My friends there wanted me to represent India and the gentleman whom V——introduced me to is one of the Directors of the Fair. But I refused as I would have to spend all my little stock of money in remaining more than a month in Chicago.

In America there are no classes in the Railway except

in Canada. So I have got to travel first class as that is the only class—but I do not venture in the *Pullman's*. They are very comfortable. You sleep, eat, drink, even bathe in them : just you are in a hotel—but too expensive.

It is very hard work getting into society and making them hear you. Especially no body now is in towns. They are all away in summer-places. They will all come in winter to towns and then only can I get at them. Therefore I must remain. After such a struggle, I am not going to give up the game easily, only try your best to help me as much as you can and even if I die of cold or disease or hunger here, you take up the task. Holiness, Sincerity and Faith. I have left instructions with Cook to forward any letters or money to me wherever I am. Rome was not built in a day—and if you keep me here for six months at least I hope everything will come right. In the meanwhile I am trying my best to find out any plank I can float upon and if I find out any means to support myself, I will wire you immediately.

First, I will try in America and, if I fail, try in England; if I fail go back to India and wait for further commands from High. R—'s father has gone to England. He is in a hurry to go home. He is a very good man at heart.

It would take more than 20 days for the letter to reach.

Even now it is so cold in New England that everyday we have fires night and morning, Canada is still more cold. I never saw snow on so low hills as there.

I am going to speak before a large society of ladies in Salem on Monday. And that will introduce me to many more. Gradually thus I can get my way through. But that means a longer residence in this horribly expensive country. Just now the raising of the rupee in India has created a panic here and lot of mills have been stopped.

Just now I have been to the tailor and ordered some winter clothing and that would cost at least Rs. 300 and up. And still it would not be good clothes, only decent. Ladies here are very particular about a *man's* dress and they are the *power* in the country. They are helping our Ramabai every year. If you fail in keeping me here, send some money to get me out of the country. In the meantime if anything turns out in my favour I will write or wire. A word costs Rs. 4 in cable !!

yours

(Sd.) VIVEKANANDA.

ASUNIYAMA

OR

THE CONTROL OF PSYCHIC PRANA.

BY HIRENDRA NATH SINHA.

(*Continued from page 31.*)

We shall now describe some of the *Kumbhakas* which are apt to be useful to the practitioners under certain circumstances and stages of exercise. Seated in a comfortable posture we should draw in breath slowly from outside through the right nostril and by diffusion make it fill the whole body from the crown of the head to the tip of the toe with energy: After retaining it for some time, we should slowly throw it out through the left nostril. We are then said to perform the *Kumbhaka* called the *Suryabhedana*. The name is probably due to the reversing of the expiratory and inspiratory sides technically known as the *Surya*, *Chandra*. The fruits ascribed to this practice are the purification of the brain, destruction of worms and carminative clearing.

By straining the face and contracting the facial nerves if we slowly take in breath with a hissing sound, as is done by serpents, so as to bring about the pervasion of energy from neck up to the end of the region of the heart, and then after retaining it for some time, as before, let it out slowly through the left nostril, we get the *Ujjayi Kumbhaka*. This is said to possess the power of increasing heat in the foretrunk of the body, of purifying the the blood and the nerves and of relieving the system from troubles caused by phlegm, dropsy in the stomach and a few other diseases. As this exercise does not concern the postion of the body below the waist, it can be practised irrespective of posture, either sitting or walking. In this respect it affords a special advantage to the student.

After slowly drawing in breath through the tongue folded and

held between the lips, if we exhale through the nose at the end of a *Kumbhaka*, it is called the *Sitkari*. This name is due to the inhaled air being deprived of heat by its contact with the moist tongue. It is said to possess the virtue of removing hunger, thirst and other kinds of physical exhaustion and of increasing bodily lustre and vigour.

With stretched tongue if we inhale through the mouth and as before exhale through the nose, after the *Kumbhaka* it becomes *Sitali*. In this, the inhaling, is done more rapidly by taking in a large volume of air, followed by a proportionately long *Kumbhaka*. It is said to be a curative for fever and a few other diseases.

Bhastrika is that kind of *Pranayama* in which while seated in the *Padmasana*, firmly closing the mouth we breathe out forcibly and heavily through the nostrils as if the breath is expelled from the bottom of the thorax in order that the breath may reach the skull. We then rapaidly fill back the lungs up to the heart and again breathe out vehemently as before imitating the action of the bellows. This kind of practice when suitably accompained by the mind is said to set in commotion the whole energy in our body. When our body is in an exhausted condition a slightly modified form is prescribed. We slowly draw in with the right nose until the abdomen is full and then hold our nose closed with the fingers and after retaining the breath according to the rules of *Kumbhaka*, slowly let out breath through the left nostril. This practice is considered to rouse rapidly the dormant *Kundalini*.

If we swiftly take in breath with a buzzing noise and then gently have it out making a humming sound, the *Kumbhaka* is known as *Bhramari* which means resembling a bee. This practice is stated to give a peculiar sort of pleasure to the practitioner. Probably the buzzing and humming sounds help the *Yogin's* concentration and realisation of the *Nada*.

At the close of an inhalation if we firmly restrain breath by means of the *Jalandhara Bandha* and then gently exhale, it is called *Murchaka*. This name is given to it as it is mentioned to produce in the mind of the practioner a sort of lulling pleasure.

To fill the body with an exuberance of energy by taking in a deep inspiration so as to bloat the stomach and then retain it for some time before it is discharged, is called *Plavini*. The word *Plavini* is from a root which means to float. When a man is in this *Kumbhakas* he is said to float in water like the lotus leaf.

From the description given of the above *Kumbhaka* it will be seen that the *Kumbhaka* portion of *Pranayama* is the fundamental element. Though these appear to form parts of the preparatory *Pranayama* of breathing, we have preferred to mention them here for the reason that the *Hathayogins* hold that these exercises are possible to be practised only after one attains perfection in *Kevala Kumbhaka*. Moreover the main object of these have been to rouse the *Kundalini* power which as pointed out by us forms a part of the psychic *Pranayama*. In fact, every exercise in *Yoga* might be said to have been invented for the sole purpose of rousing the *Kundalini*, which is the very foundation of practical religion. The one word which will comprehend all these is *Pranayama*.

Neither can a potential force be made kinetic, nor a kinetic force can be made to change its direction without the aid of other forces. The yogin's method is to use his mental force as this other force and so train and handle the forces of the body as to bring them under the control of the will and drag them to itself. He should be able to restrain the worldly running nerve currents even as a rider curbs his horse and directs him where he chooses and forces him to act up to his wish. This is the goal of *Pranayama*. *Kumbhaka* being the essence of *Pranayama*, a *Yogin* can attain perfection in *Pranayama* only after he becomes an adept in *Kumbhaka*. The teaching of the *Sastras* is that *Pranayama* should be practised until one accomplishes the pure stoppage of energy or *Kevala Kumbhaka*; in other words, until a *Yogin* is able to concentrate his nervine energies in whatever portion of the body he wills. When he achieves this power there will be no question whether he can ultimately concentrate all the forces in the body on the mind itself, withdraw and focus them into the

region of the mind so as to make this mind more intensely active, more powerful than it ever existed on the plane of worldly consciousness. The human body is peculiarly constituted. It is a network of nerves diversely formed to carry on a variety of functions. With all this, that which holds their strings and moves them is the solitary mind. The mind is so related to these innumerable myrmidons acting upon it that it cannot attend to the demads of more than one at a time. If in a reservoir hundreds of leaks spring up simultaneously, is it possible to stop them all at once? If we plug some, others will begin to work more vigorously; if we plug those others also, the first ones kick out the plugs and begin to leak out again. So, the only course left to save the contents of the vessel is to pump out the whole into another. Such is the method employed by *Pranayama*, The mind is no doubt capable of acting on each of the nerves separately and stopping its action! But how to act on countless myriads of these at the same time and stop their dispersing actions simultaneously? The process adopted for this purpose is 'the application of the strong pump of *Sushumna* to the very core of the various nerve centres, and through it the pumping out of all their contents into the broad basin of the brain. This is what is known as the rousing of the *Kundalini* or the combined universal force.

We have seen how the *Hathayogins* have woven round their chosen object their variegated coating of *Kumbhakas*. But these *Kumbhakas* cannot meet all their fancies and rest them satisfied with their object. The best they can do is to set the *Kundalini* in action and perhaps lead it to the topmost knot of the spinal cord and leave it there to be lost again in the winding mazes of active currents or sink back to its former residence. Some more varieties have therefore been added to the list of *Kumbhakas* under the name of the *Mudras* which purport to manipulate the energies of the body further still, and secure for the *Kundalini* further passage into etherial regions of the brain. The *Mudras* convey the same import as the *Bandhanas*.

The difference between them is more or less local. While the *Bandhanas* are concerned with the restraining of energy in the centre of the spinal cord and their propulsion upwards, the *Mudras* refer to the same process in the Medulla Oblongata and upwards. While the former word literally means binding, the latter means sealing, for in the higher regions there is not much scope for enforcing a binding action, and only by a greater exertion of the mind and with the help of the tongue, eyes and other small limbs something like a sealing action is possible. The method of the *Mudras* may therefore be described as a temporary arrest of the actions of all the non-vital organs, unimportant glands and redundant nerves at the top of the spinal cord in order that the mind may absorb to itself the energies wasted there by joining them to the *Kundalini* current near at hand. On account of the intimate connection of the *Mudras* to the higher region of the mind, they are not only recognised as valuable helps by the *Hathayogins* but also by the *Rajayogins* as coming within the sphere of their work. Among the *Mudras* of the *Hathayogins* the most popularly known are the *Mahamudra*, *Mahabhandha*, *Mahavedha* and the *Khachari*. Some of these will be found to keep touch with the work within the spinal cord as they are only continuations and developments of the former work. We have already explained what *saktichalana* meant. We shall now see what these *Mudras* connote.

To begin with we shall take up *Mahamudra*. Pressing the perinæum by the heel of the left foot, the right foot should be extended and held fast by the two hands. Then closing the throat the vital breath should be held high. As the result the coiled *Kundalini* is said to become suddenly straight as a snake struck by a staff stretches itself like a staff. This may be said to be due to the state of atrophy that sets in these tracts of *Ida* and *Pingala* on account of the posture. Then the breath should be discharged steadily and slowly but not forcibly. This posture is called by the adepts *Mahavedha*. This *Mudra* is advised to be practised alternately in the left and right half of the body making an equal number of times on either side and then to be

given up. It is supposed to be a very powerful instrument for rousing *Kundalini* and passing it higher up, and for the removal of fatigue by giving complete rest to the whole system. The name *Mudra* seems to be given to this more on account of the symbolical posture intended by it.

Next we take up the *Mahabandha* or the great restraint. We have known what the three *Bandhas* as restraints are. The present one may be said to be a combination and development of the previous ones so as to apply them to the top of the spinal cord. The heel of the left foot should be placed under the perinæum and the right foot on the left thigh. Then after filling in with breath let the chin be pressed hard on the chest putting on there the *Jalandhara* restraint. And let the bottom plexess be contracted and stirred and the roused energy be drawn up by the process of *Mulabandha*. Let the mind be then centred in the middle channel of *Sushumna*. The breath is to be held as long as possible and then exhaled gently. The above operation is to be repeated alternately on either side of the body for some time. Whenever it is practised on a particular side the breath should be inhaled and exhaled on that side only. In performing this operation some entirely do away with the *Jalandharabandha* and substitute instead, pressing the palate with the tongue at the root of the canine tooth, known in Sanskrit as the *Rajadanta* so as to create a sort of restraint in that quarter. By this *Bandhana* all the nerves are said to become restrained and prevented from dispersing their currents. The junction of *Ida*, *Pingala* and *Sushumna* is said to be brought about and the combined energy raised up by the mind to the higher centres.

We will now take up *Mahavedha*. This *Mudra* may be defined as an accessory to the two described above. Or in other words; the two previous ones will be deprived of their purpose without the third one. It is therefore spoken of as a thing to be practised every day regularly before exercising either of the other two. This is to be done as follows? Assuming the posture of *Mahabandha* and directing the mind to a single object, the *Yogin* draws in breath. After retaining it in

Kumbhaka by means of the neck-restraint, he puts his hands evenly on the ground and strikes the buttocks gently on the seat. By so doing the vital energy transgressing the tracts of *Ida* and *Pingala* is said to enter the middle channel *Sushumna* and vibrate therein. After connection between *Ida Pingala*, and *Sushumna* is firmly established and the energies of *Ida* and *Pingala* find their death in the quagmire of *Sushumna* he should let out breath softly. The effect of this *Mudra* is to make the *Yogin* look young, strong and spirited. We should as usual begin our practice by doing a little in each of these three and then gradually increase the number and duration. The chief purpose in manipulating the body in all these is to suit the action of the body to the mind and at the same time to mitigate unnecessary strain on certain portions of the system concerned with the practice. The above *Mudras* of the *Hathayogins*, as we have noticed, have more to do with the physical postures and such kinds of *Pranayamas* as the awakening of the *Kundalini*, and confining the awakened *Kundalini* in the centres of the spinal cord commencing with the *Muladhara* and ending with the *Visuddha*. They purport to teach largely the method of creating a new way in the empty channel of *Sushumna* and forcing the various centres on the road side to pour in their contents in the newly opened channel. The mind of man which is always accustomed to send and receive currents through the twin tracts of *Ida* and *Pingala* connecting the brain on the one side and the *Muladhara* on the other, has also learnt from these the art of converting what was once being thrown out as refuse, into the life-giving ambrosia which can be sipped at will through the magic tube of *Sushumna*. A royal road to freedom has been laid; the gate to immortality has been kept open. But where is the traveller? He is dragging on his weary limbs far, far away beyond the reach of sight. The coiled serpent that has been sleeping blocking with its hood the only road to *Brahmaloka* has been once struck and roused; but it has gone back to sleep again in the enchanting abode of the medulla oblongata. Why should we be afraid of being bit by it. Let us banish all fear, rouse it once again and make it reach the peaceful abode

of the charmer and disgorge all its venom there. Who knows whether it may not be charmed there into silence for ever; or whether it may not be caught by the herculean power of the mind and whirled away out of existence. The most important task of the *Hathayogin*, and the initial activity of the *Rajayogin* commence henceforward. In the metaphorical language of the *Yogin*, the true psychic force has left the abode of *Siva* and is just now on its way to enter the dominion of *Vishnu*. It then remains to be led into the heaven of *Brahma* where it will be dissolved in the infinite *Chidākāsa* or the space of knowledge. This is what is symbolised by the next *Mudra* which we shall describe, known as the *Khechari Mudra*. So long as our work concerned the gross material regions of physical activity we were *Hathyogins*. But now our work belongs to the subtle, ethereal region of thought and we should naturally assume the role of *Rajayogins*. When our task is finished, we may say *Hathayogins* and *Rajayogins*, are all the same; for we would have then conquered existence on the very plane of consciousness and dissolved ourselves into the hyper-conscious state of spirit and attained *Brahmatva* or God-head.

The name *Khechari* was given to the *mudra* on account of its supreme power to manifest all our activities after its attainment in the etherial regions of thought or in the spiritual region of bliss. "Because the mind wanders in the ethereal space of knowledge, because the tongue penetrates and vibrates in the *akāsa* of the brain, this *mudra* has been styled by the wise as *Khechari*." As we shall see later on there is a reference in the above definition to the gesticulations observed by the *Hathayogins* in practising this *Mudra*. This *Khechari* which may be spoken of as the corner stone of both the schools of physical and mental *Yogins* is generally divided into two kinds in accordance with the internal, or *Bāhyā* and external or *Antar* nature of the object on which the mind and the senses are kept concentrated in the course of its manipulations. The forms may be said to belong more to *Hathayoga* proper and to form a continuation of its *Pranayama*. It has several stages of practice; and in one of them it is called by some

of the *Upanishadic* writers the *Vaishnavi Mudra*; for in it the *Kundalini* becomes a *Vaishnavi Sakti*. All the *Pranas* enter the Vishnu region of mind and *Vishnu* or the all-penetrating thought personified and *Sakti* or active energy personified join together in the empyrean of Vishnu and exist only as the intensely hyper-conscious mind. The latter kind belongs more to the higher states of the mind and is considered as forming a part of *Rajayoga* whose work is confined to the region of the brain and its higher activities. It is also termed in the *Tantras* as the *Sambavi Mudra* or the *Mudra* of *Saivasakti*. It pertains to a state in which, in their symbolical language, the union of *Siva* who is knowledge personified and *Sakti* who is the personification of phenomenal activity is completed. In it that mind which is the cause of lower activities may be said to disappear altogether; or as the *Upanishads* philosophically expound, the identification of *Prana* which is the source of cosmic activity with *Pragna* which is the source of knowledge is accomplished. From the psychological point of view of *Yoga*, the *Sushumna* current newly created by effecting the union of *Ida* and *Pingala* forms of energy in the fine passage between them, after being drawn from below now rests on the summit of the spinal cord. The aim of *Khechari* is to rouse it from here and lead it to the higher centres of the brain such as *Trikuta* or Trigeminal and *Chatushpatha* or Quadrugeminal. As it goes on rising, layer after layer of the mind will be opened, new powers brought under control, strange visions of the manifestations of vital energy will be seen; till at last the mind itself will be so intensified that it will cease to exist as the vibrations of *Prana* that it will entirely disappear from the plane of human thought and reason and reappear on a higher plane of *Pragna* or the sphere of spirit or *Atman*. Herein consists the importance attached to this *Mudra* by the Yogins. We shall now see how this Mudra is practised.

The main feature of this *Mudra* is taught to consist in reversing the tongue and pressing it into the hollow cavity of the soft palate leading into the head and by fixing the sight on the space between the eyebrows. Its method is to twist, torture and squeeze

the tongue so as to force the currents running into the tongue, turn back and enter the *Sushumna* and thereby stimulate the *Kundalini* power drawn to the *Trikuta* centre of the tongue and face muscles and bring it to the next higher centre in the middle of the eyebrows. If this *Mudra* were to be practised for six months, the *Hathayogins* say the nerve currents accustomed to run to the tongue will cease to run there leaving the region of taste to vital starvation and by taking a reverse course through the channel of *Sushumna* reach the more sacred region of the brain. When such a state is accomplished by the *Yogin* there will rise to him no trouble from diseases, hunger, thirst, sleep lassitude, and swooning. He will have henceforward no attachment to work or worldly concerns, no wasting away of precious energy; he will conquer death itself and drink the nectar of immortality. Whosoever is the person whose body is filled with the rays of the moon he will not die even though bit by a serpent, his spirit will not quit the body in the same way as fire does not fuel or flame a wick filled with oil. The physiological effect of concentration of energy in the cerebral centre brought about by the diversion of running to the tongue is to excite the motor nerves especially of the trigeminal centre, called in Sanskrit *Trikuta* so as to bring about the stimulation of the glands at the root of the tongue and the discharge of a large quantity of secretion known among the *Yogins* as the *Soma* Juice. This flow of the *Soma* Juice is a sure sign that the *Sushumna* power has reached the cerebral centres and that the door to freedom and immortality is near at hand.

The inversion of the tongue and thrusting it into the hinder nasal cavities (posterior nares) is practised by some as a special science. It is known as the *Lambika Yoga*. *Lambika* is the Sanskrit name for the soft palate or uvula. This practice is the means by which the *Yogin* aspires to taste the vital energy or *Prana* as the nectar of immortality flowing from *Soma*, a technical name given by the *Yogins* for that part of the trigeminal centre near the medulla oblongata where the moon or motor nerves enter into the cerebrum. Viewing the whole process of

Pranayama as a sacrifice to *Brahma*, the drinking of this flow is called the *Somapana* or the drinking of the *Soma* Juice. Similarly when the *Kundalini* reaches the quadrugeminal centre or the *Chatushpatha*, the *Yogin* is said to hear the vital energy internally as *Nada* and see it as Light. The *Harathapardipika* in describing the *Lambika Yoga* says—"That minute cavity situated in the middle of the mountain *Meru* (the spinal cord) where the dewy exudations from the moon (*Ida* tract) are deposited and where the Principle of *Atman* is located by the clear-minded *Yogins* that is the mouth tract of the deep nervine rivers. Here by the percolation of the vital essence of the body through the moon or motor root death comes to men. Arrest this oozing out, my dear friend, by the happy *Mudra* of *Khechari*. Otherwise, there can be no attainment of physical perfection." This *Mudra* is considered as the best means for the attainment of supreme knowledge. Though it comes under the class of *Bandhanas*, its superiority consists in its action lying beyond the spinal cord in the lowest cerebral centre.

The external *Khechari Mudra* described above will thus be seen to belong to the highest stage of *Pranayama* of the *Hathayogins* while at the same time present the first seeds for the perfection of *Rajayoga*. It demonstrates that the highest stage of *Hathayoga* ends with the transmission of the energy into the cerebrum and that the work of the *Rajayogin* commences the moment an exuberance of vitality is felt in the region of intellection. It also proves that the *Rajayoga* is but a natural and scientific transition from *Hathayoga*. In the external *Khechari Mudra*, the *Lambika* part of it may be said to refer to the Hathayogic element of gesticulation and the fixing of sight between the eyebrows to the *Rajayoga* element that anounces the presence of the *Sushumna* current within the organism of the mind itself. Every other *Mudra* brought to the assistance henceforth, either to raise the *Kundalini* still further into the centre, Corpora quadrugemina where the ocular and auditory nerves take their origin or to make it enter still higher into the supreme *Akasa* of the brain, every manipulation, that is,

practised by the *Yogin* within what may be called the sphere of the brain is a *Khechari*. *Khechari* may be said to be the universal name for all forms of exercises or practices indulged in by the *Rajayogin*. Only it is preferred to be represented under different names at different stages of pratice such as *Vaishnavi*, *Sambavi*, *Unmani* and the like. Many of these *Khecharis* will be found to have greater relations with the quadrigeminal centre which is known in Sanskrit books as *Chatushpatha*, or *Sringataka* and where the *Yogin* has been said to realise the *Sushumnaic* current in the forms of light and sound. It is only after these visions fully subside together with the instruments of internal perception which give rise to the visions, that the pure soul may be said to shine by itself and in itself.

The process prescribed in the above *Mudra* is the one by which the *Yogin* controls the centre which possesses communication with the palatal glands and prevents the energy being wasted in salivary exudations. The whole work is said to be done by manipulating two sets of nerves—the efferent nerves, travelling below the axis of the centre connected with the palate and the afferent nerves travelling above the same into the higher parts and acting on the glands in the upper half. The control over this centre is sometimes attempted to be achieved by a curious form of *Hathyogic* practice. The natural direction and position of these nerves is held inverted and an increased activity is induced into those nerves going above. This is effected standing topsy-turvy, placing the head and body downwards and the leg upwards so as to create increased circulation in the head and a corresponding activity in the nerves leading into the brain. The control over the centre referred to and the propelsion upward of the current there is said to be accomplished by this means. This *Mudra* like all others of the *Hathayogins* is to be practised in slow degrees. The time during which one places himself in this posture should be increased gradually. On account of the reversing position of the body this *Mudra* is called *Viparitakarani*.

There are a few other *Hathayogic Karanas* which are recommended to be practised at this stage of progress. The chief

among them are the three named *Vajroli*, *Sahajoli* and *Amaroli*. These teach the methods for preventing the secretionary activity of the glands connected with the *Swadhishthana* centre and absorbing the vitality spent therein into the mind by means of the *Sushumna*. This is said to be helped by the contraction and manipulation of the muscles connected with the sacral centre after bringing them under the control of the will. The effect of this practice is said to be a sweet odour in the body and a powerful mind. The two latter are only different varieties of the first.

We shall now consider the species of *Khechari* whose work lies in the region of *Chatushpathi* or quadrugeminal centre. The *Vaishnavi Mudra* is defined by the *Sandilyopanishad* as the posture in which the mind is concentrated within and the sight firmly fixed outside without any motion of the eyelids. By this *Mudra*, the *Yogin* shuts himself in, as it were, from all external disturbances from the body and the senses by the drawing in of the mind and then directs his internal organs of sight and hearing into its *Chatushpathi* centre wherein the *Kundalini* is stationed and is stedied with care. Till now the work of the *Yogin* consisted in bringing about the union of the *Prana* and *Apana* or the afferent and efferent vital currents of the lower centres in the *Sushumna*—currents to which are traceable the manifold activities of the body and the senses. The conquest may be said to be almost complete; the vital energy which was being frittered away in various ways and forms is now accumulated and concentrated in the *Chatushpati* centre of the brain and placed beyond the reach of the dispersing agents and their torments. But yet there are two most import internal organs of sensation—the eyes and the ears which have their root in this high seat, which play no mean part in ordinary beings in the perception of external objects and in the building up of the edifice of experience and knowledge. The reversion of these two faculties inwards for the study of the very source of experience and knowledge is the next thing to be attended to.

A great power in the form of the *Yogin's Kundalini* is

roosting now in this high centre; and like a restive horse it is throbbing inside to run out through the eyes and ears with an untold of activity; the whole mind of man may said to be vibrating now at this one point of convergence. If only the *Yogin* chooses to utilise this highily conserved energy in the centre of sight and hearing for the perception of external objects, who can describe the magnitude of his powers? He sees things which no mortal eye can dream of seeing; he hears distant voices which no ordinary being can hope to hear. Time and distance have, as it were, no value for him, and are no sources of hindrance to his perception. His mind will vibrate on an altogether superior plane. Where there is no sound he will hear voices; he will be able to talk with people in the antipodes, he will hear the motion of the heavenly spheres. Where there are no objects of sight he will see wonderful vision; no opaque object known to us will prevent the penetration of his sight; he will see beings whose existence is superhuman. It only requires that he should direct his powerful mind to these things. But the real Yogin does not want to waste his mind on any of these paltry things. His aim is to reach the very source, to study that one thing which is the cause of all these visions, all these wonderful powers of hearing, which is, as it were, the very essence of the existence of the whole universe. His goal is to obtain that perfection and knowledge which knows no want. With this end in view he with draws his faculties of external vision and hearing into the central organ of internal perception and so concentrates and directs his mind as to perceive how the intense vibration produced by the *Kundalini* within, the stupendous power working within appears to the inner eye and inner ear or how this force acts on the internal centre of eyes and ears, and what its nature and origin are. This is the purpose and method of the *Mudra* described above. Some are pleased to call it the internal *Khechari* while others have named it the *Sambavi Mudra* or the Mudra in which *Siva*, the pesonification of wisdom and *Amba* the mother of all activities are united together into one. This portion of *Yoga* is also known as the *Taraka-Brahma-Yoga*

or the *Nada-Brahma-Yoga*. We shall try to describe its methods and manner briefly as taught in treatises on *Rajayoga* before we begin to deal with the higher stages of progress in the rise of the *Kundalini* towards the *Sahasrara* centre at the crown of the brain within.

(To be continued.)

THE CEREMONIES OF THE FIRST DAY.

BY M. SESHAGIRI PRABHU M. A.

(Continued from page 781.)

Om Svastyayanam Tarkshyam

May we just as on a ship, mount upon this benediction that resembles Tarkshya of uninjured wings, that is a great being, the strength of gods, the destroyer of Asuras, the friend of Indra, a source of great fame that exhilarates men.

Amho muchamangirasam gayam cha

May I be free from sins; I with uplifted hands seek shelter of Angirasa, Gaya, Atreya and Tarkshya, with salutation. May there be welfare. Svasti; let us be free from calamities.

Yajamana says—May you say that I may have the complete benefit of this benediction!

Brahmans. May you have the full benefit of this benediction. May the gods, Brahma, Vishnu, Mahesvara, Vasudeva who is the Lord of the Universe, and the all pervading Sankarshana inaugurate you. May Pradyumna

and Aniruddha grant you success. May all the lords of the compass—Indra, the Lord Agni, Yama, Nir-riti, Varuna, Pavana, Kubera, Siva,—together Brahma protect you always. May Kirti, Lakshmi, Dhriti, Maddha, Pushti, Kriya, Mati, Buddhi, Lajja, Vapus, Santi, Kshanti, Jushti, the mothers, the consorts of the Gods that have come here, may these inaugurate you. May Aditya, Chandramas, Kuja, Budha, Brihaspati, Sukra, Sani, Rahu and Ketu—all these planets being well pleased---inaugurate you. May the Gods, Danavas, Gandharvas, Yakshas, Pannagas, Rishis, Munis, Cows, Mothers of Gods, the consorts of Gods, Trees, Nagas, Daityas, groups of Apsaras, all missiles, all weapons, Kings, Vehicles, medicinal plants, gems, all divisions of time, Rivers, Seas, Mountains, holy Tirthas, Clouds, Streams, all these inaugurate you in order that you may accomplish your object."

This closes the account of the Srasti-punyaha-Vachana, the most essential part of almost all auspicious ceremonies. Modern spirit of criticism may find something objectionable in the worship of such inanimate objects as trees, rivers, mountains and so on, invoked in the Punyahavachana to grant a blessing. The object of all rites and ceremonies being to remind the worshipper of his complete dependence on God who is immanent in every object, and without whose grace he cannot do even the simplest thing or even wink his own eyes, he has to train himself to realise this holy presence in every object. When this Divine Omni-presence is realised in every created object, it will serve as the most potent factor in regulating your conduct; it will enable us to love others as ourselves, for we shall love not the perishable body of our friend, but the indwelling spirit of God in him. As the neo-Platonist said we must make that which is divine in us to move in harmony with the divine in every thing around us. When these external objects

are looked upon as God, they become exalted, and we shall be found to behave ourselves to act in a spirit of love and reverence. This spirit of love and reverence is the beginning of all morality, and the foundation of Bhakti.

6. Nandi-Sraddha

Under the belief that Srāddha is an inauspicious ceremony, Nandi-Sraddha is generally called Nandi Mukha. Nandi Mukha is the name applied to Sobhana Pitris—forefathers invoked on auspicious occasions. This is performed at (1) Jatakarma—the birth of a son, (2) Namakarana—the naming of a child. 2 (*a*) Annaprasana. (3) Tonsure—chaula (4) Upanayana, (5) Vivaha (6) Garbhadhana, (7) Pumsavana, (8) Simanta, (9) Grihapravesa—all homas intended for averting an evil or calamity.

Only two Brahmans are to be entertained at this Sraddha. But as it is very inconvenient to have a separate cooking for the feeding of the two Brahmans during these auspicious ceremonies when all hands are required for making preparations for the grand feasts for larger numbers of guests, the two Brahmans are not in practice entertained, and Dakshina is given to the Purohita instead.

Procedure of Nandi-Sraddha

"O Deities of whom Satyavasa is the foremost, O Visve Devas, and Nandi-Mukhas that pervade the Earth, the air, and heaven. This is water for your feet (Padya) Svâhâ, Namah. Let this be our prosperity." Then he insokes his mother, his father's mother, and his grand father's mother and offers a Padya with the above Mantra. He invokes his mother's father, mother's grand father, and mother's great grand father and with the same Mantra offers them a Padya. Next he invokes his father, grand father and great grand father and with the same Mantra offers them a Padya. He thens adores each of these triads

in succession with the remaining Upacharas. He worships the sixteen mothers of whom Gauri is the first and the seven mothers of whom Brahmi is the first, Ganapati, Durga and Kshetrapala. He offers a piece of gold as much as is sufficient for feeding two Brahmans, to each of the triads with the same Mantra. He then repeats the following Mantras.

Upasmai gayata wara (R. V. IX. 11. 1)

O Men, sing to Soma who is now purified and who is longing to worship Gods.

Abhi te madhuna payo (R. V. IX. 11. 2)

The Atharvans have mixed milk with thy bright pleasant juice, devoted to the Gods.

Sa *nah pavasva* (IX. 11. 4)

O King Soma, make happiness flow to our cattle, to our people, to our horses, and to our plants.

Babhrave nu svatavase (IX. 11. 4)

Quickly sing, O Priests, praises to King Soma, of brown colour, of independent strength, sometimes of red colour, who reaches up to heaven.

Hastachyutebhi radribhih (IX. 11. 5)

(O Priests), purify Soma, squeezed out with stones, rapidly moved by the hands, and pour the sweet milk into the exhilirating Soma.

Prajapati na (R. V. X. 121. 10)

O Prajapati, no other than thou is lord over all these created things: may we obtain that, through desire of which we have invoked thee; may we have in our possession stores of riches.

In order that he may acquire the fruit of this Nandi Sraddha, he offers a little gold as the price of Amalaka

fruits and grapes and says Svahanamah. Then he prays, 'May my mother, my father's mother, and my grand father's mothers, as well as my father, grand father and great grand father, and also my mother's father, his father and grand father etc,—may these be propitious and grant us auspiciousness or good luck.'

Ilam Agne purudamsasam (R. V. III, 7. 111)

O Holy Agni, give to thy invoker as holy food, lasting wealth consisting in cattle, and rich in marvels. May a son and spreading off spring be born to us. Agni, may this be thy gracious will towards us.

May the Deities, Nandi Mukhas, Pitris be propitiated by means of this Nandi-Sraddha. May there be Vriddhi —(increase in every direction).

Remember that in an ordinary Sraddha offerings to Pitris are made with the word—Svadha, but in the Nandi-Sraddha the term used is Svaha—the word generally used with reference to Gods. Svaha and Svadha are the wives of Agni or the two aspects of the divine energy of Agni, one carrying the offerings to Devas and the other to Pitris. The offerings intended for Gods, havya, those for Pitris Kavya. When Agni carries the oblations to the gods he is styled Havyavahana, and when he carries them to Pitris, he is called Kavya-vahana.

7. *Mantapa-pratishthapana.*

This is a ceremony intended to consecrate the Mantapa to the Upanayana ceremony alone ; no other rites shall be done in the Mantapa before the close of the Upanayana. A piece of a bamboo decorated with mango sprays and flowers is to represent the main support of the Mantapa and is worshipped with the sixteen Upacharas and is fixed in the Pandal along with any of the props of the Pandal.

8. *Kula-devata-Sthâpana.*

(*a*) The term Kula-devata reminds me of volumes of the history of our ancesters which deserves your serious attention. As our old men acquainted with the traditional lore are passing off the stage, and we ourselves are otherwise too busy to interest ourselves in our own history or language, I avail myself of this opportunity to place before you a few facts in the hope that they will evoke your interest.

(*b*) Our original residence is not the West Coast of India. We were the inhabitants of Trihotrapura or modern Tyrhut, in Behar. Behar is the country of the Magadhas and prior to the rise of the Magadhas it was the ancient Mithila. Our language which is day by day corrupted by the encroachments of the Dravidian languages surrounding us everywhere, and which was considerably modified by marathi during our sojourn in the Maharashtra is more allied to Māgadhi and Apabhramsa than Maharashtri, the mother of modern morathi. While linguistic evidence points out Mithila to be our ancient home, the tradition preserved in the Sahyadri Kanda of the Skanda-purana—the Pauranic history of the West Coast—confirms it. According to the Sahyadri Kanda, Parasurama led from Trihotraputra ten families of Vedic Rishis—Gotras—to the Western ocean. These Rishis were Bharadvaja, Vatsa, Kaundinya, Kasyapa, Vasishtha Jamadagni, Visvamitra, Gautama, Kausika and Atri. Parasurama settled them in the provinces of Gomantaka, Panchakrosi, and Kusasthali. He parcelled out sixty-six villages and thirty hamlets among them and ordererd them to worship the Deities that they had worshipped in Trihotraputra. These Deities are Mangesa, Mahadeva, Mahalakshmi, Mahalasa, Santadurga, Nagesa, Saptakotisvara,

Ravalanatha, Ganesa, Narasimha, Gopalakrishna, Damodara, &c. These are our Kula-devatas—tutelary deities propitiated by the ancestors of each kula or family. The temples dedicated to these Deities are still to be found in Goa and adjoining districts and are occasionally visited by our people in Canara and Malabar. The persecution of the Portuguese drove us out from our homes and scattered us over many districts of the Bombay and the Madras Presidencies and the native states of Cochin and Travancore.

(*c*) As we originally occupied ninety-six villages, we are also called the ninety-six which in Sanskrit becomes Shannavati. Ava in the middle of Sanskrit words becomes *o* in Prakriti and the medial *t* in Sanskrit words is elided in Sanskrit, Shannavati becomes shannoi and in our language, through the influence of the Dravidian languages which surround us and which do not tolerate the hiatus, shannoi becomes shannovi. As a class designation the last form is modified into Shanvi which now exists among us in the form of shena-i. You know that shenvi is the general class name by which our people are known in the Bombay Presidency.

Kula-devata Sthapana.

A little rice and a cocoanut are placed on a seat in the most important chamber of the house. All the members of the family assemble there when the priest invokes the Kula-devata and prays. The persons who are to take part in the ceremony for the success of which the Kula-devata is worshipped place by the side of the cocoanut a silver or gold coin. This heap of rice is to be kept up during the whole course of the ceremony.

This is to be transferred to the treasury (Dabbi) of the Deity. Remember that the original intention of the establishment of this system was not to enrich the temples

of the particular deities but to defray all the expenses of the journey to their shrines and of all the ceremonies to be performed in these holy shrines. Taking into consideration the difficulties of travelling about, fifty years ago, the poverty of the majority of our people who were homeless strangers in Canara and Kerala, and the temptation of utilising whatever funds available for meeting present emergenies unless they are consecrated to the service of God, you will find the true object of this hoarding the money to be different from what it is believed to be.

9. Grahayajna.

To return to our subject after this digression, the Grahayajna is a Homa or sacrifice intended to propitiate the nine Grahas in order that they may avert all evil and shed their beneficial influence on the young Brahmacharin. The details of this ceremony will be given on a future occassion in connection with marriage.

If the Chaula (tonsure) ceremony was not performed at the proper age, it may now be done along with the Grahayajna. As we have to revert to the ceremony of tonsure in connection with the duties of a Grahastha, it is not necessary to say anything on this here.

I fear you will suppose that I made a serious omission in not even alluding to the most important item of grinding Mashas—Kidney beans—which lends its name to the whole of this day's proceedings. The Sutras and Prayogas have nothing to say on this subject. The custom is kept up by tradition alone, and is indicatory of the requisite preparations for the ceremony.

Thus far have I explained to you the most important rites and ceremonies of the first day of Upanayana. I have left out such ceremonials as are not to be found in the Asvalayana sutras and the Prayogas. Lustrations (Arati)

probably intended to ward off the evil effects of evil eyes, bad omens &c, and performed at the termination of a single ceremony or a set of ceremonies, are not mentioned in the above authorities. As these authorities are concerned with those rites which require Vedic texts, they are silent on others.

In the description of the ceremonies enjoined to be performed on the day preceding the Initiation I have strictly followed the 'Prayogaratna' of Narayana Bhatta, a native of Benares. This prayoga gives all the details of the sixteen Sams'karas, and is in vogue among our Purohitas. I have seen another Prayoga ascribed to the Sage Saunaka, the Preceptor of Asvalayanacharya. I have not read it through and I cannot say whether the work is really Saunaka's. Shadgurusishya, an ancient commentator of Saunaka's Sarvanukarma or the Index of the Rig-Veda, says that Saunaka composed a Prayoga treating of the Srouta and Grihya rituals. Finding that Asvalayanachar-ya's Srouta sutras and Grihya sutras have treated of the subjects better, Saunaka, out of great affection for his pupil, is said to have destroyed his Prayoga. I cannot definitely say whether the Prayoga supposed to have been destroyed by Saunaka is the very Prayoga now in the possession of our purohitas.

At the very outset I said that Asvalayanacharya is our great authority, and I think it is our duty to follow him in all important matters. Asvalayanacharya makes no mention of any ceremony to be performed on the day preceding the Initiation. The Grihya-sutras of Sankhayama which the followers of the Bashkulasakha of the Rig-Veda adopt as their authority do not refer to these preliminaries. Parashara Grihya-sutras of the white-yajur Veda and the Apastamba Grihya-Sutras of the Black-Yajur-Veda and the Khadira Grihya-Sutras of the Sama

Veda do not advert to any of these ceremonies to be performed on the first day.

When the struggle for mere existence is every day becoming keener, those who cannot afford to spend much on this ceremony may with sastric propriety restrict themselves to the injunctions of Asvalayana, content themselves with simple prayers, and finish the first day's ceremony without much cost and save the money for the education of the Brahmacharin. The object of the Initiation is to instruct the student in religious subjects. This will be best attained by imparting religious instruction to the student, not by feeding ignorant men.

SURYA GITA*

OR

THE SONG OF THE SUN.

The song is an episode in the *Karmakanda* of a more comprehensive treatise of three books known as *Tattvasārāyana* or a discourse on the essence of Vedantic Truth. It is divided into five chapters of 376 stanzas in all, and treats about the origin of *Karma*, the nature of *Samsāra*, the innermost Principle in man, and the way to secure the ultimate freedom of this Principle from the bondage of *Samsāra*.

The work opens with Brahma, the representative Deity of the active, life-producing energy of our world, questioning Dakshinamurti, the emblem of quiescent supreme wisdom, about the secret of the origin and the end of *Karma*. After expounding the whole philosophy of *Karma* in 16 stanzas, Dakshinamurti repeats the time-honoured answer of the sun to a similar query from his charioteer, Aruna, and we are led to surmise that the symbols of Son and Aruna bear to each other the same relation as that between Dakshinamurti and Brahma. The Sun is the perennial source of light and heat while Aruna is his beneficent and vivifying rays going forth to the world beneath

"Tell me, O Master," asks Aruna, "how does it happen that these creatures are ceaselessly whirled in the wheel of transmigrating lives and how can they be released from it?" The Sun answers that the present life of

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* A free translation into English of the Sanskrit original by Lena M. Chamier, published by The Oriental Publishing Co., Mylapore Madras. Price, thick paper Edition Rs. 2, thin paper Edition Rs. 1/8.

pleasures and pain of a being is the effect of previous *Karma* and is a link in an infinite series of causes and effects having neither beginning nor end. Every act, good or bad, so long as it is the outcome of desire and passion is sure to become a cause and whirl the individual into the wheel of passing lives. He alone will be able to free himself from the trammels of *Karma* who becomes pure by meditation, intuition and concentration. As long as the mind is actuated by selfishness or the cravings of desire, it cannot transcend the conditioning consequences of Karma and become pure. One should, therefore, learn to become unselfish and intimate with knowledge, and, with the help of finer faculties developed within to investigate the true nature of the *Atman*. Then alone may a person be said to be in a position to work out the effects of past actions without giving room for the further accumulation of a future load and by understanding and appreciating the real nature of the self within to attain Universal life which is the ultimate goal of human existence untainted by the fruits of action.

Just as dreams have no power over a person when he is in the wakeful state of self-consciousness wherein he gets greater control over his actions, so also actions of the wakeful state cease to bind him when he rises into the higher state of hyper-consciousness wherein he obtains control over the finer causes of action and is able to control them. "That the dreamer is powerless to choose his acts, whereas the man who is awake, however wise he may be, has that power, and so incurs the consequences of his acts. Such a man finds opportunity for working off the effects of past causes in the state of consciousness, which is even more highly developed than that of self-consciousness. This state has been likened to that of the dreamer in his dream." [I, 62-3.] To attain this knowledge arising from

the state of hyper-consciousness neither the knowledge of the *Sastrās* nor a strict observance of one's own duties in life, neither reflection on the nature of self nor that on the meaning of a scriptural text will be sufficient. Unselfishness involves only theoretical knowledge. Only when practical knowledge comes to a person, all conventionalities and ceremonials will cease to bind him ; and when absolute wisdom which is higher than practical knowledge is gained, he attains oneness with universal life and hence passes beyond all conditions or orders of life. The above three states may therefore be said to mark the three progressive states of development in man.

He who is in the lowest state cannot therefore pass all of a sudden into the highest without passing through the intermediate stage of self-experience. "By theoretical knowledge combined with ordinary virtues, self-realisation is gradually reached in the course of many lives, but by practical knowledge based on man's experience combined with duties that are incumbent on him, Self-realisation or freedom can once be reached in the course of a single life." [1.76]. "The man who by practical knowledge is freed in this life realises the actionless state, or the more developed consciousness with ease ; so he who is still further advanced by means of completed knowledge, coupled with experience reaches the state in which he can completely forget his body though he is still in this world. This condition is called permanent freedom." [1.78]. Thus to reach the highest state of consciousness or liberation the cooperation of all the three states mentioned is necessary as long as one lives in a body.

In Chapter II is pointed out the five stages through which human life has to pass before it can reach the highest state of development pertaining to a *Jivanmukta*. First is that which is governed by symbols, represented

by the class of writing known as the *Tantras*. Higher than this is what may be called the stage of allegory as typified by the teaching of the *Purānas*. Then there is the stage of *Smritis* wherein life is regulated by the precepts of the *Aptas* or those that have attained to the high state of self-realisation. Next comes the *Sruta* period or that which is guided by Vedic revelation. The last is that of the *Upanishads* whose teachings are the result of the highest form of mental perception and intuition. In every one of these stages man has to perform the duties appertaining to his station in life without selfish attachment to results, if he means to attain the highest state of development. He should combine knowledge, concentration on an ideal and action in conformity with his station, without any prejudice to the fourfold relationship of (1) what he is entitled to, (2) his relation to study, (3) the subject-matter of his studies and (4) the net result attainable.

In explaining the method of regulating actions, two kinds of actions are mentioned—the impure or those that bind and the pure or those that do not bind. Of these, the former are again of two kinds, meritorious and sinful, according as they are productive of pleasure and pain; and the latter are either physical such as those done in the performance of everyday duties, or mental such as the exercise of concentration, meditation and such other faculties of the mind. After the impure actions are gradually overcome by pure ones, a person becomes fit to develop within himself the higher consciousness of mental and subjective purity of the last stage. When this is achieved he should continue to be pure in acts and deeds, motive and satisfaction and withhold from physical enjoyment and the consequent dispersion of mind in emotions and sensations and concentrate his strengthened and purified mind solely on the attainment of final happiness and

freedom. Purity of motive is described to consist of the states of conscious and hyper-conscious ecstasy (*Samadhi*). "When in the state of conscious ecstasy, the man is conscious of the workings of his mind, he is entirely working out the effects of immediate causes, but is not creating new ones. When in the state of hyper-conscious ecstasy, he is unconscious of the workings of the mind and is merely allowing the residue of the effects of causes created in the remote past to expend themselves." [II. 72]. Thus subjective purity demands the objective as its counter-part and the objective is regulated by the subjective.

In Chapter III is expounded the innermost, subjective principle in man, symbolised as *Siva*, the perennial source of bliss, from whose impulse the whole of this phenomenal universe takes its origin, and unto whom everything returns in the end. This innermost, self-existent, permanent and absolute essence of man cannot be symbolised by any form, and yet it is in all and the cause of all and is the combiner of all, from the inert matter to the spirit, from the sub-conscious to the super-conscious.

The mind of man may be said to possess two states,—the objective and the subjective, corresponding to the material and spiritual phenomena of nature. The inner ruler is realised only in a material form by the objective mind, but in a finer form by the subjective mind. Hence the latter may be said to rule both the states of mind by manifesting itself through them as the substratum of all their activity. The subjective inner principle in man in its most subtle form is the cause of the subjective states of mind; these again become the cause of the differentiated will to live; and this differentiated will to live in turn becomes the cause of the objective forces of nature. The above three states of manifestation are symbolised by Siva, Vishnu and Brahma. They are all equal in relation to the

Absolute, but not so to an onlooker of life. In their latter aspect they correspond to *Karmic* activity resulting in selfish action, concentration on an ideal leading to the performance of occasional rights and duties, theoretical knowledge and conviction arising from reason, and experiencial knowledge regarding the daily duties and conventions of life, meditation and convictions arising from actual experience. Hence the innermost and subjective is described as the highest and all-predominent.

Chapter IV deals with the relation of *Iśvara* to the phenomenal world. So long as there is the panorama of active life, a controller and guider thereof is necessary. Such a Being is Isvara, the creator, under whose direction the impetus first imparted to the created objects takes the form of refined impressions which keep up the continuity of phenomena as unsatisfied tendencies. He is only a *Jivatman*, who, having broken lose from the chain of causation, has risen to this position. When he is absorbed into the higher state of Peace, another such takes up his place.

As long as *Isvara* is endowed with the three fold functions of creation, sustentation and destruction, He should be held as non-eternal, subject to the laws of *Karma*, though in its subtlest form and in its cosmic sense, unattended by its consequences of merit and demerit. He cannot be one with the Absolute for the reason that, however pure and high a *Karma* may be, it can only be the product of a previous *Karma* and its cause can never be traced to the Absolute. He is, therefore, different from the Absolute which transcends all *Karma*. He is also different from the individual souls in as much as His attributes are not individual and limited but are all-comprehending, unlimited and free. To the question asked by Aruna in this connection, "How can it be said that creators who are under the

influence of time are without the trammels of the materiat attributes of the physical body and are not under the influence of cause and effect ?", the answer given is, "As the individual soul with its three real bodies reaches the state of being uninfluenced by the real chains of future causes l and effects, so the creator with his three apparen bodies, is bound only by the apparent chain of causes and effects, and reaches the state of being uninfluenced by future causes." [IV. 33-4]. These three, *Jivatman, Iśvara* and the Absolute are pointed out to mark the three states of existence in the evolution of the human soul. Causeless Absolute is the highest condition, the infinite and ultimate source of all, while *Iśvara* is the Creator of the universe and the individual soul that of the continuous chain of *Karma*. The wise man shall, therefore, recognise the necessity for the several orders of life and perform the everyday duties of life. "Concentrated mental power is greater than theoretical knowledge. But greater than either of these is sound reason, based on judgment, the convictions arrived at by the thinking mind, put into practice during a life time." [IV-77].

The last chapter is devoted to the characteristics of the man who has developed the finest form of mental power, and in consequence of the realisation of the Absolute within his self has become the greatest actor in the drama of life.

Such a one is described as one who has developed the finest form of mental power by realising the Absolute within his self. He has brought under control his vital currents and mind, has become calm, devoid of even unconscious impulses arising from latent impressions and lives in entire oblivion of the body-idea. Duality never exists for him, for he, is, as it were, detached from his surroundings and lives like a huge

mountain-snake unconscious of its strength. As all mental impressions are transformed in him into pure and harmonious impulses tending towards dissolution into the higher state of quiescence, he partakes of the nature of the Absolute and remains merged in hyper-consciousness transcending all the laws of *Karma*. And yet he is an actor and that too the greatest, because he still carries with him the instruments of action which are the effects of previous causes and subservient to higher impulses. To him life is only an unbroken chain having lost the distinctions of the three states of consciousness by the achievement of the knowledge of the transitional states arising from the union of his finer nature with pure consciousness. His body dissociated from mind has no more pain and misery to endure. "Replacing selfish acts and desires by unselfish ones, and, as a consequence of pure unselfishness, attaining to mental power by pure knowledge and by mental concentration finding happiness, rest, and peace; his consciousness is said to shine reaching a state where there is neither the keenness of intellect, nor the dullness of it, reaching consciousness which is beyond intellect, the other shore of the sea of good and bad. For as the salt becomes dissolved in water so the working of the restless mind becomes dissolved in the universal consciousness. Continuously absorbed in this consciousness which is but his own nature, he is no longer deceived by duality." [V. 33-5].

We are next warned against some of the characteristics of *pseudo Jivanmuktas*. Neither the man who discriminates and judges, nor he who thinks that mental concentration is no longer needed, can be free. If he thinks that he is bound in this life, or that he was free in a former life, and that the present life is a delusion he cannot be the greatest actor. Even if he were to think that everything is non-existent or that he has dispelled the darkness

of ignorance by the light of his own knowledge, he only shows that his mind is still limited by impressions. No amount of theorising, no knowledge of science and philosophy, no performance of religious rites, or chanting of the Vedas without understanding their meaning, no amount of meditation without control over his senses and emotions can ever show freedom realised. "Action, either physical or mental, which brings about this mental control, no matter how inferior in order it may be, is worthy of being done by the great and the wise. It is like the dog who keeps the thief at bay. And the man doing physical and mental actions without any self-control or self-understanding is like the mad man making useless movements." [V. 57-8].

What should actually be done to realise the true state of freedom is briefly taught as follows:—"Realising the nature of infinity through actual mental experience of that state of consciousness, centre your mind in this state of consciousness, this mental state until the fall of your body. Do the everyday duties which belong to your position in life and let there not be negligence imputed to you in these duties even in a dream." [V. 68-70].

The above survey of the contents of the song will show our readers its importance and the translator deserves credit not only for unearthing it and making it see the light of day but for the very attractive English garb she has given it. We have no doubt that the translation under review is the forerunner of many more Vedantic writings from her facile pen.

EXTRACT.

DEFINITION OF RELIGION.

It is an old experience that emotional people frequently show a contempt for the labors of the intellect. The heart ever and anon rebels against the head, and feelings defy definitions. No wonder that religion and religious devotees casually exhibit a dislike for science, and mankind is only now finding out that this opposition that obtains between the two most salient features of our spiritual life is not an irreconcilable contradiction but a mere contrast.

It is for these reasons that some of the simplest notions have been declared to be undefinable and inexplicable. Human sentiment revolts against the idea that a cold and clear formula should cover all that is stirring in our inmost soul, and so it appears more satisfactory to the average sentimentalist to rest satisfied with the verdict that certain things are undefinable. Among them are mainly the words, "God," "soul," and religion." But we ought to remember that a definition is a description of the salient features of a thing and not the thing itself. A definition helps us to understand the nature of a thing, and a definition does not contain anything that would describe its relation to our own self or its paramount importance for our life. Thus it happens that the so-called undefinable ideas are some of the simplest concepts, and their very simplicity is objectionable to one who does not understand the nature of scientific precision, and this is now and then true even of a man such as is Emerson whose words Professor Ralph Barton Perry quotes: "If I speak, I define and confine, and am less."

Professor Perry himself opens his article on "Religious Experience" with the words: "The least religious experience is so mysterious and so complex, that a moderate degree of reflection upon it tends to a sense of intellectual impotence." We might say the same of any event that takes place in this world, the

simplest of all being the fall of a stone which takes place according to the well known Newtonian formulas of gravitation. Though our definition of the fall of the stone is perfect, the act itself is so complex that a real comprehension of all the details of a single instance would only go to reveal our intellectual impotence. We are capable of generalisation, i. e., to mark and describe those features which a set of events has in common, and our generalisations, because they point out the salient features, enable us to comprehend the world, but while generalisations are mere words, the real events are aglow with action. The cold formulas of science lack the life of reality and if the falling stone could think and speak, it would feel that its own case of rushing toward the ground on account of the attraction with which its mass is animated under the particular circumstances of the special event is so mysterious, so complex, so absolutely beyond any description in a scientific formula that it would scorn the idea of being subsumed with all other analogous cases under one general law.

In defining events we must not be too over-anxious to satisfy the demands of emotion. Definitions describe the salient feature of a number of events and there is no set of facts which cannot be classified, named and described.

Religion is an ideal and its emotional character is its most characteristic element. Accordingly we need not be astonished that religious minds scorn any scientific definition of religion. Nevertheless religion is as much definable as any other affair or event.

The old traditional definition of religion has been "man's union with, or relation to God." Those who would try to make a concession to polytheism, add the words "or to gods," that is to say, in general to supernatural beings who answer prayers and exercise an influence upon the world. Since we have become acquainted with atheistic religions (such as is Buddhism) or purely ethical systems (such as is Confucianism), our religious philosophers have become puzzled and have not as yet found a definition which would be broad enough to comprehend also such views as must appear irreligious to our traditional dogmatism. They have

resorted either to the theory that religions which do not recognise, or ignore, the existence of God, or gods, or a supernatural world, cannot be regarded as religious in the proper sense of the term, but they recognise philosophical interpretations of God, and so they replace the definition of religion as our "union with God" by a broader term such as belief in a supernatural world order, or they define religion (with Schleiermacher) in purely subjective terms as "the feeling of absolute dependence."

The definition of religion as our union with God has proved satisfactory to religious minds only on account of the other emotional term, "God." The word "God" too has been proclaimed as undefinable for the very same reasons as the term "religion." Our notion of God is so replete with sentiment and fills us with so much awe that we hesitate to believe it could be described in a simple formula, and when thinkers began to reject the traditional conception of God as an individual being while at the same time attempting to retain the substance of their emotional reverence for the word, they replaced it by such words as "the Infinite," "the First Cause," "the Eternal," "the Highest Being," etc., but for all that the words God and Religion, whatever their import for our feelings may be, are and will remain very simple ideas.

God, whatever notion of divinity man may have had has been from the beginning and is still an idea of moral significance to everyone who uses the word and believes in the existence of a God. God to the savage as well as to the Christian apologetic of the twentieth century is that power which forces upon man a definite line of conduct and every believer in God considers that the duty of his life which in his opinion he trusts to be the will of his God.

When Jephtha, the judge of Israel, thought that Yahveh demanded of him the sacrifice of his daughter as a burnt offering, he obeyed with a bleeding heart. From the standpoint of his belief, his act was moral for it was according to his religion and his conception of God.

Ximenes, one of the most uncompromising inquisitors of

Spain, had thousands of victims burned at the stake, and yet, it is said, that he was so tender hearted that he could not bear the groans and cries of the suspected heretics whom he ordered to be tortured on the rack. He appears to us as a villain and a hard hearted scoundrel, but the truth is that, from the standpoint of his conscience, his infamous *autos da fe* were truly moral acts which with logical necessity were derived from his conception of God. As was his religion so was his morality. We can not blame him, we must blame his religion. From the higher standpoint of a modern God conception his acts were immoral, if judged by present standards, and their badness only proves how important it is for us to have the right kind of religion.

Judging from all instances of the different deities that exercise their influence upon human hearts I have come to the conclusion that the best definition of God in a religious sense would be to say that God is that something in a power beyond our control which determines our actions, or in other words, "God is the highest authority for moral conduct." Whether or not this authority for moral conduct be conceived as an individual being, natural or supernatural, as a general idea, or as a law of nature, or as a mysterious power is another question which will prove of importance whenever we investigate the God conceptions of the several religions or of different philosophers. The truth remains that the common feature of all God conceptions is that God represents the ultimate authority for our actions.

Religion refers to the entire man; it covers his whole life, intellectual, emotional and practical. The roots of our religion lie deeply buried in our world conception and therewith religion permeates our intellect, our sentiments and our will. It resides in the head, it pulsates in the heart, it guides the hand. It appears as dogma, as the tenor that gives a definite character to our aspirations; as worship, ritual and prayer; as sacrifice, devotion and rule of conduct. Further it is the quintessence of our hopes and our dreams and the guiding star and mariner's compass on our voyage through life.

The triple nature of religion as being at once the dominant

of the intellect, of the emotions and of the will, is best expressed in the word "conviction," for by "conviction" we understand an idea that is backed by sentiment and serves as a regulator of conduct. Accordingly, religion is a world-conception that has become our conviction.

Religion is different in different ages, under different conditions, in different temperaments, and in people of different characters. Although it always affects the whole man, it is to the intellectualist mainly a doctrine; to the sentimentalist, mainly a feeling ("Gefuhl ist alles," says Faust); to the moralist, mainly a rule of action; to the man of practical life, mainly endeavor; to the traditionalist, mainly a matter of observances; to the pietist, mainly devotion, etc. All these phenomena are characteristic of religion, but none of them exhausts its nature completely.

It becomes obvious that religion is the natural product of human nature. Wherever there are rational beings who can form a systematic view of the world, religion will inevitably develop and religion will be of the most varied character, savage or civilized, vulgar or noble, superstitious or lofty and pure, according to circumstances and the nature of the people.

Purely intellectual ideas are scientific; they may be true or, if not exactly true, we may be convinced of their truth. They are not religious, but they may become religious. An idea becomes religious as soon as it becomes an authoritative truth, a truth to mind which we deem to be a duty. Thus the doctrine of evolution has become a religious tenet to many by implying the duty of being progressive and working for the advance of the human race.

In brief, religion covers man's relation to the entirety of existence. The characteristic feature of religion is conviction, and its contents a world conception which serves for the regulation of conduct.

This definition of religion is as broad as it is sweeping; it covers not only the theistic faith, but also the atheistic religions, such as Buddhism and Confucianism, and also all philosophies, for

religion is the philosophy of historical movements, while a philosophy is the religion of an individual thinker. Our definition includes all serious convictions, even those which pride themselves on being irreligious. Irreligious, according to our definition, would alone that man be who had no rule of conduct, no maxim according to which he could regulate his life, and thus the irreligious man would practically be identical with the thoughtless man, the man without convictions, without principles, who lives only for the present moment, who never thinks of the future or the past and who, animal-like, only satisfies the immediate impulses of his instincts.

By offering this comparatively simple definition of religion we do not mean to describe all the awe and reverence which the religious man cherishes for his God, for the authority of his conduct, for his ideals. That is indescribable; as much as any reality in its peculiar idiosyncracy defies definition, but our definition, it is to be hoped, will prove sufficient for scientific purposes, as a satisfactory generalisation of all religious phenomena.

P. C.

—*The Monist.*

VEDANTA WORK.

COCHIN.

On an invitation from the president of the Sanataana Dharma Vidyasala the Swami Ramakrishnananda proceeded to Allepey on the 18th of Jan, to open that institution. The same evening the Swami delivered a lecture on Sanatana Dharma. The following day he delivered another lecture on Gita. On his way back the

Swami was presented with the following address by the members of the Theosophical Society at Cochin :—

Revered Swamiji,

We humbly trust that you will bear with us for venturing to trouble you with this address. But you stand for such a mighty movement of good, for so much that has made for the regeneration and the reinvigoration of the failing spirit of this country, that we who wish to love this land with all its traditions and memories thrice holy, we who wish that this country should once again take its place among the nations as the standard-bearer of light, wisdom and righteousness, we felt we cannot pass by this occasion when you have appeared in our midst, without marking in however poor and inferior a degree our sense of the gratitude we feel towards the mighty school of ascetics that you represent.

Time was when the great institution of *Sannyasa* was understood in its only true and highest sense, the *Asrama* of the practice of *Atma Nivedana*, the highest possible life of sacrifice and renunciation that can be conceived by the human mind. But the memories of the hundreds of dark years during which this holiest and grandest of our *Dharmas* had been degraded and desecrated into a form of nameless self-seeking and unlimited idleness, lie heavy on the chest of this dear motherland of ours and had well nigh choaked the life out of it. But now that the holy order of the blessed **Bhagavan Shri Ramkrishna Paramahamsa** and **Swami Vivekananda** has come into existence and has been doing its glorious work, not in India alone, but in all parts of the world, this spot on our life and this stain upon our national character has been removed and the greatness and the meaning and the significance of the ancient **Royal Dharma** of **Sannyasa** has once again been vindicated with memorable and unparalleled splendour.

As belonging to such a group of benefactors of this country, we lay at your feet our profoundest salutations and beg you to accept this tribute which we are bound to pay and feel honoured and blessed in paying at all times and in all places to those who

are the representatives of nothing less than the undying sages, Bhaktas and Rishis of this land of the Bharatas. OM.

COCHIN
20—1—1905

We beg to remain,
Revered Swamiji,
Your most obedient servants,
(SJ) I. M. Jograly the President
C. Hanumanth Rau
V. R. Harihara Iyer
P. Subramania Aiyar
Kalazeethen Pillay
Narayan Vishnoo Mobe

On the 20th the Swami delivered a lecture on 'Chaturvida *Purusharta*' at the Society premises. At Ernakolum a lecture on 'Death and After' was delivered and on the 21st another on Bhakti at the college premises. He left Ernaculam on the 22nd morning and reached Madras on the 23rd. Thanks to Bhagavan Ramakrishna Paramahamsa, the Indian Sannyasa Asrama is becoming what it ought to be.

—o—

THE VIVEKANANDA BIRTHDAY ANNIVERSARY.

CALCUTTA.

The birthday celebration of Swami Vivekananda was celebrated at Calcutta on two consecutive Sundays, on the 29th of January and 5th of February. On the 29th the usual *puja*, feeding of the poor numbering 3 or 4 thousand, reading from the Vedas &c. were conducted. On the 5th of February the members of the Vivekananda Society celebrated it at the Muth. The following was the programme:—(1) Music. 'The Salutation of Sri Ramakrishna,' the Hymn of Samadhi (2) Recitations from Swami Vivekananda's works: English appeal to 'Young Bengal', 'Awakened India.' Bengali: From 'Modern India', 'Let' Syama

Dance. (3) The following speeches were delivered (1) 'The Swami in relation to his Master' by G. C. Ghose; 'Swami as a Teacher' by Swami Suddhananda; 'His Messages to the students' by N. N. Ghose; 'His mission to the West' by Sister Nivedita. She said:—

Nothing is more difficult to disentangle than the history of a definite religious idea. Even things apparently so historically originated, as the annual religious mourning of the Christians and Mahomedans may possibly be traceable to the yearly weeping of the Phœnician by the banks of the Adonis, over the waters, reddened by the blood of the slain God. Yet a few facts stand out more or less plainly. Religious ideas spring up spontaneously as does language in geographical areas. Vaguely they seem to be more or less associated with religion and with race. The Jamuna, for instance, appears to be the home of a great nexus of ideals, centering in Brindavan, and the Ganges of another belonging to the North. The political and ethnological movements of history are the occasions of union for such systems. They meet and unite, perhaps to cleave again in different directions, along other lines, like fields of Polar ice. In this way the outstanding religions of the world to-day have come into being, and most interesting to notice is Christianity, the faith of the West, the result of that particular consolidation of nations, Eastern and Western, which is known as the Roman Empire. But these meetings of races and mythologies always have the effect of destroying a people's faith in the historic credibility of their local mythology, and this shock Christendom, at least Protestant Christendom, has recently undergone. It is impossible to hold the old faith in the literal accuracy of the story of Bethlehem of India, when we learn for the first time the details of the older tales of Mathura. Moreover, the birth of modern science has confronted the intellect of Europe with the problems of duality. It has become clear that Europe is living under the shadow of Semetic conceptions of Good and Evil, not because she has chosen to do so, but because she has not yet been able to shake herself free of them. Such are the religious conditions consequent on the modern discovery

of the world as a whole. Such became the state of thought in the West as soon as the inclusion of India in the circle of English-speaking countries brought the Aryan intellect within the sphere of purely Aryan thought. It was under these conditions that Swami Vivekananda made his historic pronouncement in the West with regard to the religious ideas of the East. Like the young Buddha making pilgrimage to Nalanda, there to test the strength and vigour of the teaching of his own Guru Kapila, Vivekananda went out in the might of a great life, that of Ramakrishna Paramahamsa. But that life had been amplified and deepened in time by his wanderings over the whole of India. It was "the religious ideas of the Hindus" of which he stood before the culture of the West to speak. Through him more than 200 millons of men became eloquent. A whole nation, a whole evolution, stood on their trial. And out of the work done by him during four years in the West, two ideas emerge into special clearness as dominating factors in the future evolution of a consolidated religion, pronounced by him for the first time with authority. One is that favourite saying, in which he constantly sums up the life of Ramakrishna Paramhamsa. To a world which has learnt to deny that any religion is true in the sense in which it is accepted, he well affirms that in a higher and truer sense, all religions are true. "Man proceeds from truth to truth, and not from error to truth." And the other is the doctrine of unity, the doctrine that culminates in the Adwaita Philosophy, "one behind Good and Evil, one behind pleasure and pain, one behind form and formless. Thou art He! Thou art He! O my soul!"

We must not shrink from the claim that here spoke a world-voice. What we have to learn in this matter is to think greatly enough of our time, greatly enough of the persence under which we are gathered together to-day, in the era of the discovery by the human consciousness of the world as a whole, we have seen with our eyes and heard wiah our ears, one whose voice with the centuries will become only more and more potent, one who shall avail to bring clearness and light, to bring unnumbered souls, one for the touch of whose feet many now unborn,

in countries we have never seen, shall yearn unspeakably and yearn in vain.

The Swami Saradananda who presided over the meeting addressed it as follows:—

I will not remind you to-day of the bright vision which the Master saw of Swamiji's greatness, nor of the high opinion which was prophesied by the great Master and ever expressed before others about him. What I would like to remind you, and I will not detain you long, are a few things which the noble Swami said himself about the religious growth of India. The religious revival, started by Sri Sankara and Sri Ramanuja in times long ago, he said, has not yet been fulfilled and completed even at the present day. It is like a mighty current, taking its rise from the Vedas in days which have no record in history, is still pushing the country onward and forward, and ever kept up in its course by the rise of fresh and fresh teachers of this and that denomination, however separate and detached these might look at the time of their individual rise. Looking at it in this light, my friends, the continuity of the religious onflow of the past and the present in our motherland becomes clear to us, and we find that what power and spirituality have been manifested in our days in the times of Sri Ramakrishna and Swami Vivekananda are but the highest record that has yet been reached by the same old current up to the present day. Now, what I like to impress on you to-day is what the Swami said that that continuity of the great religious power has not been broken by the birth of the Great Teachers of our own day, but is still being kept up, and whoever amongst you, young men, will lead the life and struggle hard to make yourself a fit receptable and vehicle of the same power through him, will be manifested the same for higher ends and a fuller completion of the same revival and that man will not only be blessed himself but will bless those living in the whole country at large. Now, if you ask me, young men, what things are necessary to become a fit vehicle of the same power, I will answer you in a few words of the Master, told with reference to the Swami, whose anniversary we are celebrating to-day and in whom found

the fittest "Adhicary" to hold and carry on the same spiritual Trust, for I can tell you here that the Master selected his own man as did Jesus of old, who said "no man puts old wine in new bottles." In the first place, the master said that the Swami was an ever free (Nitya Mukta) soul; secondly, that the Swami had come with a mission in life; and, thirdly, that he would be with us as long as it would be necessary to carry on that mission, or, in other words, that the Swami's whole soul was so much absorbed in that mission that he would find no other aim to live for here below. Have we not heard before of instances whose life became impossible for, the soul found nothing below to hold to and live for? In these words of the Master, young men, you will find also the key to understand the life, the moods, and the various deeds of the noble Swami. Now let us try to understand what is meant by an ever free soul. The Swami's life itself will give us the clue to the interpretation. The soul is free when it has no wants or cravings of its own. At that time it lives and acts and dies for others alone, and becomes unselfish through and through. That the Swami was such even from his childhood, many will testify who have lived and moved with him from then till he was taken away from amongst us. That he always lived to carry out a great unselfish ideal in life, to help the country and the whole human kind, has become evident to many of you now, and that his whole soul was all engrossed in that ideal, and the carrying out practically of that ideal, has been testified to by his own words, repeated often and often by himself a few days before his entering into Nirvana, the work for which he came had been accomplished for this life! Young men of Bengal, herein lies the way to make yourselves fit to hold and carry on great truths in your lives, and I expect you earnestly to keep these three things in your mind, and act accordingly: Be perfectly unselfish, have a great ideal to carry out practically in your lives and let there be no selfish side aims to prevent your getting wholly and fully absorbed in the carrying out of that ideal in whatever line it might be—religious or otherwise; for true religion includes all the various lines along which men are

struggling, and thre is a place in it for everything in which the highest and the lowest men feeling and taking an interest. Another word: The Master said that he alone could become a Sannyasin who without fear of consequences could take a leap from the top of a tall tree. Remember that all will have to take that leap in the dark unknown, and uncertainty of sucress or failure, if we want to realise in life any kind of great ideal. That Swamiji could carry out his great mission in life was for this great fearlessness which characterised all his actions, even from his childhood. Be bold like him; bold to think, bold to plan and to carry out the same; and you will achieve great ends for the good of yourselves and the country at large.

The programme terminated with music, that is, singing the Songs of Babu G. C. Ghose and serving of light refreshment.

MADRAS.

The celebration at Madras was conducted as usual at the Castle Kernan with a great enthusiasm. The day opened with Puja and Bhajana. From 9 O'clock in the morning till five in the evening about 3000 poor people were fed. The Bhajana parties continued to sing the name of God till 1 O'clock in the noon. In the evening Mr. V. Krishnasami Aiyar B.A. B.L. addressed the audience assembled for the purpose on the Life and Work of Swami Vivekananda. He exhorted the audience to follow the great principles preached to the world by the Swami. The unselfishness and the self-sacrificing zeal of this great exemplar must enter into and vivify the life of every Hindu. With the usual prayer and distribution of *prasad* the meeting closed at 8. P.M. Similar celebrations were conducted at Bangalore Madura, Colombo, Mayavati, Kankhal, Benares and other places in India.

COLOMBO.

The celebration of the anniversary of the birthday of Srimat Swami Vivekananda "The Patriot Sage and the greatest figure in the Parliament of Religions" was conducted with great eclat in the Society Hall which was packed to its utmost capacity by members and other admirers of the Swami on Sunday the 29th ultimo under the able presidency of Mr. N. Tyagaraja, Bar-at-law. The hall was tastefully decorated by an artistic arrangement of flowers, fruits, ferns, and festoons. On the wall near the platform being a beautiful bromide photo of the Swami which was gorgeously ornamented with garlands &c. A fine array of photo of the Swami's Guru and his fellow disciples interspersed among the pictures of Hindu gods and goddesses added not a little to enhance the beauty of the hall. At the entrance to the hall there was created a small facade which bore at its centre the design of the society—an elephant head typical of the mystic syllable "Om" and the motto "*Brahma-Vida-pnoti-param*" painted on a board in sanskrit characters. In the front there was a large tranparancy box disclosing an elephant blowing with a trumpet "Rejoice" Om Santi, Santi, Santi etc. The president took his seat at 6-30 P. M. amidst lord Cheers and conducted the proceedings which consisted of a long programme of readings and recitations contributed by Mr. C. T. Ambikapati the Vice-president and by Messrs. C. Tillainathan, K. Ratnasugham and V. K. Raganayagam. The recital of selections from the Vedas and the Upanishads was admirably executed with the proper intonation by a Brahmin priest and the singing of sacred hymns from

Devaram, Tiruvasakam &c. was done by Mr. T. Somasundram, Mr. C. T. Ambikapati was called upon to address a few words before he recited the "Gurustotram" in Sanskrit. He paid a high tribute to the memory of the Swami by dwelling on his noble characteristics, his patriotism self-reliance, perseverance and the valuable services he has rendered to the Hindu world, and exhorted the members to follow in his footsteps as they would then be a better memorial to the Swami than bronze or marble. He then recited the "Gurustotram" at the close of which the chairman galanded the photo of the Swami. After the several items in the programme were over the chairman made a short but impressive speech in which he endorsed all what fell from the Vice-president as to the greatness of the Swami in honor of whom the celebration was conducted that day. He made a passing remark on the flourishing condition of the society and thanked the members responsible for the decorations and other arrangements. A band of expert musicians composed of a dozen men with the necessary instruments of native music enlivened the proceedings by a fine set of Tamil, Hindustani and Carnatic airs. Mr. R. Thambiah played the flute and Somasundra Ayer on the Violin both being experts in the art. The bhajan party was in full swing for over an hour before the meeting terminated with a note of thanks to the chair and the singing of Thevaram. After the distribution of Pansupari and chandan and the sprinkling of rose water the members dispersed many staying behind to hear the music which was kept up till late in the evening. Great's credit is due to Messrs. V. Murugiah, R. Darmalinga, V. Vytialingam, A. Kondiah and others for the success of the function that evening.

———o———

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MADURA.

The Birth-day of His Holiness Swami Vivekananda was celebrated in Madura on Sunday the 29th day of February 1905 by the "Madura Vivekananda Union" with great Eclat.

A large portrait of the Swamiji, drawn by Mr. M. Punyakoti Naidu, Artist and Drawing Master, Native College, Madura, was finely decorated and hung in a conspicuous place.

The day-time was spent in reading select portions of the Gita, some of the precious "Sayings of the Bagavan Ramakrishna Paramahamsa," and "The Future of India" by Swami Vivekananda.

A public meeting in connection with the Birth-day celebration of the Swamiji was held in the "Victoria Hall" Setupati High School, on the same evening at 7 in the evening, M. R. Ry. M. Venkatarama Iyer Avl. B.A. B.L., High Court Vakil Madura presiding. In spite of the fact the College Day celebration too fell upon the same date and lasted till 7 in the evening, over 300 persons attended the meeting.

The Meeting began with a benediction song which was followed by the recitation of the Swamiji's inspiring "Song of the Sanyasin" by Mr. M. Jagadisaier. Then, M. R. Ry A. Rajaram Aiyar Avl. B.A., First Asst. Native College, Madura delivered a lecture on "Vivekananda and His Mission in a most inspiring and instructive manner. The lecture over, Sanyasi, Geetham (Tamil Metrical Translation of the Swamiji's "Song of the Sanyasin" by Mr. M. Gopalakrishna Aiyar) was distributed gratis to all those that were present. The Meeting then terminated with a prayer in Tamil.

Afterwards, the Swamiji's photo was taken home in procession. There, from 9-15 to 10-15 P. M. Hymns of Thevaram Thiruvachakam &c., were sung by a band of choristers headed by Brahma Sree Sundaresa Iyer Avl. of the Madura Tamil Sangam.

The Kalekshapam terminated with the distrubution of flowers, sandal, pan, supari, and prasads (Sweets) amidst the roaring cheers of

"Jai Vivekananda Swamiji Jai."

Youre Faithfully,

M. GOPALAKRISHNA IYER

Srey Vivekananda Union,

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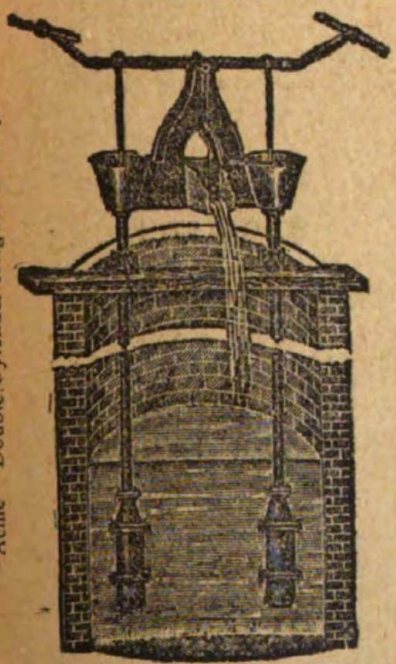
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—*Rig veda*, I. 164. 46.

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SRI RAMAKRISHNA.*

Whenever *Dharma* subsides, and *ádharma* prevails I come again and again; to protect the virtuous and destroy the wicked I subject Myself to the cycle of births and deaths declared the Lord in the Gita. Whenever human institutions fail to encompass human aspirations, whenever, the ideals of a people are incongruous with the forms they are clothed in, the Lord incarnates to restore harmony. Every civilization is a dream of thousand years, a building up ot a series of ideas in which God and Nature conspire to bring about the far off divine event towards which the whole creation moves. In the history of every nation there are certain privileged epochs in which every branch of human development 'attains perfection without effort by a kind of spontaneous instinct'. At these 'divine hours great things come to pass, by the cooperation of a

* A paper read by Mr. R. A. Krishnamacharya B. A. at the 72nd Birthday Celebration of Sri Ramakrishna at Castle Kernan on Sunday, 12th March, 1905.

thousand hidden forces in which great souls find a flood of admiration and sympathy to sustain them'. The history of a nation is therefore the history of these inspired geniuses who are the embodiments of World-building ideas. With the change of time ideas outgrow the temporary conventions created to preserve and express them. In the evolution of the universe wherever there is such a disparity between the form and the essence of things there ādharma is said to prevail. Dharma then means wearing the apparel of environment fittingly; it may be defined as universal harmony,—the divine within moving in harmony with all that is divine without. The intellectual and religious activities of all nations is a perpetual struggle directed towards the formation of suitable ideals and bringing them down to the realm of practice. The world progesses by the projection of the *Atman* on the plane of phenomenal activity and its self-realisation in a series of great ideals; but the accomplishment of an Ideal is itself its dissolution and the beginning of a newer one, and the production of another *World-Spirit.* Buddha, Sankara, Ramanuja, Chaitanya and Ramakrishna are all such types. They indicate the throbbing of the Cosmic Spirit with which they are in communion on the plane of the physical world. Every act that we do, every thought that we think leaves an impression on the mind, the sum total of these impressions or Samskaras is that tremendous force called character. Out of myriads of little struggles a great character is built. Every thought, every movement, every little aspiration of the human head and heart are gathered up, focussed, unified, and made vocal by the Blessed Ones of history. Great personalities are the language, the clear expression of the confused and indefinite consciousness of the popular mind. We have already said that Ramakrishna was such a personality.

What then was the trend of Hindu thought, of which Ramakrishna was the fullest embodiment? What were the conditions that gave him birth, the problems which his great life interprets for us ? To comprehend the full meaning of this life a brief survey of the march of Hindu thought and history and the forces operating in and through it will not be out of place here.

Scarcely had Buddhism been assimilated, and national continuity established, scarcely had Sankaracharya restored the religion of Tathagata to the historic consciousness of the race, and before India could raise a new structure on the god-making teachings of the Advaita, when a new force of unknown magnitude appeared on the horizon of Hindustan. Gathering up to its bosom Arab chivalry and Persian poetry and Saracenic art Islam invaded India. What is the great Idea for which Islam stands and what is India's indebtedness to it? For the first time within the hearing of Europe Mahommadanism proclaimed an idea of nationality based on a truer conception of the brotherhood of man. A variety of religious creeds can live together peacefully without weakening the sense of national unity. "The believers only are brethren, therefore make peace between two brothers. The noblest of you in God's sight is he who most feareth God." Christian, Sabian or Jew, whoever believeth in God and his good works is a fit citizen. Another idea that Islam brought to India is the democratic spirit in religion which they inherited from their Semetic ancestors, and the election of religious heads by popular suffrage and the delegation to them the right of interpreting the Koran. The characteristic which essentially distinguished the theocratic races of Western Asia is that they subordinated individual inspiration in religion to the dogmatic powers of an organized church. It is with this powerful instrument that the great Akbar

tried to unite the Hindus and Mahommadans together. And what is India's indebtedness to it ? The great Swami Vivekananda used to say that whenever he met a Mahommadan in the streets of India he used to bow to him. Why so ? because Mahommad is not merely the defender of a true faith but also the defender of Asiatic civilization. In the struggle between the East and the West of which the crusades are but an outward expression, if the prophet had not raised out of the sturdy Arabs an iron wall of defence and prevented the barbarian inroads into Asia, the battles that were fought in Palestine would perhaps have taken place in the heart of Asia, in India. Indian progress and civilization would have been arrested; and all those noble ideas of which the Hindu is now proud would have had no time for full development. But what of Islamic vandalism in India ? It is only the temporary aberration of the martial spirit roused in the great act of self-defence, as in the case of the soldiers of the French revolution after their return from the American War of Independence. This divine Islamic storm swept away all that was weak in Hinduism, destroyed many a misgrowth of the settled national life and prepared the soil for another great epoch of constructive activity. Wherever the sword of Islam smote, there the nation became more virile and a national sentiment began to develop. Thus arose the Maharashtra Dharma and the Sikh *Wha Gooruki Fateh*. By the time a stable dynasty was established on the throne of Delhi, Islam became a sect of Hinduism. The Great Akbar and his sons became semi-Hindus. Derasukha became a *Satnami*. Amongst the Hindus a great movement was initiated for the assimilation of Islam and the ideas it stands for by the great Ramanuja. He attempted to elevate all classes by the emphasis he laid on the doctrine of Bhakti. Even pariahs were given some right of worship in the temple at Melkota. Constructive co-ordination

and not destructive conversion which is the method of Hinduism in dealing with other religions. Tulukka Nachchars or Mahommadan Bhaktas of God, who were later on considered as God's consorts were installed in some of the temples of Southern India. These divine marriages symbolize the fusion of the two religions and serve to develop the feeling brotherhood. This movement was carried to its legitimate and logical conclusion by his successors of the North, Ramananda, Kabir, Nanak, and Dadu. It is a current proverb there, that to be born in a sect is good but to die in it is narrowness, and that one must die like Kabir to be claimed both by the Hindus and the Mahommadans. Mahommadanism was iconoclastic and many of the latter day sects began to worship only the name of God such as the Sikhs, Satnamis, Nama panthis &c. India soon discovered that Islam never struck a note different from Hinduism. She was simply another expression of the Great common Asiatic sentiment ; the same conception of the sublime unity of all life, the same renunciation and charity in essence.

Soon the dream of Akbar to build an Indian nation was shattered to pieces by the great but narrow-minded Aurangazib. With the decline of the Moghul empire a new civilization began to gain in power and influence and thus unsettle the mind of India. For never in the history of humanity was the East and the West brought together in such close contact as in the beginning of the 18th century. Teutonic energy with its passion for '*detail*', with its imperfectly assimilated Greek culture, with misunderstood Christianity, with its giants of science and politics, backed by Roman organisation entered the arena of Hindu life. Material well-being, the idolatry of the flesh, sordid utility and a critical and negative conception of life and liberty uncurbed by an inner moral law

was just then tending to become the very essence of Western culture. Organic unity was being replaced by barren uniformity, the dead laws of matter were being substituted for the laws of the spirit. The real question that was being solved both in the East and the West was this, does duty consist in obeying one's nature or conquering it,—is life's purpose gained by satisfying one's wants, or by minimising them. The commercial West seemed to prefer the former course and produced in consequence the economic sciences. The spiritual East favoured the latter course and developed religion. If Arab civilization refined social life and democratised religion, European civilization with its commercial instinct and scientific dualism secularised life itself. National humiliation, commercial destruction, political plunder, and economic bankruptcy which denuded India of all material prosperity, annihilated all hopes of a terrestial kingdom, prepared her to make another effort towards victory along her own line of strength, viz religion and contribute her own note to the universal symphony. India became a seething furnace of diverse and apparently contradictory ideals, a medley of unfused ideas, a museum of races that could be harmonized only by a colossal mind. Thus a wave of materialism, of social reform, of political power, and religious fanaticism passed over India.

After revelling for two centuries in differentiation the people of India woke up and began to ask, How are we to unify the varied forces operating amidst us? What place to give this utilitarian scientific culture of the West in the growing knowledge of the East? What is the place of Islam and other religious sects in the Indian religious palace of pearls? This was the problem of all the great minds of Ind in the beginning of the 19th century. Several solutions were offered, many attempts

were made to destroy the differences and place society on a solid basis.

Some endeavoured to knock on the head of overgrown ritualism and to revert to the ancient primitive rites of the Vedas. They tried to drive everybody to follow a single formula—one form for all. Caste and other institutions that were considered to stand in the way of Indian solidarity were thrown overboard. Salvation was only in good works and the old school of the Mimamsakas was revived.

Others again, perceiving that it was foreign to the genius of the Asiatic to conform to a single religious form tried to overthrow all ritualism as an obstacle to Indian unity. Even Mahommad appears to have recognised this fact in human nature. "Whoever fails to follow now one tenth of what I preach will be a sinner, but there will come a time when whoever practises even one tenth will act righteously. If God had willed he could have made all of one religion, therefore do not condemn other's faiths, declares the Koran." These new reformers had the sagacity to perceive that society and religion could not progress unless the former was built on the common and universal principles of religion. They found that the same truths pervaded more or less almost all the religions of the world; at bottom, the essence of them all was the same. Hence a sort of intellectual eclecticism based on the Upanishadic truths was preached. Dharma and Moksha were separated and it was hoped that all sectarianism would thereby be killed and social consolidation brought about. While calling on all to worship and adore the eternal, unsearchable, immutable Brahman, this new movement denounced Idolatry and ceremonial practices.

Another movement, Western in its inception, method

and aspiration tried to stimulate thought and bring about unity by setting a premium upon man's love for mysticism.

It was while reforms of various kinds—Religious, social and political were thus being inaugurated in India, as the turning point of Indian History, as the summation of Hindu thought, as the expression of the imperishable in perishable things, as a type, as an eternal ideal and therefore the most condensed expression of it, a child was born of poor Brahmin parents on the 20th Feb., 1835, in one of the way side villages of Bengal. The Blessed incarnation of harmony had taken human shape. He inherited a rich store of purity, charity, piety and love from his orthodox parents. Nature seemed to have been more expressive of her purpose in the development of this wonderful boy. He himself seems to have been conscious of his mission from the very beginning. Even as a boy he repudiated secular learning and material advancement. For as he used to point out in his latter days, education and culture are like the alluvial deposit on character, useful but not essential. What after all will it fetch man? 'Some bread and butter." Does our secular education go far beyond this? Does it manufacture anything more than mere mediocrities in society? Does it not stunt all individuality? Here is what such a great authority as Renan says:—"He was not possessed of any of those titles which, in the eyes of the vulgar, confer the privileges of knowledge. Nevertheless, it would be a great error to imagine that he was what we should call an ignorant man. Amongst us scholastic education draws a great distinction, in respect of personal worth, between those who have received it and those who have not had the opportunity. It was not so in the East. or anywhere, in the good old time. The state of ignorance in which, owing to our isolated and individualistic way of living,

those amongst us remain who have not passed through the schools is unknown in those societies where moral culture, and above all, the general spirit of the age, are transmitted by the perpetual contact of man with man. Refinement of manners and acuteness of intellect have, in the East, nothing in common with what we call education. It is the men of the schools, on the contrary, who are considered as being pedantic and wanting in manners. In a social state such as this, ignorance which with us condemns a man to an inferior position, is the condition of great things and high originality." Forsaking the commonplace ways of life to fulfil his great mission, he discarded that extended and varied learning which stultifies and weakens the mind, and resorted to the serenity of a deep contemplation which preserves a free and child-like innocence, the only condition of true spirituality. Religion therefore was the one occupation of his life. In an age when the world cried down all spiritual Idolatry, as if to demonstrate its glory and utility circumstances compelled him to become a temple priest at Dakshineswar. 'Everything favors those who are marked by special destiny; they go on to glory by a kind of invincible impulse and command of fate'. He had all his inspiration from his favorite idol Kali. Every man may be said to be the abstract of the whole life of a nation. Of this boy it was really and intensely so. He learnt from the stories he had heard from his infancy and the folk-songs of his country that religion is *realisation*, that God can be seen and sensed; that renunciation is its best means. So he practised a sort of progressive renunciation, practically combating and destroying all love of worldly power, wealth and carnality. He became mad with this one idea—How to possess God? Time and place ceased to exist for him; heat and cold, hunger and thirst failed to impress him; he

completely forgot himself. Everything of this life became suddenly puerile, vain, and powerless. Whole days and nights he spent unconscious of himself and the world around him. Everything dissolved in this one supreme quest. Is it real? Is it real? Does this idol that I worship own any reality beneath it? Sometimes as the night approached he would stand before his favorite Kali and cry: 'One day is gone in vain, Mother and Thou doest not come, one day of this short life is gone, and I have not known the Truth.' Thus at last there came a moment, a mighty moment of nothingness, of culmination of the perceptive powers of the race, when old Gadadhar had completely disappeared and Ramakrishna the World-Prophet occupied his place. He lived his remaining days in entire oblivion of the body-idea. The little self completely disappeared and became the All. No more 'I' and 'Mine' but always Thou the Universal Mother and 'Thine'. Pointing to his body he used to say 'this abode or Temple of my Mother'. He was no more, the actor, it was his Mother, the living force within that propelled him to act. Eternally grateful the world must be to that twice blessed woman, the ideal of Hindu womanhood, his wife and disciple, for it is she that by her unselfishness made a Ramakrishna possible.

Here closes the first chapter of his life. The genius of India is *Religion*, that of Europe is culture. He first realized all that is highest and best in the life and tradition of his country. He realized through the well-established means of religion, the rapture of eternal union with the divine nature within, and perceived the whole of nature as himself. His love became so all-comprehending that he could not bear the sight of any one treading even a blade of grass. So thoroughly did he realise the unity of things, so subtle had his mind become, that he could view things from a higher

sphere and give each its proper place in the universal concord. All impressions were transformed in him into a pure melody tending towards dissolution into a higher Brahmic state thus revealing their intrinsic reality. His mind could pierce into the potentiality of all things and make them flash out their secrets. In short, Ramakrishna became one with the mainspring of life itself the *Akhanda-Satchidānanda*. His soul was always vibrating in unison with Eternal Joy.

Now begins the second part of his life and struggles. From the realization of the *Nirguna Brahman* he descended to the study and realization of the *Saguna Brahman*. All the religions of the world aim at realizing the different personal aspects of the one impersonal Brahman of the Vedanta. All the religions of the world are concretised forms into which the one religion of the Vedanta has thrown itself throughout history. He used to say in his later days that it is much more difficult to realize God with form than without form. Perhaps because the one comes by the development of the mind and the other by the destruction of it; one by the affirmation and the other by the negation of the "Will". To put it in his own language, in the notes of the Gamut it is only in relation to the octave in the ascending or the descending scale that the full potentiality of the other notes can be grasped. Similarly, after removing sheath after sheath of this mysterious existence, after realizing that the Brahman is not the material universe, not the subtle *prana*, force, not the *manas*, not the *vignana*, no, not even the *ananda* but is behind and beyond all these, then and then only, in the descent, will one understand that the *ananda* is all *Brahman*, *vignana* is all *Brahman*, *manas* is all *Brahman*, *prana* is all *Brahman*, and *anna* is all *Brahman*. Such a man alone is above all the dreams and delusions of *Maya*

and can in reality worship and enjoy the *Saguna Brahman*, being attracted to it. He has to give up nothing, not even this material world for he sees the 'Whole estate' in every atom; to him alone everything is real, teeming with Brahman. Now that he has become the embodiment of Universal Mother, all the religionists of the world are his posterity and must be tinged with his mind. When in this condition, Sri Ramakrishna established by living other religions and the varied special forms of that of his own country, the universality of the Vedanta.

He sat under the feet of a Mahommadan saint, let his beard grow, ate Moslem food, resorted to Moslem places of worship and realized the Moslem conception of an all-powerful Allah. He bowed before the picture of Jesus and recognised His divine Sonship. He realized the ideals of Siva, of Krishna, of Rama, of the *parabhakti* of the Gopis, of the unselfish and divine service of Hanuman. Nothing that his magical mind touched but was made '*whole*'. Everything had their ascension and transfiguration in him. There is not a Tantrica worship that he did not purify, not a Puranic story whose meaning he did not live, not a precept of the Dharmasastras whose rationale he did not perceive, not an Upanishadic truth which he did not make his own. Ramakrishna was religion and religion was Ramakrishna. He was the synthesis of all thought; the meeting place of all ideals; the fulfilment of the Indian sages. "There was not a symbol in India that he had not worshipped and did not love; not a worshipper by whatever rite, whose special need he had not felt in his own nature, and borne till it was satisfied; not a prayer or ecstasy, or vision that he did not reverence and understand and give it its true place in a growing knowledge". Nothing short of absolute perfection ever satisfied him; in his own words "so long I learn so long

I live." His spirit yearned for the salvation of all and accordingly it equipped itself. His was in fact the most perfect religious culture that mind can conceive. Before the Parliament of Religions was even dreamt of, here was a man who was a parliament of religions in himself; before the full application of the comparative and historical methods to Science and Languages was achieved, here was one who made a practical application of it to religion. Ramakrishna realized the solidarity of the universe and that in and through everything in the universe, the *Atman* functions. Not an atom in the universe lives isolated and can move without dragging the whole universe along with it. To-day the world is talking of the Parliament of man and the Federation of the world. To-day Europe is out-growing the idea of nationality, is feeling that no question can be solved on national or racial lines and so always talks of the international. Everything must have a universal solution. His was the most universal mind known to history. How many æons of struggles and failures, how many silent epochs of great efforts must have preceded the accomplishment of each of the great Religious ideals of the world. Yet in this short span of half a century of life this divine man lived the whole religious life of Asia. He is said to have attained to 19 *Bhava Samadhis*. Nature endowed him with a gigantic body to withstand these tremendous shocks.

Out of his intense love for mankind, he gave to the world the fruits of his tremendous experience. Here his mission for humanity begins. And what is his message? It is the vital truth that the religions of the world are neither antagonistic nor contradictory; but they are different aspects of the one Religion Eternal—*Sanatana Dharma*. The pure light of the One Infinite Religion of the *Vedanta* breaks forth into a thousand rain-bow colors

as it refracts through the prism of time, space and individual powers. It is the historical task of every religion to change its standpoint with every fresh metamorphosis. The same God answers all. Unity in variety is the plan of the universe; a unity of purpose and a variety of means; there is one cause at the core and multiple effects at the fringe. The Paramahamsa demonstrated that the goal of every atom in the universe is *Mukti*. But as long as different natures are born in this world, with different tendencies, they require different forms, different applications of the same Truth. Thus once again the glorious doctrine of *Ishta* or freedom in worship was emphasised. Every individual has a right to choose his own ideal and methods. This teaching was not a mere intellectual theory but a hard-earned conviction, the result of Realization. The doctrine that all religions lead to the same goal is in India as old as the Vedas themselves. "Not by reading the Vedas, not by renunciation, not by charity-but all by all ways lead to Him", says the Rigveda. "Whoever worships Me in whatever form I reach him; they are all struggling through paths which in the end always lead to Me", says the Gita. But as this Brahmin preached it, with a gigantic practical perception of everything extending it even to non-Aryan religions, it becomes the bounden duty of every man to follow his own faith in its entirety; and the teaching is unique in the history of the world. Even the weaknesses of every religion have a place in the organic unity of that faith and help the followers in gaining the ultimate goal, and serve as wings in the flight to blessedness. Man therefore always passes from one truth to another truth and not from error to truth for there can be no untruth in the divine economy.

How did he give the world the accumulated treasure of a whole life of rigid discipline? Gently like the dew

of the dawn, unknown, unfelt, making the fairest roses bud. He repudiated the title of a teacher for he always said,—"It is my Mother that speaks and works, what have I to do with it?" His principle was, as we have already pointed out, that education is only the external whitewash. Character is the essential thing. First form character, earn spirituality, then even without your own seeking you will be a blessing to mankind. As he used to say "when the lotus opens, the bees come of their own accord to seek the honey; so let the lotus of thy character be full blown and results will follow". Be and make, deed not word, that was his motto. 'In religion as in art precept is nothing and practice is everything.' Truth is only of value when it is realized in the world of fact. Religion therefore is not in books and temples, it is not thinking and theorising, but it is being and becoming. It is a personal evolution, from animality to humanity and from humanity to spirituality. Religion is life, an eternal fight between the lower and higher self. He moulded those that gathered around him by living the life with them. And what a life! What a man! A life so profoundly original, with its conception of human dignity, with its actual posesssion of the finite and infinite, with its perfect emancipation from the senses and all which passes away, with its infallible clearness of self-vision, with its autocracy of the hyper-conscious, with its raptures of prayers, ecstasies, devotion, losing all being in one being and a nature divine, Himalayan, complete, harmonious and perfect penetrate the mind of every one with joy and the heart with gratitude. These glimpses into the inner nature of this great soul, ought to do one much practical good. Contact of this kind strengthens, restores and refreshes; courage and hope returns that we too can be men, we too can attain freedom.

His child-like simplicity, his unsullied purity, his marvellous sincerity and profound insight made his presence a perpetual access to the Real. He criticised nothing but always lifted up the image of the real before the eyes and men corrected themselves. No more condemnation of any body. His sympathy extended to all. Truly does the poet express him when he says,

creed and race
Shall bear false witness, each of each no more
But find their limits by that larger light,
And overstep them moving easily
Thro' after-ages in the love of Truth
The truth of love.

So long as life is based on sincerity and purity, no circumstance of birth, or country or caste or creed will stand between it and God. He had the peculiar knack of pressing the secret spring of every nature, gently would he lift the veil from before the mind's eye, light up the background and every man felt in his presence a deep sense of spirituality welling up within; not as the result of rigorous logic, not as the convincing force of another's intellect but as a natural and spontaneous transformation from within.

All came to him to receive his blessings. To those who condemned all ritualism as misgrowths and consequently obstructive he pointed out that the relation between the essence and form is that between rice and its husk. As without the husk no rice can be grown, so without rites no religion is possible. As different grains have different kinds of husk so different religions have different forms. Any attempt to convert all to one form is also an impossibility. For variety is life and uniformity is death. Unity can be gained not by conversion but by federation, not one form for all but one may be so developed in any one that he will be enabled to place himself in all and

realize the All as the all in all. The highly intellectual reformer had his gentle correction. The redemption of the head is inferior to the redemption of the heart. Intellect can go only some distance but it is the heart that can pierce through the deepest mysteries. Further, the government of the world never belongs to the philosophic mind but to the man of emotion and action; to one who creates, affirms and acts. It is sanctity and not philosophy that will satisfy the multitude. In his own way, he would say the sages can go only up to the gates of the divine harem, but Lakshmi (Bhakti) can go even into the innermost apartment. If any body condemned this world and its gains in his presence too much he would gently say, "There can be no Narayana without Lakshmi." He would tell the story of a Tantrica worshipper. There is a Tantric rite in which the worshipper in the dead of night sits on a dead body and meditates. At a certain stage of worship, it is said the dead body rises. If some food is not thrust then into its mouth it will destroy the meditator. Sitting on the carcase of this world, if efforts are not made to satisfy the needs arising out of it, no spirituality can be acquired. To those who condemned idolatry he would say, "why does the image bring to your mind the conception of a stone and not the great idea symbolized by it? It is not the object but the idea that is helpful." To the atheist he would point out that human dignity will never be saved by the doubter. Therefore believe in something, in purity or sincerity and you will help yourself and brother man. Even political philosophers can draw their own lessons from this life. Politics can never filter down to the masses unless dissolved in religion. Indian unity must be raised right out of the level of a common political life and must be raised to the force and dignity of religion and have an ethical sanction behind it.

The last few years of his life were an unceasing ministration to the salvation of his fellow-men. People used to go to him by the hundreds to breathe once at least the holy atmosphere of his divine presence, and he would teach them without the least regard for his bodily condition. Even while he was suffering, when speech itself was agony he would still teach, for he is said to have declared,—'I will gladly take hundred such bodies if I can save a single soul.' One of his favourite disciples once asked from him the gift of the bliss of Samadhi. "My dear boy", said he, 'Is this all the height of your ambition; can't you ask for something higher'. This disciple of his once wrote.—"Work, work will I do till I die, and even then will I work for the good of India, for the salvation of mankind". Who cares for the bliss of Samadhi in the presence of such noble self-sacrifice looming large before us?

By their realization of the inner unity of all life and the perception of the harmony permeating the universe, such men alone can talk with authority on the riddles of nature and of life. Again and again immortal truth escapes from the limitations set for her by mortal hands. Again and again certain voices are heard to proclaim the truth to humanity. In an age of criticism and negation, of doubt and materialism, a mighty voice was heard once again, the constructive, fertilizing and positive voice of the peerless villager of Kamarpukar—rich in faith, yet richer in knowledge, catching the rythm of the universe and playing the harmony of life, proclaiming in newer forms and newer words, the mighty strength and unfailing hopes which make men Gods.

THE AVADHUTA GITA.

CHAPTER II.

The Avadhuta Said :—

1. A teacher whether he be young, addicted to sensual enjoyment, stupid, a dependent or a householder, none of these would tell against him. In whatsoever impurity placed, does a gem deteriorate in value ?

2. Merit of composition is not the only quality to be considered in judging of a Guru ; by the good, essence alone is to be grasped. In this world, does not a ferry, formless and devoid of red-painting, carry across to the shore those persons that are desirous of crossing.

3. Which calm person grasps without any exertion and by intuition alone, the internal intelligent Self composed of the moveable and the immoveable, which is peaceful and which resembles the etherial space ?

4. Let him without any exertion, set in motion the one only existence which is the aggregate of all created things. How can that all-pervading, non-dual existence become dual to me ?

5. I alone am therefore that supreme and blissful Siva who is greater than both essence and non-essence, who is free from births and deaths and who is without conditioning distinctions and calm.

6. I am that supreme existence devoid of limbs who is worshipped by the gods. Because I am perfect and full I do not contain divisions into gods and such other beings.

7-8. There is no need for doubt as to what I shall do assuming activity by means of ignorance. Just as in water bubbles rise and die, so also *Mahat* and products of

Prakriti do so, becoming elaborated into soft, hard, sweet and pungent substances.

9. Just as in the same water the qualities of pungency, coldness and softness exist in union, in the same way *Prakriti* and *Purusha* appear to me inseparable.

10. The Lord of the universe is devoid of all names, is subtler than the subtlest, and supreme, and transcends the mind, intellect and the senses and is spotless.

11. Wherever there is such an innate existence, how can there be "I"; how can there be "you"; and how can there also be these moveable and immoveable objects?

12. Whatever has been stated as resembling etherial space, that itself is the blameless, omniscient, and perfect intelligent self which is like etherial space.

13. Such a Being has no purpose in earth, not wafted by the wind, not covered with water, but is situated in the midst of light.

14. Etherial space is pervaded by him but he is not pervaded by anything. He exists both inside and outside, undivided and uninterrupted.

15. Being subtle, invisible and unconditioned, what is described by the Yogins as gross forms of mental perception that becomes gradually those forms of support.

16. By means of constant practice when a person becomes supportless, he does not become dissolved, dissolution of it becoming devoid of virtue and vice within its self by its dissolution.

17. For the destruction of the poisonous universe which is calamitous, productive of the swoon of delusion, the nectar of the innate state is the one only infallible remedy.

18. The formless is perceivable mentally; that which is endowed with form is visible to the eye. That which is

neither imaginable nor visible is called the intermediate space.

19. The whole universe is of the state of externality; that which is internal is called *Prakriti*. That which is to be known is inner than the internal like water within the kernel of a cocoanut.

20. Illusory knowledge relates to what is outside; correct knowledge relates to what is inside. That which is to be known is more to the interior than even the internal like water within the kernel of cocoanut.

21. Just as the moon who is one is perfectly bright on the full-moon day, so also one shall see by means of him everything as resembling him. The perception of duality is pervertion.

22. In this manner a perverted mind does not qualify all. Even a teacher of religion rises to the state of solemnity and is praised by millions of names.

23. He who is awakened to the knowledge of Truth by the grace of a Guru, whether he be a fool or a learned man, he surely becomes detached from the ocean of *Samsâra*.

24. He who is free from love and hatred who is devoted to the good of all beings, who is firm in knowledge and brave shall attain the supreme state or Heaven.

25. Just as when the pot is broken, the pot-space becomes dissolved in the universal space, in the same way when the body is destroyed a *Yogin* becomes absorbed into the nature of the Supreme Self.

26. This is what has been said of those that are freed from worldly activity—whatever is the state of mind at the time of the dissolution of body that is the goal; but it is not said of those practising *Yoga* that whatever is the state of mind at the time of the dissolution of body that is the goal.

27. Whatever is the goal of those devoted to action, one shall mention that by means of the organ of speech. Whatever is the goal of the *Yogin*, assuredly that is not to be uttered by you anywhere.

28. Knowing this path thus, it was not ordained for the *Yogins*. To these getting rid of ignorance is by itself the attainment of perfection.

29. In whatsoever place a *Yogin* may die, whether in a holy place or in the house of a *Chandâla*, he shall not enter the womb again but shall get dissolved in the Supreme *Brahman*.

33. He who shall see the essential nature of self which is innate, unborn, unthinkable, even though he lives in the world as much as he likes he shall not be touched by sins.

31. He reaches that supreme Lord who is the eternal Self, who is untainted, peerless, formless and supportless, who is bodiless, without desire, indifferent to pleasure and pain and free from illusion and who is of undiminished power.

32. He reaches that Supreme Lord who is the eternal Self, in whom there are no Vedas, no consecration ceremony, no tonsure, no teacher and taught, no gathering of appliances, and no manifestation of symbols and such other postures.

33. He reaches that Supreme Lord who is the eternal Self, who is neither of the nature of Siva, nor of *Sakti*, nor a man, who is neither an embryo, nor the developed or inflected form, nor a word and such other sounds and who is neither the preparatory, nor the proficient, nor the restrained and such other states of the practice of concentration.

34. He reaches that Supreme Lord who is the eternal Self in whose essence this universe of moveable and

immoveable objects has its birth sustentation and dissolution, in the same way as bubbles do in the modification of water.

35. He reaches that Supreme Lord who is the eternal Self, before whom neither the restraint of the nostrils nor sight and posture, neither knowledge nor ignorance shine, even the currents of nerves are nothing.

36. He reaches that Lord who is the eternal Self who is devoid of the states of manifoldness, oneness, both, or of being otherwise, the states of atomicity, hugeness, heaviness or nothingness, as also those of the instrument of knowledge, the object of knowledge or the sameness in all.

37. He reaches that Lord who is the eternal *Atman*, whether he has perfect concentration or not, whether he has completely gathered in the senses or not, or whether he has quieted his activity or is busily active.

38. He reaches that Supreme Lord who is the eternal *Atman* who is neither the mind, nor the intellect, who is not the body, the senses, the subtle rudiments, or the five gross elements or the organ of egotism, but is of the nature of etherial space.

39. When both the obligatory and prohibitory injunctions reach the standpoint of the Supreme Self, in the mind of the *Yogin* which is devoid of the perception of distinction, neither purity nor impurity can ever form the meditation on the non-existence of distinguishing attributes. All acts are either obligatory or prohibitory.

40. How can there be the teaching of a *Guru* with reference to an object which the mind and speech are incapable of reaching? So a Guru who is always devoted to *Brahman* who has uttered these facts, the Supreme Truth shines equally in all.

Thus ends the Second Chapter of the *Avadhuta Gita* taught by Sri Dattātreya, named "The Teaching of the knowledge of *Atman*."

ASUNIYAMA

OR

THE CONTROL OF PSYCHIC PRANA.

BY HIRENDRA NATH SINHA.

(*Continued from page 89.*)

The *Yoga* which we called *Taraka* forms a very important element in the practices of the *Rajayogins*. It is considered as the best means for attaining the highest knowledge. The speciality of its method seems to consist in the posture in which the eyes of the practitioner are placed. It is generally practised in one of the three ways either completely closing the eyes, or keeping them half open, or fully open. These several postures of the eye are said to vary according to the stages of progress which a *Yogin* attains. But in all of them the mind should be held concentrated on the internal *Akasa* between the eye-brows where the *Sushumna* river discharges its flood with a view to perceive and study the nature of the visions that may appear there. When the practice and the study is perfect, the Yogin is said to attain the ultimate knowledge of *Brahman* and thus become absorbed into Him. The word *Taraka* originally seems to have meant that which is connected with the pupil of the eye. The knowledge achieved by the manipulation of the pupil of the eye, by converting natures gift for external vision into an effective instrument for internally perceiving the highest within—that knowledge has ultimately proved a potent means for the salvation of the *Yogin*.

Consequently the word *Taraka* came to be connected with the root *tri* to cross; and *Taraka-Yoga* came to mean that kind of *Yoga* by which a man crosses the ocean of *Samsara* or mundane life of births and deaths. To a votary of this *Yoga*, the *Atman*, will first appear in visions of light, sound &c., in the quadrugeminah centre of the brain. As the perception reaches the highest point of intensity, the perceiver becomes dazed and in the end lost in the full blaze of *Brahman*. The *Sruti* teaches, "When the light has risen, there is no day, no night, neither existence, nor non-existence; Siva, the blissful alone is there: That is eternal, the adorable light of *Savitri*; and the ancient wisdom proceeded thence." [*Svetasvaropanishad* 4—18].

The aim of the psychological practices of *Yoga* is to so develop the concentration of the mind as to be able to turn the mind on itself and realise within that underlying ultimate principle whose manifestations are the varied physical activities of man. Such a steady concentration and absorbtion of the mind in an object desired is brought about by the *Taraka-Yogins* in three successive stages. As already pointed out by us the first stage is the one in which both the eyes and ears are kept closed and prevented from interfering with the mind or rather forced to cooperate with the mind by being made internal. The consequence of closed eyes is to make the object of concentration internal. This is known in Sanskrit *Antarlakshya* or internal aim. To abstain from desiring a thing when the thing is not available is not such a very high order of resistence as to abstain from having our object of desire within our easy reach. So also, to have undisturbed concentration when we have our eyes wide open, is superior to concentration with closed eyes. Our next stage is therefore to shift our eye sight from internal mark to an external one. In this practice the eyes are generally fixed on the empty void outside or *Bahirakasa* at a point distant from the tip of the nose, by varying from 12 to 4 finger breadths. The eyes are prevented from seeing objects by disjoining the mind from the internal organ of sight and keeping it concentrated on the force working in from inside until the realisation of the true nature of this

force comes to us. This external stage of concentration is called the *Bahirlakshya* or external aim. As the transition from the internal to the external should not be sudden, a third intermediate stage is also given, in which the shifting of the eyes from a closed state to an open state is brought about by slow degrees. This has the advantage of gradually accustoming the eyes to be uninterfering and teaching it the art of steadily meditating on itself so as to achieve the desired end. This is *Madhyalakshya*. We shall now consider what the realisation of the *Yogin* is in each of these stages.

The work of the *Yogin* in the *Chatashpathi* centre commences as we have seen, after rousing the *Kundalini* by the preliminary practices of *Pranayama* and leading it up through the *Sushumna* channel between the left and right columns of *Ida* and *Pingala* and causing it to vibrate in that centre. His present endeavour is to watch and study therein its action and essential nature. As real vision does not consist in any of the external instruments of sensation but consists only in the joining of the mind with the internal organ of perception, the first step in the process is to close the external eye and cause the mind to meditate on the causal energy within the centre of vision itself. His purpose is to realise with the help of the inner sight so obtained the nature of the *Kundalini*. His perception is described to begin with the vision of the lustre of lightning the colour, however being blue or dark. As the vibratory force increases more and more and concentration gets deeper and deeper, the colour of the light perceived by him begins to undergo change until everything ends in the sight of a white brilliant mass of light. Similarly he closes his ears with the pointer fingers and concentrates his mind on the centre within. He hears the same energy as a humming sound issuing from within the centre between the eyebrows. This sound will also appear to increase in pitch as concentration becomes more intense. Instead of in this centre if the mind is concentrated on the heart the same result will follow; the same lights and sounds will be seen and heard from within the *Akasa* of the heart. Giving up this method of

concentration, if he keeps his eyes and ears open and fixes his gaze on the *Akasa* outside and meditates directing his mind as before, though his eyes do not see the external world, by virtue of the powerful concentration within, bright rays of a peculiar light will of their own accord play near or on the top of his eyes and sounds will be audible near or within his ears. These may be stated to be due to the stimulation within the centre and the internal perception arising therefrom, but it is visible outside on account of the long standing association of the senses with external objects. If even after shifting his eyes in various directions either above or below, with a vacant gaze, he sees and hears the same phenomena, his sight may be said to have become steady and he may be said to have attained perfection in *Taraka Yoga*. Lastly comes the intermediate process, in which the *Yogin* completely dispenses with the fixing of the eyes and ears on any Lakshya. He leaves his eyes to a half closed natural posture of langnor from which all objects have entirely disappeared. By intently concentrating the mind on itself within the centre, he simply sees mentally all such visions as the lustres of suns and moons of different colours, the blaze of fire or the vacant space without light or colour, as the result of pure internal meditation within one's own mind. As the pure mind has no lustre, or vibration within itself unless it catches the reflection of the psychic force within, in this state the *Yogin* is said to perceive his own soul as the ethereal manifestation of light. Any perception of an object even if it be internal, involves the distinction of a perceived something from the instrument of perception and indicates the activity of the mind, howsoever intense, on the phenomenal plane and the persistence of its modificatory nature. If, however, by gradual practice in all these methods he succeeds in getting rid of the perceiving modification of the mind by lifting it higher up, he then becomes one with the lustrous, unlimited and attributeless *Akasa* which is the substratum of the whole universe.

That stage of *Taraka* in which the *Yogin* dissolves his mind in the universal existence by making it objectless is therefore

a higher one. It is known as the *Amanaska* or mindless. It is the highest goal of *Raja Yoga*. To attain this state the *Kundalini* which is taught to be realised in the centre of the eyes and ears as the bright blaze or *Nada* produced by the union of *Ida* and *Pingala* with the *Sushumna* current, should be driven higher up than this centre of visual perception, into the still more subtle centres of intellection and egotism and dissolved in each of them. Just as every stage of progress in the passage of the *Kundalini* above the spinal cord was characterised by a *Khechari Mudra*, so also every form of its manipulation in any centre of brain above the *Chatashpathi* is a kind of *Taraka*. This *Amanaska* is therefore spoken of as belonging to the genus *Taraka*. From the above characteristics of *Taraka* as not only referring to the quadrugeminal centre but also to still higher centres, this *Yoga* is commonly divided into two kinds—the lower *Taraka* or the *Taraka* proper and the higher *Taraka* or the *Amanaska*. The higher *Taraka* state may therefore be said to be reached by the drawing up of the *Kundalini* from the *Chatushpathi* centre or the withdrawing of the mind further within itself. This propelling up of the *Kundalini* or the drawing into itself of the mind (for by this time the mind and the *Kundalini* may be said to have become very nearly fused) is the result of putting an end to the highest organs of sensation, the eyes and ears and causing the nerve currents engaged in them join the *Sushumna* current in the quadrugeminal centre and then giving it a further push upwards by the drawing in of the mind into its depths. After this is achieved there will be no more energies to be controlled and collected, no more *Ida* and *Pingala* currents to be spared and drawn in into the mind. Every bit of energy that can be saved from the economy of the nervous system has been gathered and concentrated into the highest centre of the brain. The mind within is kept so very supremely active and is subject to such intense vibration, that the *Yogin's* consciousness is said to have reached the state of *Unmani*, or upheaved mind. Even the modificatory perceptions of light and sound manifestations which have their sources in the eye and ear centre have ceased at present to

qualify or affect, the intense mind. The mind may therefore be said to have become, attributeless, formless, or disembodied.

For the above reason, the two kinds of *Tarakas* mentioned are also known as the *Murta Taraka* or the embodied and the *Amurta* or the disembodied. In the former, as we already pointed out, the mind is concentrated in the centre between the eyebrows which is connected with the sensations of sight and hearing and these two organs are turned inwards for the internal preception of the manifestation of *Prana* as exhibited in that portion of the brain. Then at the beginning a peculiar light called the *Taraka Prakasa* is mentioned to appear before the sight of the *Yogin*. If after directing and fixing the internal eyes and the mind on this *Tarakaprakasa* for some time, he withdraws and vanishes the eyes and allows the mind alone to dwell upon it without the conscious perception of a vision, his mind is said to attain a state called *Samunmani*. While stationed in this centre, the same phenomena are said to be repeated if the mind is concentrated in the *Akasa* within the heart. The sameness of internal visions noticed in the *Akasa* between the eyebrows with those obtained by fixing the mind in the *Daharakasa* within the heart may probably be ascribed to the fact of the brain centre from which controlling impulses are sent to the cardio-indubitory centre in the medulla oblongata being located somewhere in the vicinity of corpora *Quadrugemina*.

In the latter disembodied *Taraka* the mind is concentrated in a centre above the eyebrows. This state is attained, as pointed out, by first merging the accumulated vitality of the whole system into the internal organ of sensation and then by gradually making the senses, the intellect and other internal organs of the mind get one by one merged into the mind stuff or *Chitta* until this *Chitta* becomes completely devoid of any kind of actuality outside itself and quiescent on the plane of human consciousness. Ultimately even this visibly motionless and modificationless *Chitta* in its turn gets merged in the supreme Self of the *Yogin* whose reflections were the cause of these modificatory motions. By this process the *Yogin* may therefore be said not only to

reach the state called *Manonmani* or the upheaved mind but also to become one with the ultimate existence on account of the non-existence of the mind on the plane of phenomena. Thus it will be seen that the *Khechari* process by which the *Kundalini* is transmitted from the medulla oblongata to the quadrugemina and the *Taraka* method by which the *Yogin* realises in that centre internal visions of light or *Prakasa* and of sound or *Nada* all these brought about by the absorption of Bindus and *Kalas* or the drippings and flows of mental energy through the glands and the inward twisting and concentration of the faculties of seeing and hearing—are the means by which the *Yogin* realises first this internal (self as the *Saguna* or conditioned manifestation of the supreme Self and through which next rises to the higher state of *Nirguna* or unconditioned manifestation of the same.

The centre between the eyebrows which forms the core of practices mentioned above is called by some the seat of *Vishnu*, and the whole process of concentration on it the *Vaishnavi Mudra*. This *Mudra* is described by the *Sandilyopanishad* as the internal *Khechari* ultimately leading the practitioner to the state of *Unmani* or intensified mind. "That posture in which the *Yogin* always remains with his mind and vital energy merged in the internal centre of concentration where the four roads meet, with steady pupils directing his sight outside below the tip of his nose but yet keeping vacant and not gazing at anything—That is indeed the *Khechari Mudra*. That auspicious centre, which is the sole object of the *Yogin's* attention and which is void and not-void at the same time on account of the proximity of the illumining soul, contains the eternal reality and is the seat of *Vishnu Sakti*. With a firm mind, fixing the sight on the tip of the nose so as to keep the eyes half open, and causing the absorption of the afferent and efferent nerve currents in that centre so as to intensify thought and meditation, he sets ablaze the supreme Principle which is of the nature of light and in the presence of which the whole of external phenomena is non-existent. Know thou, then, that to be the supreme Truth, O Sandilya! beyond which there is nothing higher, slightly

bending the brows, fix, therefore, thine eyes on this light; this will be the consummation of all thy previous practices. It will in a moment induce the state of *Unmani* or intense meditation. Practice the method of *Khechari*. First will come to you the state of *Unmani*, then the *Yogic* sleep or trance, the *Yoganidra*, where the mind ceases to exist on the plane of thought. To such a person there will be no time."

The above posture in which the *Yogin* concentrates his mind either on an inner object or outer one and sits quiet in meditation with motionless eyelids is also called by others the *Sambavi Mudra*. On account of its great importance we shall once again give a brief description of this *Mudra* as taught in the *Mandalabrahmanopanishad* which is valued as a great authority by all the *Rajayogins*. The transformation of our active instruments of sight into vacant ones absorbed in the centre of meditation, cannot be considered an easy task brought about by the simple opening and shutting of the eyes. No amount of violent meditation or concentration of the mind even on itself can be supposed to upturn all of a sudden the visual functions to which our eyes have been trained since the time of our birth. It can possibly be achieved only by a course of regular practice and patient perseverance. To achieve this three kinds of sight are, therefore, prescribed for a student of *Khechari*. These are *Pratipad* or slightly shut, *Ama* or fully shut and *Purnima* or fully open. *Ama* is the sight in which the practitioner completely wards off light from outside and keeps his vision undisturbed and at the same time withdraws his eyes into the internal organ of perception and fixes them along with his mind into the centre of meditation in the brain. After continuing this practice for some time, he slightly opens the lids in *Pratipad* and allows a small quantity of light to play upon the eye balls. By force of concentration and of the drawing in of the visual sensation, he accustoms his eyes to become insensible to the external action of light. The eyes are gradually opened more and more, like the waxing moon and taught to feel insensitive in proportion. In the end he tries to have them fully opened in *Purnima* and at

the same time kept vacant and undisturbed by light from outside. This is done, as pointed out, by the deadening of the optic nerves and making them insensible to external stimulus on account of the vital currents being drawn away from them, and the mind dis-joined from their internal organ.

If after achieving this, the yogin fixes his *Parnima* sight, by the *Taraka* process taught, on the tip of his nose and concentrates his mind steadily on the pent up vibration within, there will appear to him to begin with a field of darkness just twelve finger breadths behind the front side in the backpart of the upper palate. If then the eyes turned inward are fixed on this and his whole attention is directed to this field of concentration a great sphere of brightness will gradually project itself on the background before his vision. This is the *Saguna* principle called by the Vedantins *Satchidanauda Brahman*. If the *Yogin* can completely merge his mind into this *Brahman* by fixing his motionless eyes into it, he attains the knowledge known as the *Tarakagnana* or that which helps a person to cross the ocean of *Samsara*. This is the sum and substance of the *Mudra* named *Sambavi* in which the *Yogin* learns to perceive the Soul within. It is the highest kind of *Khechari Mudra* held in esteem by the *Yogins*. The mind and *Pranas* of a person who regularly practices this *mudra* everyday is sure to become perfectly controllable and harmonious. He will not only obtain thorough control over his mind but through the mind over his senses. When the mind becomes fickle and unable to hold within itself the senses are apt to break lose from it and toss a man hither and thither until it is lost in the whirling eddy of *Samsara*. The *Khechari Mudra* by means of which the *Yogin* attains the acme of control over the mind and the *Pranas* and matures the saving knowledge may therefore be said to be the highest *Pranayama* of *Rajayoga*.

There are certain premonitary signs which are known to appear before the vision of the Yogin and by which he understands whether his practices have been efficacious and whether they are really tending towards the realisation of the *Atman*. These signs are unerring

evidences of the coming glory. They are generally described to be a cluster of stars, a chrystalline mirror, the bright disc of the full moon, a lamp of gems, the disc of the midday sun or the shooting tongues of flame. After these present themselves in turn and pass away, there will appear in the vision of the *Yogin* the bright sphere of the *Atman*. This vision will naturally stand in front of his eyes. We are not to believe that he actually sees something outside in front of him. This vision which has its origin in the stimulation of the internal organ of preception, surely proceeds from within, from the seat of *Brahman* where He shines in full effulgence. The sphere of *Brahman* is taught in the *Sastras* to appear in any one of the forms of lustre, lightning, cloudiness, *Nada*, *Bindu*, *Kala*, stars, a glow worm, a lamp, gold, a blossom of the lotus, a cluster of variegated gems and such other waves of kaliedoscopic visions varying in nature harmoniously with the tone of the mind. Hence the Upanishads in teaching the knowledge of *Brahman* variously describe Him as—that the *Brahman* is light; that the *Brahman* is *Omkara*; that He is the immortal and eternal *Prana*; that He is the *Pranja*; that He is the *Vishnu* residing in *Omkara*, in the Sun, in the water &c.

(*To be continued.*)

THE OLD AND NEW IDEALS OF LIFE.

It is well-known that, in this country, since our contact with the civilised nations of the West, there has been a severe struggle between our old and new ideals of life. Nobody can say how this struggle will end. But judging from the signs of the times, we fear that the new ideal, being more imposing than the other, threatens to over-power the old and long cherished ideal which we have inherited from our venerable ancestors. Many believe that the old ideal is unsuited to the altered conditions of our time and must, perforce, be given up. There are others whose honest belief is that this threatened displacement of the old ideal by the new is a danger to the progress of our country and should, therefore, be avoided as much as possible. These are of opinion that the new ideal has neither the dignity nor the sublimity of the old nor is it calculated, in any way, to contribute to the peace, wisdom or the happiness of humanity in general or of individuals in particular. Our honest impression, onthe other hand, is that there is much truth on either side, and, that, in consequence, it is the duty of every one who works for the welfare of his country, to adopt that ideal which harmonises both for the progress and welfare of the people. Whatever may be the astounding progress and enlightenment brought about by modern scientific research, yet no right thinker can deny that the so-called modern civilisation touches only the external surface of man and Nature. Its ideals are all conflicting, and the forces at work, it is obvious, do not tend, toward an ideal which will make humanity contented and happy. Neither wealth nor knowledge nor even the realisation of active virtues in this

world of strife and suffering can be conceived to bring about the salvation of humanity at large. All these have a purpose only when they are made holy, when they are made to subserve the eternal Atman. Modern knowledge leaves out of account the real man, the spiritual being, whose inner forces should be harmonised and perfected, before the realisation of the ultimate ideal of humanity is possible of attainment. We are therefore justified in our belief that the present civilisation and its ideals, placed before us for our acceptance, should not be accepted in their entirety. We do not say that we can ignore the forces of modern civilisation at work in our midst; but we think that it is quite possible to guide these forces in channels which will work, not only for the material progress of our country, but also towards the attainment of the highest spiritual ideal which our ancient Rishis have bequeathed to us as the ultimate goal of human existence.

Many queer and false opinions are entertained by young men about the old religious ideal of our country. Those who have come under the light of modern civilisation are incapable, for some reason or other, of appreciating the merit and virtues of the ancient ideal; and the glamour of the worldly ideals of modern civilisation and the sight of the apparent prosperity of the nations that represent those ideals have made them almost blind to the real merits of the old ideals.

Be that as it may, we believe that the old spiritual ideal has not been judged properly or received the appreciation it deserves, except at the hands of a few among the Hindu community. It must be remembered that this ideal relates to the real man within and not to what is external. It is, therefore, an ideal, based on eternal principles, for each individual man and even humanity at large. The scientific ideal of the modern world is but a

complement to that ideal and should not be allowed to override it. Modern science commits an error in attempting to scale from the outside to the inside. The ancient ideal concerns itself with the adjustment and harmonisation of the forces good and evil that work in the inner men, the moral force that is vital. There is no use of judging of the merits of the old ideal, from the ancient modes of life or from the standpoint of external needs. If we separate the unessential forms from the spirit of the Hindu Religion, the several forms of external life, from the real ideal of life, we are able to see, that in spite of diversity of form the ancient ideal, as it is the only ultimate ideal, could be realised even under the antagonistic forces of modern civilisation. It is the duty of every patriot, therefore to hold up before the people the highest national ideal of our ancients and to subordinate the forces at work and make them conducive to its realisation.

"That infinite power of the spirit if brought to bear upon matter produces material development, when made to act upon thought, produces intellectuality, when made to act upon itself, makes of man a God." India stands for the spiritual man, ancient Europe stood for the intellectual man and modern Europe stands for the external and material aspect of man. Unlike those of India and Greece, modern ideals of life forget that the goal of every civilization is not the increase of knowlege but the production of perfect individuals. It is well-known that life has two faces, external and internal, objective and subjective. There is a tendency in the modern ideal of life to lay more emphasis on external life; and we fear that the modern ideal of life has even begun to stifle internal life altogether. Almost all the evils of modern life, we believe, are due to the fact that mankind has begun to take the external for the real and forget altogether that the internal adjustment

and harmony, is more important for their contentment, welfare and progress. We should not forget that our real work is in ourselves, our own soul; the external is only helpful as it contributes to the formation and perfection of the internal man. It is true that in the middle Ages of Indian history, our ancestors, foregtting that real ideal, rather drifted towards the internal, much to the detriment of the material welfare of the country. But we are now in the opposite extreme; we are now in the danger of losing the real meaning of life altogether, in our haste to become materially great. There is danger in both extremes; we are just reaping the fruits of our neglect on the one side; and we are threatened now with danger, more serious from the opposite extreme. We therefore hope that not only our national leaders but even our enthusiastic young men, will avoid both extremes and steer the national vessel in the direction in which, by capacity and temperament, it ought to sail avoiding all dangers liable to overtake it.

The modern ideal of life is not only unreal and imperfect, but it is unsuited to the nature of our people, and the temperament, they have evolved during ages of evolution. As Amiel says:—"All teaching depends upon a certain presentiment and preparation in the taught; we can only teach others profitably what they already virtually know; we can only give them what they had already. This principle of education is also a law of history. Nations can only be developed on the lines of their tendencies and aptitudes. Try them on any other and they rebel and become incapable of improvement. It is not only impossible but also detrimental to our progress, to attempt to overthrow it and adopt any ideal foreign to the genius of our people. It is quite possible, to keep to our national ideal—the realisation of

the soul and work in harmony with the sorrounding forces of modern civilisation. For this purpose, the only thing necessary is to enlighten our people and our young men particularly with regard to the real religion and the national ideal of the ancient Rishis. The danger of the onesided secular education of the present time is deprecated in more than one quarter; our countrymen now begin to recognise the the evils of the godless education of the present time. But they have not yet come to a decision as to the best remedy for this impending evil. Religious education is felt to be necessary; but it is feared that, as Hinduism is divided into so many sects there will arise the danger of sectarian feelings and quarrels. But a proper study of the Hindu scriptures will convince a careful thinker, that these Indian sects are mere concrete embodiments of the real religion and that qualified teachers could easily identify the community of doctrines and truths, which are embodied in them. Anyhow we firmly believe that though but a cursory acquaintance with Hindu scriptures may make the reader a sectarian, yet a deeper study will surely make him realise the essential identity of truth in all forms of religion and widen his sympathy and toleration. We do not propose to go further into the details of the subject under discussion; but we shall for the present conclude with the belief that our countrymen, who are patriotic enough to devote their time to the progress and welfare of the country, will clearly realise our present position and adopt methods which will harmonise the ideals of life in a way best suited to the needs of the country. It may be a difficult task, but it is a task which we cannot avoid unless we are determined to incur the sin of leaving the people to drift for themselves; and we, therefore, earnestly hope, that our enlightened countrymen, sinking all differences of opinion,

come to an agreement and devise methods for bringing about a happier state of things, which will be more conducive to our progress, not only material but also spiritual, not only in point of wealth and scientific knowledge, but also, in the more worthy one of spiritual wisdom which our ancient forefathers, the Rishis valued so highly. Religion has been defined by Swami Vivekananda "as the manifestation of the *divinity* already in man and education as the manifestation of the *perfection* already in man." Such a real view of Religion and education can not only harmonize the different religions of India but also the spiritual ideals of the East with the scientific culture of the West and thus serve as a nation-building force.

HINDUISM IN THE LIGHT OF SCIENCE.*

BY

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

Hinduism or the religion of the Hindus, is based on the Vedas. The Vedas are four in number, Rig, Yajus, Sama and Atharvana. The Vedas are divided into two parts, the *Karmakanda* and the *Gnanakanda*, the former relating to ritual and the latter being devoted to philosophy. The *Gnanakanda* consists mainly of the Upanishads, of which the chief ones are *Isa*, *Kena*, *Kata*, *Prasna*, *Mundaka*, *Mandukya*, *Aitreya*, *Taitreya*, *Chandogya* and *Brihadaranyaka*. The Upanishads are codified in the form

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* A Lecture delivered to the students of Madras on 18—3—05 at the Young Men's Hindu Association.

of Sutras or aphorisms called Vedanta Sutras. Vedanta means the goal of the Veda or the end of the Veda as the Upanishads are found at the end of the Vedas. The Karmakanda of the Vedas is codified in Purva Mimamsa Sutras. Purva Mimamsa means enquiry into the earlier part or Karmakanda of the Vedas, while the Vedanta which relates to the latter part or the Gnanakanda is called the Uttara Mimamsa. The Bhagavad Gita is a popular exposition of both the Karma-Kanda and the Gnana-Kanda of the Vedas. The Gnana-Kanda or Vedanta however is the native philosophy of India. The Upanishads, the Vedanta Sutras and the Bhagavad Gita form the Prasthana Traya or the Triple Vedantic course. There are two chief Schools of Vedanta, the Monistic or Advaitic and the Dualistic or the Visishtadvaitic and Dvaitic. All existence is divided into matter, soul and God. While monism holds that these three entities are essentially and ultimately identical, Dualism holds that they are distinct. These two Schools, however, may be reconciled by holding that Dualism is the relative truth, while monism is the ultimate and absolute truth. Let us now consider Hinduism in the light of science. Science means knowledge and religion must be based upon Science. Science divides the whole universe into the four elements of earth, water, fire and air to which it also adds a fifth element called ether which is subtler than air. The Vedanta also divides the whole universe into five elements called Prithvi, Ap., Tejas, Vayu and Akasa, Science and Vedanta again hold that these elements are derived, one from the other, the gross from the subtle i. e. earth from water, water from fire, fire from air and air from ether. Thus both science and Vedanta agree in resolving the whole universe into one primordial matter called by the Vedanta the Mula Prakriti. We have now referred only to one side viz the matter side of nature. But Science teaches that there is always energy found with and in matter which is never separable from it. There are several forms of energy, light, heat, sound, and electricity, which only represent different rates of vibration. Life itself is energy and thought also is considered at present to be due to the largest number of vibrations. This is

the thought side of nature. And thought is the external manifestation of the thinker or the I in men and animals. Though the I is developed in these, it stands to reason to suppose that there is the undeveloped I in vegetables and minerals, for according to Science there is no dead matter and there is response both in the living and in the supposed non-living to external stimuli. There is the I in inanimate nature also, though it appears to be dead. In what appears to be dead or inanimate the I is only latent. Whereas in the living being, the I is more manifest. Science now only repeats the doctrine of the Unity of nature propounded several thousands of years ago in the Vedas. The two ultimate factors of nature are then the soul or self and matter or non-self called respectively Purusha and Prakriti by the Vedanta. The whole universe is generally divided into animate and inanimate natures. The bodies of living beings are like inanimate nature made up of the five elements. In living beings there is a further distinction between the body and that which knows the body. The distinction may be described as that between the knower and the known, the known being made up of the five elements. Let us next see if soul and matter are the only factors of nature or if there must be something to unify and uphold them. Let us take a piece of paper. It may be analysed into whiteness, length, breadth and thickness. But if there is nothing to unify them we cannot have the compound and single conception of paper, for these very same elements are found elsewhere too. It is impossible to conceive appearances without a reality of which they are appearances; appearances without a reality are unthinkable. It is therefore necessary to assume an underlying reality which unifies self and not-self. What must be the nature of this underlying reality? By our very assumption, it must include all that has been, is and ever will be. It must be related to the universe as the seed is related to the tree or as the ocean is related to the waves, foam, and bubbbles that arise, exist and merge in it. The reality then must be infinite *i. e.* unlimited. Such an unlimited absolute reality which contains the whole universe in itself is called appropriately

by Vedanta, Brahman, which means that which expands everywhere. While the several sciences deal with particular parts of the Universe, it is philosophy or the science of sciences which unifies them in one co-ordinate whole. We have now shown that science teaches like the Vedanta that all existence is divisible into the three factors or the Tatva Traya of God, soul and matter and that they are essentially and absolutely one, for the idea of two infinites co-existing is a logical absurdity. We can never conceive the beginning or the end of the universe though it may always change its form. Nor can we conceive that the universe has any limit in space. There can only be one beginningless, endless, and limitless absolute existence. It is impossible that there should be two such existences. The one beginningless, endless and limitless absolute existence is God. The next point to be considered is whether the soul in man survives him and if so what is the nature of its evolution. What is the soul in man? Soul, we have already said, is the thinking personality in man. Modern investigation has shown that the thoughts of man including even his mental images are re-produced at long distances and after long intervals. From this it is inferred that the soul of man survives him and re-incarnates. The evolution of the soul must follow the general law of evolution. What is the general law of evolution? What is the evolution of a seed? A single seed evolves into the variegated tree of branches, leaves, flowers, and fruits and after all the original seed ends in a seed which in its turn evolves into a tree and so on and on. Thus the soul must evolve also and finally merge into the absolute. The Vedanta teaches that the soul is reborn as long as it considers itself to be separate from the absolute and is therefore attracted towards separate existence and that when the soul transcends the idea of separateness and is not consequently attracted towards separate existence, it merges in the absolute. The Vedanta teaches like science that all that exists in a gross condition has also a subtle form. The Vedanta therefore divides the universe as well as the body of man into three conditions called gross, subtle and causal or sthula, sukshma and karana, the gross being

composed of the five elements in their gross form, the subtle of the same in their subtle form and the causal being composed of the single primordial matter. This threefold division is scientific. It is noteworthy that these three states of matter correspond to the three states of consciousness, namely, wakefulness, dream and deep sleep called respectively by the Vedanta, Jagrat, Svapna and Sushupti. In the waking condition the gross world is perceived. In the dream consciousness, the impressions of the waking consciousness continue in a subtle form, but still separate, whereas in the deep-sleep consciousness the feeling of separateness is transcended and this condition is felt by every one to be the happiest. The Vedanta teaches that after death the gross body disintegrates but the subtle body continues in a state of dream consciousness in which the individual suffers and enjoys mentally the results of his bad and good deeds. These two conditions of suffering and enjoyment are said to be respectively in the Preta and Pitri lokas, both being the divisions of the subtle world. After this purification it is said that the subtle body disintegrates in its turn and that the individual in his causal body or the body of primordial matter is for sometime in the causal world in the state of deep sleep or sushupti enjoying perfect happiness, temporarily overcoming the idea of separateness. But as long as man does not in his earthly life completely transcend the idea of separateness and is consequently attracted to separate existence, he is born again and again, *i. e.* passes from the causal to the subtle and gross worlds or from the deep sleep to the dream and waking consciousness, just as he does daily. That region of the causal world in which the individual temporarily enjoys bliss and from which he comes again to this world is called symbolically the Chandraloka, not of course, the gross physical moon that we see. But once when man transcends the idea of separateness completely, *i. e.* understands the unity of all, loves and acts for all as one, he is not reborn, he transcends the Chandraloka and passes into what is called the Suryaloka and finally merges into and becomes one with the absolute. The only figure that can diagramatically

represent a beginningless and endless existence is a circle. Let us therefore represent God or Brahman or the absolute by a circle. Take two points opposite to one another in the circumference of this circle. They represent the knower and the known or Purusha and Prakriti. They are the universal knower and primal matter. Every individual being is but a reflection of the knower and the known. Connect the two points, Purusha and prakriti by a thin line. This represents the connection or the relation between the knower and the known. Draw a line from each end of the line downward so as to meet together. This meeting point will be the individual being which is but a reflection of the universal knower and the known or primal matter *i. e.* of God. From this meeting point draw a line downward meeting the lower circumference of the circle. This line will represent the evolution of the individual being. Divide the circle into three parts by drawing two thick lines across it parallel to the thin line connecting the universal knower and the known. The lowest segment of the circle represents the gross world made up of the gross elements. The middle segment represents the subtle world made up of the subtle elements. The topmost segment represents the causal world made up of primal matter. The Vedantic teaching may still further be epitomized in the syllable AUM made up of three letters A,U,M which represent respectively the first, the middle and the last sounds. A represents the universal knower or Purusha, M represents the primal matter or Prakriti. U represents the mysterious indescribable relation between the two called Mayashakti. Again, A represents the causal world, U the subtle, and M the gross. The compound syllable AUM represents God or Brahman or the absolute. It may be added that just as the gross world is resolvable into the subtle, the subtle in the causal and all the three worlds in Brahman, the sound A is resolvable into U, U into M and A, U and M in AUM. The syllable AUM is called the Pranava or the ever-new and is expounded fully in the Mandukyopanishad, which is therefore considered to be the best of the Upanishads. Such in brief is Hinduism, the Religion of Science.

VEDANTA WORK.

SRI RAMAKRISHNA'S BIRTHDAY CELEBRATIONS.

MADRAS.

The 72nd birthday anniverrary of Sri Ramakrishna Paramahamsa was held at the "Castle Kernan" on Sunday the 12th, March. The day opened with *puja* by Swami Ramakrishnananda and *bajana*. All classes as of Hindus assembled to worship. Bhajana and feeding the poor continued from morning 7 o'clock to 3 in the evening. A number of English educated young men enthusiastically served the poor. From 3 to 5 a *Harikatha* performance of Rukmini Kalyanam was given by a young graduate Mr. T. Krishnamacharya. At about five a goodly gathering of some of the leading men of Madras and a large number of Students assembled in the pandal specially erected for the purpose. The Hon'ble Mr. L. A. Govindaraghava Iyer presided. A report of the work of the Ramakrishna mission in the differeat parts of the world was read by Mr. Ramanuja Aiyangar B. A. After that an instructive paper was read on Bhagavan Sri Ramakrishna and his message to the world by Mr. R. A. Krishnamacharya B. A. which we have printed elsewhere in this issue of our Journal. The Chairman then delivered a long and interesting address in the course of which he said that he would first thank the promoters of the movement for the celebration of the birthday of Sri Ramakrishna Paramahamsa and for the honour they had done him by inviting him to take a part however humble it might be, in the functions of the day. For his part he would say that he felt extremely diffident when the invitation was made to him. He felt how unworthy he was of the task that was proposed to be assigned to him and if he ventured to accept the invitation which in the goodness of their heart they had been so kind to make to him, it was because

he felt that by taking his part in this movement he might catch something of that earnestness and enthusiasm which was so characteristic of a movement such as that. The report just read to them was one full of promise and hope for the future. He did not want it to be said that the work such as was done was very much in its magnitude, but when they took into consideration the fact that the movement was one which possessed elements of undying character, he was sure they will agree with him in thinking that the report which had been just read was one that they should feel thankful for, in as much as the promoters of this mission had been able to achieve such good results as the report disclosed to them. Coming to the address that had been delivered he (the Chairman) was sure that he voiced their feelings and their sentiments and views when he said that they all felt deeply obliged to the learned lecturer for the way he had put the thoughts in his address. He was able to show to them how Sri Ramakrishna Paramahamsa had incarnated in this world, why it was that his incarnation was opportune and what exactly was the character of the movement that he wanted to pioneer, and how in his own life he illustrated the ideals which he was pleading? He (the speaker) could not do better then illustrate the teachings of Sri Ramakrishna Paramahamsa by reading to them, what his devoted pupil Swami Vivekananda who had in his own person illustrated the greatness of his revered master had said. That was to the effect that people should not care for doctrines or dogmas; or churches or temples, and that they should not criticise any particular doctrine or creed. These might have some good in themselves. Therefore the late Swami Vivekananda asked his hearers to show by their reverence that religion did not mean so many words or names or sects, but meant spiritual realisation. This the Chairman said, was in substance the teaching of Sri Ramakrishna Paramahamsa. He would not speak of the fatherhood of God. He would always speak of the motherhood of God to show that it was by love that they came down to the realisation of their life with all existence. The first and foremost duty he had prescribed for himself was to

demonstrate to all who might care to know it how it was that each of them in playing his own humble part might contribute to the better realisation of that oneness of existence, and it was of interest to know the learning he possessed, the truth he inculcated and the spirit he spread. These were not due to any bookish lore. He had in fact shown by his example how bookish lore paled before the all-soul stirring anxiety to learn the truth and profit by it. He had shown by his teaching how oneness could be attained. The first thing therefore that Sri Ramakrishna Paramahamsa always set before his hearers was the motherhood of God. The next point he wanted to insist upon was the truth that there was in all the religions. He would not allow adverse criticism of any religion. To him all riligions contained truth, and if one religion preached one aspect of truth more than others it was because that person professed that religion. Recognising this fact he did not quarrel with any person of any other religion, the doctrine he followed was Adwaita. The next thing to which he had attached the greatest importance was the realisation of truth in oneself. In his opinion it was not enough that people should know or teach what exactly the truth was. It was not enough that there was merely an intellectual perception of what truth was. They must live and act up to it. These, it appeared, to the speaker were the three principles that Sri Ramakrishna Paramahamsa always illustrated by his teachings, sayings and parables. It was not correct to say that this mission was formed for furthering his teachings. It was not to preach what exactly the truths of his were that this mission was convened, but it was for the moral and spiritual welfare of the world. In the report which had been just read the material aspect of the mission was alluded to but they should always look to the completion of the work. And, perhaps, at no other period in Indian history had there been greater need for missionaries to come to us and tell us that they were living at a time when they had two sets of ideals, the Western and the Eastern. Each was not thoroughly assimilated in the other, so that they might become one whole. It was for this that this mission had come into existence. While they

would not minimise the importance of the spiritual character of their work they were not also slow to draw attention to what was expected of people like them, viz to show by their actions and sufferings they might be able to promote the material well-being of their fellowmen so that they might in their conduct be able to show their attention to some of the cardinal principles of their doctrine. Unless there was a commingling of the spiritual and material aspect of the activity, unless they realised in themselves that in doing the work that might be prescribed to them and unless they tried to develop, consummate and come nearer to that period when they should feel everyone to be one with another, it was not possible to have that commingling of the Eastern and the Western ideals which ought to be the aim of every person who worked not only for himself, but also for others. Taking into consideration the past history of this country it was impossible to understand that any other ideal than bringing this co-ordination would satisfy the best of her sons. They had a big ground for spiritual life and it must be developed soon. Unless material prosperity was based upon spiritual life, it was impossible that they could have any spiritual growth. Unless they had this spiritual growth they could not purify and better the condition of their fellowmen. They had heard from the report just read the various departments of work which the members had undertaken to do. They had helped the poor to house them and to-enable them to prosecute their studies. They had helped the suffering and the needy. There was nothing of sectarianism in their work. There was nothing of aloofness in their aims. They were anxious to devote their service to those who required it. And if they were prevented from doing any good work it was not because that their ideals were low but it was because the help given to them fell far short of what they required. The speaker, therefore, said that it was the duty of every one who wished the well-being of his country to help to the extent that lay in his power, a movement such as this, intended for bettering the conditions of their fellow-men. Without this it is impossible for India to take its rightful place in the scale

of nations. He had been saying that there ought to be such a commingling of the spiritual and material side of activity so that one might not appear to be dissociated from the other, and speaking as he did, it appeared to him that unless they took care to see that there was a unity of purpose in life and unless they took care that the various activities that they had to take part in the discharge of their functions, were so co-ordinated one with the other that they were all harmonious, it was not possible for them to realise the purpose of his life or be able to bring about that good which each in his own humble sphere was certainly able to effect. He felt at present that there was far too much neglect of the spiritual side of activities—not that they were prone to do so, but that there was pressure of circumstances which required them to turn their attention to the material aspect of life. But to anyone who properly viewed the matter it appeared to him that there could be no divorce between the two. It was not in the work they had to do. It was not in the results that they produced, but it was in the action of the man that the whole secret of life consisted. If therefore they had the spiritual ideals—ideals which it was not difficult for them to understand and shape their activities accordingly he (the speaker) was sure they would all be contributing to the development of a nation, so that they might arrive at a period when there would be no conflict between the moral and spiritual aspects of life. This, he said, was the great need of the present time. They were unfortunately passing through a period of transition. Perhaps in one respect it was a desirable state, because it was a period when each man was put on his trial and the evil was found and the defects were purged off; so that after the trial he would come the better out of it. But they could do that only if they realised the aim of the life and that aim could not be achieved unless they shaped their activities according to that. Sri Ramakrishna Paramahamsa was the only man who could do that. That was the reason why it was that missions such as this were entitled to our greatest sympathy and help, and that was why movements such as this were being

patronised in various parts of the country. The Chairman then concluded his address by thanking his audience for the patience with which they had listened to him.

With the usual vote of thanks to the chair, and the distribution of *prasad* the proceedings were brought to a close.

VANIYAMBADI.

The 72nd Birthday Anniversary of Paramahamsa Sri Ramakrishna Deva was celebrated at the Ramakrishna Mutt, Swami Vivekananda Society Pudur, Vaniyambadi on the 12th March 1905. The portrait of Sri Gurumaharaj was placed upon a platform beautifully decorated with flowers and garlands. There were Sankirtam parties who sang Bhajana alternately from 5 A.M. to 10 A.M. and again from 4 to 5 P.M. About 2000 poor people were fed from 10 A.M. to 4 P.M. At 5 P.M. M.C. Venkataswami Naidu, President of the Society, read a short report of the Mutt and delivered a lecture on the Life and teachings of Sri Ramakrishna Paramahamsa Deva in Tamil. Mr. N. Ponnukrishnaswami Pillai, B.A., also spoke for a few minutes in English. The meeting dispersed at 7 P.M. The number of men present was about 300. Pansupari, Prasad and flowers were distributed to all assembled.

(Sd.) C. Venkataswami Naidu,
President
Swami Vivekananda Society,
Vaniyambadi.

RANGOON.

The Birthday of Bhagavan Sri Ramakrishna was celebrated this time at Rangoon by the Ramakrishna Sevak Samity on the 20th, March. On invitation from the members of the Society the Swami Ramakrishnananda went there and opened the proceedings with a lecture on the Bhagavan. About 300 poor people were fed in honor of the occasion.

The following address was presented to the Swami by the members of the Ramakrishna Sevaka Samity.

TO THE MOST REVERED
SWAMY RAMAKRISHNANANDA
HEAD OF THE RAMAKRISHNA MISSION IN SOUTHERN INDIA.

SIR,

We the Members of the "Ramkrishna Sevaka Samity" of Rangoon, beg to accord you a most hearty and respectful welcome on this the occasion of your visit to this city.

The close connection—spiritual and otherwise—Sir, between India and Burma, now an outlying province of the Great British Indian Empire, dates back from the remote past. It was our ancestors, who brought the pure light of Buddhism across the seas to this country, and it is a matter of legitimate pride and much gratification to us that even in these days of our national degeneration, one of our own countrymen should again, after the lapse of so many centuries, come to this beautiful Land of the Pagodas, on a religious mission such as yours.

Sir, we are proud to-day to feel that you are one whom we can call our own. For, in you we find the ancient Hindu ideal of Renunciation of every thing pertaining to self on the one hand, and on the other a life of strenuous work for the welfare of followmen, revived and typified; and in your work, Sir, we

catch a faint glimpse of the distant future which will see the realisation of the glorious work which your illustrious co-adjutor, the late lamented **Swamy Vivekananda** began, *viz*: the establishment of a mighty religious organisation based on that genuine Hinduism which has just begun to be appreciated all over the world—thanks to the zeal and ability of preachers like Vivekanunda, yourself and others—and embracing within its capacious bosom the whole Hindu race, such as that perhaps which the great Sankaracharya himself conceived, attempted and nearly accomplished about twelve centuries ago.

Sir, your name, your fame, your life and your work serve to keep green in our minds the fragrant memory of that Holy Saint and Seer the great **Ramakrishna Paramahamsa** and of his life and teachings and we fervently pray that you may long live to continue the sacred and noble mission of your pious life.

We beg to subscribe ourselves, Sir,
Your admiring followers,

The Members of the "Ramakrishna Sevaka Samity, Rangoon,

On the four following days the Swami delivered the following lectures. (1) "What is a Soul" (2) "The Vedas and the Vedanta" in the Victoria Hall, presided over by Mr. V. N. Sivaya M.A., B.L., (3) "Bhakti (or Divine Love)" in the Hindu Social Club Hall, presided over by M. S. C. Dutta, M.A., B.L., (4) "Comparative Study of Religions" in the Theosophical Society's Hall, presided over by Mr. B. Cowasjee B.A., Barrister at-law.

The Swami left Rangoon for Madras on Saturday the 25th, and returned to Madras on the 29th, morning and proceeded to Bombay the same evening.

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SRI SWAMY VIVEKANANDA'S BIRTHDAY ANNIVERSARY CELEBRATIONS.

BANGALORE.

The anniversary of our beloved Swamiji was celebrated here with much *eclat* on the 27th and 29th January 1905. On the first day Swamy Atmananda conducted pooja and opened the Vivekananda Society Cantonment in the morning at the desire of the members and Secretaries Mr. A. R. Chandrasekera Mudaliar and Mr. Rungasawmy. In the evening the Swamiji delivered a short lecture and performed worship at the Vedanta Society premises, cantonment. He then went to the Vivekananda Reading Room Ulsoor where a programme of Bhajana-worship and lecture was gone through with much enthusiasm. It may be mentioned for the information of the public that Bangalore, contains at least six institutions started in the name of Swamy Vivekananda and carrying on his work *according to their lights.*

In these celebrations, it has been calculated about a thousand people participated. It was however reserved for the 29th January to focus all the energies of the various institutions working in all parts of Bangalore to get up a big demonstration—to awake fitting enthusiasm and religious spirit amongst the masses.

From 7 o' clock in the morning till about 12 noon about 60 Bajanay parties carrying flags and singing hymns and prayers passed through the important streets in the City. Over a 1500 people of all castes and creeds took part in this procession. The Bajana parties then assembled at the Mutt premises in the fort where they partook of prasadam. From 12 to 4-P-M. feeding of the

poor was organised at three different centres for greater fecility. At the Mutt, about 3000 peaple were fed, in the cantonment 2000 people were fed by the Vivekananda Society and 3000 people were fed by the Vivekananda Reading Room at Ulsur. From 4-to-6 P. M. in the Chamarajendra Sanskrit College in the fort which was specially decorated for the occasion, an interesting programme of Music and Speeches was gone through with much enthusiasm. The meeting here was presided over by Mr. Subba Row—a retired Deputy Collector of the Madras Service. There were 1500 people inside the hall and all the windows and doorways were crowded by at least 500 people. Mr. Doddubele Narayana Sastry and Mr. Sankara Sastry explained the objects of the Mission and the importance of the Birth of Swamy Vivekananda to us all in fitting terms in Kanarese Mr. Ganapathy Naicker made a humourous and at the same time a highly philosophical speech on the work of Swamiji. Mr. A. Krishnaswamy Iyengar M. A. and Mr. M. A. Narayana Iyengar B.A., B.L., spoke in English to the audience. The President a venerable Gentleman and scholar of eminent abilities in Sanskrit and English spoke very warmly of the whole movement and congratulated the public of Bangalore on the opportunity they had of hearing such eloquent testimony to their appreciation of the grand work of the Swamiji for India and the world at large. Swamy Atmananda thanked the public for the honor they did to his Master and to the Mission. In conclusion Dr. Venkatrungum thanked the Swamiji and the Calcutta Mutt for having opened an important branch of the Mission in this important centre of Southern India. Pansupari, prasad and flowers were distributed to all the people thus closing a varied programme of interesting and enthusiastic work in the name of religion.

In the night there was a Sankirthana by Mr Mahadeva Row at Ulsur—Altogether on this day at least 15000 people here had the opportunity of hearing about Swamiji and blessing his hallowed memory. Of those who kindly worked for the celebration, the names of Mr. H. Chinniah, Mr. Raju Moodaliar, Mr. Varatharaju, Mr. C. Venkata Subbiah, Mr. Sabapathy Mudaliar and Mr. Baboo Mudaliar Mr. Varatharaj collected provisions and looked after the cooking. Mr. Raju Mudaliar looked after the decorations, Mr. Chinniah took a prominent part in the general management of the affairs and Mr. Venkata Subbiah collected provisions and took part in feeding the poor at Ulsur ; so also Mr. Sabapathy Mudaliar. Mr. Baboo Mudaliar also took part in collecting the Bajanay parties together and conducting the procession.

A member of the Ramakrishna Mission,
Bangalore.

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NEW YORK.

On Jan. 27th 1905 the New York Vedanta Society, 62 West 71st. rd. held the Celebration of the Birthday of the Blessed Vivekananda.

The same day was the Anniversary of the Vedanta Society here, and what could have been more beautiful! The very work which the Swamiji Vivekananda had given birth to, now growing as a Powerful Society, and the celebrations of His own Day.

In the afternoon ~~services were~~ held in the chapel. Flowers and plants, and fruits surrounded the altar.

Swami Abhedananda and Swami Nirmalananda in speaking, brought the wonderful life and work of the great soul close to every heart.

Swami Nirmalananda read to us from *The Upanishads*, parts that he had often heard the Blessed Swamijee repeat; and beautiful was the meaning and explanation which Swami Nirmalananda translated into English, after reading the musical Sanskrit.

In the Evening at 8-P.M. a gathering of students and friends met again in the chapel—and heard several addresses. Swamijee Abhedananda gave a most beautiful account of the life and work of Sri Ramakrishna's greatest Disciple—The Blessed Vivekananda.

Prof. H. C. Parker of Columbia University, and President of the New York Vedanta Society gave a short address; speaking of the true philosophy in Vedanta and its wonderful-growth here since the days when Vivekananda was in America. The Treasurer, Mr. Walter Goodyear, a disciple of Vivekananda's also spoke a few words.

Miss, S. E. Waldo, who had studied under and always remained a loving disciple of the great Teacher, read a most interesting paper about the early struggles and growth of our now flourishing Society. It was lovely to hear her tell of the great heart, and marvellous character which every one recognized who knew Him.

The Secretary, Emily Palmer Cape and Miss, L. F. Glems both made short address.

The meeting was one filled with love and reverence, for the Great Soul who at that time was being remembered and rejoiced in around the entire globe.

E. P. C.

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THE RAMAKRISHNA SHEBASRAM, KANKHAL.

	Rs.	A.	P.
Balauce of last month	430	9	10
Receipts in October, November and December 04.			
Babu Setala. Ch. Mukerji	10	0	0
"Blessed Sweeper."	15	0	0
Babu Jadupaty Chatterji	20	0	0
Mr. Narayana Swami Raju	5	0	0
"Horsad Rai Metha	1	0	0
Lala Ramasha Raja	6	0	0
Mr. Shiva Prasad Ajitrai	12	6	0
Mr. D. K. Karne	1	0	0
"Champak Roa	30	0	0
Collected by G. Rangadass	7	12	0
Mr. A. C. Bhah	1	0	0
Total ...	539	11	10

Disbursements	Rs.	A.	P.
Food	77	15	9
Medicine	31	5	9
Servant's wages	18	6	0
Establishment	12	7	0
Lighting	5	4	9
Postage	4	8	0
Clothing	2	5	6
Labour	2	2	0
Gift	1	0	0
M. O. Fee at Mayavaty	0	2	9
Total. ...	155	9	6

						Rs.	A.	P.
* Receipts	...	...	...	...	...	539	11	10
Disbursements	...	...	...	...	...	115	9	6
					Rs. ...	384	2	5

Balance of December 04. of the above amount Rs. 70 belongs to the well fund.

---

* A gentleman has sent Rs. 15 within these three months for his monthly subscription at Rs. 5 per month with a request to publish his name as "Sweeper Ramakrishna Shebasram". We thankfully acknowledge the receipt of two packets of cotton wool and one packet of bandage from Dr. J. Kanjelall on behalf of the "Vivekananda Soceity of Calcutta. Besides the above Atta 5 mos. 3/ sars, Rice 3 mos. 5 Sars, Dal 1 mos. 35 sars and milk worth, Rs. 9 received from a kind friend of N. P. were consumed.

There were 68 of outdoor Girhastha poor patients, of whom 19 left treatment, 7 are still under treatment and the rest were cured, of the outdoor Sadhu 256 patients, 3 left treatment, 1 died, 2 are still under treatment and the rest were cured.

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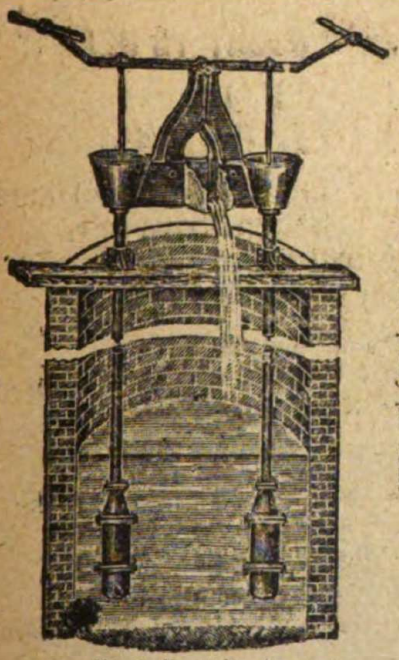
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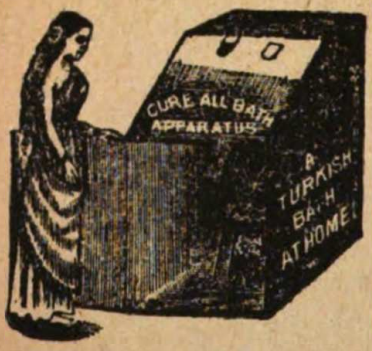
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THE AVADHUTA GITA.

CHAPTER III.

The Avadhuta said:—

1. The distinction into the material and the non-material does not at all exist. How can I worship Siva who is of the nature of etherial space, who is devoid of both attachment and non-attachment, who is spotless, who is devoid of extension, who is devoid of the distinction into the material and the non-material and who is all-pervading and omniformed.

2. He who is devoid of white and such other colours is indeed Siva. He who is both this created universe and its cause is also the Supreme Siva. I who am thus free from uncertainty is sufficiently Siva. How then, my beloved friend, can I worship the *Atman* within mine own Self?

3. Though entirely devoid of root I keep constantly growing; though completely devoid of smoke I keep constantly rising; though thoroughly devoid of light like a lightless lamp I keep continuously shining; I am that equally pervading essence which is the nectar of knowledge resembling ethereal space.

4. How shall I speak here of unselfish desire; how shall I speak here of unattached attachment; how shall I speak of Him who is devoid of insubstantial substance; I am that equally pervading essence which is the nectar of knowledge resembling ethereal space.

5. How can I speak of the all that is of the nature of non-duality; how can I speak of the all that is of the form of duality; how can I speak of the all that is eternal and at the same time non-eternal; I am that all pervading essence which is the nectar of knowledge resembling ethereal space.

6. I am neither gross nor subtle; I am not a frequent visitor; I am not the highest and the lowest that is devoid of the beginning, middle and the end; I shall speak the bare truth, I am the Supreme Spirit, that equally pervading essence which is the nectar of knowledge resembling ethereal space.

7. All the internal organs of sensation and action which resemble ether are indeed consciousness; all the objects of perception which resemble ether are indeed consciousness; consciousness is indeed the one, pure existence which is neither bound nor free; I am that equally pervading essence which is the nectar of knowledge resembling ethereal space.

8. I am not, my child, inconceivable even by the profoundest of intellects; I am not undefinable even as the hardly definible object of definition; I am not indescribable even as imminent nature; I am that equally

pervading essence which is the nectar of knowledge resembling ethereal space.

9. I am the fire that reduces action to inaction, I am the fire that consumes misery so as to produce painlessness; I am the fire that burns the body so as to engender the state of bodilessness; I am that equally pervading essence which is the nectar of knowledge resembling ethereal space.

10. I am the fire that consumes sins to their root; I am the fire that destroys duties so as to be placed beyond duties; I am the fire that breaks down bondage so as to restore freedom; I am that equally pervading essence which is the nectar of knowledge resembling ethereal space.

11. I am not, my dear child, devoid of concept so as to be inconceivable; I am not, my dear child, without concentration so as to be devoid of mental activity; I am not, my dear child, devoid of intellect so as to be dissolved in peace; I am that equally pervading essence which is the nectar of knowledge resembling ethereal space.

12. I have no doubt that mine is the condition of delusion where there is no delusion; I have no doubt that mine is the condition of sorrow where there is no misery; I have no doubt that mine is the condition of desire where there are no desires; I am that equally pervading essence which is the nectar of knowledge resembling ethereal space.

13. At no time have I the creeper of ever-flowing *Samsara*; at no time have I the joy of unbroken happiness; at no time have I this bondage of ignorance; I am that equally pervading essence which is the nectar of knowledge resembling ethereal space.

14. There is no change in me caused by the dirt (Rajas) of unending *Samsara*; there is no change in me

caused by the darkness *Tamas* of unceasing misery; there is no change in me arising from purity (*Sathvam*) which gives rise to one's own duties; I am that equally pervading essence which is the nectar of knowledge resembling ethereal space.

15. I am never all action which produces torment and misery; I am never all the mind which is the product of the experience of misery; this organ of egotism never at all existed to me; I am therefore, that equally pervading essence which is the nectar of knowledge resembling ethereal space.

16. I am death to mental agitation which restores calmness, and am no indecisive suggestion; I am the end of dream and wakeful states of consciousness and am subject to neither good nor bad; I am the grave of transient and worthless substances and am neither the moveable nor the immoveable; I am that equally pervading essence which is the nectar of knowledge resembling ethereal space.

17. This self of mine is neither the knowable nor the instrument of knowledge, is neither the logical reason nor the inferable; this self which is beyond the range of speech is neither the internal organ of perception nor intellect. How then can I describe it to you? I am that equally pervading essence which is the nectar of knowledge resembling ethereal space.

18. I am the supreme reality which is indivisible being devoid of divisions; there are no interior and exterior and yet I am indeed the supreme reality; neither am I previous to birth, nor am I engaged in what is born, nor am I any of the substances; I am that equally pervading essence which is the nectar of knowledge resembling ethereal space.

19. I am solely the principle of "I" which is devoid of attachment and such other limitations; I am solely the principle of "I" which is devoid of godly and such other defects; I am purely the principle of "I" which is devoid of the miseries of *Samsara*; I am that equally pervading essence which is the nectar of knowlege resembling ethereal space.

20. When there are no three states of consciousness how can there be a fourth; when there are no three divisions of time how can there be quarters of space? The internal self is indeed the supreme condition of peace. I am that equally pervading essence which is the nectar of knowledge resembling ethereal space.

21. I an encapable of classification into long, short or any other; of classification into broad and narrow; of classification into angular and circular; I am that eqnally pervading essence which is the nectar of knowledge resembling ethereal space.

22. At no time have I mother, father, son and such other relations; at no time have I birth, death, as also the internal organ of perception; this supreme reality in me is without destraction and steady; I am the equally pervading essence which is the nectar of knowledge resembling ethereal space.

23. The Supreme Self who is extremely pure and purified of sins and hence unquestionable and of endless forms; who is smeared only with stainlessness and hence unquestionable and of endless forms, who is in part without being partitioned and hence unquestionable and of endless forms; I am that equally pervading essence which is the nectar of knowledge resembling ethereal space.

24. How can there be a host of Gods beginning with Brahma; how can there be *Swarga* and such other worlds of habitation? If the Supreme Reality is of one form only

and pure, I am that equally pervading essence which is the nectar of knowledge resembling ethereal space.

25. I am indeed pure by being denied of every thing until denial is denied, how can I describe me; I am indeed pure as being the last residue beyond which there is no residue, how can I describe me; I am indeed purified of all distinguishing marks so as to be attributeless. how can I describe me; I am that equally pervading essence which is the nectar of knowledge resembling ethereal space.

26. I always do the supreme act of inaction; I always indulge in the supreme pleasure of being without attachment which leaves no association; I always indulge in being without body in a state of non-body; I am that equally pervading essence which is the nectar of knowledge resembling ethereal space.

27. The creation of an illusory universe is not my mode; the manufacture of wickedness and fraud is not my mode; the production of truth and falsehood is not my mode; I am that equally pervading esssence which is the nectar of knowledge resembling ethereal space.

28. Though devoid of twilight and such other periods of time, there is no loss to me; though devoid of internal illumination I am neither deaf nor dumb; though thus devoid of doubt, I am not purely thought; I am that equally pervading essence which is the nectar of knowledge, resembling ethereal space.

29. The Supreme Self who is Lordless as there is no Lord at all to serve is serene, who is unperturbed as he has lost the organ of mind and hence calm, who is purely knowledge shorn of everything and hence perspicuous,—I am that equally pervading essence which is the nectar of knowledge resembling ethereal space.

30. How can I describe Him as the dwelling house

of a dreary forest; how can I describe Him as the uncertainity of an established fact? He who is thus continuous and equal in all and unagitated,—I am that equally pervading essence which is the nectar of knowledge resembling ethereal space.

31. Devoid of life-principle He always shines without life-activity; devoid of the germ of life He always shines seedless; devoid of bondage, always shines liberated from existence; I am that equally pervading essence which is the nectar of knowledge resembling ethereal space.

32. He who is devoid of birth always shines; He who is devoid of *Samsara* always shines; He who is devoid of destruction always shines; I am that equally pervading essence which is the nectar of knowledge resembling ethereal space.

33. Yours is only an inference from an impression but not name and form; though you are an indivisible divided whole you are not anything, you impudent soul! why then do you despond? I am that equally pervading essence which is the nectar of knowledge resembling ethereal space.

34. Why do you weep, my friend, there is neither old age nor death; why do you weep, my friend, there is neither death nor misery; why do you weep, my friend, there is no change of form for you; I am that all pervading essence which is the nectar of knowledge resembling ethereal space.

35. Why do you weep, my friend, you have no natural form; why do you weep, my friend, you have no deformity; why do you weep, my friend, you have no age; I am the equally pervading essence which is the nectar of knowledge resembling ethereal space.

36. Why do you weep, my friend, you have no health; why do you weep my friend you have no mental vigour; why do you weep, my friend, you have not the

senses; I am the equally pervading essence which is the nectar of knowledge resembling ethereal space.

37. Why do you weep, my friend, you have no desire; why do you weep, my friend, you have no allurements; why do you weep, my friend, you have no infatuation; I am the equally pervading essence which is the nectar of knowledge resembling ethereal space.

38. Why do you desire affluence, wealth is not yours; why do you desire affluence, you have no wife; why do desire affluence, you have nothing to call yours; I am the equally pervading essence which is the nectar of knowledge resembling ethereal space.

39. Birth in this universe produced by *Prakriti* has nothing to do either with you or with me. This shameless soul only appears distinct. Absence of distinction arising from non-duality of existence is neither for you nor for me; I am the equally pervading essence which is the nectar of knowledge resembling ethereal space.

40. You have not even a shred of the nature of non-attachment; you have not even a shred of the nature of attachment; you have not a shred of the nature of desire; I am the equally pervading essence which is the nectar of knowledge resembling ethereal space.

41. Neither does there exist in your mind the meditator, nor is there for you the hyperconscious state; neither does there exist in your mind meditation nor have you an external region; neither does there exist in your mind the meditated, nor are there substance and time; I am the equally pervading essence which is the nectar of knowledge resembing ethereal space.

42. Whatever is essential has been mentioned by me to you. There is neither you nor anything for me nor for the great, neither teacher nor disciple. The Supreme Reality is innate and of the nature independence. I am

that equally pervading essence which is the nectar of knowledge resembling ethereal space.

43. How can the Supreme Reality be here of the nature of bliss; how cannot the Supreme Reality be thus of the nature of bliss? How can the Supreme Reality be here of the nature of knowledge and experience, if I only exist as the one supreme, in the form of ethereal space.

44. Know consciousness to be the one thing devoid of fire and air; know the consciousness to be the one thing devoid of earth and water; know consciousness to be the one thing devoid of entrance and exit; know consciousness to be the one thing wide-spread like ether.

45. I am neither of the nature of void nor of the nature of ineliminable existence, neither of the nature of purity nor of that of the purified. I am not both form and non-form but am the Supreme Reality which is something having the only form of essential nature.

46. Forsake, forsake for ever *Samsara* and forsake by all means renunciation also; for the pure, immortal, innate and unchangeable Self is poison to both renunciation and attachment.

Thus ends the third chapter of the *Avadhūta Gita* taught by Sri Dattatreya named the Teaching of the Knowledge of Atman.

ASUNIYAMA

OR

THE CONTROL OF PSYCHIC PRANA.

BY HIRENDRA NATH SINHA.

(*Continued from page 157.*)

We have hitherto described the *Taraka* process solely as referring to the eyes. The same may also be applied to the ears with almost similar results. After the *Prana* and *Apana* currents are gathered and focussed in the *Chatushpathi* centre, if a *Yogin* firmly seated in *Kumbhaka*, closes his eyes, ears and nose with the fingers of both hands and then concentrates his mind inside the centre and intensely meditates he will first hear the vibratory sound of *Omkara*. Then if he merges his mind in that sound he will realise the *Nada Brahman* which corresponds to the lightsphere. Just as in the case of light visions premonitory signs of sound visions are also said to occur to the *Yogin*. These are described to come in the forms of variously pitched sounds resembling those made by different kinds of sounding instruments, such as *Dakka*, *Damaruka*, and the like. After these pass away the supreme *Brahman* is said to appear on his field of vision in the form of *Omkara*. This is the *Antarlakshya*, process of the *Khechari Mudra* with reference to the ears. There are some who pursue the *Bahirlakshya* method even in this. They begin their practice by steadily concentrating their ears on some artificial sound produced for the time being by the ringing of a bell or some such artificial means as taught in the *sutras* in the same way as the eyes are made to gaze steadily on the lustre of a lamp, the sun, the moon, and the like. Some have mis-understood the spirit of this practice and have taken to false methods. It is not as is erroneously conceived the straining of the ear or eye on some loud noise or strong light until one becomes deaf or blind. But it should be treated as a preparatory training given

to the ear or eye. The external sound or light should be viewed as means for training in anticipation the ear or eye for the reception of the Brahmaic manifestations of *Sphota* or sphere of effulgence, as also the mind in steady concentration, so as to quicken the appearance of the final result. Supposing he wants to imagine the supreme, infinite light; he will not find it possible to do so. We will always find it very difficult to fix our mind on an abstract image or shape. But the imagination of a concrete flame of a lamp or the disc of a sun is not so very difficult. Even this imagination can be made practicable and easy by the help of realities. If we first gaze on the flame of a lamp for some time and then shut our eyes, a clear picture of the lamp flame will be formed in our minds, on which we will be able to concentrate successfully and with care. Or after gazing at first on the sun or sun-light, if we sudenly turn to a dark corner closing our eyes, the picture of the sun impressed on our retina will continue to linger for sometime in our eyes. This image will furnish us a concrete object to concentrate our mind upon. The object of the *Bahirlakshya* practices mentioned above is not the destruction of the organs of sensation so as to deprive them, once for all, of the power to disturb, but to so utilise them as to bring about the concentration of the mind on the internal vibrations of light and sound and study of the phenomena that take place within. *Antarlakshya* or internal vision being the end and aim of the manifold practices of *Taraka*, the external and mediate manipulations of the eyes and ears and the visions arising therefrom are to be the true interpretation of some of these teachings of the Hathayogins,

When a man attains proficiency in the practices of *Rajayoga*, all bondages will disappear to him, all *Karmas* will cease to affect him, he will be above all conventionalities of this world. For he will have as attachment to the paltry things of this earth. The various *Karmas*, worships and other religious observances are intended only to those who see God outside themselves and who live separate from God. There can be no space, no time, no conventional observances to a *Yogin* who sees everything in the

whole universe within himself and nothing outside. "That Great Ruler, the controller of everything, who dwells in the sun, is the same Being who dwells in your heart. If you have no quarrel with Him, you need not go to the Ganges, need not go to Kurukshetra." Such a man who has realised the universal spirit within himself is sure to have his mind always dwelling in the *Brahman* and to get ultimately merged into it. This final state which is the end and aim of existence is the *Moksha* of the *Vedantins*, the *Kaivilya* of the *Sankhyas* and the Yogins, the ultimate goal of religious observances, all worship or *Upasanas* and in fact the end of cosmic evolution.

According to the science of *Yoga*, there are various mental states through all of which a *Yogin* has to pass before he finally realises the supreme state of *Brahman*. These will be described in detail in a separate chapter. But the one with which we are most concerned at present is the state of *Unmani*, or upheaved mind, which we shall describe at some length as it is closely connected with the *Mudras* we are dealing with at present. The word *Unmani* literally means excited or elevated mind. *Unmani Avashtha* is that state in which the mind of a *Yogin* has reached the highest state of tension possible, the highest possible vibration, and exists within itself reflecting on the soul. The mind in such a state has become so pure and elevated as to assume the nature of the soul by becoming merged in it. The fundamental teaching of *Pranayama* is to prove that the so called mind and the so called *Prana*, or vital energy are only different manifestation of the same psychic principle and consequently convertible from one to the other. The mind cannot exist without *Prana* and the *Prana* cannot act without the mind directing it. The relation between these two may be said to be that of cause and effect. The *Prana* cannot be frittered away without at the same time frittering away the mind; so also when the *Prana* is controlled and collected, the mind becomes calm and collected and fixed in steady meditation. The method of *Prānayama* is therefore to bring the *Pranas* wasted away in various forms through the nerve channels under the control of the mind and then focus

and collect them in the *Sushumna* channel and finally through the channel absorb them all into the mind itself. The important nerve centres are all arranged on the *Sushumna*. The Muladhara or the mother of *Kundalini* power is at the bottom and the *Sushumna* or the abode of *Brāhman* or the basin of supreme knwledge is at the top. A *Yogin* has therefore to begin with the lowest centre and force centre after centre to disgorge its contents composed the local afferent and efferent currents pent up within into the *Sushumna*, adding thereby new life at every step to the gently rising *Kundalini* within. The highest and the last place, according to the physiology of the *Yogins* wherein such a supply of new life and vitality is made to the *Kundalini*, wherein the motor and sensory currents contribute their quota to the elevation of the absorbing mind is the *Chatushpathi* centre of the eyes and ears within the sphere of the brain opposite to the middle of the eyebrows, When the *Kundalini* power is made to reach this centre and eyes and ears are absorbed into it, the work of *Pranayama* may be said to have attained very nearly completion, and the only work left to the *Yogin* is to perceive with inward eyes and ears the consummation of union between the three currents, the transformation of the three in one. Firmly concentrating his mind on itself in this centre, and straining his eyebrows if he further draws in his mind or lifts up the concentrated force within, he is said to enter into the supreme etate of *Unmani* or elevation. The result of such an upheaval is falling into a trance or *Yogic* sleep wherein he loses earthly consciousness; all ideas of time, all ideas of phenomenal change will then completely disappear for him and along with them all notions of egotism, individuality or duality will vanish.

Pranayama may therefore be summarised to teach the concentration of mind in the vital energies till bit by bit by the raising of the Kundalini through the *Sushumna* the whole of it distributed throughout the system is absorbed into the mind and the consequent attainment of liberation by studying the mind with the mind and thereby getting the knowledge of truth. The effect of the fusion of mind with energy is to put an end to

the perception of duality and realise the oneness of mind with phenomenal existence. Every perception involves two things a perceiving subject which is identified by the *Yogins* with the substratum of *Prana* or force, and intellect and another perceived object which is recognised as the *Akasa* which is the substratum of all material existences. The union of mind and energy therefore means the cessation of the distinctions of the perceiver and the perceived, or the oneness of the subjective *Atman* and the objective *Akasa*. Hence the aim of *Yoga* may otherwise be enunciated as the process which teaches how to place the self in the midst of *Akasa* and how to place again the *Akasa* in the middle of the *Atman*—it is the process by which the universal intelligence and the cosmic *Akasa* are made identical in such a way as to destroy existence altogther on the plane of thought. When the sensations are destroyed by being dissolved in the mind, all ideas of externality get destroyed of their own accord and pure thought exists as the internal reflection of the mind in the state of *Unmani*. In the end when even this internal thought ceases to manifest itself the mind may be said to have assumed the nature of pure intelligence, to have become the essence of thought itself. Just as camphor dissolves in fire, and salt in water, so also by meditation the mind dissolves in the universal reality. When this is accomplished, the knower and the known, both get merged into an indiscribable existence of knowledge. This higher stage in which the mind of man ultimately subsides in the universal existence of abstract knowledge is loftier than the *Unmani* state and is known as the *Amanaska* or the mindlessness. In the state of *Unmani* though the mind, on account of the sameness of quality with the soul appears like the self luminous subject, it only exists as the instrument of thought merged for the time being into the self by the power of meditation. In consequence the idea of the meditator and the meditated as two distinguishable entities is not completely lost in that state. The realisation of the Yogin at this stage, using the language of the *Vedantin* may be called that of the *Saguna Brahman*, or as Patanjali explains, that super-conscious state of

existence with a will called *Savikalpasamadhi*. But in the still higher state of *Amanaska* or mindlessness the above distinction is completely lost and with it all chances of returning to the previous state of conscious perception of duality are completely closed. The realisation attained by the *Yogin* in this state may be called that of the *Nirguna Brahman* or the super-conscious state of existence without a will called by Patanjali *Nirvikalpa Samadhi*. It is then only that the residuum of the mind may be said to have become totally destroyed and the *Yogin* to have attained the state of *Kaivalya*,

From the foregoing definition of the highest state of *Yoga* we learn that two conditions are essential for the annihilation of of the mind. *Yoga* is defined as the suppression of the modifications or, in other words, the volitional activity of the mind; and *Gnana* is intense meditation and seeing which leads to the attainment of the final goal. When the modifications are fully suppressed, the mind becomes calm and unruffled devoid of vibrations on the plane of consciousness and there will be an end to the life of *Samsara*. This takes place in the same way as the visual perception of external objects comes to an end when the vibrations of light are put out. The fundamental object of *Yoga* is, therefore, the bringing about of calmness and quietude into the mind by the cessation of all phenomenalising activities which is a necessary concomitant of controlling and converting *Prana Spanda*, vital vibrations into spinal vibrations or activity on the spiritual plane. This is not a result that can be accomplished easily but it requires long and regular practice and proper guidance from a competent teacher. By the careful study of *Sastras* and and association with virituous men, by religious observances and renunciation when a person learns to be indifferent to the sweet smelling flower of worldly life blossomed at the end of the long-creeper of *Karma*, by reflection and meditation on his chosen Deity when steady concentration on a single object is secured and by patience, perseverence and practice, when a singleness of purpose is established, then alone control over the vibrations, the life-sustaining activities of *Prana* is said to be achieved. So also by

constant control over the vital energies, by the practices of introspection, inspiration and the like and by the ardent exercises of the *Yoga* of meditation, seated undisturbed in a secluded place the vibrations of mind, the cause of consciousness, is to be suppressed. Then alone knowledge is said to have attained ripeness and perfection and liberation from the bondages of *Samsara* is secured. That person who has thus accomplished *Yoga-gnana* is sure to become a *Jivanmukta*. He, though he cannot help living for sometime in the body accidentally thrust on him by the predetermining *Karma*, has cut it power for ever, and will have no more fear from births or deaths, he has attained freedom and immortality.

From the succinct narration made in this chapter of the current practices in *Pranayama*, we may be said to have learnt that all the exercises in psychic *Pranayama* tend towards that one point, the control of the vibrations of *Prana* or the lifegiving principle of nature. By means of the various *Hatha* processes delineated, in the first instance, we have learnt how to contract the *Muladhara* or the matrix of nervous energy at the foot of the spinal cord so as to suck in the profusion of outgoing energies thereunto and then by repeatedly striking on this seething centre with mental impulses from above how to force open the entrance gate to *Sushumna*. The next thing to do is to rouse the inert *Kundalini* power to action and then gently lead it up step by step till it reaches the heavenly abode of the medulla oblongata. Here ends the work of the *Hathayogin* and liberation is ensured to the plodding labourers. Hence commences the work of the *Rajayogin*. The coiled power is not to be permitted to coil once again and sleep. It is therefore taught to be roused from the root of the neck into the *Akasa* above by means of the external *Khechari Mudra*. We are taught how to control the *Prana* vibrating in the different higher centres of the brain and what visions the combined power produces in each of these centres—a power which is realised by the *Yogin* as no other than pure consciousness even in the state of deep sleep, by being meditated upon as the basic principle of sound after muttering

the symbol *Onkara*. Then come the methods of restraining it in and pushing it through the centre at the root of the palate opposite the canine tooth, After further vitality is added to the great power by this means how are we to raise it to the higher centre of sight and hearing. Here if the eyes and ears are dissolved by means of the *Taraka* process into the perfected *Kundalini*, the goal of *Pranayama* is reached. If there, by means of an inward *Taraka*, the mind is fixed in meditation in the midst of the *Kundalini* dwelling in that centre between the eye-brows, this stupendous power will be dissolved into the mind and upheave it to the state of *Unmani*. A powerful mind meditating on itself is sure to end in the ultimate dissolution of the instrument of mind into the causal principle of intelligence whose reflection is all this activity of the mind. There will then arise that divine knowledge, which is both the beginning and end of "*Om*," which is auspicious, which is the enunciation of the knowable and the knower and knowledge, which is the consummation of the cessation of the activities, *Pranaic* and mental, and which is the highest outcome of the state of *Amanaska*, and which is the supreme symbol of oneness. Such is, in brief, the method and means of psychic control taught by the science of *Yoga*.

Some of our readers may think, that when we weigh the result achieved by the *Yogin* by the magnitude of the practices and exercises prescribed, our exertions seem to end, after all in a wild goose chase, what care we for trials and hardships, for privations and penances, for equestration and withering meditation; while there are religions which teach the method of making life in this world happy, feeling it not burdenesome and promise at the same time an easy immortality, To such we say, "brothers, you have yet to taste the sweetest pleasures of life, yet to realise the ocean of bliss in even an atom beneath notice, for the greatest of pleasures does not consist in the means of enjoyment but it lies in superiority of the power to enjoy independent of the object of enjoyment; the worth of the pudding lies in the eating". What religion is there which does not condemn the ways of the worldly, the life of the sensual and selfish? What enjoyment can be

noble and real which at the next instant plunges the ignorant and the unwary into an abyss of misery and disappointment?" The teaching of *Yoga* furnishes the key to the secrets of all religions, to the true life of hightest bliss. It teaches only the acquisition of that power to enjoy and utilise the life as it is at its best, to grow a rose even amidst thorns. Accordingly, full control over the vital energies of the body is said to give various powers to a *Yogin*. By the concentration of a well-subdued mind on different parts of the body various untasted fruits are said to accrue to him. We shall discuss these later on in connection with other limbs of *Yoga* which, according to the science of *Yoga*, are only further continuations of the method of *Pranayama* and further means for perfecting one's-self by mastery over *Prana* and mind.

Before proceeding to the next subject we shall take advantage of the intricacies presented by this process of *Pranayama* to say a few words about the terminology and symbology of *Yoga*.

RECAPITULATION OF THE SECOND LECTURE.

BY M. SESHAGIRI PRABHU M. A.

Last time I explained the nature of the Kuladevata prarthana, Sankalpa, Ganapati Pujana, Matrikapuja and Svasti-punyaha-Vachana. In connection with the Matrika-pujana, I explained at great length the mantra relating thereto and pointed out that according to the explanation of Sornamayacharya, Gau or Heavenly speech corresponds to the Logos of the Greek philosophers. Word is the

creative thought ; our Vedas and Puranas state that before creation all was enveloped in darkness. All other Religions are also unanimous in maintaining that darkness covered the face of everything that we call 'world'. This darkness is another name for our ignorance of things and thus marks the one state of our knowledge. For we cannot know or understand what was or existed before creation. Our knowledge is always two-sided ; we can know one state only by passing from that state to another state. It is the transition or contrast that enables us to know things, or rather directs our consciousness towards them. How can the Human Mind conditioned as it is by time, space and causation, try to understand a state when none of these three primary elements of our conscious life existed, when none of the things with which we are familiar now, could serve as an illustration in order to gain a knowledge of the condition antecedent to the creation. God—the one mass of Pure Intelligence—existed in this state which the incapacity of the human mind to comprehend has designated as darkness. God thought—"May I be many"—Why existed this thought in God is a question that we cannot satisfactorily explain at this stage. We cannot Judge God by human standards ; we are too insignificant to fathom the depth of the Divine Mind and understand the motive of creation. We cannot presume ourselves to be greater than God to sit in Judgment over God's actions.

In the introductory lecture, I gave out Satyam Gnanam, Anantam Brahma as the definition of God. God is Infinite. He is greater than the great and smaller than the small. He has taken his seat in the cavity of the heart of Living Beings. *Anor aniyan makato mahiyan ama Sya Jantor nihito Guhayam.* This is a poor attempt to cognise the Infinite. From your knowledge of

mathematics you will find that there are certain operations that do not end. For example the extraction of the square root of 2, 3, 5 &c. If you continue the process to as many places as you choose, you can at last make the nearest approach to the required root, but cannot end your work and arrive at an exact number. This enables us to comprehend the smallest number that may be required to arrive at the exact number. You can make this difference as small as you please. This is infinitely small, we say if you divide one by 1/10, 1/100, 1/1000 &c., the quotients will be found to increase gradually. If the divisor be the smallest fraction conceivable, the quotient is the greatest number conceivable. This we may prove algebraically. Divide 1 by $1-a$. The quotient is $1+a+a^2+a^3+a^4+a^5+a^6$. and is true for all values of a. If a is 1, then the division comes to 1/0 and the quotient is infinity. If you add any quantity to this infinity, or take away any quantity from it, multiply it by any quantity or divide it by any quantity, Infinity remains Infinity. So you will now see that there cannot be two Infinities. Since God is infinite, there cannot be any other thing infinite, for then the other would limit God and God will cease to be infinite. So there can't be a second essence that can exite any thought in God. So we are driven to accept the answer that no cause originated thought in God.

As to the motives which God has in view in the creation of such a world, we are not able to offer an answer that will satisfy all parties and stand the cannon of criticism. I quote a stanza from the Upanishads.

Yathornahabhih Srigate grihnate cha
Yatha prithivyam oshadhayah sambhavanti
Yatha satah purushat kesalomani Jayanti
Tathaksharat Sambhavatiha visvam.

Just as the spider throws out (the web) and draws
(it to itself),
Just as plants spring up in the earth,
Just as from a living person hairs spring up,
So from the Imperishable one does this world arise.

The meaning is that as in the case of the web, plants and hairs no motives can be assigned to the spider, the Earth and the person; so no motive can be assigned to the Lord in creating this world. In the case of the spider, though the web is produced without any motive on the part of the spider, the web is arranged with a definite plane. The illustration has object in view. In the case of the Earth, there is spontaneous development but the Earth is unconscious. In the case of a person the growth of hairs is not subject to his will. Though the material cause of the world is furnished by God and the creation proceeds on a settled plan subject to immutable laws of nature to think that in creation either for increasing His bliss or for avoiding it there is something furnished by the Earth is objectionable as the Earth is unconscious. To meet this object is cited the example of the Person whose hair grows without any voluntary effort on his part.

So in the beginning the Lord created the world. As soon as the thought arose in the mind of God, the thought manifested itself as an existing and accomplished fact. The divine thought and the object of the thought manifested themselves at one and the same time. The manifestation of thought is speech, is Brahman, Vag vai Brahma. This divine speech we call Lakshmi. Lakshmi says in the Lakshmi Sukta (X. 125 5.)

I, even I myself, say this, what is good for Gods, and also for men ; whomsoever I love, him I make formidable, him I make a Brahman, him a Rishi, him a sage.

In the Brihad-Aranyaka-Upanishad 1. 4. 17.

This world in the beginning was Atman, alone and lonely. He desired, May I have a wife—Mind is the Self, speech the wife, breath the child.

Lakshmi who is associated with the Lord is His creative energy. As this creative energy is not different from the Lord who manifests the same, it is coexistent with the Lord. As the Lord is eternal, one co-existing with the Lord is necessarily eternal since the outward manifestation of speech or Vak is articulate sound, sound is said to be eternal. In his Vakyapadiya or philosophy of grammar, Bhatrihari identifies speech and Brahman.

Brahman without beginning or end, which is the eternal essence of speech, is changed into the form of things, like the evolution of the world.

The original utterance of speech is believed to be the Veda. As this utterance is eternal, the Veda which is not the work of a human author is also eternal. The Purva mimamsa philosophy of Jaimini has undertaken to prove the eternality of the Veda and in his introduction to his commentary on the Rig-Veda Sayanacharya has fully stated the pros and cons and attempted to establish the revealed nature and eternality of the Veda. I cannot enter into this discussion as well as into the subject of Sphota-Brahman. For the present let us accept their conclusions and postpone the consideration of their full interesting arguments to some future occasion. The Yajnavalkyosiksha—a work treating of the white Yajur-Veda assigns to sounds forms, colour and a presiding deity. By presiding deity is meant the inherent virtue or energy in consequence of which the word is composed of these articulate sounds. When intensely thought upon, becomes powerful and capable of accomplishing our purposes. This is the grand principle underlying the mantra

sastra, the efficacy of prayers and curses, the efficacy of evil for inauspicious words. Words are thought. What vital orces thoughts are, may be best studied from the works of R. W. Trine.

One of the cardinal doctrines of the Brahmanas—the explanatory treatises attached to the Samhitas of each of the Vedas is that a word well understood and properly used becomes in the heaveniy-world the gratifier of every desire. Another doctrine is that the metres, chhandas, in the which the Mantras are composed have certain efficacies and virtues of their own. The third doctrine is that the Deity or Devata to whom the Mantra is addressed pleased with the devotion, earnestness and assiduity of the worshipper grants these prayers. Hence the Mantra if not properly accented, and it not correctly pronounced does not convey the intended meaning and when employed becomes inefficacious, as for example, the word Indra-satru which ought to have been pronounced with the accent of the Tatpurusha but which was mispronounced by Tastri with the Bahu-vrihi accent frustrated his object.

The story alluded to here occurs in the Yajur-Veda. According to the Mantra sastra, the syllables of each Mantra proceeding from the six Adharas, strike them, and with the energy of the Deity residing in each Adhara becomes transformed into a form corresponding to the image of the God invoked in the Mantra. That musical notes produce forms and figures is a well-known scientific fact. All Mantras are repeated according to certain musial melody. The Mantra syllables arranged to the accents and musical tones may be supposed to assume a visible form. This visible form is realised by Yogis in one of the Adharas.

In the light of these underlying principles we shall be

better able to understand the Punyahavachana. and the large number of mantras made use of in it.

Objection may be taken to the prayers addressed to Soma, Rivers, mountains, Durva, palasa, Fire, sacrificial stake, sscrificial ladle, waters, scents, Akshatas, flowers, Tambulas, Dakshinas, the sun, the moon, &c. Remember that the prayers are not addressed to the material things but to something beyond them, They are addressed to the Divine energy which manifests itself in these things. Prajapati the Lord of the people willed—may I become many—and manifested himself as the world. We are required to discern this Divine Energy in everything external to us as well as in us. This is the one prime requisite that reminds us of our proximity to God. The Isa Upanishad says —He who sees his Self in every being and every being in his Self has nothing to fear. He is saved.

In the introduction to this Lecture it was pointed out that our forefathers, the ancient Rishis, attempted to name the Nameless and to see the Formless. They coined many names for that one Nameless God. You know that Sri Madhvacharya has written a commentary on the first two chapters of the Rig-Veda. As usual with him he does not wait to explain every word and construction of that archaic language, but he only points out how we should interpret that ancient record. In the Rig-Bhashya Sri Madhvacharya attempts to establish the fact that the whole body of the texts of the Veda forms one coherent whole, with a unity of purpose and that consequently they subserve the purpose of worshipping in man Sri man Narayana—the one supreme God of us Madhvas.

They call him Indra, Mitra, Agni and He is the heavenly Garutman with noble wings. The sages call that which exists in many ways, they call it Agni, Yama,

and Matarisvan. You will be glad to learn that Professor Max Muller has, quite independently of Sri Madhvacharya, arrived at the same conclusion. Without in the least believing in the revelation of the Veda, but simply treating it as an historical document recording the efforts of human beings in their struggles to know and name the Infinite, Max Muller in his lectures on the science of Comparative Religion has shown that the human mind without supernatural interference and the special favoritism claimed by the Jews can with the aid of the senses and reason work out the idea of God-head. I request you all to study those lectures carefully and invite your special attention to his biography of Agni in his Lectures on Physical Religion. The unbiased opinion of a Christian Writer unhesitatingly and fearlessly given out before an assembly of Christian laymen and theologians is of far more value than the opinion of an orthodox Hindu Theologian. A perusal of the six volumes which the learned author has published to lay down a scientific basis for the discussion and study of religious other than Christian will convince you that our fathers did not worship stocks and stones, believed in one living God, and spent all their life for this service.

So the several names and the material things invoked in the Punyahavachana refer to the one God the Father of All.

Yo nah pita janita yo vidhata dhamani veda bhuvanani visva !

Yo devanam namadha eva tam samprasnam bhuvana yantyanya

This is taken from a hymn addressed to Visvakarman the creator of all, one of the noblest names of God.

Visvakarma who is our Father (or protector) and who made us, who is the Disposer or Creator of all, knows the

abodes (of all the Gods) and all existing things. He is one alone, who gives names to all other Gods. All other beings seek him for information.

Visvakarman the Father of all, the protector of all beings in the Universe, creates every thing. He knows all other Gods, their names, their abodes and all things existing in the world, for he is the disposer—he arranged them, he created the Gods, he gave their names such as Indra, Varuna, Mitra &c. he appointed them places, and he assigned them their functions in the cosmic economy. They seek to learn who is the Supreme God, what their several functions are. God on account of the boundless love He has for his devotees is properly looked upon as a kind mother. It is admitted on all hands that a mother's affection for her child is more intense and exuberant than that of the Father. The mother has to sacrifice her comforts, conveniences and happiness for the sake of her helpless child which but for her vigilant care and untiring attention cannot survive even for a day. The natural tie of affection is also stronger in the mother for she has been the constant companion of the child more often than the busy father. The man who abuses or ill-treats his mother is not a human being; he is a brute. Therefore the most appropriate term to designate the relationship subsisting between the creator and the creature is mother.

The infinite (God) is the Heaven; The infinite is the mid air; The infinite is the Mother, He is the father, He is the son; The Infinite is all Gods; The infinite is the five class of people; The Infinite is all that has been born and all that shall be born.

Aditi means the Infinite, derived *thi* to cut; the Infinite being indivisible, see how beautifully does this stanza enable us to comprehend the heaven, the mid air or sky and the Earth and every thing contained in it as

the manifestation of one indivisible essence and to identify every thing within the reach of human cognition with the Infinite God. This Infinite God is to be loved as a Father, mother, and a son. Do not think this as an instance of blasphemy. To indicate the highest degree of love that man is capable of showing to those whom he loves, no terms can language supply. Is there an instance of filial affection and complete obedience to the will of the father, greater than Rama's exile into the Dandaka forest? Is there a grander, nobler, and more sublime instance of the sacrifice of the self than what Bhishma did in gratifying his father ? What will not a father do for his son ? So you have to do everything for God who knowing what is best for you gives it to you freely though you do not pray for it, and often think that it comes to you through your own exertion. In the Jewish and the Christian religions the distance between God and His creature is unlimited. But in ours there is no distance ; only a thin film of ignorance separates us from God. As the father of all, God is called Savitri—the Quickener, the Vivifier, and as mother God is called Savitri. This explains all the feminine names—Brahmi. Mahesvasi, Kaumari, Vishnavi, Varahi, Indrani, Chamunda. So you will find that Matrika Pujana is only worship of God in his aspect of the Mother of the world. The Mahabharata mentions all the Matrikas and describes their several functions. The Devi Mahatmya of the Markandeva Purana gives a full account of the manifestation of the Divine energy in the process of cosmic evolution and destruction. The Devi Mahatmya is not what it appears on the surface. It is a closely knit and beautifully illustrated philosophy of the creatron, subsistence and destruction of the world. The subject is too vast to be discussed here.

So an intelligent study of our rites and ceremonies will convince you that they are not to be disregarded, that they aim at controlling the mind and gradually ennobling it by presenting the fulness of the Divine presence in the Universe.

BUDDHISM AND VEDANTA.

I

"My religion is one of which Christianity is a far off shoot and Buddhism a rebel child", said a great Hindu teacher. If a Hindu is asked what is your religion? he will answer *Sanatana Dharma*—Religion Eternal. Dharma may be said to be an impersonal education, a means to cultivate, ennoble and spiritualize man. It embraces the whole of human effort and aspiration, from those of a Brahmin to those of a Pariah. It is the theocratic races of the east that understood religion to be a graded culture, a life, a perpetual triumph against the dispersion of one's physical and moral being, an ettempt to enfranchise man from all bondages of time, place and causation. As Swami Vivekananda beautifully defined it, 'Religion is the manifestation of the divinity already in man'. And all forms of worldly life are but means leading to *Mukti*. Rama, Krishna, Buddha, and all the mighty Masters of the world are great not merely on account of their supreme personality but because they are the most perfect embodiments known to us of national and universal *Dharma*. And Hinduism is but a name given to the stream of Hindu thought flowing through time. The blessed Teachers are the great Engineers who applied the waters of life to the spiritual needs of thirsting humanity. In the Song Celestial do we find the grandest solutions of the problems of life; knowledge, love and power is according to it complete life. But with every fresh metamorphosis of man newer standpoints come to the view, with every change in the conditions of life and society a more living interpretation of it has to be given. The mind of man changes constantly; the changed mind of

each generation requires an altered solution of the problems of life to satisfy the human intellect. This new interpretation even if it be inferior to the old being the result of its own vivacity appeals more directly to that generation and promotes its best functions. Thus came Thathagata, for the happiness of the world and the salvation of humanity. To give Buddhism its proper place in the Indian pantheon it is essential to know the ideas amidst which it grew.

Nature after a storm feels vivified and gives expression to the joy of invigoration all round. The battle of Kurukshetra set free the national mind into new life. The epoch that preceded the birth of Goutama was one of the greatest in Indian History. The analytical genius of the Indo-Aryan expressed itself in varied forms. Art, poetry, geometry, grammar were first developed; mental philosophy and logic were conceived and perfected. Laws and social rules were codified on a scientific basis. The Sutras were composed. Language became highly technical and none but the select few of the chosen circle could understand it. A wonderful rationalism became the order of the day. Intellectual philosophysing was mistaken for religious realisation. Reasoning was able to dissolve everything even reason, but was unable to construct anything as this rests upon will and emotion. The simple worship of the ancient Aryans ceased to inspire the people and developed into elaborate rites and meaningless forms. Too much of analysis and ratiocination on the one hand and the effete orthodoxy, with its over grown ritualism incompatible with the spirit of the age on the other had almost killed the spontaneity of the race. Hindnism became statical. A new adjustment became necessary. As the topmost crest of the wave of rationalism and as the legitimate and logical conclusion of the Upanishads came Buddhism. "Just as the protestant

reformation, released the mental energy of the people from the thraldom of authority so the kernel and spring of Hinduism five centuries before the Christian era and the succeeding times was a similar assertion." Buddhism is Hindu protestantism or dynamic Hinduism. Unlike the protestantism of Europe, it is not for the right of private judgment, not even for the emancipation of individuals in society but for the emancipation in renunciation and for bringing to practicality the doctrines of the Gita that so long as man is pure and sincere nothing can stand between him and God that Buddha struggled. Long before the birth of Goutama, even from the Brahmana period a new force was gathering in strength and magnitude and began to beat on the shores of India. The Geographical consciousness of India was becoming wider and wider. New races were coming within the fold of Hinduism. The inhumanity of animal sacrifices and the inclusion into the Brahminical heirarchy those outside its pale were the apple of discord between the Rishis of the *Krishna Yajur* and *Sūkla Yajur* Vedas. How to assimilate and unify this new force was the problem even of Yajnavallya of the Satapatha Brahmana. This first great protestant of Indian history instituted a new rite called *vratya stoma* by which the non-Aryans were Aryanised and substituted symbolical flour made images in the place of living animals in sacrifices. If it be asked what is the greatest event of the rationalistic period it is the consciousness of India as a whole. It is the change of the political centre from the ancient capitals to the newer city of Magadha. Thus the problem which confronted Yajnakalkya appeared before Buddha in a more gigantic form. These new races had not the hereditary culture of the Indo-Aryans and consequently could not be easily assimilated without the creation of a great social chaos. So Buddha declared that it is the right of even the

lowest man to renounce the world which constitutes his equality with the highest. Every section of society has an equal right to enter the supra-social or monastic life. The one idea that differentiates Buddha from the older teachers is his *Sangu* of Bikshus. The organization of the emancipated widened the scope of the more ancient order of Indian monkhood and made it a more effective instrument for the elevation and enlightenment of the people. This sudden permeation of spiritual ideas amidst the lower strata of society made every man feel a great moral force within himself. "The result was the consolidation and blossoming of an Indian nationality paving the way for the great empire of Asoka. A great imperial organization highly centralized and democratized, coherent in all its parts, expressing itself in similar architectural forms in the East and West of India, sending messages of peace and love to all the world, with an enthusiasm to elevate and help all that breathes was launched into existence". From the Indus to the Brahmaputra, from the Himalayas to Ceylon the nation throbbed with one life, and social differences apart, fused into unity by the infinite compassion of the Great Master which raised even an animal to a position of equality with man.

In all personal religions there are two great elements which must be differentiated and understood ; the one is the historic and national background out of which the great master springs into consciousness and the other the gigantic personality of the Teacher himself influencing the world around him. If we dive deep into the psychological conditions of the sense of individuality of every messenger of God we will be able to trace a superficial opposition between the Teacher and his past. Those elements of his realization which are not clearly defined in the national consciousness, and have not received definite practical application and

those elements which militate against the corruptions that obsrtuct the free flow of natural sponteneity of the race will be the subject of his most emphatic assertion. But only in relation to this historic background will the new message have full meaning.

In the light of this fact alone can Buddhism stand revealed as a huge tide of Hindu thought. Its message is more negative than positive. Sakyamuni neglected, all rites and sacred texts as instruments in building up a religion of holy life and laid stress on self-culture and self-control. Even before him the Dharma Sutras preached similar ideas. "The sacred texts do not save the deceitful man who behaves deceitfully; but that Veda, two syllables of which are studied with due observances of rules of conduct purifies just as the clouds in the month of Asvina" says the Smriti. He condemned the vain and unpractical metaphysical wranglings of the age of reason and spoke in the dialect of the people; for precept is nothing and practice is everything. "Let not one give oneself to philosophical disputations they never lead man to freedom. The Brahmana is only so by virtue and holiness." Be good, be pure, then it will lead you to freedom whether you believe or not in God, soul and immortality. The dew drop will slip into the shining sea. He condemned all that debases, hinders and degrades and advocated all that strengthens, fortifies and ennobles. The explanations he gave of the existence of the physical universe, of the soul, of evil and the goal he offered to redeemed humanity are more or less derived from the traditional stock of Hinduism. If Buddha never talked of Atman, but only pointed out what is not Atman, if he preached that a mere discussion about the origin of evil is no good but we must practically combat it; still he who has seen the son has seen the Father. As said in the Gita, "Wherever there is a manifestation of purity, power,

and love the Lord is there." Beyond his glorious personality and the purifying, extending and democratising of the highest national ideals, Buddha preached nothing new. But only when it precipitated in a foreign consciousness, when cut away from its natural environment and grafted on a new soil, when the great Teacher and his past were separated did Buddhism appear as an independent faith. But to India as Rhys Davids says;—"Buddhism was the child, the product of Hinduism: Goutama's whole training was Brahminism, He deemed himself to be the most correct exponent of the spirit as distinct from the letter of the ancient faith and it can only be claimed for him that he was the greatest and wisest and best of the Hindus". Truly have our forefathers called Him an incarnation of Vishnu.

* THE RELIGIO--SCIENTIFIC FIRST PRINCIPLES.

1. The whole universe is resolvable ultimately into Self and not-self.

2. Self does not change and is one in the midst of all changes and none can be conscious of his self having ever been born or of dying, though he can be conscious of the beginnings and ends of all things other than his self. Self is therefore the foundation of all existence and none can say what a thing is, apart from the consciousness of his self.

3. One can know only by his consciousness that another has a consciousness, that another has a world, that there is another at all ; and all consciousnesses therefore are only one universal consciousness, which then is the one thing of which we are absolutely sure, which cannot be explained away and which is our last and only refuge.

4. Self is universal, abstract, unlimited, one, unchanging and not-self is particular, concrete, limited, many, changing.

5. Self and not-self always imply each other and can never be actually separated, they are always imposing on each other one another's attributes. Self is dependent for its manifestation and even existence on the not-self, just as the not-self depends upon the self.

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* Abridged from Bhagavan Da's "Science of Peace" which agrees in its main conclusions with my article on the "Religion of Science" in the "Madras Review," 1904—N. K. Ramasami Aiya B.A. B.L.

6. Two opposites imply each other and once they are coalesced together, nothing is left outside of them and no further search is left to make for a higher cause.

7. The facts of the world-process are therefore self, not-self and their mutual limitation, mutual yielding, a compromise in which the self becomes, that is, takes on the characteristics of, the not-self, and the not-self ot the self. The self opposes to itself the not-self and reverts again to the original condition and the self and the not-self coming together and going apart constitutes the essence of all changes.

8. The logion, self is not not-self, represents the absolute when taken as a whole, while in its trinity, self, not-self and is not, it represents the Relative :---

9. The Logion, self is not not-self, includes two propositions, self is not-self and self is not not-self which represent evolution or change and involution or changelessness respectively.

10. All individual selves inhere in the Universal self whose separateness is caused by the not-self which is always associated with the self.

11. Out of the relation of the self to the not-self as embodied in the logion, self is not not-self, there arises a triplicity of attributes.

(a) The self holds the not-self before it and so facing it denies it *i.e.* cognizes the not-self's nothingness. This face-to-faceness is cognition.

(b) This cognition is the self-definition by the self to itself as being different from all not-self which might possibly be regarded as identical with itself. Self-consciousness therefore implies the action of an identification and a separation of the self with and from the not-self. This is action.

(c) Between the holding of the not-self before the

self and its movement into and out of it, intervenes the inner condition of the self, its tendency or desire.

12. The three movements in the absolute, cognition, action and desire, manifest themselves in the universal self as being or co-existence, consciousness or awareness, and bliss, which are the universal aspects of what manifest in the individual self as cognition or knowledge, action, and desire or wish.

13. The not-self is by the necessity of the negation of it by the self, which is the very nature of the absolute, the opposite of self in every respect and therefore not-self is many, particular, and limited as opposed to the self which is one, universal and unlimited.

14. But lest the totality of these particulars should become a fact different from the not-self, these particulars are paired off into opposites, which, while particular and positive from the standpoint of the limited, are yet by the fact of being paired into opposites by the affirmation and negation contained in the absolute, always destroying each other and so always leaving intact the negativity of the negation considered from the standpoint of totality. Such is the reconciliation of the opposites involved in the world-process and the explanation of its endless flow and flux, its beginningless flow as well as its ever completeness and rock-like fixity. This constant balance, which appears in the world-process is due to the fact that the totality of paired and opposed matter is fixed once for all, as the whole by that unconditioned thought, which is the absolute, and cannot be added to or taken away from.

15. The special attributes of the not-self are cognizability, movability and desirability, corresponding to the attributes of the universal self and to what appears in the particular as movement, quality and substance, and again to not-self, self and is not respectively in the absolute.

16. The relation or interplay of the self and the not-self manifests as identification and separation,.as affirmation or negation and the purpose of such assertion and denial of the not-self by the self is the self-realization of the self.

17. Through the dual nature of the negation, dual by reflexion of the Being of the self and the Non-Being of the not-self is kept incessantly moving the revolving wheel of the world-process. On the first arc in the endless revolution of this wheel, that which is not, the this appears as if it is. It predominates over the self and the individual self feels its identity more and more with the not-self and separates itself more and more from the universal self. On the second arc the individnal self realizes more and more its identity with the universal self and separates itself more and more from the things of sense.

18. The relation between the self and the not-self is of the combined nature of the two and it accounts for and supports the infinitely complex world-process. This combination of the nature of the two is the necessity of the movement involved in the logion, self is not not-self, and this necessity is the nature of the changeless, timeless, spaceless absolute. This necessity includes in itself the character of all the three ultimates and it thereby becomes another expression for and of the absolute viz being. This necessity is the cause of all causes and all other necessities are but reflexions of it. The absolute or the universe is its own cause. The necessity of the nature of the triune absolute is the one cause of all the possible variations and details and movements which fall within and make up that triune, all that endlessness of becoming as one effect. The whole is the cause of each part within it The simultaneous, the changeless, the ever-complete, the absolute is the cause of the successive, the changing, the partial, which in its full totality as the not-self is always

contained within the absolute.

19. The affirmative aspect of the negative relation between self and not-self embodied in the absolute has three attributes :—viz affirmation, attraction, enjoyability, enveloping or creation corresponding to the self, negation, repulsion, distraction, flinging away or preservation corresponding to the not-self, and revolution, process of alternation, balancing or destruction corresponding to bliss, desirability and the not.

20. While the affirmative aspect of the negation links together in an endless chain of causality the factors of the succession of the world-process, as the necessity of the whole, which appears as the cause of each part, the relation of cause and effect between all the parts, the negative aspect of the negation appears as the condition or conditions of the interplay between the self and the not-self, the conditions in which the succession of the factors of the world-process appears and takes place.

21. Cause and condition are only the positive and negative aspects of the same thing. A cause is a positive condition and a condition a negative cause. Causes are conditions which cease to exist when the effect begins to exist and conditions are causes which persist throughout the existence of the effect as well as before and after. Cause is that, which being the effect becomes, and, which not being the effect does not become. The first half represents the positive aspect, the one true universal cause corresponding to the self, the affirmation, the energy element of the negation, and the second half, the negative aspect, the one true universal condition corresponding to the not-self, the denial, the negative element of the negation.

22. The whole effect of the world-process is identical with its own cause, the necessity of the absolute. The self,

and the not-self are neither of them either cause or effect. The changes of which they are the substratum are causes or conditions and effects or results, of one another in turn. And the totality of these changes, being regarded as one effect and result, has for one cause the energy and for one condition the negation embodied in the third factor of the absolute.

23. The negation proper has three aspects, space, time and motion in the same way as Being, awareness and bliss. Cognizability, movability and desirability, and creation, preservation and destruction are the aspects of Universal self, not-self and the positive aspect of the negation respectively.

24, The individual self-atom combines and manifests in itself the trinities of the absolute, the self, the not-self and the affirmative-negative relation between the self and the not-self. It therefore contains in itself the seed of the whole of the world-process.

25. A this or not-self cannot exist apart from the self, just as the root-nature or primal matter is not separable from the universal self. The one self becomes limited off into a pseudo-infinite number of individual selves. Every self is embodied in a this and every this ensouled by a self and every one of the pseudo-infinite atoms that make up primal matter is therefore living. Every such living atom, combining in itself the Universal self and Root-matter, is an individualized self-atom. To such an individual self —atom the mutual imposition of the attributes of each, the self and the not-self, is complete.

26. The distinction between animate and inanimate is that to the person noting the distinction at any particular time and place, in the former the element of the universal self is the more manifest, while in the latter the

element of the not-self or primal matter is the more apparent. The nature of this alternate predominance, now of the one and now of the other is the alternation of is and not. When this is strong we have the appearance of the living and when the not prevails then we have the phenomenon of the dead, the inert.

27. By the law of mutual super-imposition of attributes between the self and the not-self, the individual self-atom must begin and end in time *i.e.*, be impermanent and must at the sametime be permanent, the reconciliation of this contradiction lying in the ever recurrent beginnings and endings. The difficulty of a once existent thing ceasing to be and of a once non-existent thing appearing to be, is solved by (apparent) dissociating of ensouling inner individual self and ensheathing outer body *i.e.* the transfer of the individual consciousness from one body to another.

28. The individual self-atom which is a one has within it an irreducible duality, indeed a trinity. The self is joined to the not-self by the is in self is not-self, and yet they are only joined. The two cannot be literally identified. Hence we have inner self and an outersheath or body.

29. The constitution of man and indeed of all living matter is a system of sheath within sheath, layer within layer, all interpenetrating each other, not each distinct from the other.

30. Death is therefore possible and necessary. It is the passing of the individual self from one body to another inner and subtler body. If death is the transference of the individual consciousness from one plane of matter to another, birth is the same transference from another into the one. The same event means a death in one plane or world and a birth in another. The sleeping of the individual self in the physical body on the physical plane, of the waking

consciousness is its awakening in the subtle body on the subtle plane, of the dreamy consciousnes. Its sleeping in the latter again, is its awakening in the causal body on the corresponding plane of the deep sleep consciousness and so on, and the reverse order, *vice versa*.

31. But again the totality of matter can never be really separated from the one individual self nor a this from a self, from its own particular self, so to say viz. the one with which it was identified in the beginning of the beginningless time any more than it can be really unified and identified with such. We have therefore the period *i.e.*, definite, overt and patent severance and connection of each self with one particular this in any one particular limited cycle of space and time and the undefined, hidden and latent connection of it constantly with all the other this's in the past, present and future, so that all is everywhere and always.

32. It is possible that the large masses of inanimate nature, lands and mountains, clouds and rivers and oceans, the light and heat and fire of the earth's volcanoes and of the sun, and the stars, the airs and gases of the atmosphere and the ether of the spatial regions might each be as much individual beings as the matter of fact human beings and again not only individuals, but individuals within individuals, so that a large number of, strictly speaking, a pseudo-infinite number of distinct lives *i.e.* lives of consciousness, are being ministered to it by apparently the same this while at the same time all the peudo-infinite this's are *Vice Versa* ministering to the one life of the one self. The apparently inanimate masses of material nature may all be regarded as parts of some one or other smaller and larger individual, their inanimateness being no greater than the inanimateness of a human being's hair or nails or epidermis or blood or bone, each of which harbours and nourishes

multifarious minute lives, while also connected with a larger life.

33. The attributes common to the individual self and the atom are size, life and vibration.

34. The attributes, size, life and vibration, common to both aspects or halves of the individual self-atom considered with special reference to the primal twofold (or threefold) motion of alternation involved in the negation, which constitutes the swing of the world-process, yield three parallel triplets, viz Increase, decrease and equality in espect of matter, and liberality, narrowness and tolerance in that of spirit; growth, decay and continuance in respect of body; and pursuit, renunciation and indifference or equanimity in that of soul; and expansion, contraction and rhythm in respect of the sheath; and pleasure, pain and peace in that of the individual self.

35. The triplet of size &c in special relation to primal matter and universal self takes on the form of quantity, quality and mode, or substance, quality and activity, vibration or movement, which triplet is again a reflection of more primal triplets. The emergence of universal self and primal matter producing the individual self-atom also reproduces therein their two triplets of attributes in this most familiar and important form. Cognizability, movability and desirability become transformed into quality, movement and substance and existence, cognition and bliss into action, cognition and desire, which correspond to movement, quality and substance.

36. It is the qualities of matter which we know and can know and never the thing in itself for it has but a pseudo-being as substance is the object of desire and not of knowledge. Movement is inseparable from the atom; is in fact one of its essential constituents. Therefore every atom is in unceasing motion. Substance is the mere

this-ness of the atom. It is that in the atom which is the heart of the thing, its substance, its inertia, its mass and weight and resistance, all that makes it a something existing in and for itself, so far as it can have such a pseudo-existence in itself, at all. It appears mysterious and insolvable only when and if after asking what is this, we try fallaciously to answer the question in terms of something else than quality and movement. The answer to that question must always be in terms of quality and movement or otherwise merely the reiteration, it is a this. Three aspects make up the fact of the atom, this, such a this and thus and they can never be separated from each other. As regards the atom, there can be no change in mere pure this but no more can there be any change in mere sheer such or in mere abstract thus. What changes is the particularized condition of each as limited, and made concrete by necessary relativity to the others. The atom is not an invariably fixed quantity. Its fixedness is only an appearance and exists only in connection with the world systems taken singly, just as a stone, a tree, an animal, a human being have an appearence of permanence and continuance from day to day and yet are changing incessantly from moment to moment. An atom has only pseudo-fixedness and sameness of size, duration, movement &c. in space, time and motion. The appearance of fixedness in incessant change is due to the imposition of sameness by a connected individual consciousness, the consciousness of the universal self in each world system.

37. The aspects of size specialized with reference to the individual self would be its range or extent of consciousness in all its manifestations, cognition, desire and action, its definiteness or intensity and its calibre or scope generally. As to the specializations of duration and

vibration, the words used in common with matter apply to corresponding features of mind also.

38. The entire nature of consciousness is denoted by the logion self is not not-self. This absolute con-ciousness includes both the conscious (corresponding to universal self) and the unconscious (corresponding to primal matter). We here speak of the absolute as the absolute consciousness slightly emphasizing the aspect of the univerself rather than the aspect of primal matter.

39. Action, cognition and desire which are the attributes of the self are found in the not self and conversely the capabilities of being acted on, cognised and desired, which are the attributes of the not-self are found in the self because a limited self means a composite of self and not self, an individual self-atom wherein the individual self aspect is predominant, while a limited not self means a composite of self and not self, but a composite in which the atom-aspect is predominant and therefore both the triplets of attributes are found in every such composite, although of course one triplet always predominates over the other, thereby giving rise to the distinction between animate and inanimate.

40. In order that the self and the not-self, so entirely opposed to each other should come into dealings with each other it is necessary that each should assume the character of the other. The interchange of substance between nucleus and protoplasm is a good illustration. In this fact we see the principle of the genesis of sheaths, organisms and organs of sense and action. The self illusively and apparently becomes the organs of sense or action to perceive the sensible or act upon it. The metaphysical significance of sense-media, odorous particles, saliva, air, ether &c. is similar. These media are the five pervading root-elements and not the compounds we live

amidst. And this agency to secure communion between organ and sense-object is necessitated in order, by the fact of pervasion and diffusion through space, to give to the sense object the semblance of the Universal self which reaches and includes all and is within the reach of all. The pervasion is reproduced in the fact of each world system or macrocosm being pervaded by an individuality just as much as the microcosm, a human organism, is pervaded by one individuality. The vast masses of the root-elements that serve as the sense-media of the organisms inhabiting our world system constitute in their totality the body of the ensouler of the cosmic system, who is the world system. The unity of his individuality brings together our senses and sense objects in these sense-media, he himself being but as an infinitesimal self in a vaster world system and so on, pseudo-infinitely.

41. The opening up of separated individual consciousness through an outer layer into an inner layer constitutes the evolution of the individual from the standpoint of the limited cycles. In evolution on the path of the re-ascent into spirit, the additions would lie inwards, a retreating within into subtler and subtler planes of matter. On the path of descent into matter, they would lie outwards too, each self taking on denser and denser veils of matter to enjoy the experiences of a greater and greater (seeming) definition of itself, self (is) this, self (is) this.

42. From the standpoint of the absolute, on the other hand, all cycles, and all evolution, all functions, all instruments, and all functioning, and actual workings of them on all possible planes of matter are ever completely present in the transcendental conscious self is not not self.

43. The endless planes within planes of matter can be connected into organic unity with each other for the this's, separate in their pseudo-infinity though they are

by very constitution, are not and cannot be mutually and entirely oblivious and independent, when the thread of the one self runs through them all and strings them together like beads. Planes of matter that appear entirely disconnected from the standpoint of individual consciousness limited to each plane, become only grades of density of matter from the standpoint of consciousness that includes all of them.

44. Every where we find the world and the things of the world divided into an inner and an outer and a third something a principle, a relation, holding and binding these two together. This is due to the very constitution of the absolute, *viz.* an inner self, an outer not-self, and the third something, the affirmative negative energy which ties the two together indelibly and yet is not a third strictly, but only a repetition of the possibility, the being of the self and of the negativity, the nothingness of the not-self. Every individual self lives, in a world system which to him has three factors. The outer world in our system is the world of the physical or gross plane and the gross body, the inner of the subtle plane and the subtle body, the abstract consciousness of the causal body, which is the cause of the others, in a way corresponding to that in which the absolute consciousness is the cause of all that occurs within it. When by evolution and the opening up of the paths of individual consciousness through the layer of the subtle body, the latter and its material will become as much object to the consciousness as the physical body and its material are now, then the consciousness will take the place of the subtle and the absolute consciousness will retire to a subtler plane of matter which has been called supra-casual. Here it realizes itself as the unity of self is self, not knowing the not-self, an experience daily felt by every one in deep sleep consciousness, waking from which

he feels that he then knew nothing and was quite happy, which shows that perfect peace is the condition of unity, while the manyness of the not-self produces the misery of turmoil, the opposite of peace.

45. Such then is the nature of the self, the not-self and their affirmative-negative relation, into which the whole universe is ultimately resolvable and which in their separateness form the relative world but in their unity of self is not not-self or self is self is the absolute.

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NOTES AND THOUGHTS.

THE TRIENNIAL PAN-CELTIC CONGRESS.

Opened at Carnarvon,

The Second Triennial Pan-Celtic Congress, inangurated in Dublin three years ago, was opened lately at Carnarvon, when Irish, Welsh, Scotch, Breton, and Manx representatives attended it. A procession in which all these appeared formed a most picturesque feature. Ireland's representative, included the Lord Mayor of Dublin, the Lady Mayoress, and Lord Castletown, who is the President of the Association. Highland and Irish pipers led the procession along the streets. Within the castle the ceremony of building up the stone, known as the *Lia Cincil*, was carried out in the presence of thousands of people. This stone consists of five pieces chiselled in such a way that no fragment can be reproduced independently of the others. A delegate from each of the five nations laid the stones one on the other, and Celtic peace was proclaimed, this ceremonial being carried out by the Archdruid of Wales. The Mayor of the town gave a reception at which Lord Castletown presented him

with a shillelagh of bog oak mounted with a silver shield. Lord Castletown in the evening delivered a presidential address. In the modern language section, reports were presented of the work accomplished by Celtic Associations in various countries. A paper was read by Mr. Jenner, urging the claims of Cornwall to be recognised as a Celtic country, and after some discussion, a Resolution was unanimously carried admitting Cornwall. Sir W. Preece presided over the costumes, customs, and folklore section, and in his address instituted a comparison between the Welsh and the ancient Egyptians. Mr. Napier (Edinburgh) read a paper on the historical development of the Highland costume, and Lord Castletown advocated the adoption of a national costume for Ireland. The Council was authorised to consider the matter and report to the Irish Association.

The last proposal is not fanciful as some would have it. Before the modern veneer of cosmopolitanism was put on to cover the aggressive pursuit of self-interest by each individual there were various communities each struggling hard to maintain and preserve its own integrity. To achieve this object the means employed were very various and affected all the activities and concerns of life. Among these were laws enforced to regulate the costume of the people. The motives for such legislation were partly economic, and partly political. A fairly uniform costume worn by all the members of a tribe or community on occasions of state signified a unity of feeling while at the same time it helped to strengthen such a feeling. And when to such national costume is added the influence of national songs and forms of worships symbolical of unity of purpose and aims the development of national life receives a powerful stimulus. To seek the aid of newer symbolism and to utilize the force which symbolism has over human minds, for such purposes as the promotion of common interests is a method pursued by even the most advanced political communities of this age. We are all familiar with the use and value of symbols in religion. Its value in politics the Indians have forgotten. The building up of the stone known as the *Lia Fáil* described in the extract quoted above is a

symbolism of this character. The Religious life of the Hindu is rich in such ceremonies and functions. They only require to be represented to the people so as to make their meaning clearer. The restatement of the facts of our own social and religious life in a national form which will show their purpose less ambiguously is a work of urgent importance. Sister Nivedita's Web of Indian Life is a successful work in this direction, Even this solitary attempt has within a short time exercised tremendous influence. But that is not enough to make all the formulas of our social life to become instinct with the national consciousness. Hindus Mohammodans, Parsees, Jews and Christians, may profitably by a similar procedure, create an Indian brotherhood to protect their common national interests.

VEDANTA WORK.

BAGAVAN SRI RAMAKRISHNA BIRTHDAY CELEBRATIONS.

BANGALORE.

The anniversary of Sri Ramakrishna Paramahamsa was celebrated on Sunday the 12th March 1905 at the Mission Premisis, Fort. In the morning there was Bhajana, Sankirtan and Pooja followed by some music; and the devotional part of the day's proceedings ended with Aratrikam and distribution of Prasada. In the evening at 9 P.M. a public meeting was arranged for at the London Mission School Hall, Bangalore city, where the Swamies Bhodananda and Vimalananda of the Ramakrishna Mission

gave addresses on Sri Ramakrishna's life and works respectively, These addresses were listened to with great interest and enthusiasm by the audience who had filled the Hall. Swami Bhodanandа spoke for nearly an hour and gave the audience a full and detailed account of the great saint's life. Swami Vimalanandа who confined himself to the work of Sir Ramakrishna spoke with much feeling and emphasis on the wonderful catholic and harmonising work of the great Master, on his tremendous will and the supreme contempt with which he spurned everything that in this matter of fact, material age is held desirable and working for the acquisition of such things as money position, rank etc. Mr. M. G. Vardachar B.A. spoke in most eloquent terms about Sri Ramakrishna's realisation of the unity of all religions though the paths seem divergent. The meeting came to a close after Dr. Venketarangam's short speech exhorting the people to avail themselves of the Holy associations of the Swamies—the direct disciples of the great Swami Vivekananda—who orgainsed the Ramakrishna Mission and whose good disinterested religious and philanthropic work is being carried in every part of India and outside of it by his noble band of Sannyasin Brothers.

AMERICA.

The Vedanta Society has grown so, and the work become so enlarged, that we had to move into larger quarters. We were sorry in one way, to leave our old Home, at 102 East 58th Rd, as it was there the Blessed Swami Vivekananda stayed while visiting New York.

Last May we moved into the new house, which seemed as if it were just built for our work. It is situated in one of New-York's most desirable and convenient parts, There are large class rooms and the lecture hall space will seat from 250 to 300 people. A long felt want for the Society was a Meditation Room, and how we have a room set apart, in which every member or friend may come, to gather from that atmosphere of rest and Silence, the Peace which enters the Heart. An altar, designed by the loving thought of our Blessed Swami Abhedananda,

stands beneath a dome, and, a few flowers are usually there placed by faithful hands. The picture of the Master, the Great soul, Rama Krishna, is living in this Room, the American students have grown to love and reverence the Name of the Blessed Sri Rama Krishna,

Every afternoon between four and five Swami Nirmalananda holds meditation class for the students, and any other time of the day of Evening, the Room ever ready to lend its Peaceful atmosphere to any longing heart.

Now, for the first time in our history have we been able to have the Yoga Classes and lectures continued throughout the entire year. All through the Summer Swami Nirmalananda held the classes and was ready to give help and counsel to all members or friends who were remaining in or visiting the city.

It is but a little over a year since Swami Nirmalananda has been with us, and yet we all feel the sincere help and benefit his coming has brought us.

A class in the study of the Sanskrit language is held every Monday afternoon by Swami Nirmalananda. The students who are availing themselves of this opportunity to know this wonderful language, already feel the depth and beauty in the study.

Christmas, the 25th of December, a day which here in America is made a great deal of Swami Abhedananda gave a most exquisite address in our lecture Hall entitled "Christ and Christmas."

The grandeur of the Vedanta Philosophy he brought out with great force, and especially to the American mind, in showing the Oneness of all Incarnations of God. There was a large audience, and each must have carried away a Christmas thought that lingered deep in the Heart.

At eight o'clock, on the evening of the 25th a service was held in the Meditation Room amid beautiful flowers, and plants and sweet perfume of incense, which had come all the way from India to us, the students and friends assembled. It was a memorable occasion, and the beautiful thoughts which Swami Abhedananda brought to us, and the moments of silence and

meditation gave to each soul a sense of Peace and Love which could never quite be lost,

The regular sunday services, at eleven o'clock are always largely attended. It is a great education and privilege to be able to sit and listen to the masterly discourses of our Beloved Swami Abhedananda.

America is becoming impregnated with the great Spiritual Truths, which the East has for so many long years been acquainted with.

India has given us a great blessing, in letting us have her Teachers, the noble Swamis' who come here and help so-many to know what true Spirituality is—We bow in reverence to such souls—The Blessed Swamis.

E. P. C.

———(o)———

A correspondent writes from New York:—

The Swami Abhedananda has just returned from a most successful visit to Toronto, Canada, where he was called to deliver an address before the Historical Society of the Toronto University as also to give a public lecture in the chief hall of the city. Several hundred of the leading people of Toronto, including many University professors, attended the second lecture and the enthusiasm aroused, not only by the Swami's profound exposition of "The Religion of the Hindus" but quite as much by his brilliant extemporaneous answers to the questions asked, was so great that the audience lingered until nearly midnight and then insisted on filing before the Swami to take him by the hand. All the papers published long accounts of the evening and among them one wrote: "A lecture of remarkable depth and interest was delivered by Swami Abhedananda of India at the Conservatory Music Hall last night. Swami Abhedananda is well known as the foremost exponent of Hindu Philosophy on this continent and since 1897 has been in charge of the Vedanta Society of New York." While another frankly declared:—"The lecturer propounded some deep thoughts which several gentlemen thought to dissipate easily by questions at the close of the

lecture, but the Swami had a ready answer for every one of them. His clear voice, clever English and philosophical manner contrasted favorably with the husky indistinct qusstions of the theorists in this enlightened Canada. His lecture dealt with the theology and religion of the Hindus and dispelled the idea that their religion springs from ignorance. He has a full grasp of the principle religions and presents his ideas with remarkable clearness."

To thus carry by storm so great a stronghold of conservatism as Toronto meant a real victory in the cause of Vedanta, and that the Swami did so was proved by every event of his visit. As one report reads: "Swami Abhedananda, whose lecture on Friday night filled the Conservatory Music Hall with an audience not to be easily matched for culture and broad thought, met with much attention during his visit of four days in Toronto. He visited Trinity College and conversed with the Chancellor and the Provost, and had an interesting talk with Professor Clark also. He was entertained at a most delightful supper on Sunday night and though his abstemious diet did not always permit of his joining in feasts, his brilliant mind and ready expression always invested these gatherings of friends with special interest and significance. Mr. Hughes, Inspector of Education and favorite candidate for the Portfolio of Education in the new provincial cabinet, presided at the public lecture and introduced the Swami; a prominent Methodist minister of the city was among the first in the audience to rise and loudly commend certain of the Swami's books; while a Scotch Presbyterian pastor begged the honor of a visit at his own home, where he received the Swami with affectionate and reverent cordiality. The Swami also attended a reception held by the Lieutenant-Governor, besides other dinners and teas given in his honor by the leading men of Toronto. As one of them wrote, "The difficulty is to keep people from monopolizing his time too much." And since his return another letter contains the gratifying statement, "I have spoken with many but have not heard one discordant note, and I feel that your visit with us is merely a promise of much that is to come." A

number of people were anxious to have the Swami remain and organize a Vedanta centre in Toronto at once, but the various engagements awaiting him in New York made this impossible.

During his absence Swami Nirmalananda took charge of the New York work and delivered his first Sunday lecture. The subject chosen by him was "The Vedic Conception of God" and the clearness and force of his thought as well as the ease and fluency with which it was expressed disproved conclusively the claim he has always made that he was not a public speaker.

Swami Nirmalananda has also assumed the direction of the new Brooklyn Centre recently organized. It will be remembered that Swami Abhedananda gave two lectures in Brooklyn last winter at which the attendance was so large that at the second of them people were turned away because not even standing room remained. The outcome of the deep impression created at that time has been the forming of a local centre as a branch of the New York Society. A room for the meetings of the Yoga class has been engaged in the building of the Historical Society and the work promises to grow so rapidly that it is expected that by the beginning of another season the centre will be able to have its own permanent head quarters with its own course of lectures.

———(o)———

REVIEW.

[Tales from Shakespeare, adapted into Sanskrit Prose, by M. C. Sadagopachariar, Assistant Sanskrit Pandit, St. Joseph's College, Trichinopoly. Published at the instance of Mr. V. Venugopal Chetty, I.C.S. 12 as.]

We owe both the learned author and the distinguished publisher an apology for such a late review of the book. It is a fact hard to deny even for the most fastidious critic that such books are substantical helps to the advancement of Sanskrit literature. The so-called decay in modern times of "the language of the gods", the unjustified appellation of "a dead language" that is so often thrust upon it, the supposed unfitness of both the language and literature to a civilisation in which time and money, might and right, are synonymous,——all these are easily disproved by the ever-increasing interest in Sanskrit scholarship and research in England, Germany and America, and by the philological archeological, and historical value attached to the language by savants all over the world. It may of course be said that our best pandits, the magnitude of whose Sanskrit learning is such a standing wonder to the easy-going semi-anglicised graduate of the present day, do not show any adaptability, natural or feigned, to the altered circumstances under which we are compelled, as if by a powerful reality, to live. Fortunately, however, there are laudable exceptions and the number of exceptions is gradually on the increase. Human intellect, in whatever nation, is one in its main characteristic though differences there may be in the details of its manifestation. And some of our Pandits have not been behind the times, and have

shown an admirable capacity to grasp the present situation and are trying their very best to help on the gradual fusion that is now going on between Eastern and Western culture. It must be admitted that one great step towards the achievement of the above object is the expression, in our indigenous vernacular and classical languages, of the thoughts and sentiments of the West which have till now remained an unknown enigma to the non-English-educated elders of our race, but which, nevertheless, have been found by the flower of the English-educated community among us to afford no less sublime scope to the aspirant for knowledge than the grandest and fairest productions of our Vedic bards and our later standard poets. The opposite process has been long and successfully carried on as is evidenced by the numerous translations of Sanskrit works in English, thanks to the disinterested labors of the pioneer orientalists like Max Muller and Monier Williams.

The book under review is an adaptation into Sanskrit prose of three of Shakespeare's plays, namely, "All's well that ends well," "Hamlet," and "Romeo and Jualiet." Space does not allow us to point out more than a few salient features of the present work. The style is fluent, and, though it does not reach the graceful simplicity of Dandin or the pedantic grandeur of Bana, it is nevertheless chaste, fluent and scholarly, and will make it a useful text-book for some of our University Examination The story follows closely the plot of the original, while it does not sin on the side of being a dry literal translation. The proper names of persons and places have been given an oriental garb, so that, while the Sanskrit names have a meaning of their own, they resemble in sound as far as possible the English names for which they stand. We can't say this kind of adaptation is in every case very happy. Descriptions and passages of general import have

been so modelled as to lose their purely Western nature and to be within easy grasp of the Eastern mind.

In concluding this review, we express the hope, and we have no doubt our readers will, after a perusal of the above book, share the hope, that many more such publications may see the light of day and we are inclined to think that there is ample room for any number of them.

—o—

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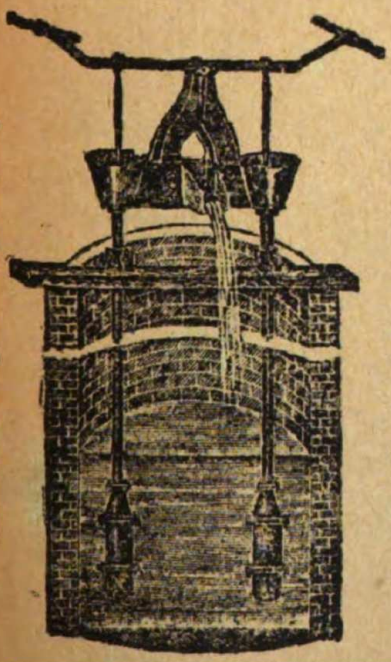
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—*Rig veda*, I. 164. 46.

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BUDDHISM AND VEDANTA.

II

The true history of the struggles and vicissitudes of the social, political and religious civilisation of humanity is the history of a war between two opposing principles which strive to dominate the universe. Conservatism and progress, right and duty, despotism and liberty, aristocracy and democracy, ritualism and rationalism, theory and practice, the individual and the universal are different expressions of the same truth. These two currents now and then mingle in harmonious equilibrium to divide again and run into new courses. Buddha is one such meeting point in Indian history. He sowed a new the seeds ofprogress, rang the death—knell of all the individualism of the epic age, expressed in himself the inarticulate aspirations of the multitude, by breathing the democratic spirit into and universalizing the highest ideals of the Vedanta and sacrificed everything to achieve the redemption of fallen humanity.

If Buddhism is but a mode of Hinduism as has been already explained, then, how are we to account for its great agnostic trend? How to explain its division into the Northern and Southern Schools? Why did Sankara and other great Acharyas oppose it? How to explain its disappearance from the land of its birth? These questions must be satisfactorily answered. The Blessed one himself seems to have been aware that the deepest truth of His realization, the sublime and peace-giving Nirvana would be difficult to understand and consequently would be misinterpreted. "The worldling will not understand the doctrine of the bliss that is in a complete self-surrender to truth. He will call resignation what to the enlightened one is the purest joy; he will see annihilation where the perfected one finds immortality; he will regard as death what the conqueror of self knows to be life everlasting". It was a mighty moment for the world when Tathagata after his great Victory, tarried irresolutely, unwilling to deliver his message to humanity. 'Should I preach the doctrine and mankind not comprehend it, it would bring me only fatigue and them trouble,' thought he. It is the request of Brahma that moved him to pity, and He resolved to preach the Dharma and throw wide open the gates of immortality to all. Scarcely did his personality disappear from the world than his prophecy was fulfilled and Buddhism was divided into schisms, into the theistical and atheistical sects. It has been pointed out that the mission of Buddha was of a negative character. The old Upanishadic method of defining the absolute by negations '*Neti, Neti*' was applied to the ethical aspect of life. According to the exigencies of the age, too much stress was laid on *Upadharma* or the accessory ethical duties to the detriment of the primary spiritual duties. Buddha like Sankara denied only the individual self or the self which dentifies itself with the *skandas* and not

the universal Self. But with this difference, to wit, the unmetaphysical way in which Buddha presented his doctrines made his Absolute, to untrained minds, a pure abstraction, while Sankara interpreted it to mean a positive self-conscious Entity. Nirvana only means the extinction of the lower self and not the Brahman of the Vedanta. Such a view was held by Aswaghosha in his Awakening of Faith. Even the Southern or nihilistic Buddhism raised *Karma* to the position and dignity of a persisting entity. We read in the Tevegga Sutta a conversation between Buddha and some Brahmin youths; the youths ask the Enlightened One the path of union with Brahman. If Buddha were an uncompromising teacher of atheism, as many picture him to be, he must have said that there is no such being as Brahman. Instead, he discourses on higher and lower Brahminism and draws a distinction between the gross, avaricious, and sensual Brahmins and the pure, self-possessed and happy ones. Verily, Vasatta, "He who is free from anger, free from malice, pure in mind master of himself, will, when the body is dissolved, become united with Brahman." Since the Brahman is spirit, it is the spiritually minded alone that can attain union. Passages such as "self is the refuge of self, self is the Lord of the self, who else could be the Lord?—With self well-subdued a man finds a Lord such as few can find", distinctly recognise a spiritual existence behind all phenomena. The edicts of Asoka than which a more authoritative document of Buddhistic faith cannot be had, breathes the spirit of pure and fervent theism. For once it happened, say the Buddhists, that, the Master having gathered his disciples round him, there shone forth before them suddenly —blasting the sight of all save Vajrapani, the completely learned—a terrible figure, the figure of Siva, the Great God. Then Vajrapani, his companions being blinded, turned to the Master and said, "Tell me why, searching amongst all the

stars and gods, equal in number to the sands of the Ganges, I have nowhere seen this glorious form. Who is he?' And the Buddha said, 'He is thyself!" and Vajrapani it is told, immediately attanied the highest." Verily it is the same sublime voice that spoke in the Upanishads *Tatvamasi*, Swetaketu.

Again a disciple asked the master what will become of Sramana Buddha after his death. The teacher says, he ceases to occupy this single body. He has expanded and entered everything and cannot be pointed out as being here or there but has become the essence of every thing—the Law or the bhutatma of Hindu scriptures. This isal most a verbatim translation of the following Rik: on spirit. "Thy spirit that went far away to earth and heaven, to the four-pointed earth, to the four quarters of the world, into the billowy sea, to beams of light that flash and flow, to the waters and the plants, visited the Sun and the Dawn, to lofty mountain heights, into all that lives and moves, to distant realms beyond our ken, to all that is and is to be, we cause to come to thee again that thou mayest live and sojourn here." The purpose of this article is not to discuss the metaphysical identity of Buddhism and Vedanta. It is to trace the unity of purpose in Hindu thought and to point out the historical continuity or wholeness of the Aryan mind in all its apparently contradictory expressions. The Buddhistic doctrines of Karma, Reincarnation and Nirvana were always studied in India in relation to Brahminical psychology with it atomic theory and therefore assumed an altogether different aspect from those in other countries. Its teaching is essentially identical with the teaching of the Upanishads as to the blissful union with Brahman, the fruit of contemplation, wisdom, and renunciation and marks out Buddha not as a radical innovator but as the upholder of the ancient spiritual religion of the country. "He has set up what was thrown down,

he has set the over-turned chalice once more upon its base".

The history of Buddhism may be divided into three distinct periods *viz* from Buddha to Asoka, from Asoka to Nagarjuna and from Nagarjuna to the Muhammadan conquest. During the first two periods it was preached in its true relativity, as the development of the epic age, as the culminating point of the religious experience of India, and amongst races where the ground was prepared for Buddhism by Taoism, by the communal ethics of Confucius and Mencius and the abstract and natural idealism of Loatze. Thus arose the positive and absolute idealism of the Northern School. On the other hand it was during the third epoch that Buddhism entered Siam, Burma and Ceylon back again. These races had not the heriditary culture of China and Japan to grasp the full significance of this new message of Love and Enlightenment. Besides during this period the ancient Magadha was no more. The Gaette prince of Kashmir, quite a foreigner to the accumulated Hindu thought behind became the champion and guide of the Buddhist doctrines, and naturally isolated personality from tradition. This gave birth to the Southern School which never rose beyond phenomena and attempted to unify phenomena and human consciousness from the positivist standpoint.

We cannot better connect the schism into the Northern and Southern School than in the words of the Japanese scholar Kakasu Okakura. "The Lion of Sakya in shaking his mane disperses the dust of Maya. He breaks through slavery to forms and denies their very existence, as he directs the soul towards Eternal Unity. This gives their basis to the atheistic formula of the later Southern School. At the same time the joy and glory of union with the Absolute gives birth to an immense love of beauty and significance of things, and draws the Northern Buddhists and their brother Hindus to

paint the whole world with gods. The word Amitabha means immeasurable Light, and represents the idea of the impersonal divine—that vision of the grand Eternal known as Brahman in the Indian Upanishads—in contra-distinction to the divine personality as manifested in Sakyamuni. The recognition of this fundamental difference distinguishes the Northern from the Southern School of Buddhists, by the latter of whom *Nirvana*, or freedom from the world of relativity, is sought as the final goal of attainment, while by the former it is regarded as the beginning of a new glory. We owe the first elucidation of the idea extant to Asvaghosha; it is our common heritage from that early Hindu philosophy of which Buddhism is a development". Modern science teaches us, that opposite poles meet, that plus infinity and minus infinity are adjacent points. A point in infinity if viewed in the positive direction, is called plus infinity and if viewed in the negative direction the same point may be called minus infinity. Similarly the supraconscious state may be described as a state of supreme consciousness or the highest negation of consciousness—the *Sat* of the theist or the *naught* of the atheist both merging into each other in the final state. The positive self-conscious *Sat-chit-ananda* or self-existent existence and the negative *Nirvana* or non-existent existence are the different modes of viewing the same existence. These two aspects of the ultimate differentiate Buddhism into the Northern and Southern schools.

The sum total of the two different interpretations of the same truth into the negative and pessimistic aspect of *samsara* and the positive and optimistic nature of the state of freedom is the whole of Buddhism. That their union in a larger synthesis is identical with the ideal of the Vedanta is what Nagarjuna tried to establish by his theory of negations by his middle-path and his acceptance of an infinite Self that pervades all.

Why then did Sankara raise an intellectual crusade against it? It is because in his time the atheistical form seemed to have been the dominant faith of the land. A life of negation leads to death.In condemning the older petrified theology, Buddha neglected the *Isvara tatva* without which even the foundation of *Brahma tatva* becomes weak though he substituted the weaker form of Buddhahood in its place. Mere phenomenal worship was the result of the positivism that failed to be constructive. In its expansion and contact with various nationalities and periods while Buddhism was enriched with newer forms and the sublime symbolism reflected in the Puranas, it also degenerated into vulgar Tantrikism, a concrete idealism which substituted mere form for the direct perception of the essence. All kinds of Vamacharas crept into Hindusim. Unable to reach the impersonal and giddy height of Nirvana the lower races brought into Hindnism their ancient snake-worship, tree-worship, and devil-worship. The popular Buddhistic method of constructing *stupas* is considered by some savants to have given birth to the modern forms of linga and saligrama worships. Freedom through perfect renunciation was too severely high for them. Naturally in one of the Buddhistic councils, the Sramanas taken up from the inferior races demanded ten indulgences, one of which being that they can earn and use money. Buddha in his infinite compassion breathed the communal spirit into the most individualistic race in the world. The simple worship of the ancient Aryans wherein each man offered his libations in fire gave place to gorgeous temples and imposing rites where men worshipped in groups. Thus the force of the orignal impulse was vulgarised, was becoming feebler and less inspring and national life was being cut off from its historic associations. No nation was ever great that did not rivet itself to the glories of its ancient past. 'Individual nobleness is impossible without a

clinging to national tradition' says George Eliot. Sankara purified the existing tantric or sakti worship, preached Buddhism in its pristine purity, and restored the continuity of national life by constructing a religious philosophy and by making out that Buddhism was but a link in the national chain. Therefore he was it that Sankara was called a *Praschanna Bouddha* or hidden Buddhist. Besides, the doctrine of *Ahimsa paramo dharamah* that was preached by the great Dharmaraja was thorougly misunderstood. That it was so is clear from the conversation between Simha, the general and the Teacher of compassion. He says, "Non-injury to any living being and complete self-surrender are indeed good. But he who deserves punishment must be punished. He who injures or wages war in the interests of self, so that he himself may be great or powerful or rich or famous will have no reward, but he who fights for truth and in a righteous cause, for the protection of his hearths and home, for Dharma, for the destruction of the evil-minded will have great reward, for even his defeat will be victory." The misinterpretation laid on the doctrine of non-resistance and the high premium set upon monastic life struck at the very root of all stability and progress. The nation became weak, lost its virility and was powerless against foreign aggressors. Hinduism became stagnant. A fresh Avatar became necessary to restore the nation to manlines and strength, to awaken the national consiousnes to faith in its own self. This was Sankaracharyar. Advaitism is dynamic Buddhism. The result of this teaching was the sublime and deathless heroism and the fiery patriotism of the Rajputs protrayed in Tod's Annals of Rajasthan. With the rise of this new prophet the living river of Hinduism flowed down and changed its form and the name Buddhism disappeared from Hindustan. To say that it was driven out and destroyed by the Muhammadan persecution is to display an utter ignorance of

history. The arguments for the alleged extinction of it from India are so weak that thoughtful writers like Sister Nivedita doubt whether there was any separate creed or religion like Buddhism in India to be driven out. Unless viewed in this light the wholesale disappearance of Buddhism from India must for ever remain an historic miracle.

In ancient times in India there was a thirst for continuous life and men realised God as a supreme extra-cosmic power. But gradually there came a change and the thirst for knowledge took the place of the thirst for immortality. Man struggled for unity and laboured to bring the various and diverse phenomena into harmonious one-ness. The conception of a God pleased by sacrifice gave place to the conception of cause and effect. Following this came the thought why not the universe explain itself? Why go outside of nature for a cause? The universe is bound by law. This is the reformation of Buddha. In Hinduism the motive power is religious and in Buddhism it is ethical. Krishna preached the doctrine of incarnation or the descent of God on earth; Buddha preached the doctrine of ascent or the apotheosis of man to the position of Iswara,—it is man becoming God and ultimately getting dissolved in the Absolute. The Karmakandins conceived of God as Sacrifice, the Gnanakandins as Knowledge, Krishna as Love and Buddha as Law. Sacrifice, Knowledge, Love and Law are the various moods of the one great Infinite Self, Satchidananda, projected on the plane of the finite phenomenal world. To-day India needs one such giant Character to melt all differences and forge them into a mighty organic whole, one such Sangha in which *Sannyasins, Bairagis* and *Fakirs* and all *Tyagis* unite for the glorification of the Motherland and the uplifting of humanity, one such Dharma to guide us in the path of national righteousness to freedom and blessedness. Let us have faith in ourselves and struggle in just cause; let us

be ready to sacrifice ourselves at the altar of duty and be pure if not strong and such a power will come. The following words of Amiel echoes Buddha's sentiments.

"Keep close to duty. Never mind the future, if only you have peace of conscience, if you feel yourself reconciled and in harmony with the order of things. Be what you ought to be; the rest is God's affair. It is for Him to know what is best, to take care of His own glory, to ensure the happiness of what depends on Him, whether by another life or by annihilation. And supposing that there were no good and holy God, nothing but universal being, the law of the all, and an ideal without hypostasis or reality, duty would still be the key of the enigma, the pole-star of a wandering humanity".

'Fais ce que dois, advienne que pourra.'
Do what ought, come what may.

"You shall not welcome death, you shall not welcome life. As the hireling his wage, so shall you abide your time."

PRATYAHARA

OR

THE GATHERING IN OF THE SENSES.

BY HIRENDRA NATH SINHA.

Hitherto we dealt with the limbs of *Yoga* which are collectively called the external limbs. The subject of our present chapter is in regard to the first step in those which compose what are known as the internal limbs. The terms internal and external are mutually correlated ones, that are intended to convey the idea of certain relation with reference to some particular object or objects. This thing or object is the connecting link between the different steps in the process of concentration described as external and internal. What then is that thing with reference to which the first four limbs of *Yoga* were called external and the last four were called internal? The science of *Yoga*, as has been pointed out, is based on the psychology of the human mind and on the method of attaining the knowledge of the self. To make a thorough study of the human mind in all its phases, of its functions and capabilities, of its method and means and then bring it under the control of itself so as to be able to concentrate itself on any object of the *Yogic* practices. The term external has, therefore, reference only to the mind or *Antahkarana* of man and includes within its sphere all such practices as may be said to concern those physiological organs of the body that are situated outside mind or the internal organ of perception and sensation; and the term internal may similarly be said to include all such psychological practices as relate to the faculties of the mind itself and take place within the limits of its fine organ and as such bear intimate relation to a knowledge of the witnessing self within all. These internal limbs are divided into four steps according to the nature and degree of concentration which are brought into effect by a practitioner. The first of these steps is known as *Pratyahara* or drawing in towards.

This gathering in of the senses within the mind is treated in the science of *Yoga* as a part of *Pranayama* or the control of the vital currents. According to this science the energy which maintains the mental activities of a person is same as that which carries on his physical activities; only the organic mediums of manifestation are of different degrees of refinement. In the former case the organs are the fine organs of perception and sensation, while in the latter they are gross organs of submental and external kinds of actively. Taking *Prana* in its psychic sense, *Pranayama* includes the control of the internal organ of perception also. But the subtler the organ through which this *Prana* manifests itself the more difficult it is to be brought under the control of the will. Twelve *Pranayamas* are said to make one *Pratyahara* twelve *Pratyahara*, one *Dharana*; twelve *Dharanas*, one *Samadhi*. The probable idea is that the time taken to perform one *Pratyahara* effectively is twelve times the duration required to perform twelve *Pranayamas*. Or the effort required on the part of a practitioner to perform one *Pratyahara* or keeping in from sensational activities is twelve times the exertion and control necessary for a single *Pranayama*. This shows that Pratyahara belongs to the same process of psychological action as the *Pranayama* but is of a more difficult nature.

In Pranayama we were taught how to bring under control the afferent and efferent nerve currents coursing to and from the different centres of the cerebro-spinal body and force them disgorge themselves in the *Sushumna* channel running in the middle of the spinal system so as to form a huge nerve current, and then how to draw up this *Sushumna* flood that it may safely reach the centre of the mind in the cerebral region above. By this means the *Sushumna* canal which is closed and deserted in ordinary men is fully opened, cleansed and by the constant running of vital currents through it is converted into a royal road leading to the palace of the mind. The mind is brought into a position to rally round it, at any moment, the diversely bent currents with the help of this safe shortcut and strengthen itself thereby to cope with any emergency. Then comes in the

more difficult process of *pratyahara*. It will be found to teach us how to carry this huge current upwards still and into the innermost centre of this mind and keep it there under check by preventing it from running away in response to the smallest call from outside. By this time a student of Yoga is said to have become an adept in drawing in the psychic energy from any and every part his body without the long and laborious process of gathering it in respective centres and then forcing it up into the centre of the mind. This process causes the mind to undergo the whole round of *Pranayama* once again and does not characterise the condition of pratyahara. Just as in the case of voluntary action which by repeated exercise has become automatic, in pratyahara; though the drawing up of the energy from an extremity of the body through sushumna to the mind centres implies a succession of stages and stopping in the way side centres of the spinal column; the whole process may be said to have become condensed automatic. Hence *pratyahara* is defined by some as the act of drawing up the vitalities from the different parts of the body and gathering them in the inmost centre of the mind.

As the end includes the means, as a work done implies the whole process of execution, Pratyahara may be said to invole the entire process of drawing inward the psychic Prana from extremities to the centre, from one centre to another higher centre, through the *Sushumna* channel and thus by degrees everything into the inmost principle of the mind. On this ground some have laid own a regular and systematic course of excercises for attaining readiness and perfection in *Pratyahara*. A practitioner, by concentrating his mind, should repeatedly excercise the drawing in the *Pranas* into the centres and from centre into centre and restraining them there. When one becomes an expert in doing this he is said to have accomplished *Pratyahara*. As the above process is what is naturally learnt in the ordinary course of *Pranayama*, others maintain that a practice of the reverse process is essential for attaining proficiency in *Pratyahara*. According to them one should practice the driving out of Prana in

form of a pointed mental current from centre to centre and thence to the extremities of the body. This is said to bring about the achievement of *Pratyahara* by giving to the mind complete control over the Pranas in every part of the body. Properly speaking both the above mentioned processes make up a successful *Pratyahara*. He who is able to swell and steady the mind should also be able to disperse and evacuate the mind. Just as *Pranayama* involves both a *Puraka* and a *Reachaka*, so also its development *Pratyahara* may be said to involve a mental *Puraka* and mental *Reachaka*. According to the classifications of the science of *Yoga* each of these processes is treated as a separate kind of *Pratyahara* in the same way as *Puraka* and *Rechaka* are viewed as species of *Pranayama*.

We have already hinted to the effect that the three internal limbs of *Yoga*—*Pratyahara*, *Dharana* and *Dhyana*, form, as it were, the mental counterparts of the three factors of *Puraka*, *Rechaka* and *Kumbhaka* in the psychic *Pranayama* of the vital currents. Only we have to substitute the inmost centre of the mind for the other lower centres of the body and a mental and sense current in the place of a muscular and motor current in the ordinary *Pranayama* to get at the mental *Pranayama*. According to the view in which *Pratyahara* is understood to include both the breathing in and breathing out of the mind, *Dharana* is the *Kumbhaka* or restraint of the mind in one centre and *Dhyana* is the concentration of the power so obtained on a desired object. As every centre other than the mind centre is external to the inmost organ of perception and as the soul is that which is reflected from within in relation to these *Dharana* or retention and *Dhyana* or meditation,—both of these represent the two kinds of *Kumbhaka* mentioned in counection with *Pranayama*. *Dharana* may be said to signify the external stoppage of the mind in outside centres or the application of the mind to external objects of various kinds; and *Dhyana* the internal stoppage of mind within itself or the concentration of it on the internal self or *Atman*. But in accordance with the view which defines *Pratyahara* literally and takes it in the sense of the restraining of the mind within itself by the

gathering in of the senses, *pratyahara* would siginify the inspiration, as it were, of the mind, *Dhrana*, the stoppage and *Dhyana* the expiration. The mind is drawn from outside and then restrained within itself and atleast is driven out towards the spiritual object of meditation. Some seem to take a reverse view of the whole. *Pratyahara* being taken to indicate the drawing out towards or joining the mind with an external centre, it stands for expiration of the mind; and *Dharana* which means the collection of the mind within itself stands for inspiration; and *Dhyana* or contemplation stands for stoppage. Even *Pratyahara* and *Dharana* may by a forced interpretation be made to interchange their functions. In spite of various interpretations that may be given to the significance of the above three steps of *Yoga* we believe that these represent the successive stages in the control and concentration of the mind. *Pratyahara* is the initial endeavour to gather in the mind; *Dharana* is the next process of restraining it and keeping it collected within itself; and *Dhyana* is the ultimate fixing of it on the object of meditation. And these are akin to the three steps naturally brought into requisition in the control of *Prana* and are quite necessary for the control of the mind.

The close analogy pointed out by us between *Pranayama* and what might be called *Manonigama* or the restraint of the mind ought not to be considered as a mere fantastic resemblance. It is perfectly scientific and rational. What is known to manifest itself on the physical plane of the nervous system as vibratory and motor energy is also that which manifests itself on the superior plane of the mind as thought currents. Any control that may be exercised over such a principle is, therefore irrespective of the organ of manifestation, even though there may be differences in the methods employed to suit the conditions of the organ for securing the said control. Besides it is a natural law in regard to an all-pervasive force emanating from an omnipresent essence, that the grosser manifestations of it cannot work without the stimulation from inside of the subtler forms. In the operations of the physical forces, it has been shown that the motions of the grosser manifestations of vital

energy cannot be manipulated upon without bringing in and mixing the subtler force of the mind. Whatever may be the ultimate source of the vital exudations of the body, psychology teaches us that first these get transformed into will and mind currents and then sent as such into grosser organs to take grosser forms of manifestation. *Pranayama* and *Manoniyama* therefore involve the restraint of the same vital principle under different conditions, and the latter is but a continuation and repetition of the former. The internal steps of Yuga, though they concern the manipulation of the mind, their methods have no reason to differ from that of *Pranayama*. What is applicable to *Pranayama* is *Mutatis Mutandis* also applicable to *Manoniyama* or control of the *Prana* in the mind. We shall briefly describe below both kinds of exercises mentioned to be represented by the method of *Pratyahara* of the mind—either as an inspiratory process by which the mind is slowly drawn from without, from centre to centre until it is finally collected and concentrated within itself, or as an expiratory process by which it is thrown out step by step from centre to centre until the whole body is, as it were, filled with thought currents and made thoroughly subservient to the will.

The drawing in of the mind successively though the centres and the throwing out of it in a similar manner is not achievable in an easy manner. For facilitating practice and making success easy the human body from top to toe is divided into sixteen parts or stages by the *Sastras*, and through which the mind is to be drawn slowly and surely from stage to stage. Practically this exercise is to be conducted as follows. Firmly seated in a convenient *Asana* or posture a practitioner shall fill his whole body from head to toe with *Prana* or vital energy by an act of the mind. This he shall do assisted by a deep inhalation. Then he shall gently draw it up from the extremities, step by step. As he does so, he shall rest it by restraint in each of the sixteen parts referred to in succession,—in the feet, legs, knees, thigh, the *Muladhara*, the navel knot, the centre of the heart, the root of the neck, the palate, the centre of the eyebrows, the forehead

and the crown of the head. The mind not only plays an important role in these exercises but is everything. It alone identifies itself with the vital *Pranas* and goes out and with draws itself into the innermost recess of the *Atman*. The idea indicated by this exercise is this. All bondages and suffering arise to a person from his misapprehending the material body for the soul, from his thinking that he is the body. This misapprehension is worked out by the subtle and impressive mind, in penetrating the lower centres of the body, indentifies itself with those centres and their actions. And so when the mind is drawn from the extremities of the body into itself, the self is as it were gradually drawn from this body idea which has its root in the mind; and by collecting and concentrating the mind within itself, and forcing it soul-ward, the *Atman* is prevented from mixing itself in this body idea. When the mind is so restrained and focussed, the reflecting *Atman* within which is self-luminous and without a second becomes free from all its volitional activities. Also the senses which are the instruments for the preception of external objects are made to shrink into the mind by the mind being withdrawn from them; and for the time there will be a cessation to disturbances in the form of external perception and the modifications arising there from. This is what is meant by *Pratyahara* or the drawing in of the *Pranas* and the senses.

From the exercise in breathing we know that the stoppage of breath in the lungs means an antecedent *Puraka* or the filling up of the lungs with breath, in the same way as cash in chest means the previous deposit of some money in the chest. *Pratyahara* when read in the sense of storing *Prana* in the mind or any other centre with a view to draw it ultimately into the mind would, by the same law, involve antecedent filling up of the whole body with what might be called the mind fluid. Some therefore explain *Pratyahara* as the aforesaid filling of the body with this mind fluid. This is to be practised in the same way as before, but in a reverse manner, slowly and step by step in sixteen stages. After the mind leaves the centres of the

cerebrum proper, it is to be sent down from the roots of the teeth (*Ragadanta*) to the centre at the root of the neck; from the neck to the chest, from the chest to the region of navel, from navel centre to the abode of *Kundalini* and *Muladhara*, thence to the thighs, knees, legs, feet and toes. The whole, as before, may be said to be a sort of training to the mind constantly placing before it the fact that but for its presence in every part of the body there can be no sensation or feeling in those parts of the body or in other words those parts will have no place in the egotistic and body idea of a person. When this idea of the mind as a projection of the soul in the body and the binder of it to samsaric life is well understood and its method completely studied, it comes under the control of the yogin. The first step in the conquest of the mind, the Pratyahara of the mind is then said to be achieved. The yogin will then be able to shrink the whole organism of the body at will into his mind and exercise control over it.

Thus we see that though *Pratyahara* is a species of *Pranayama*, yet it is different and of a more difficult nature on account of the *Prana* controlled in it being of a higher, subtler and more powerful nature. Who does not know the difficulty of controlling the wonderfully subtle and volatile mind which in the *Sastras* is compared to a 'maddened monkey'. Swami Vivekandnda says; "There was a monkey, restless by his own nature, as all monkeys are. As if that were not enough some one made him drink freely of wine, so that he became still more restless. Then a scorpion stung him. When a man is stung by a scorpion he jumps about for a whole day, so the poor monkey found his condition worse than ever. To complete his misery a demon entered into him. What language can describe the uncontrollable restlessness of that monkey? The human mind is like that monkey incessently active by its own nature, then it becomes drunk by the wine of desire, thus increasing its turbulance. After desire takes possession comes the sting of the scorpion of jealousy of others whose desires meet with fulfilment, and last of all the demon of pride takes possession of the mind, making it think itself of all

importance. How hard to control such a mind." There are myriads of things in the world around us, there are [countless] cares in this ocean of life, each one of which is enough to keep our minds tossed to and fro. It is not an easy task to keep all of them in check. Passion after passion, desire after desire rises in our minds tries to enslave our mind; these are to be put down. How to curb all these and keep the mind in check. The Yogin's mind is very simple. He tries to seek the source of all these tossings up and down, all these over-powering desires and passions and then lay the axe at the very root and thereby restore peace and quietude to the mind. External objects create attachment and attachment breeds desires and desires end in vexation and restlessness of the mind. As enjoyment and perception of external objects primarily lie in the senses the source of mind's restlessness is traceable to the senses, *Pratyahara* has therefore been defined as the forcible drawing in of the mind from going out and grasping external objects through these senses. Srikrishna says in the *Bhagavadgita*:—

"The mind
That gives itself to follow shows of sense
Seeth its helm of wisdom rent away,
And, like a whip in waves of whirlwind, drives
To wreck and death. Only with him, great Prince!
Whose senses are not swayed by things of sense
Only with him who holds his mastery,
Shows wisdom perfect."

When Arjuna asks the neck of him whose mind is stead fast in meditation, He says:—

"When one, O Pritha's son!—
Abandoning desires which shake the mind—
Finds in his soul full comfort for his soul,
He hath attained the *Yog*—than man is such!
In sorrows not dejected, and in joys
Not overjoyed! dwelling outside the strees
Of passion, fear and anger; fixed in calms
Of lofty contemplation;—such an one

Is *Muni*, is the sage, the true Recluse!
He who to none and nowhere ever bound
By ties of flesh, takes evil things and good
Neither desponding nor exulting, such
Bears wisdom's plainest mark! He who shall draw.
As the wise tortoise draws its four feet safe
Under its shield, his five frail senses back
Under the spirit's buckler from the world
Which else assails them, such an one, my Prince!
Hath wisdom's mark! Things that solicit sense
Hold off from the self-governed; nay, it comes,
The appetites of him who lives beyond
Depart,—aroused no more."

The drawing in of the *Pranas* from every part of the body, which have been taught is what has been described as the gathering in of the senses like a tortoise, because the *Pranas* are the forces which work the senses throughout the body. The sense of touch extends throughout the body; and in order to draw it in one will have to withdraw the sensation-producing energy from the whole surface of the body. We will state it in another form.

All our knowledge which go to build our individuality is based on experience. And experience is what accrues as the result of our perceptions through the senses. How does perception take place? and what are its elements? Perception is a function of the internal organ of mind by which a knowledge of some external object or the memory of some old knowledge is roused in it. Every act of perception therefore involves two things. First there are the external instruments which are the organs of sensation. Then there is the internal instrument of mind which is the agent of perception acting through the braincentres collectively known as *Chitta* or mind-stuff. According to the Hindu psychologists whenever an act of perception takes place, the internal mind comes out through the senses and attaches itself to the objects perceived. In other words, the mind of man projects from inside through the senses and sensates external objects which are

placed in contact with these external organs of sensation. As a consequence the mind-stuff is made to undergo certain modifications which retain the perception in the form of fine impressions or *Samskaras*. Similarly our actions and desires may be said to take place. When these voluntary activities which are characterised by external and internal commotions of the mind occur, the mind may be stated to join itself to the centres of these activities and then produce the result. The mind by force of usage is held a slave by these several masters, the organs and their centres. And it is therefore not an easy matter to attach and confine itself to any one ot these in particular and obey its commands for a time. Whether willing or unwilling it has to join all and obey all, and so is kept continuously tossed from one to the other and made extremely restless. We often meet with people who are forced to do foolish deeds over which they commiserate afterwards. If they knew how to control the mind, they would have avoided such deeds and saved themselves from the resulting feeling of misery. The effect of exercising perfect control over our mind is to have control over our will and feeling which have their root in the mind by preventing the mind from joining itself to the centres of perception and action. We also know that many of our moral precepts though constantly dinned into the people's ears from their infancy fail very often to produce any effect on them. It is because we simply ask them to do a thing without teaching them how to do that thing. The proper way to teach these precepts will be to help them first by teaching how to control the mind and concentrate it on a desired object. Unless this is learnt the senses will assert their own power and continue to drag the mind in their own way.

We speak of such and such a person to be a man of character. What is the meaning of it, and what distinguishes him from others? Emerson defines character as "a reserved force which acts directly by presence, and without means." In any walk of life a man of character can at once be distinguished from the others. That which makes him superior to others and gives him a special power over men of ordinary culture, cannot be the power of the

senses or other lower faculties, it is a power of the understanding and will, a force of the mind which not only belittles all the lower faculties in the man but makes him attractive and lovable. His is a will "which quakes not even though the world be pulvarised at his feet," His is a mind which can penetrate into things far deeper than any other and shine with the greater brilliancy of the soul. A man of superior mental vigour with a strong determination and faith in himself and the end to be achieved by him is a man of character. Swedenborg says "They who look more interiorly into the causes of things know that all the power of man is derived from his understanding and will, since he cannot move a particle of his body without them. Man's understanding and will are his spiritual man, and this acts upon the body and its members at its pleasure; for what man thinks, the mouth and tongue speaks, and what he wills, the body performs with a power proportioned to the determination." The man of character is one who has his whole body and its actions under the thorough control of his unquaking will. Therefore if we wish that our children should strictly follow the moral precepts that are taught to them, we should teach them first how to acquire character. No man who ignorantly follows the dictates of the senses and slavishly obeys the misguiding masters of false desires, passion and pride can ever hope to possess a character. It is only those who are able to check the advance of the mind towards the objects of the senses and raise it above the low animal instincts which stand in the way of spiritual progress are known to the world as men of character that do great things to the world and are recognised leaders of religion. Again says Emerson "A divine person is the prophecy of the mind, a friend is the hope of the heart. Our beatitude waits for the fulfilment of these two in one. Ages are opening this moral force. All force is the shadow or symbol of that." Such a great one every body should try to become. *Pratyahara* may be said to be the initial step in this control and conquest of the mind; nay, the conquest of the world.

(To be continued.)

MENTAL HEALING.

A Sunday Lecture delivered by Swami Trigunatita in the rooms of the Vedanta Society, 40 Steiner Street, San Francisco, Cal., on February 23, 1904.

Dear Friends: Last Sunday evening we spoke on the subject of Psychic Powers, and to-night we are going to deal with another subject of the same nature—Mental Healing. This is also a psychic power. Let us first finish the dry and etymological part of the subject.

I am afraid, my friends, the name of the subject for this evening, "Mental Healing," is rather a misnomer. "Mental Healing," literally speaking means, "healing *of* the mind." But the sense in which you now-a-days use the expression in this country is "healing *by* the mind" "Mental" should mean pertaining to the mind; "Mental Healing" should therefore mean "healing the diseases pertaining to the mind," not physical or other kinds of diseases and ailments, but simply mental diseases – ail-ments of the mind, cares and anxieties of the mind, impurities of the mind, and so forth.

Then, let us understand the meaning of "healing." "To heal" means—(1) to make whole, to complete, to make a thing complete, (2) to make wholesome or healthy; (3) to subdue. "To heal the mind," then, means to make the mind complete, a whole quantity, complete, a something, a perfect something. That is the meaning of "healing the mind." And also, "to heal the mind" means to subdue it,—the best meaning.

And fourthly: if you take the Biblical or religious meaning of the word "to heal," then it means to forgive. "To forgive the mind," would be to forgive the sins, wrongs and offences that have been done by the mind. What do you do when you really forgive a person? You send him your good wishes; you thereby improve his condition, raise his level and give him an uplift

That is the idea of the word "healing" in the phrase "mental healing."

We can classify "Mental Healing" under three heads: 1st, Subjective; 2nd, Objective, and 3rd, Subjective and Objective mixed.

In Subjective Mental Healing the healing depends on the degree and intensity of the mental power and the faith of the subject or the person who is going to be healed. He can be healed, not so much owing to the power of the healer, as owing to the faith, belief or mental condition he himself has or is in. There is a story: A master and his disciple were going to another country. On their way they came to a river. There was no ferry there, and they were thinking how to cross that river. At last, out of piety and faith, the disciple took the name of the master aloud and with one big leap landed on the other side of the river. Now the master was still standing on this side. He thought that it was owing to the mysterious power of his name that his disciple could leap to the other side of the river. He, uttering his own name, jumped and sank. Then his disciple came and relieved him. It was owing to the faith of himself that the disciple could do that miracle. The teacher could not, because he had not so much faith. So, if the patient has very strong faith and is very pious, he can be healed, irrespective of the power of the healer. That is the Subjective way of Mental Healing.

In the Objective Mental Healing, the power of the healer is greater. If the healer has a very strong faith and a very great power of the mind, then he can heal any patient. For instance, Sri Krishna and the hunchbacked woman; Christ and the lunatic son of the kneeling man in the multitude.

Then, there is the mixed method of Subjective and Objective Mental Healing; that is, the healer should have a great power, and the healed should also have a very strong faith. For instance, Sri Krishna and Draupadi, Christ and the women who had been suffering for twelve years and who touched his garment. In such instances, both parties have strong faith, therefore the

operation becomes successful; so in most cases the healing becomes subjective and objective both.

The Mental Healers that are included under these three heads may also be called "Faith Healers."

There is another way of classifying this subject into Subjective and Objective heads, athough in a different way. Here subjective healing means where we heal *ourselves*, our own wounds, our own ailments, our own mind. How can we heal our mind, and become our own physicians?—Just by self culture; by trying to subdue our mind, to control our mind. That is the real meaning of "mental healing."

By Objective method, the healers cure patients by sending them suggestions; by fixing the mind on the diseased parts of the body; by prayer, and so forth.

Now, you say that "Mental Healing" is a New Thought, and one of the great subjects of culture and study and of practice etc., of the day. To this country it may be a new thought, may be a very great thought; but to the country from whence the thought has come, it is not new at all, nor a great thought (if the expression "Mental Healing" be used in the sense in which you use it in this country), rather as mean as possible. There in India the study of the art of so-called mental healing (of course, used in your sense) is never treated by persons who have any position in society. Only the gypsy girls, street vagabonds, will deal with such subjects and such arts.

We have plenty more of mental healers there than you have here. We call them all by the general term *Rojas* meaning those who pretend to cure diseases by sending thoughts, by mesmerism, or by certain charms, spells or by certain *mantras*, or by any mysterious ways. Those Rojas belong to the lower class of people, who have no place in society. They live in countries and villages. When they go to towns and cities, they can have no access to the cultured people there. No respectable people will go to them. They know that these people have no sense of responsibility and that they are but vain, ignorant and degenerated people. Why has that art come down to be confined to the lowest class of

people there? Because in India, there are several other things and thoughts that are far higher than the so called "new thoughts" of this country.

If you want to have a still higher meaning of "mental healing," take it in a spiritual sense :—to heal spritually spiritual diseases — that is those mental or moral diseases that keep us from our spiritual ongoing; That is the meaning of mental healing; and if we take the good side of the subject we should take it in this sense. Good people always take the good side of everything. But, alas, although we try all the time to take a certain thing in a good sense, still, there always comes a class of people who will handle the same thing in quite a wrong way and give a degenerative form to it! Mental Healing is a power, is a psychic power; but when ignorant people take possession of that art, and deal with it, they degenerate it. They take it after their own fashion, after their own state of mind; they act accordingly, and consequently they ruin it. Here, now, a-days, mental healing has become a profession, a means of livelihood. To some it has become a means of demonstrating their power. To some others it is still but a matter of trial.

The expression "mental healing" (if taken in the sense in which you take it in this country, is quite a modern invention. What we, the Vedantists, understand by Mental Healing has been from time immemorial in every country and in every age. In every country and in every age it comes down from the incarnations of God. It is not a new thought, as you think in this country. In every old country of the world, from time to time such sects, under some such name as have the same idea as is conveyed by the expressions, Faith Healers, Mental Healers, or the like arise. About four centuries ago there arose in India amongst the middle class of people there, a sect under the name of *Sachimata*. *Sachi* was the name of the mother of the Lord Gauranga, the incarnation of love and *vairagya*; and mata means mother. *Sachimata* literally means *Sachi* the mother of Gauranga. Sachi-mata had a very tender heart; she was very kind; ever ready to sacrifice her life for humanity. After her depature from

this world, several people rose up to make a new sect after her hallowed name. The main doctrine of that sect became to heal diseases, by kindness,—not by sending thoughts or suggestions,—but by kindness, by affection, and by unbounded love.—That was a good thing. Wherever Sachimata would go, no matter through what suffering the patients were passing, they would feel renewed and would get up and say they had no more diseases, no more pains. All their pains and troubles will fly away at the approach of that good and holy woman. She had not to say, "You have no diseases", or the like, she was simply a woman who diffused her holy atmosphere. Sachimata was so full of love, that she came to be worshipped by thousands. The people came to believe in the ever-existence of Sachimata. Later on Sachimata came to mean any woman who became inspired by Sachimata to heal diseases, and to take away all troubles. That was the life of Sachimata.

Now, later on, from that Indian sect sprang forth a sect of Christians also! You know how?—

You know there is hardly any country in the world where Christian missionaries do not go. If those missionaries be good, then they not only give whatever good they have in them to the country where they go, but also they imbibe consciously or unconsciouly whatever good they find in that country. To India they had been coming long before the British came there. Of the missionary sects that came to India, there was one sect who used to worship the Virgin Mary, the mother of Christ. These people were very kind-hearted. They found out in Bengal (a province in India) the sect of Sachimata corresponding in several points to their own sect, and they assimilated all the good virtues and doctrines of the Sachimata sect. Then they came back to their own country and founded a new sect (or rather gradually more than one) which you now-a-days know by the name of "The Christian Science," "Faith Healers" "Mental Healers" and the like. Some of these Christians came to ascribe the power of healing by mental suggestions, to Mary. Why?—Because Mary was the kind mother of Jesus and full of affection and love for

humanity. They all belive that if they think of Mary they would develop in themselves certain affection, certain tender qualities of Mary, and by that they will be able to cure diseases. This is the history of the origin of the sects called "Christian Science," "Faith Healers," Mental Healers," and the like.

All these sects have their origin in India. Why simply these minor sects of Christianity? Look at the Unitarian Church, the Church of the Universalists, The Society of Ethical Culture, The Society of Psychological Researches, and other like churches and societies. They all have sprung forth from one sect or other of Hinduism or Vedantism. What is the Roman Catholic church ?—Nothing but an imitation of the Lamaism of Thibet or the Guru worship of India. Nay, even Christianity itself--what is Christianity. Pure Christianity is nothing but a branch of Hinduism. I need hardly say it to you who are in no way sectarian. If you simply read any large ancient history of Asia Minor and of India, you will understand the truth of it. I need hardly tell you that Hinduism is prehistoric and that there was no other religion prior to Hinduism on the face of the earth; Christ from whom Christianity has sprung forth, was born only 1905 years ago. Was not Christ himself an Oriental? Was he not absent from his home and unnoticed for so many years? Where did he go at that time and what did he do then? Were not the sages who visited Christ at the time of his birth, from the East? Did not the fellow-brethren of Christ have communications with India? Whence did Christ get all his ideas? Are not all ideas and thoughts, be they of Christ or any body, but the effect of those of the forefathers and predecessors? Look at the Christian Scripture. What is the Bible? It is nothing but the reprodnction of the simpler doctrines, principles, and virtues mentioned in the famous popular Hindu Scripture—"Gita." There is not a single verse in the Bible the idea of which does not occur twenty times in the Gita. Read Chatterji's English Edition of the Gita, and you will find the truth of it. What is the age of the Gita?—At least 4000 years. And what is the age of the Christian Scripture?—Utmost 1850 years.

If you trace back the origin of all the religions of the world ancient and modern, if you be unbiased seekers of truth, you can not but come to the very primeval religion of the world, viz : Hinduism or Vedantism. This Hinduism or Vedantism is still today quite unshaken, and will ever be so, as it was before, when no other religion existed in the world.

All the Saviours or Incarnations of God, of all ages, and of all countries, are born Mental Healers. Ram Chandra could bring life back even to dead bodies. Sri Krishna healed the famous hunch backed woman. Buddha could also heal. Ram Krishna healed the pious lady Jagadamba from dysentery, and many other devotees from their pains and troubles. However the knowledge of these Saviours is not familiar with you. Let us take the case of Jesus the Christ of whom you know so much in these countries.

How did Christ heal patients?—Not by sending thoughts, nor by treating mentally (the meaning of which we cannot understand). How to treat a patient mentally? Disease is a physical something. How can we treat a case which is quite physical and material in a mental method (if we us the word treatment in the medical sense)? Mental treatment can be ascribed to mental diseases. Like attracts like. How mental treatments can be ascribed to physical ailments we cannot understand! We know, it is true, Christ could cure all difficult diseases. How could he do it? He did not send thoughts. He did not treat mentally. He did not treat the patient at all. But still he could cure. Why and how? Because he was full of sympathy ; not only that, he had that power—some divine power—in him, by which he could do anything, and everything, far from speaking of simply curing a disease. That miraculous power of Jesus could cure diseases. It was not the art of mental healing by which Christ could cure a disease, but by his miraculous and divine power.

Now, this highest kind of mental treatment we find in the lives of all the Saviours of the world. Why? Why in the lives of the Saviours and not in others? We can never find such wonderful powers in the lives of ordinary people. Even in the

lives of advanced sages, we can not find that to such an extent. Simply, in the lives of the Saviours. Even in that case--even in the case of the Saviour they had to suffer for that.

Why had they to suffer for curing diseases and saving people? You know, one meaning of "to heal" is to make whole; to make a man an entire something, and not to let him remain a part. How to make a man and his mind and the body whole?—By forgiving. You know, another meaning of healing is forgiving. To forgive is to heal. Who can forgive, really speaking? We are now speaking of mental healing, and who can forgive our mental impurities, our sins, our curses? Who can forgive us, who can save us but our Saviours? It seems to be the duty of the Saviours and their *true* disciples to cure the mind diseased, to cure the spirit disensed, to cure the diseased soul. They could heal patients. Why and how?—All of them were martyrs in some shape or other. They sacrificed themselves for the sake of humanity. What does that show?—That when love for humanity is very highly developed in us, we can perfectly wish well of others; Then our good wishes can be successful. We can cure patients when we can sacrifice ourselves for humanity, not in name, but in reality. God is all knowing. He knows whether we are true and sincere, he knows our hearts. If there be the least defect in our sincerity, God will never let our self-sacrifice be complete and perfect; we can not have that love for humanity, and we cannot confidently and successfully heal patients without a single failure. How can we have that love for humanity? When we can love *God* properly. The way is not by first loving humanity. Mercy begins at home. Love the Person who is dwelling all the time in your own home, in your nearest and dearest home. Love Him first. If we know how to love Him, if we devote all our attention to Him entirely then we can have love and devotion for humanity, From within our internal love will be projected and objectified to the whole of humanity, to the whole world, down to the lower animals, even to the vegetable kingdom, nay even to inanimate objects. Then we can cure persons. Just by our presence, by our look, by our

very holy appearance shall we then be able to cure all kinds of patients.

What is the meaning of to forgive? When we forgive a sin of a person we break the law of his karma. You know every person has done some karma in his past life, by which he has come to do something here in this life, so all the karmas of this life mean the effect of the karmas of the past. If a person be suffering from a certain disease, be it physical or mental, that means that he is going through the effect of some bad karma which he did in his past life. Now, if a person comes forward to heal that patient, then he will have to do away with the bad karma of the patient. Otherwise, he cannot cure the person. That is "to forgive"—to break the law of his bad karma.

Who can break the law of karma? None but the Saviours, none but the wonderful men, none but the divine men, the men of wonderful and divine powers. If we cure a person we forgive the sins or curses of that person. That means that we take that sin or curse from that person upon ourselves, and thereby we relieve that person from pain. What does that mean? Self-sacrifice—we sacrifice ourselves. We shall have to suffer for their sins or curses. If a person has that strong sense of selfsacrifice he can cure patients by "mental treatment."

Not that the man of ordinary psychic powers can cure a person whose mind is dangerously diseased or who is suffering from any incurable physical disease. Certain common diseases are found, once in a great while, to be cured in the ordinary modern way of mental treatment. But we cannot understand whether those diseases are cured by "mental treatment," or in their natural course, or by accident. On the other hand, many cases have been found which the very able "mental healers" (as you will call them) of the day have failed to cure after months and months' trial. Even if we suppose, that after several days of your "mental treatment" you do succeed in curing a patient, that will not be a case of healing by real mental treatment. Some may call it a cure by accident or by nature. Poor patients

have to bear all kinds of treatments from the hands of so many '—— paths' and '——healers'! When all treatments fail, some patients as a trial come after all to the hands of some mental healers. Just as, when some persons become weak mentally, they go to fortune-tellers.

Mental healing will be a great power, so much so that one single word or one single thought, or one single touch will cure the person immediately of all his pains and sufferings. That is the meaning of mental treatment. We are not using drugs or chemicals to cure the patient, so that it will take so many days to cure him. You are curing him by your mind. Mind is a great *force*. Where is your mental treatment if you cannot cure the patient in one moment? Christ never took more than one moment to cure patients, simply his mere look, a solitary touch, or one single word, or one single wish, would cure persons, simply his presence, his holiness, would cure patients. That is mental healing, mental treatment, although the word treatment should not be used in such places, because the expression "mental treatment" is absurd, so to say. Treatment can be made, properly speaking, only through medical process. Treatment cannot be made through the mind alone.

Allowing the expression "mental treatment," let us now consider its object. Why did Christ and other Saviours cure the patients, to give them long life, as we do now-a-days by "mental treatment." They meant to give them immortal life. Can any of your mental healers in this country give a person immortal life by his treatment? If so, then I would call him real mental healer. The main object of mental healing is not only to cure physically, but principally speaking mentally, morally, and spiritually. That is mental treatment.

Who can cure a diseased person by the mere dint of his mind-force? Who can forgive the sin of men? Who can break the law of Karma? Not the ordinary mental healer, who takes the art as a profession, as a mode of living, or in order to win for himself a name, or just to do a piece of good work, or utmost as a religious practice for his own spiritual progress (after his own

fashion). To them that blessed power never comes. To them it is a failure.

Who can cure the diseased bodies? Who can cure the troubled minds? Who can cure the distressed souls? Who can cure the cursed beings? Who then can cure the fallen men? None but the Saviour of souls, who can break the law of karma of all beings high or low. None but the Saviour of souls, who can be crucified, as you know your Christ was.

The Christ had to be crucified. Why? Because he took the sin of all mankind. And he had to pay the greatest penalty for it. Our modern mental healers do not show such instances in their lives. We do not find such symptoms in their lives. They do not want to be actually crucified; they do not sacrifice their own interests. How can they have their power so strong as to be able to cure all kinds of difficult diseases mentally? The diseases are cured in their own natural course. Not by their mental treatment. By practicing mental treatment, the healers are going to be more vain, more and more deluded, more and more vain, more and more degenerated. They think they are doing right work, they are going along a right way. They do not know they are spending their time and energy in vain. Such is the position of the mental healers of this country.

Not only Christ had to be crucified, all other Saviours of the world had to go through the same fate in some form or other Buddha had to die of a terrible attack of dysentery. He attained Nirvana, the highest state, the perfection of the mind. After attaining that, how could he go through such suffering of the body. How is it that the Saviours, being themselves the greatest mental healers, can not cure themselves?—And they go to cure others! They had to be crucified; they had to die in a very unkind manner. Why had they to go through such misfortunes? If they were Saviours, if they had divine powers, then they could have saved themselves. But they did not do it. Why? To teach the people: If you break the law of karma of any person, you must take that karma to yourself. The more you will break the law of others' karma, the more you will have to suffer.

Once, our Master, Ramakrishna, had to cure a person from dysentery. He did it just by his single good wish. But after that he had to suffer for months together from the same disease. He broke the law of karma through which that unfortunate person had to go, and he had to take that sin on his own shoulders and he had to suffer. That is the law. But here in this country, we do not find any mental healers suffering so much. They are curing so many diseases every day, as they say; but they do not suffer at all! Why would they? They can not stand any severe suffering for others. In the case of Saviours and martyrs that kind of suffering is a great pleasure to them. Their love for humanity is so great that they can do anything for them.

Some say they cure diseases by "mental suggestion." What is the meaning of curing by mental suggestion? We mean that we send some power which we have in us to the diseased person. Now, if, really speaking, we can send a power that we have in us, then we are great persons, no doubt of that. But as a matter of fact if we observe carefully the conditions of our own selves, we notice that we have no power at all in us to send to other persons. We can not send mental suggestions or good wishes properly. Why? Because only such persons can send their practical and efficacious suggestions, or real good wishes mentally who can have sufficient control over their own mind. First conquer your own mind. Understand the nature of your own mind thoroughly. Have a full control over it. Then you can handle it in any way you like. You can send it to somewhere else; you can keep it with you; you can do anything with it. But when a person can not stand a single mental anxiety or care, when he cannot stand a single criticism himself, how can he send his mental suggestion to others? Saviours and sages can send their good wishes that way, because they have full control over their minds. If they wish well of any person he must improve then and there. It cannot be otherwise; because the powers of the Saviours and sages are wonderful and miraculous.

Some say some mental healers heal mentally by simply meditating on the diseased parts of their body. But, true spiritual persons will say, that is a hellish thing, a vile thing, a mean thing, Why?—Our mind is a great object. By our mind we can reach God. It is such a great thing, and we are sending it to such filthy things as diseases! With that mind, can we ever be expected to reach God? How can that mind which is full of all sorts of diseases and bad thoughts of that kind, think of God, or of pure life, of immortal life? What?—We shall be meditating on diseases! You know what meditation means. Meditior must be blissful, etc. At least, we shall try to make it so. Otherwise when we shall sit to meditate on God, all sorts of diseases will come forth in our mind. He who has ever meditated will understand the nature of the mind; how difficult it is to concentrate it; and when you take as your profession, mental healing, healing all diseases, then your mind will be occupied all the time with such thoughts. Whenever you will sit quiet all those thoughts will rush into your mind. God will not rush into your mind. God will vanish, and all diseases and unfortunate persons will appear within you. That will be the state of your mind; your mind will be full of the fallen states of persons. Consequently, in the long run, you too, yourself, may lead to the same miserable and fallen state!

Some cure patients by making them try to ignore the disease. They say to the patient, "you are mistaken, you have no disease, you have no pain." They do not know that they are teaching him in a way to tell a lie. Is that the way how to cure mentally? Is it not demoralizing the mind? or sending it to damnation?

If the pain or trouble be a very little then it can be ignored. But how can the patient ignore his pain entirely if he is suffering terribly? Unless you know how to separate the mind from the body, which is the first stage, unless you know what mind is and what their mutual relation is, you cannot be successful in ignoring a severe disease, or in curing yourself or others mentally. This is the secret of it.

(To be Continued.)

WAS SUFISM INFLUENCED BY BUDDHISM?

In his masterly *Literary History of Persia* Professor E. G. Browne cites the following passages from A. Von Kremer's *Culturgeschtliche Streifzuge auf dem Gebeite des Islams.* "Sufism proper, as it finds expression in the different Darvesh orders (which I sharply distinguish from the simple ascetic aim which already appeared in the earliest Christianity, whence it passed over into Islam), arose essentially from Indian ideas, and in particular from that school of Indian philosophy known by the name of Vedanta," and again, "It appears indeed that Sufism took unto itself two different elements, an older Christian ascetic, which came strongly to the front even in the beginning of Islam, and the later, a Buddhist-contemplative element, which soon in consequence of the increasing influence of the Persians on Islam obtained the upper hand and called into being the Mystics proper of Islam. The former aim expressed more the Arabian character, the latter the Persian."

On this Professor Browne remarks, "Fully admitting the value and force of this distinction, I am not convinced that the existence of Indian influence has been satisfactorily proved. Persian studies have suffered much at the hands of Indianists and Comparative Mythologists and Philologists. We have good reason to be on our guard against the tendency of Indianists to trace everything, as far as possible to an Indian origin or to generalize about the Aryan genius. Long before Neo-Platonism came to the Arabs it was brought to Persia in the days of Nushirwan in the sixth century of our era and I confess that, so far as I can judge, Sufi Pantheism presents far more striking analogies with Neo-Platonism than with either Vedantism or Buddhism,

while historically it is much more likely that it borrowed from the first than from either of the two last."

Professor Browne's view is the one which has been held by most Students of Sufism from Tholuck to Mr. Nicholson in his recent work on the Diwan of Shams-i-Tabrizi (the poetical name of Jalal-ud-Din Rumi.) But Von Kremer's view is still maintained by scholars like Professor Goldzither of Buda Pesth. He repeated it in a lecture lately delivered at that place, relying firstly on the argument that Neoplatonist influence could hardly have reached so far East as Balkh, in which city there was a large Buddhist settlement. He also laid stress on the fact that Muslims undoubtedly learned the use of beads from Buddhists. And he dwelt much on the analogies afforded by the "Path" (Tariqat) Contemplation, and the supposed identity of Nirvana and the Sufi Fana or Absorption and Self-annihilation. I should be the last to undervalue the worth of any opinion put forward by this eminent scholar who has thrown so much light on the ruling ideas of Islam, and the influences brought to bear on its development, but I may perhaps venture to offer some considerations which seem to me to bear out the older view of the sources of Sufism held by men from the time of Tholuck.

To begin, why should Neoplatonist doctrines not have reached Central Asia? These doctrines pervade the Philosophy of the Ikhwanu-s-Safa of Baghdad (see Dieterici's summaries of that work) and that of Avicena of Khorasan who wrote in the eleventh century of our era (see Schmolders' *Documenta Philosophiae Arabum*); the treatise of Jami of Khorasan on Necessary Being (see the Dhabistan) and the Sufi theological work Maqsad-i-Aqsa, translated by Jamel-ud-Din of Khwarizm, (see Palmer's *Oriental Mysticism*) to say nothing of the Gulshan-i-Raz written at Tabriz in 1317 A. D. (edited and translated by Whinfield.

Professor Goldziher's main position is thus laid down by himself, "We find an affinity between Sufism and the fundamental thoughts and the lessons of Buddhism. The tone of mind and the spiritual tendency of Sufism seem as if the Buddhistic way of thinking had been transferred into the frame of Islam and adapted to it." (*Journal* R. A. S., January 1904.) He does not of course ignore the fact that Sufism is a theistic religion, based on the ideas of God, the human soul, and existence after death, all of which are repudiated by Buddhism. But it may be asked, does not this radical opposition between the two systems raise a very strong presumption against the theory that sufism has borrowed its "tone of mind and spiritual tendency" from Buddhism? Both systems no doubt had their asceticism, their life of contemplation and their path to perfection with its stages. But the motives impelling the adherents of the two systems, the ends sought to be attained, were utterly different. The desire and the aim of the Buddhist was to shuffle off existence and have done with it for good and all. That of the Sufism was to attain to union (Wasl) with the eternally existing Being and to abide therein to all eternity. The term "contemplation" differed much in the mind of a Buddhist and in that of a Sufi. With the latter it was equivalent to the Greek "Theoria," explained by the Neoplatonists as Beholding God (*Theou orasis*,) in fact the Beatific Vision of God. All these ideas were foreign to Buddhism. No doubt Buddhists have their "path," like the Sufis, but surely the nature of the path depends on the goal to which it led. This goal was utterly different in the two systems and the similiarity of the name does not therefore prove the two "paths" to be identical. Names are one thing, the meanings they bore at different times are quite another thing. "Path" is a term found in many religious systems. Garcinde

Tassy quotes some lines from a hymn in the old Paris Breviary—

"Ecce panis angelorum.
Factus cibus viatorum."

St. Bonaventura's "Itinerary of the Soul" and Bunyan's *Pilgrims Progress* equally imply the idea of a path.

No doubt the Sufis got their beads, as all Muslims got theirs, from the Buddhists, just as Christians later on also got them from the Muslims at the time of the Crusades, but in neither case can it be assumed that any doctrinal tincture was conveyed along with the beads.

Moreover, there seems to be no satisfactory evidence that the Sufis considered themselves to have borrowed any doctrines from the Buddhists. 'Attar and Sharastani, both natives of Khorasan and living in the supposed centre of Buddhist influence, say nothing of any such influence. Sharastani wrote a history of Religions and Sects in the twelfth century A. D., but has next to nothing to tell about the Buddhists. (See Haarbrucker's German translation.) Jami, also a native of Khorasan and a voluminous writer on the Sufis, is equally in the dark about the Buddhists. Jalal-ud-din Rumi, the great Mystical poet, though born at Balkh in the thirteenth century A. D., is equally ignorant about his Buddhist neighbours. Indeed one of the earliest Sufis of Balkh, *viz.*, Shaqiq, is said by 'Attar to have been present at a conference with the female saint Rabi'a in the second century of the Hijira (perhaps about 800 A. D.) in which the very un-Buddhistic view was maintained that the "blows of the Lord (*i.e.*, Divine Chastisements) are a blessing." This recalls Bacon's saying, "Adversity is the blessing of the New Testament." and certainly suggests rather Christian than Buddhist influence. Buddhists subject themselves to privations in order to destroy the lust of life, but would not

welcome suffering on the ground that it rendered them more acceptable to a God.

It is urged that the final Sufi absorbtion into the Real Being (Al Haqq) is practically indistinguishable from the final Nonentity, the goal of the perfected Buddhist. The Real Being of the Sufis is defined in terms so highly abstract that it is in fact (it is said) a mere empty formula. Pure Being is pure Nothing. The Sufi Real Being or Al Haqq is represented by Jami, for instance, in his treatise on "Necessary Being," as above every name, individual, specific or generic, no attribute conceivable by human intellect being predicable of it. In fact, it is a mere empty formula (*Kenon eidos*). The answer to this argument is this. Catholic theologians draw a notable distinction between "Experimental" and "Doctrinal", mysticism. That is to say, between the emotional or spiritual experiences of individuals and the reasoned logical system deduced from such experiences by theologians, The emotional experiences are individual and personal, for the most part incommunicable and inexplicable to all who have not themselves felt them. They are therefore only vouched for to outsiders by their observed effects on the conduct and character of those who actually experience them, This is well brought out by Dr. James in his recent lectures on "Varieties of Religious Experience." On the other hand, the doctrinal system which aims at correlating and systematizing these mysterious experiences must, from the nature of the case be expressed in the dry language of the reason, precise and intelligible to all. For reason, in the common acceptation of the term, lays no claim to any such mysterious faculty as spiritual intuition (those who extend the term to include such intuition like Schelling, are in fact themselves Mystics.) The purview of ordinary reason is limited to conditioned, relative and phenomenal existence and when

it has to deal with the absolute, it is at a loss to find ways of conceiving and expressing it. The only way in which it can deal with such ideas as the essence of Deity and Divine operation on the soul is the "Via Negativa" as Dionysius, the so-called Areopagite, terms it. That is to say by abstraction and negation. It can only say what God is not. It can only describe God or Absolute Being by negatives, and pronounce him to be Infinite, Unconditioned, Incomprehensible, Ineffable, and so on. It can affirm that He is, but cannot define what His essence is. Thus Plato in a well known passage of the "Republic," says that the Ideal Good is not existence, (*Ousia*) but beyond existence, *i.e.*, beyond the phenomenal existence perceived in the sensible world, Thus Basileides, a sincere though heretical Christian of the second century A. D., calls God non-existent (*Oukon theos*) meaning that God did not partake of phenomenal existence but transcended it. See Mansel's *Gnostic Heresies*). And Dionysius, the oracle of mediaeval Mystics, calls God "Goodness above good" and "Existence above existence" of the conditioned kind which alone can be perceived and conceived by human intellect. But these confessions of the impotence of reason to grasp what transcends its limitations, by no means imply the affirmation of the non-existence of God. On the contrary, the strongest assertion of the unknowability of the Absolute s quite compatible with the conviction of the existence of the Absolute. Witness the First Principles" of Mr. Herbert Spencer. Plato and his christian followers, Basileides and Dionysius, only meant to say that God was exalted above finite and conditioned existence, such as we see and feel. They all were firm believers in the real existence of what Religion names God and philosophy the Absolute. Their language is no doubt puzzing to non-philosophical readers and had led some to rank Basileides at least with Goutama Buddha as an

Atheist or Agnostic. Thus the Sufis were forced, like other theologians, to define the Real Being (Al Hagg) or Deity in negative terms, but at the same time they strongly asserted its real existence.

And so their views are directly at variance with the Buddhist denial of eternal being in any shape.

Again in flat contradiction to the Buddhists, the Sufis asserted the fundamental identify (Wahdat) of the Deity with the ground of the human soul, and likened the process by which the soul,, stripped of its personal consciousness, will, desires and passions, in order to attain that identify,—to the process of abstraction (Tajrid) whereby reason ascends to the idea of God (See Gulshan-i-Raz, page 8 with note). In other words they thought "Fana," the extinction of the separate individual existence, analogous to the process of thought in reaching abstrct concepts. Both led to the fundamental identity. There were Hegelians before Hegel.

If it be still urged that after all this Real Being "Al Hagg" seems a rather nebulous object on which to hang religious aspirations, it should be remembered that these dry logical definitions must not be divorced from the emotional experiences in which the essence of Sufism lay. Speculative theology is one thing; practical religion another. The Sufis filled up the void abstractions of their metaphysical theology by their spiritual intuitions and experiences and their inherited belief. They gave to the empty abstractions of their metaphysics the local and personal attributes of the Allah of the Koran. Thus they invested their "Al Haqq" with the attributes of love and wrath. As they phrased it, the Real Being was beautiful and merciful (Jamal) and at the same time terrible and awful (Jalal). They pictured man's relation to the Deity as that of a child to his father or that of a lover to his sweetheart. If some of

these overbeliefs ill accorded with their metaphysical dogmas it may be replied that such inconsistencies are not confined to Sufis.

E. H. WHINFIELD.

Calcutta Review.

VEDANTA PHILOSOPHY AND ITS STUDY IN AMERICA.

Many, many centuries ago certain thinkers of India formulated a system of religious philosophy and gave it utterance in a series of great poems or hymns, which were recited or chanted in the ceremonials and transmitted from generation to generation by memory. This was before the days of printing, before the days of written language. These poems, the Vedas, were sung and spoken to scores of generations possibly more than 1,000 years before Christ.

Coming down through the ages, growing in volume and becoming solidified into a great scheme of spiritual belief and instruction, the Vedas have remained the centre of the Indian religion. For centuries they were jealously guarded. Even when they had been given form in written language they remained a sealed book to the west until Max Muller, the great German-English philologist, undertook their translation. With his exposition of the solemn beauty of the Vedas there dawned in the western world a

new understanding of their meaning. It was found that the Vedic philosophy was one of peace and purity, of spiritual aspiration, beneficence. The veil or mystery had invested it with many strange qualities, and its rending disclosed a literature of remarkable beauty and a religious system of vital truth in its essence.

While Max Muller's translations served to broaden the conception of scholars of the true nature of the Vedic philosophy and literature, the spiritual significance was not advanced. The living exponents of the philosophy were all Hindus, closely engaged in their studies and works at home and disinclined to spread their influence abroad. Yet a change was working in India. A great teacher known as Ramakrishna formed in Calcutta a centre of instruction and around him gathered disciples, young men fired with spiritual inspiration. There were many such centers. many teachers and multitudes of disciples throughout India. The Ramakrishna center evolved a view of the philosophy which appealed to such western minds as became aware of its significance, and when, in 1893. was held the world's parliament of religions in connection with the Chicago exposition, it was decided by the then leader of the Ramakrishna mission in Calcutta, the Swami Vivekananda, to come to America and expound the principles of Vedanta to the world.

From Swami Vivekananda's visit to the United States has grown a movement which has since been steadily gathering headway, in the study of the Vedanta philosophy. Beginning with classes in New York, there later came the organization there of a Vedanta society for the purpose of systematically studying Vedanta under the guidance of a Hindu Teacher. Swami Vivekananda was the first head of this first American center. He was later assisted by one of his Fellow-disciples of Ramakrishna.

Swami Abhedananda, who took charge of the New York organization when Swami Vivekananda returned to India, where he died a few years ago.

There are now in the United States five "centers," that in New York, one in Brooklyn, two in California, and one in Washington, recently organized, in relation to and at present under the auspices of the New York society. Another is about to be formed in Philadelphia. For the purpose of assisting in the formation of the Washington society Swami Abhedananda came to this city, remaining a couple of days and meeting those interested in the study of the Vedanta philosophy. While here he granted an interview to a representative of *The Star*, and talked interestingly for some time upon the meaning of Vedanta and its bearing upon the religious thought of the world today.

Swami Abhedananda is a native of Calcutta and was educated in the Calcutta University, the leading educational institution of India. He is apparently a man in the thirties, but with a face so calm and a bearing so well poised that it is difficult to judge his years. In answer to a question by an inquirer while in Washington he said "I am as old as beginningless time," behind which cryptic response may be discerned the absolute belief of the Hindu in reincarnation. He speaks excellent English so fluently as to leave no hint whatever of unfamiliarity with the vocabulary or the idioms of the tongue.

"Swami," he said to *The Star* representative, "means 'spiritual teacher.' It is, in fact, a title, not a name. The members of our order in India assume or are given other names than those bestowed upon them by their parents, on entering the order, and it is our custom to employ in every case the same affix. 'anand,' which means 'bliss.' A swami is one who has been accepted by the

order and who has passed through the prescribed twelve years of study and instruction. No one can become a teacher unless he has attained this degree of experience, but it may be that a longer period is necessary. Any one, of any nationality, may thus become a swami. We are sent forth by our order to tell the world our message. Our particular view of the Vedanta philosophy differs only in degree from those held by various other orders or groups of teachers in India. Our master, Ramakrishna, was surrounded by his own disciples, who found in him the inspiration they desired. Other masters are similarly surrounded by disciples. Eventually one of these disciples may become a master, as he develope great spirituality.

"Many people wrongly believe that Vedanta means a philosophy exclusively confined to the Vedas, or sacred scriptures of India. We employ the term Vedanta as signifying 'the end of wisdom,' because it explains what that end is and how it can be attained. All relative knowledge ends in the realization of the unity of the individual soul with the ultimate truth of the universe, which is the universal spirit. To realize this unity must be the aim of all true religion, but the religious history of the world shows that no other nation has ever understood it so clearly, or preached it so boldly, as did the sages among the ancient Aryans who inhabited India. For nearly five thousand years, indeed India has held in her bosom the sublime idea that truth is one, but the means of attaining it are many.' In the Rig-Veda, the most ancient of all known scriptures, we read. "That which exists is one, men call it by various names."

'Upon this truth rests the structure of Vedanta teaching; and students of comparative religions are coming to recognize that because, more than any other religion or philosophy of the world, it insists upon this doctrine, it

offers, as can no other, an adequate foundation for all the different phases of qualified non-dualistic and monistic system of religious thought. Vedanta, indeed, may be said to establish a universal religion, which embraces all the special religions of the world.

" This uniquely universal character, more-over, is still further emphasized by the fact that it is not built round any particular personality. In order to make a system of philosophy or religion universal, the first thing necessary is that it be absolutely impersonal. So long as there is a founder of a religion, so long is it limited by the personality of the founder, and cannot be universal, as we find in special rcligions like Christainity, Mohammedanism, Buddhism and kindred faiths. The followers of each of these great religions, forgetting the principles, become attached to the personality of the founder and refuse to recognize any other ; and this results in the discord, conflict and persecution with which the pages of religious history are filled.

" Vedanta is a system of religion as well as a system of philosophy. There are, it is true, many systems of philosophy in Greece and Germany, but none of them has succeeded in harmonizing itself with the religious ideals of the human mind.

" Another notable feature of Vedenta is that it does not prescribe to all one special path by which to reach the ultimate goal of every religion. Rather does it recognize the varying tendencies of different minds, guiding each along the way best suited to it. It classifies human tendencies of different minds, guiding each along the way best suited to it. It classifies human tendencies into four grand divisions and sets forth the methods which may be helpful to every one. Each of these methods is called in Sanskrit ' Yoga. '

" First is Karma Yoga, for the active man, who likes to work, always ready to help others, the busy, every day working man or woman. Karma Yoga teaches the secret of work and tells us how we can turn our daily tasks into acts of worship, and thus reach perfection in this life through work, and work alone. It is essentially practical and absolutely necessary for those who prefer an active career, for it will teach them how to accomplish a maximum of labour with a minimum loss of energy. The larger part of the mental energy of the majority of people in this country is needlessly wasted by the constant rush of their daily lives, which is merely the result of lack of self-control. Did they know the secret of work they would not only avoid this waste, which is the cause of the many nervous disorders to which they are at present subject, but would actually lengthen their days. Karma Yoga reveals this secret and opens the way to complete self-mastery.

" The next method is Bakti Yoga. It is for such as are of an emotional nature. It teaches how ordinary emotions can bring forth spiritual unfoldment of the highest kind and lead to the realization of the ultimate ideal of all religions. It explains the nature of divine love and shows us how to turn human love into divine, and thus fulfill the purpose of the life both here and here-after.

" The third is Rajá Yoga—the path of concentration and meditation. The field of Raja Yoga is very vast. It covers the whole pyschic piane and describes the processes of which the psychic powers are developed, such as thought reading, clairvoyance clairaudience, the evolving of finer perceptions, the going out of the body, the curing of deseases through mental power and the performing of all such acts as are called miracles.

" Raja Yoga takes these psychic powers and phenomena and makes a science out of them. It teaches the

science of breathing, the wonderful effects of which on mind and body, when properly performed are not unknown to the mental healers of the west. But Raja Yoga warns students that the attainment of these powers is not a sign of spirituality. It teaches that the exercise of psychic power and the making of a profession of it are great obstacles in the path of spiritual advancement. Its chief aim, on the contrary, is to lead the student through concentration and meditation, to the highest state of super-consciouness, where the individual soul communes with the universal spirit and realizes the unity of existence, eternal peace and happiness.

" Jnana Yoga is the fourth method. It is the path of right knowledge and discrimination. This is for those who are intellectual, discriminative and of a philosophical nature. Thus we can see in some light degree how universal is the scope of Vedanta. It also expalins the fundamental principles of spiritualism ; tells us how the soul exists after death and under what conditions ; what kind of souls can communicate with us, and what becoms of them afterward. It explains the science of the soul ; and it expounded the law of correspondence ages before Swedenborg was born.

" Vedanta explains the basis of ethics. Why should we be moral ? Not because some one has said this or that not because it is written in a certain chapter of a certain scripture, but because of the spiritual oness of the universe. If you injure another, you injure yourself. If you are wicked, you not only to harm to yourself but also to others. It also explains why we should love our neighbor as ourself, because in spirit we are already one with that neighbor.

" The ethics of Vedanta bring peace and harmony to the religious world. It stands for toleration and co-oper-

ation among all sects. A student of Vedanta belongs to no sect, creed or denomination. He may go to church mosque or temple. In our society in New work we have members who are of various denominations. I have been invited at various times to address representatives of different churches. Prof. Max Muller, through whose scholarly labour the western world is given access to the beauties and truths of the Vedas, declared after his long studies, 'Vedanta has room for almost every religion; nay, it embraces them all.' "

The swamis are men without worldly goods. They possess nothing and their teaching is beyond price. Those engaged in this country are sent for by the students of the philosophy, their passage to the United States paid for them and their necessities of life provided. They are vegetarianism, however, is inspired by both physical and moral reasons. They believe that the eating of meat lends to make the bodily fiber coarse and to lead to illness through the absorption of uric acid. They also hold that it is immoral to kill for the sake of obtaning food.

As a result of the visit of Swami Abhedenanda to Washington there is now formed a local society, in affiliation with the New York society, the members of which hope to be able next autumn to be able to arrange for a regular series of meetings, to be addressed by the Swami Abhedenanda.

The Sunday Star, Washington.

SWAMI RAMAKRISHNANANDA IN PUDUKOTA.

The following account of Swami Ramakrishnananda's visit to this place and the work done by him during his

stay (from the 24th to the 28th April) may be of interest to many.

The Swami lodged, during these five days, in aquiet retreat in corner of the town, facing a tank, and generally a most congenial place. People of all sorts resorted to him, to pay him the homage due to a sannyasin and to hear him discoursing on subjects of deep importance. Orthodox pandits came to him frequently and felt themselves blessed to have seen him. The Swami had many earnest students who went to him to have their doubts cleared and with uniform kindness he cleared them all.

A few of his utterances in conversation may well find a place here. He said "Words are but flowers but deeds are fruits," and he often drew attention to the fact that religion is nothing if not practised. He cautioned us against presuming to learn the highest secrets of religion for the mere satisfaction of intellectual curiosity, without a real yearning for light. Only he who has realised that this worldly life of ours is darkness and misery can have such a real yearning. Hence the importance of the *Sadhana chatushtayam*, the four aids of which the chief is *mumuksha*, the desire for liberation. One who has the least desire to remain in the world cannot be eager for liberation and so if such a one has a hankering for the secret wisdom, it is a mere intellectual curiosity, and he will not wish to practice Vedanta immediately on learning it, nor will he have a real enlightenment until he renounce all desire. It will result in mere glib talk. he will delude himself that he with all his sins is Brahman and neglect his duty and commit atrocious crimes, as we daily see around as. So it is better to be modest in our pretension of the study of Vedanta. Man minus sins may be Brahman, but not with his sins. In my opinion, this is why the Vedanta is odious in the eyes of Christian missionaries.

At the same time the Swami referred to the necessity of keeping the Vedanta a secret from the unqualified, and justified the law of discipleship. The Swami showed in various other instances how the sacred law of the ancient sages is founded on reason and the facts of human nature. He dissuaded us from unnecessarily and blindly imitating European customs, for he said, "*Imitation is death.*" In religion he advised us to prefer *Bhakti* to *Gnana*, for while the Gnani has to go about in search of God by his own unaided power, the Bhakta has only to love God, and God, conquered by his love, comes of his own accord to the Bhakta. Generally he exorted us to work rather than to know.

The Swami delivered seven lectures in all. On the necessity of Religion, he showed how man in his search for happiness first adopts the moral law out of mere prudence, since, each man being the mirror of all the others, evil done to one inevitably recoils back on the doer, and how after a time he finds that even this moral law is insufficient. The problem of death and of the vanity of earthly joys forces itself at last on him, and he realises his utter inability to find true happiness in the world of senses. Then Religion begins in man and leads to the analysis of Nature and of self for the finding of perfect happiness. He tries to transcend the senses either by knowledge of the self or by intense longing towards God, and thus he finds the substratum, the Life of all life.

In his second lecture, the Swami showed that man, naturally impelled to work, soon learns first that there is a higher power moulding his destinies and giving him good and evil according to his deserts, and to deserve well of that power, he worships it in various forms, for obtaining worldly good. Even then, perfect happiness is not had and finally man learns the vanity of earthly joys and

the necessity of finding the eternal principle of Bliss. The way thereto, he said, was to retrace our steps; desire for finite good is the cause of activity and of the habit of work, and activity will cease to produce bondage only if not prompted by desire but by unselfishness. Hence do your duty for God's sake; know that all belongs to God, and you will reach freedom and wisdom in time. This is Karma Yoga.

In the third lecture, the Swami explained the scientific mode of rising from the false self to the Infinite Being, the Source of all. But first conquer the mind, for otherwise, Raja Yoga is extremely dangerous. One who has divested himself of all impurity and all selfishness can in a month, by the practice of suspended breath,—the sort of breath that invariably attends a quiescent mind—concentrate the energies of his intellect in Samadhi, and realise the Infinite Bliss, in any form he pleases, whereafter the bonds of life and death, pleasure and pain fall off, doubts vanish, and the conciousness retains forever the bliss that came to it in Samadhi.

In his fourth, lecture the Swami advised students to study not for money but for wisdom and for that purpose to place implicit faith in the teacher, to become, as it were, an instrument in his hands, so that whatever the teacher wants the pupil to know he will know at once by the power of love. Bad books eocouraging filthy ideas are to be avoided Books such as the Ramayana and the Bharata are really useful. The body is to be cared for, not by sumptuous meals, but by exercise and homely food. He said "Eat to live." *Sariramadyam khalu dharmasadhanam*; the body is the first tool for the practice of virtue. Religious rites, according to the custom of the caste should not be neglected on the plea of "No time to spare from studies For out of religious practice comes steadiness and purity of

mind which best conduses to successful study. He exhorted the Brahmin students to study the Veda with the proper chant and to study Sanskrit, their mother tongue.

In his fifth lecture he explained Sankara's Advaita philosophy The Universe, apparently objective, is really subjective and *as such* does not exist. What exists is One and Infinite. Eliminate the apparent entities, sense objects, the body, the mind and even the intelect what remains is the One, and by that elimination you lose all fear and mirery and become that One. This elimination is possible only by strong will. The will must be exerted to compel the mind to stop its illusory creations of phenomena and to allow the Real to manifest itself.

In his sixth, the Swami gave a short account of his master, Sri Ramakrishna Paramahamsa. Not satisfied with the intellectual feast of philosopy, he refused to study the Vedanta, and said he would learn nothing that cannot directly show him God. When a worshipper at the temple of *Kali* he became more absorbed in his passion for the vision of his Mother that be would sometimes weep piteously and often fast. At length his earnestness succeeded and he had a vision of her, and thereafter She was present to him always and in the merest beggar he saw but Her. He now was filled with the idea of Her love and this led him to think that religions other than his own cannot be false, for then the goodness of the Divine Mother must be finite which it cannot be. So he worked out to the realisation of God according to the cults of the Vaishnava, the Buddhá, the Christian and the Mahometan, and reached the same goal by all of them. He realised God by the practiceof Raja Yoga too. In a practical earnest manner be disciplined himself until he conquered covetousness, sexual lust and pride of caste or other excellence. Thousands resorted to him and found in him a

practical demonstration of religion. Even when he was disabled by disease he would still go on, teaching and at last he lapsed peacefully into the arms of his Loving Mother.

The Seventh was devoted to *Bhakti*. The Bhakta starts with the idea that he is weak, finite and as compared to God a Zero, and that God is infinitely powerful. He must then be able to save His *Bhakta*. The means to approach God is Love. Absolute surrender of self to God is his ideal. All his emotions he directs God ward. As his Master has said, the object of the bhakta's love is the Infinite Beauty of God; he is angry with himself for being lazy and indifferent to the Loveliness of God, and hates himself for his vices and frailties; he eagerly covets the wealth of love to God; he is infatuated after the bliss of the Divine Presence; he prides himself on being the child of God; and he envies the fortunate sages who have already been favoured by Him with His holy vision. Thus earnestly seeking God and God alone he divests himself of the ideas of "I," which like a stick in a current causes a distinction between the soul and God, and finally he merges into the Blissful Being.

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SRI RAMAKRISHNA'S BIRTHDAY, NEW YORK CITY.

The Vedanta Society in New York celebrated the Birthday of Bhagavan Sri Ramakrishna from 11 A.M., until 9 P.M.

Long before 11 o'clock the beautiful flowers, carried by loving hands of the students and friends, began to arrive, and by midday the altar was one glorious ray of joyous color. The green ferns banked on either side seemed to unite and harmonize the living rainbow.

The morning service was one of meditation and prayer, Swamijee Abhedanenda reading to us "Stotra" about Ramakrishna. At the afternoon service after meditation Swamijee read to us for two hours the praises of the Divine Mother from "Chandi."

Swami Nirmalananda then told us of the early life of Blessed Ramakrishna, and the members and friends listened with intense interest to every word; for Swami Nirmalananda seemed to transport us to India, so clearly and so earnestly he spoke.

An intermission then for those who had to return to their homes, and in the evening again the services were continued. At this time some of the chosen pages of the "Gospel of Sri Ramakrishna." which in future may see the light in printed form, were read aloud.

Very impressive and beautiful were the words.

What more lovely than to think of this Book thus brought for the first time here in America before the members and students on the celebration of the Birth-day of Ramakrishna!

All felt they had gathered a glory and strength when the Day ended, for it was a Celebration which had deep joy to those who have their hearts close to the work of the Blessed and Holy Master.

RAMAKRISHNA MISSION:

EARTHQUAKE RELIEF WORK.

When a full account of the recent earthquake disaster reached us, a Sannyasi and a Brahmachari were sent from the Advaita Ashrama, Mayavati, to repair to the scene of the visitation to help the sufferers. They reached Dharamshala on April 28.

We have received the following report of work from them:

May 2. We visited the adjacent villages with about 5 mds. of flour, 1 md. of dal and some salt. We at first went to Kanayra, a village about 4 miles distant from Dharamshala. We began by distributing to those who had lost all earning members. Food for four days and clothing (pyjamas, jackets and chadars for women and girls, and coats and dhutis for men and boys) were given to the following number: 13 women, 10 men, 15 children.

Besides the above, food only at the rate of 1 sr. per head pe rday was given to the following: 6 women, 6 men, 4 children.

We next proceeded to Sidhpur about 2 miles from Kanayra, our supply of clothes was already exhausted and we had only food to give. At Sidhpur food was given to 5 women, 7 men, 9 children.

We went then to Youl about a mile distant from Sidhpur. The people were trying to erect temporary sheds, which are quite inadequate as shelter and are likely to be washed away in the rainy season. No one had visited these parts before us. Food was given to 11 women, 20 men, 9 children.

May 3. We went to Sara a village about four miles from Dharamshala with 4 mds. of flour, about 30 srs. of dal, some salt and a quantity of clothes. On the way dhutis and coats together with food for about 10 days were given to 7 lepers. On reaching Sara we found the headman of the village weeping bitterly. The poor old man of 70 had lost all his children and grandchildren, Similar accounts were given by many others. Food for about 3 days was given to the following: 33 women, 50 men, 17 children.

Besides the above, clothes were given to 12 women and 7 men,

The coats and half of what we distributed were kindly supplied us by the Arya Samaj.

May 5. Not obtaining anybody to carry the supplies yesterday, we went to-day with five coolies to Dhari a village about 2 miles off. We had 4 mds. of flour, 30 srs. of dal and a quantity of clothes. As on the day previous, more than half of this was given us for distribution by the Arya Samaj. Food for about four days was given to the following number: 31 women, 14 men, 13 children.

Besides this, clothes were given to 9 women, 2 men-3 children.

May 11. After waiting five days we got three mules and proceeded to Gangveru, a village about 6 miles off with 5 mds. 26 srs. of flour, 26 srs. of dal, salt and Rs. 12, 6-0 worth of clothes. Food for five days on the average was given to 43 women, 12 men, 15 children.

Of these 8 women, 3 men and 7 children got clothes also. Among the recipients were also the people of the neighbouring villages Boguli, Angsuli, Motour. We also distributed Rs. 15-4-0, for building shelters, among six women and one man who where quite destitute.

[We are glad to be able to say that two more of our brothers have gone to help in the work. As the keenness of the want in Dharamshala has somewhat abated the whole party would remove to some other place in the Kangra Vally where the distress is still acute.

A dire calamity has overtaken a number of our brothers and sisters. It is needless to say that the Sannyasis would not be able to help them unless they are furnished with funds. We therefore ask one and all to contribute what they can to the work.

Any sum, however small, will be thankfully accepted by the Editor, and acknowledged in the *Prabuddha Bharata*.]

———o———

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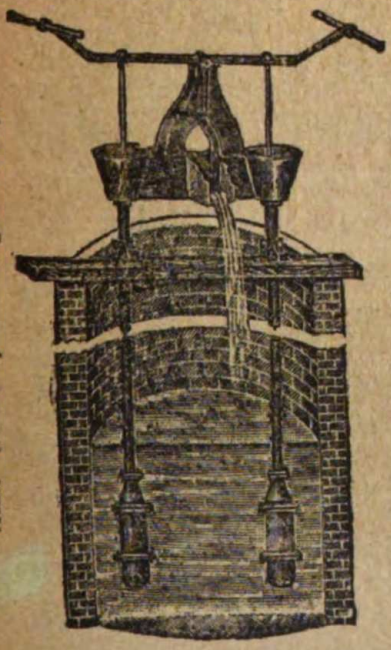
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"That which exists is one: sages call it variously."

—*Rig veda*, I. 164. 46.

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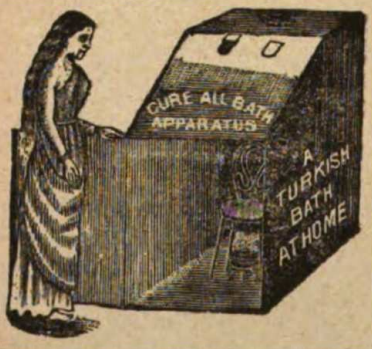
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AVADHUTA GITA.

CHAPTER IV.

1. Neither is there invocation of the Deity nor send off; how can there be meditation and the muttering of *Mantras*; how can there be leaves and flowers, an even seat and the worship of Siva.

2. I am not merely freed from bondages and obstructions; I am not merely the pure stainless, and the free; I am not barely devoid of union with the supreme and disunion; I am That Freed who resembles etherial space.

3. All these become true and all these become false —such a doubt has never risen in me; I am essentially blissful and whole.

4. Neither am I with blemish nor without it; neither am I the interspace nor the unintercepted, nor do I appear as the variously divided within; I am essentially blissful and whole.

5. Neither the illumination of ignorance has happened to me nor the essential nature of knowledge has arisen to me; how can I speak of unknowable knowledge; I am essentially blissful and whole,

6. Neither am I endowed with virtue nor possessed of sin; neither am I the bound nor am I the freed; neither congruity nor incongruity appertains to me; I am essentially blissful and whole.

7. The distinctions of higher and lower never attach to me nor does the state of neutrality; how can I speak of good and evil; I am essentially blissful and whole.

8. Neither am I the pervader nor the pervaded; neither am I the temple of the supreme spirit nor am, the non-container of the same; how can I speak of the voidless and the void; I am essentially blissful and whole.

9. Neither am I the worshipper, nor of the nature of the worshipped; to me there is neither a teaching nor action; how can I speak of the essence of consciousness; I am essentially blissful and whole.

10. I am not the cogniser and in no respect the cognised; neither am I the cause nor is there anything to be done for me; how can I speak of the unthinkable and thinkable; I am essentially blissful and whole.

11. Neither am I the differentiating attribute nor am I the differentiated; neither am I the knower nor the knowable; how can I speak, my dear child, of exit and entrance; I am essentially blissful and whole.

12. To me there is neither the body nor the bodilessness, no organs of intellection and perception, no senses; how can I speak of attraction and repulsion; I am essentially blissful and whole.

13. It is merely figurative, viewed from high, nothing is divided; it is merely figurative, nothing is concealed;

how can I describe that which is equal and unequal in all; I am essentially blissful and whole.

14. Whether I be one who has subdued the senses or one who has not subdued the senses ; neither internal self-control nor external obligation attaches to me ; how can I speak, my dear friend, of success and failure ; I am essentialiy blissful and whole.

15. The unembodied and embodied states never existed to me ; a beginning, end and middle never existed to me. How can I speak of strength and weakness; I am essentially blissful and whole.

16. Neither death nor immortality, neither poison nor non-poison can ever exist to me, my dear child, how can I speak of the unpurified and purified ; I am essentially blissful and whole.

17. Dream, wakefulness and the Yogic posture of sleep do not exist to me ; neither night nor day ever exists to me ; how can I speak of the fcurth state and what is not the fourth state of consciousness ; I am essentially blissful and whole.

18. Know me to be free from both all and not-all ; illusion and non-illusion never exist to me ; how can I speak of the morning and evening devotions and other acts ; I am essentiallv blissful and whole.

19. Know me to be absorbed in the all-pervading consciousness, know me to be free from object of contemplation and objectless meditation ; how can I speak of union with the supreme and separation ; I am essentially blissful and whole.

20. I am not a fool ; I am not a Pandit ; neither silence nor the want of it ever exists to me ; how can I speak of abstract reasoning and logical inference ; I am essentially blissful and whole.

22. Neither do I set nor rise at any time; neither here is radiance nor darkness to me; how can I speak of morning and evening acts of devotion and such others; I am essentially blissful and whole.

21. Father, mother, descent, race, have I none; Birth, death and such other states never exist to me; how can I speak of attachment and non-attachment; I am essentially blissful and whole.

23 .Know me undoubtedly to be unagitated, know me undoubtedly to be uninterrupted; know me undoubtedly to be immaculate; I am essentially blissful and whole.

24. My dear child, the bold forsake all meditations, abandon all auspicious and inauspicious rites: they always drink the nectar of renunciation; I am essentially blissful and whole.

25. Wherever one does not receive knowledge there metrical qualifications do not all all exist. The great Ascetic who is merged in the all-pervading essence and who is purified by meditation prattles about the supreme *Tattva*.

This ends the fourth Chapter of " the Song of the Ascetic," a discourse between Dattatreya and Kartikeya, entitled the elucidation of the nature of Self in the teaching of knowledge.

———o———

PRATYAHARA

OR

THE GATHERING IN OF THE SENSES

BY HIRENDRA NATH SINHA.

We shall tell a small story from the *Mahabharata* which, illustrates the over-powering force of the senses even in those who are born *Yogins* endowed with a naturally strong mind. The relation between the mind and senses of man is so close and firm that they appear almost identical. The mind has a natural tendency to assume the forms of the senses and enjoy objects. It is therefore very difficult to prevent an ordinary man from living in the senses. To separate mind from the senses or to make the senses assume the nature of the mind and bring it under control is the work of *Pratyahara* which require long and steady practice. Even in men who are born with this power, the ordinary and natural tendency of the flesh is liable to assert itself when suitable conditions offer themselves.

Suka, the son of Vyasa, who was a born *Siddha* once upon a time was reading one of his fathers teaching to the effect that a combination of senses is so strong that it will upturn even a sage. Suka in spite of his wisdom and enlightenment was a stranger to the ways of the world in which though he lived, he was not of it. His mind never experienced any influence of passions as yet ; the slumbering impressions of yore embedded in his mindstuff never till then received a stirring from outside. So he thought that his father could not be quite correct in his teaching and that no force of the senses, however strong could drag down a calm mind staid in *Brahma gnana*. He expressed his doubt to his father, Vyasa thought over the neccessity of forewarning and forearming his inexperienced child before he should be left to face the world and struggle against the bewitching powers of the sense-demon.

He one day found cause to send his beloved boy on a distant errand. Suka had to pass through a vast and trackless desert rendered barren and waterless by the power of Vyasa. He had to march a long distance under a scorching sun exposed to the torment of fatigue, hunger and thirst, and felt all his appetites and sense whettened, As a culmination to these he was suddenly caught in a severe storm and got drenched. Naturally he longed for a moment's rest and shelter somewhere but could not find anything in that desert that could be called shelter. He suddenly chanced to espy a solitary hut which promised shelter to his wearied limbs and excited senses. He thanked himself for the luck, repaired to the place and knocked at the door which was firmly bolted from inside. He was tired of knocking without response, when lo ! a sweet and melodious voice apparently that of a female, interrogated from nside who it was that disturbed her peace and rest at such an untimely hour. Suka answered that he was the unfortunate son of Vyasa who was subject to cold, fatigue and hunger and came there to give shelter to his weary limbs for a moment. She told him in reply that her beauty was her curse ; and so she sought that secluded residence far away from the gaze of decieving men and that she dared not trust a young man at that time in her house, as she had no body to protect her. Suka entreated her to give him bare shelter in an outside varandah shutting herself in an inside room, if any, and assured her of his harmless nature. She out of pity shut herself in an inner room and allowed him to enter a bleak and fireless courtyard.

Suka, thought that the open desert was a better shelter to his torments than this cold room with a heartless person in the next who first attracted him by her voice and now tormenting still more by the sweet flavour of food and warmth of light and fire in her room. He almost became mad to enjoy the comforts which she enjoyed and have a look at this wonderful companion, whom fate threw in his way. He therefore besought her to open one of he latticed windows, let out some light and thrust some food as

he was being killed with the demon of hunger and fatigue Though she warned him of the poisonous nature of her food, he would not listen. She threw open one of her windows and gave him some food, which he ate freely. Her very sight through the window half upset him and he began to lose fast his boasted control over the senses. She was no ordinary female but the divine maya herself. Her food he ate completed the work. The power of maya fully entered him. He grew mad and requested her to let him into her room so that he may enjoy her company better. When she refused and reminded him of his promise when given admittance into the house, he would not hear. He completely lost control over his senses, became possessed as it were by the demon of the senses, climbed over the roof and began to let himself in through an opening in the chimney in spite of her repeated reprimand and warning of danger. She then told him that though so far as she was concerned, she would like the company of such a great man as *Suka Brahman*, she dreaded at the name of Vyasa, his father and entreated him to avoid her. In spite of all, he dropped himself into the room with the help of a rope being beside himself. Lo! to his great surprise that girl got herself suddenly transformed into his father. *Vyasa* He then suddenly recollected himself to be Suka the son of Vyasa, and came to his senses. He then ran outsaying " Father, pardon me, the collective force of the senses will no doubt attract even the wisest."

Such is the power of the senses which can uproot even a born *Yogin* like Suka in a moment of weakness, Vyasa may be taken to represent the self manifesting through a trained and expansive mind, and Suka, his son the same self appearing through an untrained and inexperienced mind. Though *Suka* can appreciate his father's teaching regarding the power of spiritual manifestation could not believe in the warning against the sensual manifestation of the same power. Sakti or manifestive power of the self is always depicted in the *Sastras* as a female or cansort of the divine self. So, Vyasa, to convince his son of the truth of his teaching and to warn him against the misunder-

standing by vulgar men of the manifestive active character of the spiritual force, took the shape of a bewitching female and gave his son the requisite training and experience. The spiritual power of the mind should never be allowed to degenarate into the sensual powers by the identification of the mind with the senses. Our the other hand the senses should not be understood as they are but should be elevated Godward and forced to assume the form of the mind. Then alone will the Atman shine in its divine splendour. The object of *Pratyahara* is to teach a practioner, as Vyasa taught his son Suka, the method of abstracting the senses from their bewitching objects like a tortoise its limbs and merging them in the mind, so as to swell it and make it powerful and at the same time teach the senses to become unaffected by th enemies of the mind. This is what is to be accomplished by the first of the internal steps of *Yoga*. Before a man fixes his attention on his chosen object, he has to abstract it from the many objects of his senses. Hence *Pratyahara* is the continued effort to draw the mind from the senses towards the one object the internal *Atman*,

Under ' psychic *Pranayama* ' we were taught the method of drawing up the afferent and efferent currents of the body from the lower centres of sensation and action and of stationing them in the mind so as to prevent them from being used in external perceptions. In what way then does the *Pratyahra* of the mind mentioned here differ from the *Prānayama* of the vital currents ? We have already stated that *Pratyahara* is a devolopment of the psychic *Pranayama* and is based on the same principles as the mind. But *Pratyahara* may be pointed out to be a deeper and more inward pushing of the mind towards the ultimate goal ; and unlike Pranayama concerns only with the *Pranas* immediately connected with the mind. All that the withdrawal of every energy from the senses and other lower centres can be expected to do is to intensify the mind ; but mere intensification can not serve to diminish the innate tendency of the mind towards restlessness. It therefore requires to be taught how to put down this tendency and keep the powerful mind under one's control. *Pranayama* has

no doubt created a huge barrier for the mind to enter the senses freely but yet a curb has to be put on its innate tendency to go astray and the natural desire on the part of the mind to join the centres has to be eradicated. When the artificial and temporary barriers created by *Pranayama* are weakned or destroyed, the mind untrained to keep within itself is sure to rush out as before and take to its usual course. That which is attempted by *Pratyahara* may therefore be said to be the destraction of its natural tendencies and the intrinsic desire on its part to rush out and attach itself to objects, and thereby bring it under the control of the higher and spiritual faculties which are in a direction opposite to that of joining the centres. *Pratyahara* is not therefore the exercise of merely withdrawing the energies working in the senses and centering them in the mind but of withdrawing the mind itself from its tendencies to join the senses and bring its faculties of feeling and willing under control. Then alone may the mind be stated to have become self-centred and to have successfully vanquished the demon of the senses. Then alone the work of Pranayama may be said have been accomplished and the way to freedom and immortality established. Those who like weather-cocks are at the mercy of every gust of passion pride and jealousy can never hope to possess a calm and serene mind and enjoy perfect happiness. True happiness is synonymous with freedom ; and freedom is the result of self-control and conquest of the senses which are the instruments of bondage and false enjoyment. Therefore alone, those who seek after the enjoyment of true and unfading happiness and freedom should struggle to aquire that peaceful and hyper-conscious state of the mind, that spiritual knowledge for which *Pratyahara* is the initiative step.

At the outset we spoke of two methods as belonging to *Pratyahara* that of drawing up the mind from lower centres in slow stages and that of sending it out in a reverse manner. Corresponding to these are two methods which may be said to be those generally adopted by the *Vedantins* for attaining control over the mind in its relations to the lower

centres which it is in the habit of joining by securing to them harmony with the soul. They are based on the meditative principles of higher *Pranayama* other than on the innate nature of the mind in relation to its modifications. We have also seen that all the sensations and actions are the results of the mind which reflects the soul becoming attached to objects of perception. The first thing to be done in *Pratyahara* is to weaken and altogether destroy this attachment to objects of enjoyment. For an attachment or joining of the mind two factors are essential. First there should be a mind which goes out and attaches itself; next there should be an object to stick the mind to. The method of the *Vedantin* is to fuse these two factors into one. When the object of desire is transformed into the subject desiring or is realised in the subject itself, the subject attains a sort of perfection in itself and becomes calm and free from desires for want of any object to desire outside itself. The first of these processes of Vedantic *Pratyahara* is, therefore to make the mind calm and collected by means of constant meditation on this idea of the subjective self and realising therefrom that whatever object is preceived in consciousness is not anything different from the perceiving *Atman* who is the sole substratum of the whole of phenomenal existence. When the perceiver and the perceived thus become one, all the waves which keep on agitating the mind before begin to subside and the mind becomes calm and collected within itself. In this process of self-concentration the impulses that are sent to the mind from without are identified with the nature of the mind itself. And hence by the *Pratyahara* of the senses, the *Yogin* means that act of the mind in which the mind retires into its own inmost recesses and meditates on it and realises therein the phenomena of self.

Similar to the above also is the other process of the Vedantins. In this every thought and action whether pure or impure, which emanates from the will of a person should be imagined either as having its souree in an Universal will or as being done for the sake of that *Brahman* behind all but not as anything thought or done for the fulfilment of one's desires. The realisaton

which comes to such a state of mind is the ideal of a *Gnana, Yogin.* It is the state which characterised the mind of Rama Prasad Sen when he sang, " O Lord ! what maya is this of yours ! You are in the form of a serpent and you yourself charm that serpent in the form of a snake-charmer. You steal in the guise of a thief and you yourself punish the thief in the shape of a Magistrate, &c. " The *Pratyahara* in this process consists not in actually drawing in the mind from the senses but in abstracting the sense idea from everything that we think of and perceive and placing it in the ultimate object to be realised by the mind. The same may be practiced by taking in the ideal of the *Bhakti-yogin.* Every act that is performed, every idea that is thought or imagined is a worship of *Iswara.* Even those that are done for the fulfilment of our own desires ought to be considered only as such. Says a *Bhakta.* My walking is going round the temple my talking is singing Thy glories ; my working is doing Thy services, and my sleeping is meditating on Thee and so on " The result of such a practice is to take away all attachment to the senses. This is also the secret of *Karmayoga* in which every body works but does not want to be attached to the senses by claiming to himself the result. " To work alone you have the right but not to the result thereof " says Sri Krishna so much for the Yogic and Vedantic *Pratyahara* by which a person draws in the senses and the mind from their objects.

We shall now consider a little more the psychological principle underlying Pratyahara and the method universally employed in all exercises for producing the requisite effect of gathering in the senses. Patanjali defines *Pratyahara* as " The drawing in of the organs is by their giving up their own objects and taking the form of the mind-stuff *(chittta).*" It has been pointed out that all our knowledge comes by means of perception through the senses which inside the organ of the mind is converted into impressions of the mind-stuff. Every kind of perception when it takes place is accompanied by corresponding modification of the mind-stuff. All our knowledge is the sum-total of our past experiences thus stored up in the subtle substance of the

mind in the form of impressions. Accordingly the different organs of sensation and action may be said to carry with them separate states of the modificatory mind-stuff for separate forms of perception and action. When an external object is brought in contact with the senses, it sends a stimulus to the organ of mind and stirs in it that particular impression which corresponds to the object and the object is then caused to be perceived as such and such a thing. Though the impressions are inside the mind-stuff, the mind goes out and identifies itself with the organs. The purpose of *Pratyahara* is to prevent this mind stuff from taking these forms and thereby make the mind calm and concentrated by remaining within itself. There would then come to it perfect control over the organs.

Vignanabhikshu in commenting upon this Sutra of Patanjali defines *Pratyahara* of the *Indriyas* to be that state in which, at the time when the *Indriyas* join their objects the *Indriyas* are made to take after the character of the mind and grasp the object of the mind. This act, by which the Indriyas take after the mind, is explained as follows : When the organ of mind is engaged in meditation ,sight and other *Indriyas* take the form of the object meditated upon, and in consequence, attain uniformity of nature with the mind, and ceases to grasp independently objects by means of this identification with the mind. Hence when the mind is restrained, without any separate exertion the senses also become restrained. This is what is meant by saying that the senses follow the mind. But in the case of those whose senses are not under control, the eyes and other organs rush after objects along with the mind ; and in consqnence the mind may be said to follow the senses. " Among the organs in all persons, if one were to allow them to leak through this way the intelligence will leak out in the same way as water through a hole in a lethern bag containing water. " It may be asked do not the senses take after the mind even in those who have no control over the senses ? Whether the mind follows the senses or the senses follow the mind is a matter to be settled from the nature of these. The minds natural intrinsic

function is to think and meditate within itself ; whereas the function of the senses is to grasp external objects. When the mind is fixed in meditating upon its object, the senses also become concentrated in this object of the mind but do not go out and join and form other objects of their own. Therefore alone the senses under control were defined as those which take after the mind employed in meditation. " He who has subdued the senses shall meditate upon the image of his chosen deity by unifying the mind and the senses as if he drank the image with his eyes and closely shampooed its feet."

The conquest of the senses spoken of by *Pratyahara* is not any direct conquest but the bringing of them under one's control through the mind. When the mind is made steady and concentrated upon an object, it becomes prevented from joining these organs. As a consequence, the senses also are forced to imitate the mind to which they are subservient, and are as it were drawn and placed in the mind itself or, in other words, are dissolved in the mind. They are thus subdued. The Vishnupurana says, "He who is skilled in *Yoga* being engaged in *Pratyahara* shall restrain the ear and the other sense-organs which are devoted to sound and other objects and make them take after the mind. To those whose self is undivided by the organs, there will thus arise supreme control over the senses. Where they are not controlled there can be no accomplishment of *Yoga* to a *Yogin.*" For this reason Patanjali states in the next *sutra.* " The result of Pratyahara is the complete subjugation of the senses. " When the organs are perfec tly under control every nerve and every muscle will be under control, all our desires and actions will be under control. We will not only be able to draw in or send out mental currents from and to any part of our body, but shall feel perfectly happy and blessed in the possession of body ; because our happiness has been made intrinsic and independent of our body.

Intrinsic happiness consists in freedom—freedom of the self from the bondages of the body and the senses. The fundamental characteristic of real happiness is that all the cravings for further happiness and enjoyment should be at an end and that there

should be no more fear from any sort of pain. In all cases of pleasure which arise from enjoyment through the senses, the so-called pleasures are mere sham, circumstantial and relative. A certain condition which engenders the feeling of pleasure in one person produces pain in another. Even when a sansation is pleasurable it is not durable and seen to end invariably in pain. So any pleasure that may arise to a person from the gratification of the senses is superficial and transient and cannot be considered real and permanent. If true happiness were to be found in the senses, then the lower animals which live solely in the senses will be more happy than the man who lives more in the intellect. We know how far man is happy from his intellectual life. So, for the causes of real happiness we have to seek deeper—deeper than the senses and deeper than the intellect. Let us refer it as some do to the instrinsic desire in a person to enjoy. When a desire is fulfilled it no doubt gives pleasure ; but when it is not fulfilled it gives pain. Consequently we cannot say that this desire or feeling is the cause of happiness. The pleasure arising from the fulfilment of a desire is only temporary and passes away with the desire, besides the same desire which once resulted in giving pleasure, need not again bring pleasure owing to change of conditions. According to Hindu psychology a desire is simply an impression in the mind stuff originally formed by a pleasurable experience but which is stirred up at present and made to assume the form of a desire. If such a desire when it rises once again and seeks fulfilment in pleasure, meets with opposition and disappointment, misery is sure to result in. Moreover, familiarity may be said to breed contempt. When the same pleasurable desire is stimulated over and over again with the same things, it may be seen to lose its power to produce pleasure. True, eternal and unchanging happiness should therefore be sought in some other thing inside the mind and the organs but not either in the mind or the organs. These organs are only so many waves on the surface of the ocean which continuously disturb the calmness. They should therefore be abandoned and suppressed if true happiness is to be realised. Pratyahara may

be said to teach us how to free the self from these disturbing elements by means of control over them and then cause it to enjoy undisturbed and unbounded happiness and peace.

The work of *Pratyahara* may not be stated to be complete with the gathering in of the organs in the mind. The mind, as pointed out, is a vast storehouse of past impressions. These impressions will be constantly bubbling up to the surface of the mind in the form of disturbing thoughts and memories of past desires and dispersing the peace of mind. They should also be put down in order that the mind may rest in peace holding in subjugation the senses. When a horse is full of mettle and restive, any attempt on the part of the rider to curb it will not only prove futile but is liable to endanger both the horse and its rider. The collected mind is like this horse. The best course is to allow the horse to work out its energy and get exhausted ; then it will naturally become manageable. The mind should be treated in the same way. So long as the internal organ of perception and sensation is restive and filled with bubbling thought it is not easily controllable and kept from rushing out. So the mind should be taught to become indifferent to these bubbling thoughts. This is done by allowing the mind to freely have its own way for some time until the pent up exhuberance of activity is wasted away. Then of its own accord it will come within the limit of controllability. We will have to sit quiet for some time and allow the mind to run on, and wait and watch it and make a thorough study of its weak points, for knowledge is power over even with the mind. All sorts of hideous thoughts will enter our mind at times we will even be surprised to know that it was possible for us to think such thoughts. We will find by this means that the vagaries of the mind gradually diminish and the mind gets more and more calmed. If we patiently practise this every day for some time we will find that the number of your thoughts decreasing day by day until in the end they will be reduced within a controllable limit and our mind completely toned down. As long as we are men and possess senses we cannot but sensate and perceive things. We should but demonstate that we are not the slaves of the

senses, that we are not under control of any of the organs. This conquest of the mind in not allowing it to join the centres or rather to be dragged by the organs, and to think any and every thought that rises to its surface may be called the higheet *Pratyahara*.

When this *Pratyahara* is accomplished there will come with it not only control over the organs but also power to control the mind and with it perfect knowledge, knowledge in regard to the nature and contents of the mind and of the self reflected in it, Just as the *Pranas* were taught to be freely sent to the extremities of the body and then drawn back and collected into the mind, just as the mind was taught to be freely allowed to act and rush out through the senses and then brought back to stay calmly within itself, so also the internal self should be caused to shine in its full glory by first freely allowing it to mix and identify itself with thoughts and then withdraw itself from these and abide within itself free of limiting conditions. Then the illusion that the mind was seeing all along something out side himself will give place to the knowledge that what it saw was nothing other than the reflection of its own essence from inside. Then alone *Pratyahara* will deserve to be a proper sequence to *Pranayama* and an intial step in mental training for attainment of *Atmagnana* or the knowledge of the *Atman*.

The true sign of success in the practice of this step is that one should he able to attach or detach his mind at will to and from the centres. One should get the power to collect the mind within itself whenever wanted by putting down its tendency to rush and thereby freeing it from the thraldom of the senses to which it is naturally inclined. When one has accomplished this one will find to have made a long step towards acquiring a character and real freedom.

"This gathering in of the senses is, as we have seen, rather a difficult process and many are known to bring into requisition various kinds of helps other than those taught in the science of *Yoga*. So long as these methods employed with a view to steady the mind and free it from the gathering force of the

senses are internal and voluntary they are sure to lead the *Yogin* to his end. But when they are external and forced they are apt to prove a source of danger to the practitioner. Some of the expedients devised by people to keep the mind excited and strong so as to repulse the impulses coming from the senses are very curious. Many are known to hypnotise themselves for the moment and feel strong and healthy and as devoid of the feeling of misery. The moment they get out of this hypnotic influence, the weight of the senses is sure to come down upon them with redoubled vigour and sink them low and crush them. They will then feel hopelessly miserable, others submit their mind and and body to stoic suffering and pain that thinking that, is the best way to make the mind callous to suffering and getting it subdued. We are to avoid all such extraneous methods for holding the senses and mind under subjugation. The power that we exercise for controlling the senses should spontaneously come from inside a naturally strong and healthy mind. Then alone it will be able to bring about real Pratyahara. When this step is properly and successfully achieved our mind will be prepared to take up the higher steps.

Say the *Sastras*, " He who conquers in battles a thousand times a thousand men is not at all a conqueror; but he who conquers himself is the greatest of conquerors." A turbulent mind is the worst of enemies a man can meet with. To conquer such a mind is the highest of conquests. As we have said there are various methods of fighting an enemy When a man has a number of enemies one of the popular tactics for fighting them all is to set one powerful enemy against the others. While they are opposing each other we quietly stear our boat clear of them all and come out of their hands unscathed. Though this is the best method of avoiding injury from enemies it is not gauging our strength by actually fighting our enemies and if worthy of coming out victorious. Also such a tactics is not always a safe course to be followed. When the ruze is once detected the whole batch is sure to turn upon us. Or when the victorious have time to be on us before we escape we are sure to be hopelessly wrecked. All

those powers which come from outside are like this trick of setting some against others and are useless in the long run. They are bound to land us in a sea of hopless troubles and misery. So the real power to combat the enemies of our mind should be devolped from inside, should come from within thes self. This development of gennine strengh which can produce lasting results can come to a person only by daily and persistant practice. Accordingly a *Yogin* tries to rouse his dormant powers of the self and commences the fight with his enemies earnestly with a strong determination never to swerve until he comes out victorious. On such a victory the peace and tranquillity of his mind is sure to remain ever afterwards undisturbed by sensations and feelings and his soul will be left free to act. Hence control of the body implied control of the nervous system ; control of the nervous system involved control of the psychic currents, and the control of the vital energy signified control of the internal organ of perception, and lastly control over the mind meant expansion and freedom of the soul and the achievement of perfection. Among the organic forces, that of the mind being the subtlest and the most hard to subdue, conquest of it means the devolopment of the highest power within one's own self. This is what we meant by the development of the power inside by the practice of *Yoga*.

According to Amritabindupanishad, " The mind of man is of two kinds—the pure, and the impure. The impure is defined by desires. The mind alone is the cause of both bondage and and freedom for men. The attachment of the mind to objects of the senses leads to bondage. Whereas the state of being devoid of attachment gives freedom. Therefore those who set their minds on the attainment of freedom should make their minds perfectly free from attachment." This distruction of attachment of the mind to sensual objects is sure to come to the mind along with its power to conquer the senses. When the senses are curbed and made to disappear in the mind by becoming one with it, the mind becomes steady and strong to resist the disturbers of its peace and tranquillity. One of the definitions given by the

Sastras to a man who has achieved a peaceful mind is he who sees forms like a blind man; hears sounds like a deaf man and perceives human body like a piece of wood. All these, as we explained, are due to the mind of a *Yogin* being absent in its meditation on the self within. Every one should practice *Pratyahara* with diligence and in the manner taught by the ancient sages. When so practiced, the mind is sure to become pure and attain *Satvic* power, to become steady and invicible; all desires reach their end and eternal peace and happiness is attained. "Just as a tortoise when on land contracts its limbs into its body, so restraining yourself draw in your senses into your internal self rendered steady and motionless. This we consider as nothing but the highest Truth."

VEDANTA AND NON-RESISTANCE.

The gruesome tale of bloodshed and slaughter in the Far East seems to have no end. Every day the eager war correspondents keep adding to the tale. The whole civilised world appears not to be moved in the least by this massacre. And even if the war news and the horrid pictures of the battle field cause any slight twitchings of their civilized conscience, the conventions of international morality make it easy for the rulers and responsible men of each state to support the actions of the belligerent powers. The wholesale butchery of human beings in war if done in strict accordance with the rules of international Law does not only cease to possess the character of an evil but becomes elevated

to the rank of a glorious action. The questions that often arise during the progress of a war are whether the war has been conducted on either side in the proper form, whether the conventions of international dealings have been observed and so on; and not whether war is at all necessary or justifiable on any ground.

These are questions which to a certain large class of men would seem to admit of no doubtful answers; in their view there must be war and to minimise its evil consequences, as well as to make it acceptable to the growing sense of humanity, elaborate rules have been framed for the regulation of international relations. Still there are men in every country who denounce war in the strongest of terms. Count Tolstoy, the Christian prophet of modern Europe, who maintains an uncompromising attitude towards this question takes his stand on Christ's teaching of non-resistance. What is this doctrine of non-resistance which the whole of Christendom has accepted but which yet seems not to be observed at all in practice, even by the clerical profession which is responsible for the propagation and interpretation of Christ's teaching? What is the meaning of non-resistance of evil? "Ye have heard that it hath been said, an eye for an eye and a tooth for a tooth; but I say unto you, that ye resist not evil; but whosoever shall smite you on thy right cheek turn to him the other also". This is from the Book of St. Matthew. Tolstoy explains this as meaning that one should not repay offence for offence, nor revenge oneself but should help others and refrain from punishing, imprisoning, exiling or executing them. Again, "It was said 'Thou shalt love thy neighbour and hate thine enemy but I say unto you love your enemies and pray for them that persecute you". This commandment is explained as meaning that one should not regard foreign nations as one's enemies nor make any difference between one's

own nation and foreign nations nor enter into conflict with them. On this same subject we have in Paul's Epistle to the Romans, Chapter XII: "Recompense to no man evil for evil...If it be possible as much as lieth in you live peaceably with all men. Avenge not yourselves....for it is written vengence is mine. I will repay saith the Lord. Be not overcome of evil, but overcome evil with good," Reading these passages together with the commonly accepted explanation of the doctrine of non-resistance does not appear to be sound. Christ who commanded his people to render unto Caesar the things that are Caesar's and thus worked to establish peace and good will among all men particularly in the province where he worked could never have approved of each individual taking the law into his own hands, to punish them who injure him. Further there existed a strong belief that those who harm us will be punished for it by the Lord. The condition of society during the early years of Chrisianity required a firm belief in a doctrine like this to keep the people together—to unite the different tribes who with their gods were struggling among themselves for supremacy. Christ said "Resist not evil" but Paul said "Be not overcome of evil, but overcome evil with good". If the commonly received interpretation of non-resistance of evil be accepted for guidance in practical life, would it be possible to reconcile that position with Paul's injunction not to be overcome of evil but to overcome evil with good. If the manhood of an individual or nation is in danger of being lost by the action of an unfriendly neighbour or a foreigner, would non-resistance be justifiable? St. Paul's words afford the true answer as well as the correct meaning of non-resistance of evil. Evil must not be met with evil but with good. And for an individual or a nation to overcome evil with good there must be the strength and the power to do good which will be lost by any quiet submission to out-

side violence and force. The principle of opposing evil with evil degrades both the contending parties. If we examine the doctrine of non-resistance with reference to the actual facts of history, we see it to be unsound and historically false. The true meaning of Christ's words must therefore be that, for the sake of the larger harmony, the larger synthesis, man should at every stage of progress so emphasise and strengthen his higher nature that it may overpower and smother his evil nature. This does not and cannot exclude the active discountenancing of evil ways, the punishing, so far as the state is concerned, of men exhibiting unsocial habits; and in international affairs the retaliation of injustice, the resistence of nations whose national life stands for nothing great or glorious. The ideal of conduct that Christ embodied in those words could never have been meant to apply to the affairs of common life. The circumstances in which non-resistance was taught by Jesus had evidently some reference to the political troubles of the time. And it certainly does not appear to have been expounded merely as a question of abstract morality. Commentators on the passage do not make it clear under what circumstances this doctrine was preached.

To Count Tolstoy, that sincere and true follower of Christian philosophy, human life has always presented itself as a struggle between two forces, good and evil or Jesus and the chief constable as he puts it. To him these two are completely antagonistic and irreconcilable. The attempts to serve both or to discover a compromise between them have been the great cause of the tyranny of the poor and the lowly by the rich and powerful,—of the enslavement and loss of freedom of the masses of the European countries. The path to freedom lies in his opinion through a godly life based upon Christ's commandments. A practical Vedantin does not perceive this conflict of two opposing forces. Life

is a whole to him. A Nero delighting in the spectacle of Rome burning is to him not an object of terror or despondency. He, as a citizen or a householder or a soldier or a statesman has his duty to perform, his *dharma* to maintain without philosophising or wordy disputations. He has to act according to the needs of the situation without thinking of the merits of his actions, If in the sphere of duties in which he finds himself the call of duty requires the manifestation of his destructive powers he cannot avoid it. It is here that the Gita is supreme. Where there is an apparent conflict of duties the Gita tells us what to do. Count Tolstoy's extreme individualism gives an unsatisfactory solution. He recognises the two forces opposed to each other, the individual's aspiration towards spiritual perfection as outlined in Christ's teaching on the one hand and on the other the whole mass of social and natural forces which are ceaselessly acting and reacting here on earth. Tolstoy wants us to give up all ideas of getting salvation through social amelioration as hopeless, as ruinous to individual perfection. He says the true salvation of men is only one; the fulfilment of the will of God by each individual man within himself i.e. in that portion of the Universe which alone is subject to his power. In this is the chief, the only destination of every individual man and at the same time this is the only means by which every individual man can influence others and therefore to this and to this only, should all the efforts of every man be directed. Like all extreme views this is an impracticable solution. Besides it is inadequate owing to the too great importance which that system of philosophy attaches to man's individual life, to his present birth and life. It overlooks the fact that this life is but a link in a long chain. We shall now briefly consider the attitude of the other great religions towards this supreme question.

"Har ! Har ! Mahadeo." "Wah Guruki Fate !",—these expressions, the war-cries of the Mahrattas and the Sikks during the age of Hindu National Revival, contain in a nutshell the philosophy of the Hindu. They illustrate in a very forcible manner the practical aspect of that philosophy which has been acknowledged by even the Orientalists of Europe to satisfy the highest standards of an ethical and social philosophy. Of this philosophy the Bhagavad Gita has been accepted by Hindus of all sects as the noblest and most authoritative exposition. The Bhagavad Gita is an unique instance of a philosophy expounded and taught on a battle field. Every circumstance connected with that Divine utterance is significant. The intripid warrior, Arjuna who is ready for the battle is struck down with a sudden fit of weakness. His own cousins were arrayed in battle against him and his brothers. The battle was for an empire. Truth and Justice were on the side of Arjuna and his brothers. But the claim for empire could not stand even though it was just against the strength, stratagem and cunning of the sons of Dhritarashtra. Force must oppose force, But is it worth while for Arjuna to shed the blood of his own kith and kin even for an empire. It was at this moment of weakness when Arjuna hesitated to act as became a warior that Sri Krishna—the Blessed One-explained the eternal how of things. The problem that presented itself was a great one, how far man was free to act or not to act as he liked, how far that freedom was restricted or limited by what he believed to be the ideals of love, of humanity and of duty and the solution was not one improvised for the occasion so as just to get over the difficulty, but a permanent one for all time and for all circumstances and capable of wide application. The essence of that teaching may easily be gathered from a few extracts from the Book, which contain the Lord's commands to Arjuna. " Free from hope and

from selfishness, without any anxiety of mind plunge thou into battle " ; selfishness in this passage must be taken in the larger sense as including attachment and devotion towards what one conceives as one's ideals. The above is an injunction to Arjuna to free himself from such attachment and to fight, *i.e.*, do his Kshatriya Dharma. In other words there is a conflict between ones' own beliefs and the duties devolving on one by virtue of his birth and position in society, the only course left is to follow the dharma in which one is born and bred. All philosophical systems cease to be of help in situations where there is a conflict of duties, where sentiment and practical action seem to be antagonistic, But the Gita comes to our rescue on such occasions. It is the most practical guide in life.

Again we read, "Holding gain and loss as one prepare for battle " No more positive command which relieves us of all anxiety and thought is to be had from any scripture in the world. " Arise and be thou an apparent cause " said the Lord tc give peace to Arjuna's mental troubles. It is the sense of our being the cause of the events that occur before us, it is this sense that torments the soul when we are facing a difficult situation, when our action leads to the apparent misery and ruin of many. Sri Krishna says we must follow our Dharma without fancying that we are the cause of the misery or even of happiness. It naturally follows from what has been stated above that the bloodshed and slaughter that results from the warrior's following the path of his duty, his dharma is no evil at all. For all this carnage has happened in the interest of Truth ,of Righteousness and of Dharma. The man, who acts or fights, does so for the protection of Dharma, or virtue. It is his duty not to surrender to evil, that is, to unrighteousness or Adharma and to increase the bonds of evil, but to oppose evil,

root it out and establish the spiritual freedom of the Atman.

Buddha, the great Teacher who let his mind pervade the four quarters of the world with thoughts of love which was far-reaching, and which had grown great beyond measure, spoke thus. "The Tathagata teaches a complete surrender of self, but he does not teach a surrender of anything to those powers that are evil, be they men or gods or the elements of nature. Struggle must be, for all life is a struggles of some kind. But he that struggles should look to it lest he struggle in the interest of self against truth and righteousness. He who struggles in the interest of self, so that he himself may be great or powerful or rich or famous will have no reward, but he who struggles for righteousness and truth will have great reward, *for even his defeat will be a victory.*" Speaking about war He said "All warfare in which man tries to slay his brother is lamentable, but those who go to war in a righteous cause after having exhausted all means to preserve the peace are not blameworthy. He must be blamed who is the cause of war"; "struggle then courageously; fight your battles vigorously but be a soldier of truth and the Tathagata will bless you." "The Enlightened one" who in Aswajit's stanza laid down the law of causation taught that, while birth necessarily leads to death, salvation could be had by the giving up of all attachment to self, by freeing one self from thoughts of self. In such a condition a man in the struggles of this earthly life, ceases to be the cause or agent of all that he does by virtue of his position or station in life, or in consequence of the duties which devolve on him by his birth in a particular country or in a particular community. Where then it might be asked is his responsibility for all this carnage that the world has been reading about? Each nation or individual who suffers, is reaping the fruits of its or his karma. The Law of causation

cannot cease to work. And the sufferer is ignorant who attributes all his ills to his neighbour's action, for has it not been said that 'by oneself is evil done, by oneself one suffers"?

When Anathapindika, a man of unmeasured wealth wanted to go into homelessness to attain the bliss of a religious life, Buddha said: "Remain in thy station of life and apply thyself with diligence to thy enterprises. It is not life and wealth and power that enslave men but the clinging to life and wealth and power" and he was asked to be like the lotus "which although it grows in the water yet remains untouched by it."

Sentiments like these are the common possession of the Hindu and the Buddhist alike and for the matter of that of all the religionists who have grown out of the ancient Aryan Culture.

In a future issue we shall revert to this subject and what the attitude of Islam and other religions is towards this question and the significance of the war-cry of each party.

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MENTAL HEALING.

A LECTURE BY SWAMI TRIGUNATITA.

Mental healing is an outcome of a state of the mind in its progress. It is a psychic power that comes in a certain stage of our mental or rather spiritual progress. It comes of itself. Here in this country mental healers erroneously go to cultivate that as an art. There in India, those Yogins and Vedantins who have really mental healing power never cultivated that art. The art (if you will call it an art) comes of itself to them. It cannot but come. You know how they get it? They first, control their mind. They control their own self first, and then control to a certain extent the five elements of which we spoke last Sunday. (See Lecture on "Psychic Powers"). Then these elements can carry their mental thought. The subdued elements will then obey their command, because they are controlled by them. The mind which will send the suggestion being also controlled will therefore act whatever they will wish it to do. From such a mind a suggestion can go to another mind by ether—through the wave currents of ether. Ether, you know, is an element of which we spoke last Sunday. Ether being controlled, can not carry the suggestion to a wrong place, nor can detain the message on the way. This way you can send a proper and effective suggestion to a patient, and the disease can then and there be cured. This is the real "mental healing." Just one word, one single suggestion, a single good wish will be sufficient to cure a patient. That is the power of mental healing. That power is generally attained by advanced Yogins and Vedantists. But they do not use it. You may say, that is an unfortunate thing after all! Those who have that power to a great extent do not use it; and those who have not that power are intent upon curing diseases by mental suggestions and so forth, in vain. That may be a great misfortune. But this seems to be the law. Can not help.

Mental treatment is not made by fixing the mind on the body, That is a wrong way of handling the art. By mental treatment we simply deal with the mind. We heal the mind. How ? By controlling the mind. How to control it ? Separate the mind from the body. By not letting it be affected by the influences of the body ; by not letting it go to be identified with the body. This is the real mental treatement. If you can separate the mind from the body you will no more feel the agony of deseases, nay, even the pangs of death. You will be above your physical plane altogether. How to separate the mind from the body ? Observe and meditate. Argue : Reason. The body is one thing, the mind—quite another. Do not let the mind spread over the body, live in the senses willfully. Do it as a daily practice for long hours. Some day you will succeed. We can separate the mind entirely from the body by long, untiring practices. We have one illustration : You have seen a cocoanut. In its ripest state, when it becomes very ripe in the tree, all the water dries up and the kernel becomes separated from the shell. If you shake the nut it will make a sound inside ; that means that the shell—the meat has been separated from the bone. It is the separated or set free kernel that makes the sound. Like a ripe cocoanut, our mind can also be separated from the body. Even if you break the " shell " or the body of a wise person—of a very highly advanced spiritual person—his kernel, or the mind rather the spirit will not be disturbed. No pains, no ailments will any more be able to disturb the mind.

Many modern mental healers in this country treat their patients by simply asking them to be pious, to have faith and to depend on God. This is all very good, very safe, very helpful, very uplifting. If in time of danger, in time of pain we think of God properly, or pray to Him a little more heartily, it would impress Him on our minds, it is true. Whether we succeed in being cured of the physical disease or not it does not matter ; at least it will give rise to higher things in us, viz : piety, faith, devotion, etc. At least it heals or improves the condition of the mind. You know it is called mental healing. But there are

some persons who have no faith in God, nothing at all; in such cases that principle does not hold good. If you ask such sceptic persons to use the other method (mentioned above) of modern mental healing, i. e., to deny the diseases, that would be lying, and an immoral act, and they may not do it, or they may not be able to practice that exercise. So in such cases what should we do?

Ask them to divert their mind from lower things to higher ones. Physical ailments or any kind of diseases are lower things. Divert the mind from these lower things to higher. Let them patiently forbear. Endurance is the highest medicine. When you will get pain, just patiently try to understand what that pain is; where it comes from; how it arises; why it comes, etc. Sit quiet and think that you are not the body. Think of your Spirit —the Self that is within. Do not think of the body. Analyse and try to separate the mind from the body by reasoning, by argument, by observation. What is mind, what is body, and what is the relation between them? Question and try to get the answer yourself through your observations, through the acts of your practical daily life. By such philosophical culture, by such mental and spiritual culture we can curé ourselves; we can cure our mind, can cure our spirit. It is not that the healer cures, but the patient himself cures his own case, and that is the safest way.

Now, why do the sages, Vedantists or advanced Yogins not use their great mindforce to cure patients as a rule? Because they are a little wiser than we are. They do not like to confine themselves to a single art or science,—to one state. They want to rise higher and higher until they reach the highest point of their progress, when they go to higher planes, there they commence again another course of improvements; they go through higher and higher states, one after the other, on and on. Up to infinity they would advance. They do not like to confine themseles to mental healing, as the modern mental healers of this country do, and thereby to be something like earthbound spirits. Those who have taken that as a profession cannot give it up. If you study the nature of modern mental healers here, you will find

that they seem to be bound to that profession, as certain spirits are bound to this earth ; they cannot rise higher. They may say that they are rising, but as a matter of fact they are not rising, because they do not show any such favorable symptoms in their lives.

The next reason is that the Yogins and Vedantins do not believe at all in the existence of any disease. Not in the sense in which modern mental healers or "New Thought people" take. But in this sense that the Yogins think that the body is unreal and the soul is the only real thing. All unreal things they deny. They do not daly with the unreal things. They do not pay particular attention to unreal things. That is their denial. They know that the body will perish some day, sooner or later. No amount of attempt to keep the body longer will be of any effect. No amount of so-called mental treatment or physical or so-called meta-physical treatment can give you immortal life, or even as long a life as you wish to have.

On the other hand, it is not to be understood that the Yogins and Vedantins do not like to keep their bodies clean or do not take proper care of them. They do. They do properly, not inordinately. They do not go to speculate how to immortalize their physical and mortal body. They do not spend their time and energy unnecessarily in meditating in this way, that, " Oh, our bodies are immortal ; we shall not or will not become old ; our hair will or shall not turn gray ; our teeth will or shall not decay, and so forth and so on."

There is another reason why Vedantists do not practice for having the power of mental healing. They believe in the science of economy. It is a great science in all countries and in all ages. They say that the amount of energy and length of time that they will have to devote in cultivating the art of mental healing, and in keeping the power in possession, if they devote to spiritual progress, spiritual culture, then their gain will be infinitely more. They say about physical diseases, that if you cure one disease to-day, to-morrow again another disease will come ; again you will have to keep yourself engaged in curing your body.

But if you cure your *mind* once, if you improve the condition of your mind once, that will last forever. If you do even a little something towards improving the condition of your mind by mental or spiritual culture, even if you do it for a single day in your life, that will be stored up within you which will be of greatest benefit afterwards.

We should not deal with things of more physical planes. We should avoid as much as we can, as much as possible. We have medicines, we have medical men. Body being material something, bring some material remedies to cure it. It may cost you a few cents, or a dollar, or say a thousand dollars. But to cure the mind or the spirit means so much of energy and time which are invaluable. No amount of money can pay it. You may safely spend plenty of energy and plenty of time for a real mental cure, for a proper spiritual cure ; because these are also invaluable. With no amount of money can these be bought. Body must perish. The wise do not deal much with bodily things. The mind, the individual soul, will go with us ; will accompany us from birth to birth. The wise deal with these things.

There is still one more reason : They say that in most cases, the diseased persons should rather go through their suffering in order to finish their *karma*, good or bad, or to atone for their sins. Now if any of you be so bold and brave and so very advanced as to forgive their sins, or to undo the punishment given to them by God, then come forward and cure them and take their sins on your shoulders and be crucified for the sake of humanity. But, my friends, before you attempt to do that, first cure your own self so as to be able to be crucified in an able manner. Not to be crucified by force or by accident. Several persons are crucified in this way. When a person has the power of saving himself, but does not do so, for the sake of humanity—that is a real and blessed crucifixion. Christ had the power of saving himself. Krishna had the full power of saving himself. So had Buddha and Ramakrishna. But they did not care to save themselves ; they did not care for their own lives. Why ?—To teach the people. They took the sin of all mankind and were

crucified in some shape or other, to show their kindness, their universal, neverfailing sympathy towards humanity, and to attract people toward spiritual life, towards something far higher than anything on this physical plane. If Christ were not crucified, no person would become so devoutly Christian, no person would believe in Christ. The crucifixion made Christ so great ; and Christians, meditating on that crucifixion of Christ, become so devout and pious.

Do not misunderstand, please. It is not that the Vedantists do not sympathize with the sufferings of humanity. It is not that they do not try to remedy them. It is not that they are devoid of human feelings. They are full of these, much more than you can imagine. They do everything, more than anybody else can. But the difference is, my friends, that they do in a proper way, in a reasonable way, in a scientific way, and not in a foolish, dogmatic, eccentric or mysterious way. If a helpless person be ill, they will apply medical method ; they will give all their money if necessary ; they will nurse day and night ; they will try to bring the helpless patient back to his health even at the sacrifice of their own health and life. Do not think that the Vedantists have no heart. They have the broadest heart that can be imagined. How ? Because it is their daily spiritual practice to develop their mind, to broaden their heart, to unfold their inner self. If the patient be suffering from a physical disturbance they may use their physical or medical method of treatment ; if the patient be suffering from a mental disturbance they may use their mental method of treatment; if from a spiritual trouble, they may use their spiritual method. But not one for the other. They do not go to make a mud-pie by pounding pieces of diamond. They have plenty of common sense.

It must be understood at the same time very clearly that the main object of life for a Vedantist is not to devote his or her life to simply nursing patients and so forth. The Vedantists say that there are many free hospitals and the poor and helpless patients may go there instead of being burdens on the shoulders of private persons. The Vedantist do not take up any such case

unless it be one of absolute helplessness. Moreover, there are other societies and clubs whose main duty it is to administer to sick people. Vedantists leave such cases to them ; they give them opportunity to do some good work. True Vedantists are never jealous if others come forward to do something good. They will rather encourage them to act just according to their own faith.

By the by, do not misunderstand please, again. Here by the word "Vedantists" we do not mean a handful of men living in a corner of India and believing in the Vedas, or pretending to practice for the very highest, and so forth. We mean any person of any sect or creed can be a true Vedantist, so long as he or she performs his or her own religious practices very sincerely and faithfully.

Now, my friends, I do not mean to say that "mental healing" is a vain thing, a wrong thing. If you know how, when and where to use it, and by whom it is to be used, then it is very right. Before we can control our own selves and our own minds, we should not attempt to do it. In that case we shall wrong ourselves and wrong others. Because we have to take other's sins by mental treatments. Not so much the physicians—the medical men—will have to take the sin of the person cured, but those who cure mentally will have to take the sin of those persons whom they cure. An affectionate mother can cure her son, but she will have to suffer for it ; and she is ever ready and able to do it. An ideal mother can cure her son because the natural tendency of her mind towards her son is so great and wonderful that she can perform even a miracle. Her affection is so self-forgetful. She forgets her own self when she remembers the disease and distrese of her dear child, and she can do anything. She can send her thought, her mind, her life, her soul, her everything to her dearly beloved son. She can sacrifice herself then and there for his sake. Such a love, such a great sympathy, if we have; if we can take all persons, all humanity as our own sons and daughters, our dearest of the dear, then we can cure any patient mentally and wonderfully. Otherwise we wrong ourselves by taking their sins and we shall wrong others also, If you knew

how to swim, then jump to save the life of a sinking man Otherwise you will drown him and drown yourself. Vedantists do not believe in mere sentimentalities and acts of foolishness.

Mental healing is very sacred and benificial. If we have that love for humanity, we can be very useful to all people ; not by simply healing their physical disturbances, but by healing their spiritual diseases ; by healing their ignorant nature ; by telling and helping them to separate the mind from the body. There are many kinds of wounds. Physical wounds are nothing, compared with the other kinds of wounds. We, all of us, have so many mental and spiritual wounds. We should first cure them; and when we can do that, we shall have no need to cure our physical disturbance, because we shall then rise far above the physical plane. So, " mental healing, " if used in a medical sense of physical treatment, has no meaning. It is a failure, and if that means spiritual healing, healing of the mind, then it is very useful, and everyone of us can very safely use that art. How to heal our mind, how to heal our spirit. That is the subject for this evening.

RECAPITULATION OF THE SECOND LECTURE

BY M. SESHAGIRI PRABHU M. A.

Having explained to you the rites and ceremonies o the first day, I begin to describe those of the second day the most important of the Upanayana days. In order that the proceedings of this day may be better understood I enumerate the various parts of the Upanayana ceremony in the order of their sequence.

1. Ghatikasthapana—the setting up of the water clock
2. Homa up to the Ajyasamskara.
3. Presenting to the Brahmacharin
   (a) Robes (b) Antelope skin (c) Yajnopavita.
4. Achamana.
5. Upanayana-pradhana-Homa.
6. Jalanjale.
7. Suryanirikshanam.
8. Giving the student in charge of Prajapati.
9. Sakaraprasada.
10. Offering fuel to Agni.
11. Initiation of the student.
12. Touching the bosom of the student and impressing upon him the responsibilities of his duties.
13. Girdle made of the Munja grass and the Palasa staff.
14. Duties of Brahmacharin.
15. Completion of the Homa.
16. Bhiksha.

(*1*) *Gkatikasthapana.*

The important day of investiture and initiation dawns with Ghatika-sthapana. This is an ancient mode of com-

puting time by means of a small metal cup with a minute hole at its bottom. It is let float on the surface of the water kept in a basin. Before the peep of the day the Purohita, the Yajamana and his wife perform their ablutions and prayers. The mother of the boy and other ladies escorted by the Purohita go to the well, draw water and return to the room where the Kuladevatasthapana is made. The priest is to repeat all the while Mangala-slokas. The water is poured into the basin ; the priest has a Punyahavachana, reads out the Panchangam and announces the auspicious hour—Lagna fixed for the Upanayana. The time required for the process of filling the cup and making it sink is counted as one Gatika or an hour of twenty-four minutes.

After a mangalasnana or bath in perfumed warm water and after the benediction of the Svasti vachana the boy is decorated and has a kantuka (mangala sara) tied round his right wrist. He sits on his mother's lap, or by her side and eats his breakfast. After this, the preceptor, as a preliminary to the Upanayana ceremony, makes a Sankalpa for the shaving of the boy. This must have originally meant complete shaving of the head and is still so practised b Numburies who, after the study of the Veda, allow the hair to grow and shave it at the Samavastana leaving the sikka or tuft. Sankhyayana and Paraskara ordain complete shaving of the head. After this shaving, the boy is to take another bath, he is then properly robed ; and adorned ; this tuft of hair properly tied up ; and at the hour fixed by the astrologers is led to the preceptor. (Father or other relation who is to initiate the boy). The boy must carry in the hollow of the palms of his hands (anjali) a cocoanut, a little rice, and a piece of gold, and must hold himself in eager readiness to see his preceptor. These are the indicatory marks of an humble pupil. As the

boy approaches, the priests hold a piece of new cloth as a screen between the preceptor who sits facing the seat, and the boy who stands facing the west. The priests now chant auspicious slokas familiarly known as Mangala-slokas. At the approach of the auspicious moment, the screen is removed and the father or the preceptor is to look in the face of the boy. The boy is to transfer the fruits &c. in his Anjali to his father and bow down at his feet. The preceptor puts his hand on the head of the boy, takes him up, and seats him to his right. The priests recite the mantras of the Rig Veda and seatter rice on the head of the preceptor and the boy, and the preceptor is also to repeat the same mantras and seatter rice on the head of the boy.

(*2*) *Homa.*

After this benediction, the boy is seated to the south, and the father performs two Achamanas and a sankalpa for the Upanayana-homa on behalf of the boy. In order that the boy may attain to Brahman-hood, the father makes the Upanayana-homa and proceeds with it up to the kindling of the fire (Agni-pratishtha) ; then he takes up two pieces of fuel and makes an anvadhana for the acceptance of the Gods. He offers two portions of ghee into the fire, then three offerings of ghee to Agni Pavamana, and Prajapati and with the remaining ghee he makes an oblation to Agni Svishtakrit. With the Vyahritis he makes the Agni samskara with ghee.

3. (*a*) *Robes &c.*

After this Agni-samskara, the boy is made to stand to the west of the Fire, with his face to the East. The preceptor ties round the boy's waist the cotton yarn twisted thrice for wearing the kaupina, makes him wear the kaupina ; covers him up in a new white new cloth which represents the amnion of his second birth and makes him put

on the Kashaya cloth. While he is thus clothed, the priest is to recite the following hymn of the Rig-Veda (I. 152.1) Yuvam vastrani.

"O Mitra-varuna the robes you wear abound with radiance ; your creations are uninterrupted and worthy of contemplation. You destroy all false hood and unite (us) with the holy law of sacrifice."

(*i*) *Kaupina.*

The Upanayana ceremony symbolically represents the spritual regeneration of the religious student. Savitri-Goddess in this aspect of a benevolent mother—is the spiritual mother of the Brahmacharin, and the Preceptor is his guide, leader and supporter. The object of the ceremony is to impress upon him the great truth that he is a spirit, and he is something distinct and different from the body with which he often identifies himself. It aims at making him lead a life of purity and chastity-a life essentially necessary for a student to befit him to acquire secular or religious knowledge.

Spirit is sexless. The Kaupina is to remind the boy of the fact that being a spirit he is also sexless and that therefore he must lead a life free from all passions and suppress all animal appetites. This explains why the Sannyasin is called upon to wear a Kaupina while the Grihastha is prohibited from wearing it. Chastity—Brahmacharya--is the *sine gna non* of all religious observances and vows. It gives physical and mental vigor ; it enables the young man to do any amount of work either bodily or intellectually, to control himself and to resist all temptations successfully. It does not allow the low passions to gain mastery over the mind. It prolongs life and makes old age pleasant and enjoyable. This ethical side of Upanayana must not be lost sight of and its advantages should be properly explain ed to the young man.

(ii) The covering.

As the human child before birth is covered with a a membrane, so the Brahmacharin is wrapped in a new cloth to represent the amnion.

(iii) The Uttariya of Kashaya Vastra

Represents the umbical cord connecting the child with the mother and enabling the child to obtain all its nourishment, and to subsist. The Brahmacharin is to regard himself as an innocent child. There is a passage in the Brihadaranyaka Upanishad, which has been explained by Sankaracharya—Let him be free from guile, pride and so on, not manifesting himself by a display of knowledge, learning and virtuousness, just as a child whose sensual powers have not yet developed themselves does not strive to make a display of himself before others. Sutras 47– 51 of the third chapter of the third Book of the Vedanta sutras discuss what is meant by Balya which is enjoined by Sruti on those Asramas which are characterised by chastity.

The explanation of the Verse (I. 152. 1.)

Mitra is the Deity presiding over the day, and Varuna over the night. They are two aspects of the Divine energy looked upon as one and are in this verse addressed in the dual. Their robes are their glories and energies On account of these they are able to do their work o cosmic development without any interruption. Seeking th protection of Mitra—Varuna, we meditate upon thei works, so that with their glory our works done durin day and night may be noble and worthy of the acceptanc of God they destroy falsehood, and therefore enable us t speak the truth always, and to perform Divine worship i a spirit worthy of God's acceptance. Through the grace o Mitravaruna we being freed from the sin of falsehood become true worshippers of Truth and are by means c

our sacrifice connected to our Father in heaven. So the External symbols by respresentng him as a spirit are intended to make him forget his lower physical and animal nature and enable him to worship God in spirit.

(3) *b Antelope Skin.*

Mitrasya chakshuh—with this mantra, the Young Student is to put on antelope skin :—

"I, a valiant man, put on this strong skin, the powerful eye of Mitra, strong and prosperous, glorious splendour a chaste, flowing vesture."

The eye of Mitra the presiding deity of the Day is so powerful that all black acts are not openly done during day time. The skin representing this eye of the Divine Mitra and always worn on the body constantly reminds the Brahmachari of the powerful eye of Mitra who does not tolerate any evil deeds and thus prevents him from doing any unworthy action. The faith in the divine supervision of Mitra over our acts is enough to make us lead a life of continued chastity, health aud prosperity. If one leads such a life imbued with a strong, earnest realisation of the Divine Presence everywhere, one will certainly attain glorious splendor.

In the Aitreya Brahmana (i. 3) the initiation of a sacrificer (Dikshita) is represented as a third rebirth.

"They cover him with a cloth. For this cloth is the cawl (*ulbo*) of the Dikshita (with which he is to be born like a child); thus they cover him with a cawl. Outside (this cloth) there is (put by them) the skin of black antelope. For outside the cawl, there is placenta (jarayn). Thus they cover him (symbolically by the skin of the antelope) with the placenta. He closes his hands. For with closed hands the embryo lies within (the womb); with closed hands the child is born. As he closes his hands, he thus

holds the sacrifice, and all its duties in his two hands closed. (Haugs translation).

(3) *c Yajnopavita.*

With the Gayatri verse it should be folded thrice ; it should be washed thrice with the verses beginning with 'apo hi shtha &c. and then folded again with the Gayatri. Vishnu, Brahma and Rudra should be thought as present at the knot and worshipped there. The *Yajnopavita* should with the water consecrated with the repetition of ten Gayatris, be shown to the Sun with the three verses beginning with Udityam &c. In order that the boy may be authorised to do all religious works sanctioned by Sruti and Smriti he is to wear the *Yajnopavita*—the symbol of the twice born—with the verse—*Yajnopavita.*

" Put on this most holy *Yajnopavita* produced of Prajapati in former times, conducive to long life, most exalted, and free from blemishes, so that you may have energy and vigour."

The boy must repeat the verse, lift up his right arm, and wear the Yajnopavita.

Yajnopavita.

The three strings of the Yajnopavita represent Satva, Rajas and Tamas, the three gunas or cords that bind the individual soul and force him to go the rounds of births and deaths. The term *gunas* in this acceptation cannot be translated by the word quality, for these are material (Dravya) possessing certain attributes or qualities. A quality in Western philosophy is the name of a single concept or denotes only one act of the power of abstraction. In Sanskrit the word *guna* means also a rope and it is in this sense that the term is used in the Sankhya and the Vedanta philosophy. These three gunas are the cause of the evolution of the world. Activity is the characteristic of Rajas. When God wills or thinks of

creating the world, the Rajoguna preponderates. He creates the world, and in consequence of this function He is called Brahma the creator. Purity and contemplation are the characteristics of Sattva. When God is engaged in contemplation of the creation and in protecting it, Sattva preponderates. He is said to be in His Yoga-nidra and is called Vishnu. When God thinks of withdrawing Himself from the creation of the world, at the end of a Kalpa, the Tamoguna preponderates and the re-absorption of the world takes place. He is then styled Rudra. As the origination, sustention and dissolution of the world are the three different functions of the one and the same Divine essence, the one God—Ekam eva advitiyam—is viewed in three different aspects and according to His function is variously named as Brahma, Vishnu and Mahadeva. When all the three gunas are in a state of equipoise or equilibrium, God regains His own true nature,—his unconditioned state called the Karanavastha. The cords of the Yajnopavita representing the three gunas and the three aspects of the manifestation of the Divine energy must be thought of as meeting and uniting at the knot—the union of the Trinity in the Karanasvatha, and enabling us to meditate on Brahma, Vishnu, and Siva, as the Manifestation of that one Divine Inteligence—Para-Brahman. As by bringing all the gunas under control and by attaining a state of severe quiscence, a man becomes qualified for acquring a knowledge of Brahman, the knowledge and worship of Brahma, Vishnu, and Siva is to teach us self restraint, purity and knowledge of Paramatma. So the Yajnopavita is a symbol to remind you of the necessity of controlling your passions and desires and suppressing them, to enable you to lead a pure life devoted to the service of God and to try to reach Him by Knowing Him.

The Gayatri Mantra is considered to be the essence of all the Vedas. It represents the Supreme Brahman as the Cause of the creation and enables us to get rid of the bonds of worldly existence. The Gayatri reminds us of the one Brahman pervading the earth, heaven and the mid air and the manifestation of that God as Creator, Protector and Destroyer.

(4) *Achamana.*

Then the boy is to go by the interval between the Fire and his preceptor to the North where the sacrificial utensils are placed, and according to the sacred precept he must perform the Achamana there. He must sit on a clean floor, with his feet resting on the floor and with his face to the East or the North and perform the Achamana. The Achamana and the mantras not explained in the preceding section will be explained in connection with the Sandhyavandanam.

(5) *Homa*

After the Achamana, the Brahmacharin is to be led back in the same way and seated. The preceptor touched by Brahmacharin should spread the sacrificial grass around the Homa, clean the sacrificial ladle, and proceed on with the Homa leaving out Idhmadhana and Ajabhagas. Thereupon the Acharya begins the principal Ajya Homa of the Upanayana ceremony, makes three oblations of ghee to Agni Pavamana with the verses beginning with Agna Ayumshi and one to Prajapati with the verse—Prajapati na &c.

Agna ayumshi pavase (R. V. IX. 66. 19.)

"O Agni Pavamana, thou protectest our life, bring to us food and vigorous strength ; drive the Rakshas far away "This is to Agni Pavamana and not for me." This is to be repeated at the end of the other two verses also.

Agni rishi pavamana (R. V. IX 66 30.)

"Agni is Pavamana, a sage, the Purohita of the five Aryan tribes, We pray to him whose wealth is great."

Agne pavasva svapa (R. v. IX. 66. 20)

"O Agni of auspicious deeds, bring to us splendour with heroic strength and grant me nourishing wealth. Svaha."

Prajapati na tvadetam

"O Lord of the people, none except thee, is able to comprehend all these created things. May we have the fruit of that work for which we offer the oblations. May we be the masters of riches. Svaha (R. V. X 12. 40.)"

This is for Prajapati and not for me.

(6) *Anjali*

After finishing these oblations, the preceptor stands to the North of the fire, facing the East and the boy is to go between the fire and the preceptor and stand facing the preceptor. In order that the boy may acquire purity and gratify God Savitri, the preceptor with his senses under control should clean the palms of the boy. The preceptor fills the anjali of his disciple with pure water and asks another to fill his own anjali with fruit, rice, gold and water and then repeats the verse—Tatsavitur vrimmahe—May we pray for God savitri's most enjoyable wealth. May we obtain through the grace of Bhaga most desirable wealth, able to conquer enemies, and yielding all comforts. (R. V. V. 82. 1.) He lets the water in his anjali flow into that of his disciple who allows it to flow out.

In order that the boy may attain to the status of a disciple, the preceptor should take him by the hand in token of accepting him as a disciple. He while taking the hand of the boy, repeats the Yajus—Devasyatra. "By the impulse of the God Savitri with the hands of the Asvins and with the hands Poshan, I take thy hand," At

the end of this verse the preceptor must address the boy by the name that is to be used hereafter in introducing himself to others and in saluting others, affix to his name the word Sarman and take his right hand with the thumb in his own right hand. Then, as before, he must fill the anjali and say.—This "savita has taken thy hand" N. N. —At the end of the Mantra he must address him as before. Then, again, he must fill the anjali and say—"This Agni is thy Preceptor" He must address him as before and take him by the hand.

7 *Suryanirikshanam.*

Accompanied by the Brahmacharin, the Preceptor goes out and says—O Divine savita, this is thy Brahmacharin, protect him and let him not die." He must say to himself inaudibly—"I give away this boy in charge of Aditya the Lord of Rituals that he may take care of him." With this prayer he makes the Brahmacharin look at the Sun.

8. *Commending the Brahmacharin to the care of Prajapati*

Then both of them return to the Homa and stand to the North of the fire, face to face. The preceptor says,---"Whose Brahmacharin are thou? Thou art the Brahmacharin of Prana. Prajapati leads thee (to thy preceptor) and I give thee in charge of Prajapati" Mentally repeating this Mantra the preceptor commends the boy to the protection of the Lord of the people.

9. *Sakaraprasada.*

With the first half of the verse—Yuva suvasah—the preceptor makes the boy circumambulate and stand with his face to the East. He then puts his arms down on the shoulders of the boy, repeats the other half and touches his bosom once with his hands.

(The sacrificial post), strong, well-robed, and encircled

with a cord is come. Springing into life he becomes the most famous (of trees) Intelligent, pious sages contemplating in mind raise up the post. (R. V. III. 84).

10. *Offering fuel to Agni.*

Then the preceptor leads the boy by the passage between the fire and himself, seats himself to the west of the fire and seats the boy to the North with his face to the East. The boy is to perform his Agnikarya or the adoration of Agni. He says—"O great omniscient Agni, I have brought this fuel to thee, with this fuel mayst thou increase and (may) we (increase) with Brahman (Veda). Svaha" He places the fuel on the fire and says—'This is for Agni and not for me'. Thus he renounces the purposes and motives of the religious rites. Then he washes his hands, touches the fire and says :—'I annoint myself with glory, He touches the lower part of his mouth, the lips being closed, He washes his hands, with the same mantra touches the fire and the upper part of the mouth and washes the hands.'

Agnyupasthana

He stands facing Agni in an attitude of reverence with his hands folded in token of respect and says :—"May Agni grant me intelligence, progeny, and energy. May Indra grant me insight offspring and strength. May Surya grant me intelligence, progeny and radiance. O Agni, through whatever energy thou possessest, may I become energetic; O Agni, through whatever vigour thou possessest, may I become vigourous; O Agni through whatever consuming power thou possessest, may I obtain consuming power.

(To be continued.)

VEDANTA AND THE SWAMI IN MANHATTAN.

BY ADELAIDE LOUISE SAMSON.

Amidst the commercialism and materialism of so strenuous a centre of activity as the city of New York, that a little gathering of people should be banded together for the avowed purpose of studying and practicing the ethics of " highest wisdom " might well seem to the uninitiated an anomaly too great for serious credence.

It is an interesting and curious phase of the many-sidedness of Manhattan that the asceticism and mysticism of the Hindus, that their spiritual teachers, the Swamis, should have secured a following so fundamentally strong that a brotherhood should be recognised, and that the Vedanta Society, on a solid financial basis, should be housed and equipped with lecture hall, meditation closet, classrooms and finally cloister-rooms for the priests.

Vedanta is the name of the most ancient system of philosophy in India. The word itself means literally " end of wisdom, " and the philosophy to which it is applied explains what the end of wisdom is, and how it can be attained as well as applied in one's daily life.

In 1893, on the occasion of the Parliament of Religions at the World's Fair in Chicago, Swami Vivekananda, of India, was delegated by his people to expound the ancient philosophy of the Hindus to the people of the West. It was then discovered that the East was the great spiritual teacher of the world. In all that pertained to commercialism and to practical sciences, the West maintained its supeiority, but even the foremost exponents of Christian orthodoxy were silent and amazed in the presence of the spiritual heights of thought and living to which the Swami had attained.

As a fundamental principle of Hindu philosophy, all religious instruction is given without price. The greatest exponents of the Vedanta, the "Yogis," those who have "attained the life" lay no special claim to the rank or privileges of "teachers," but the reputation of their holiness and their spiritual attainments spreads over the country, and those who are seeking the end of wisdom flock to them for advice.

The word "proselyting" is unknown to the Swami, for he is taught that God is the divine mother, and all things are a manifestation of the divine motherhood. The worm that crawls is his "little brother"; in every sect, in every church, he sees only the seeker after wisdom.

At the close of the Parliament of Religions, Swami Vivekananda began a course of lectures in New York which continued without interruption until 1896 when he was succeeded by Swami Saradananda, who came from Calcutta to carry on the work. Upon the latter's return to India, in 1898, the Vedanta work had increased so rapidly, and its followers were so seriously convicted, that the brilliant young teacher, Swami Abhedananda, then lecturing in London, was invited to New York. Shortly after his arrival, and following a series of lectures throughout the States, the Vedanta Society was regularly incorporated under the laws of the State of New York. Headquarters for the office and the library were established, enormous quantities of Vedanta literature were published and circulated, and the lectures were transfered from rented halls to the handsome and appropriate building, 62 West Seventy-first Street, which edifice is now the settled home of the society.

Swami Abhedananda is in charge of the work. He delivers the Sunday morning discourses, conducts the Yoga classes, while his co-worker, Swami Nirmalananda, takes charge of the daily meditation, as well as a course of Sans-

krit which has been recently started. These Swamis, who have been pupils of the holy men in the great temple at Dakshineswara, about four miles north of Calcutta, India, receive their names from their teachers in the temple, as indicative of the qualities through which they can most readily attain the "end of wisdom." In other words, his name denotes his point of contact with the spiritual—the quick path to God.

"Abhedananda" translated is "bliss through unity." "Vivekananda" is "bliss through discretion." "Nirmalananda" indicates in the student or disciple a soul that will most quickly reach bliss, through purity.

The Swamis, as has been already mentioned, are vowed to poverty and abstemiousness. Those who learn from them hold it a sacred duty to see that their modest wants are supplied. They are housed, fed and clothed. As a matter of fact, the Swami in his own country wanders barefooted from hamlet to hamlet, sleeps on the ground, and eats sparingly at his one repast. These spiritual teachers in India are reverenced by the people who gather about them in public places or on the roadside to question them concerning the great truths that lead to wisdom.

"India is the only country in the world where a man can be poor and happy," is the conclusion of Swami Abhenadananda. The Swami is young, buoyant, humorous and healthy. A type of fine manhood. It seems almost incredible that this young Hindu should have willingly sought the long and arduous apprenticeship of twelve or fifteen years necessary to reach the knowledge and self-mastery of the Yogi.

"For years," he continues, "I have slept under the stars. If I were to do that here I should be considered a fit subject for the lunatic asylum. It is our custom to conform as far as possible to the habits of the country in which we are living, for spiritual wisdom comes from within and is not manifested

in the outer man. A member of our 'Vadanta Society' here wished to enjoy the pleasure of walking to California. By the time he had reached Alabama he had excited the suspicions of the authorities as a dangerous man and was arrested and detained until he had proven that his desire to use his two legs instead of a Pullman palace car was a harmless eccentricity."

"We do not proselyte," cotinued the Swami. "Those who have reached that point in their spiritual growth where they are ready for what we have to give find us without trouble. The door is open. A welcome is assured; the word is spoken. It is only a question of a seeking and finding. The spiritual life is one of absolute liberty. There are no rules, no restrictions. What is offered can be refused or accepted. Twelve years ago when our Hindu teachers returned to India from the Parliament of Religion they expressed amazement not at the great commercial enterpries of America—that they did not see—but at the extraordinary spiritual activity of the people. 'Every little village,' they said, 'has three or four churches, each church representing a band of honest souls seeking spiritual enlightenment by different paths. America is in a condition of healthy spiritual fermentation.'"

The Sunday morning lectures have an average attendance of about five hundred, drawn from varied ranks of life. The banker, the broker, the man of letters, the artisan, the woman of fashion, and the wage-earner.

It is noted at the Society House that there is a large demand for Vedanta literature from miners and ranchmen. It seems that living close to nature develops a quality of introspection that leads to serious speculation. In fact, one cannot tell on what soil the seed will bring forth a sturdy growth. It is related by the librarian that an extension and costly relay of Vedanta literature was ordered for a Fifth

Avenue mansion. The messenger was amazed when ushered into the presence of the Danish cook who had ordered the books and who announced her earnest desire to join the society.

On another occasion a man in the uniform of a trolley motorman purchased a number of pamphlets not only for himself but for the "boys at the power house!"

The Yoga classes are formed for those who wish to master the arts of concentration and breathing.

The Hindu teacher lays stress on the fact that in breathing the body inhales a certain quantity of "Prana"—the principle of life. In obtaining perfect control of breath one controls this life-sustaining force, and is therefore master of his body. This one faculty of storing "Prana" is known to certain animals and is known to the Yogi who lets himself be buried alive without evil consequences.

From the outward manifestations of nature—the things that are seen—the Hindu seeks to trace the workings of the things that are spiritual and unseen. This is Vedanta, the End of Wisdom.

Broadway Magazine.

———o———

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5. The Essays must written in English and must be sent in sealed covers to Professor GAJJAR at the above mentioned address on or before the 15th June, 1906. Each essay must bear at the foot of it the writer's declaration that it is *bonafide* his own composition. It should also give the writer's full name and address.

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NOTE.

We have received the Annual report of the Rajkumar Leper Asylum at Deoghur for 1904. It is a simple record of good work that has been doneby a private institution State hospitals and asylums are by the conditions of their origin and growth limited in their sphere of usefulness, They are so hedged in by restrictions and rules that they do not reach the poorest classes, who are the most in need of public support. Even in European counties which have the advantage of national governments private charity organised and worked on scientific principles has been found to meet a real want of the people. Such charitable institutions are indispensable in a country like India whose government is foreign and where the rulers belong to a different race altogether. Education, Sanitation, Public health and similar problems, which have been taken up wholly by government either centrel or local in other countries, must in India be worked by the people themselves if any permanent good results are to be achieved. Every attempt in the direction by private bodies, on even a modest scale, is on the one hand helpful to the government and on the other more beneficial than a similar state institution can possibly be. The moral value of such attempts lies in the fact that they teach the community the manly virtue of self-reliance and make them less dependent on the state. Besides there is the important fact that state Hospitals afford little encouragement to the practice and development of the Hindu system of medicine. It is hoped that in Bengal where there are educated and liberal Zamindars this institution which from the published accounts seems to be carefully

managed will not die for lack of support. If each Zamindar should only undertake to hear the cost of one inmate of the Asylum which is about Rs. 53 per annum and Kavirajas and Hakims of standing come forward to help the institution with their service or medicines there will be at least one Indian institution for Bengal maintained by private effort where this most wretched disease will be treated without any sort of violence to the feelings of the Indian people. It is becoming our national duty to start and maintain, in greater number such institutions and thereby reduce the power and influence of foreign or state Agencies. It is thus that we can learn to co-operate for a common national purpose.

———o———

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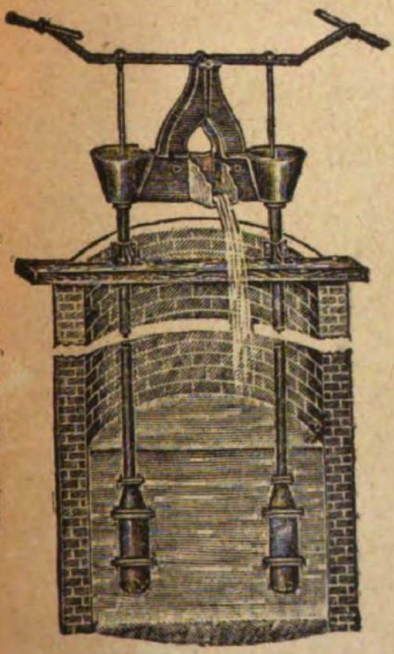
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THE AVADHUTA GITA.

CHAPTER V.

1. The utterance by means of *Om* of what resembles a void, is no discernment of what is higher and lower. How can the rejection of both serious thought and whim lead to the pronounciation of the nasal syllable?

2. By means of "That thou art" and such other Vedic texts, whatever is realised by you within yourself That thou art. You are the same in all, free from accidental disguise. Why then do you grieve? You are spiritually the same in all.

3. Devoid of the differences of below and above you are alike in all; devoid of the the distinctions of without and within you are alike in all. If without individuality you are identical with all, why do you grieve? You are spiritually the same in all.

4. You have no discrimination of rules and precepts, no discernment of cause and effect. Without words and their collocation you are alike in all. Why then, do you grieve ? You are the same in all.

5. Intelligence and illumination cannot be the superconscious state ; distinction of one's own place and another's cannot be the superconscious state ; discrimination of day and the close of day cannot be the superconscious state. So thinking why do you grieve ? You are spiritually the same in all.

6. There is no pot-space, there is no pot ; there is no *jiva*-body, there is no *jiva* ; there is distinction of cause and effect. Knowing this why do you grieve ? You are spiritually the same in all.

7. In this world everything is an uninterrupted subject of freedom ; there is no distinction of short and long, there is no division into circular and angular. Why then do you grieve ? You are spiritually the same in all.

8. Here you are devoid of viodness and viodlessness ; here you are free from purity and impurity ; here you are unpossessed of the distinctions of all and not-all. Knowing this why do you grieve ? You are spiritually the same in all.

9. You have no perception of duality and non-duality, no intention of uniting the external and the internal. You are, therefore, equal in all, devoid of foe or friend. Why do you grieve ? You are spiritually the same in all.

10. Disciple or no disciple, you have no sameness of form with any ; no distinctions into the moveable and immoveable to you, therefore, everything is the subject of freedom. Why do you grieve ? You are spiritually the same in all.

11. You are indeed devoid of form and formlessness ; you are without division and variety ; you are indeed free

from manifestation and evolution. Knowing this why do you grieve ? You are spiritually the same in all.

12. I am bound by the rope of quality and non-quality how then can I be subject to the acts of death and life ; I am pure and spotless. Thinking thus why do you grieve ? You are spiritually same in all.

13. Here you are devoid of existence and non-existence ; here you are free from desire and absence of desire ; here you are indeed the highest state of consciousness identical with freedom. Why then do you grieve ? You are spiritually the same in all.

14. Here you are the Truth, the undivided Truth ; here you are free from agreeable and disagreeable attachment. If you are identical with everything devoid of all forms. Why do you grieve ? You are spiritually the same in all.

15. Like the train of homeless cottaged ascetics you are the supremely free from non-attachment and attachment; the supreme, devoid of knowledge and discrimination, why then do you grieve ; spiritually you are the-same in all.

16. The immutable and the mutable are unreal ; the indefinable and the definable are unreal ; if you think that the Atman alone is real, why do you grieve ? Spiritually you are the same in all.

17. Here the highest of all is *jiva*, here all is unintercepted *jiva* ; here the motionless *jiva* is the one only thing. With this knowledge why do you grieve ? Spiritually you are the same in all.

18. Non-discrimination and discrimination is not knowledge ; determination and doubt are not knowledge ; if flowing knowledge is the one only existence, why do you grieve ? You are spiritually the same in all.

19. There is no subject of freedom, no subject of bondage, no subject of merit, no subject of demerit, no

subject of perfection, no subject of want ; why then do you grieve ? Spiritually you are the same in all.

20. If you are the same without colour or discolour, if you are the same without cause or effect, if you are the same without difference and non-difference, why do you grieve ? Spiritually you are the same in all.

21. If everything here is fully pervaded without break, if everything here is filled in by the motionless Self alone, if everything here is huddled without the distinctions of man &c., why should you grieve ? Spiritually yon are the same in all.

22. You are beyond all and pervading all without interruption ; you are without the stain of attachment uniformly pervading all, you are all existing without day and night why then do you grieve ? Spiritually you are the same in all.

23. There is no concern with bondage and freedom ; there is no association with union and separation, there is no return to abstract meditation and logical reasoning ; why do you grieve ? You are spiritually the same in all.

24. The idea of time and not-time is entirely given up here ; even an atom of fire is rejected, the only thing not rejected is the simple truth, why then do you grieve ? Spiritually you are the same in all.

25. You are without body and bodiless states here ; you are the supreme existence free from dream and deep sleep, you are the highest without name and suffix ; why then do you grieve ? Spirtually you are the same in all.

26. Evenly expanded and pure like space, equally existent in all without being connoted by anything, always the same, devoid of essential and non-essential changes, why do you grieve ? Spiritually you are the same in all.

27. Highly indifferent to righteousness and unrighteousness, highly indifferent to substance and non-substance

as also to desire and non-desire, why do you grieve ? You are spiritually the same in all.

28. All the same without pleasure and pain, supremely existing, devoid of sorrow and the absence of sorrow as the highest truth, rid of the distinctions of teacher and pupil, why do you grive ? Spiritually you are the same in all.

29. Verily you are not the sprouting essence or non-essence ; you are not the fickle, the harmonious and in harmonious ; you are devoid fo discrimnation and non-discrimination ; why then do you grieve ? Spiritually you are the same in all.

30. You are the concentrated essence of all essences here, and is said to be distinct from the notion of 'myself' ; active perception of objects by means of the organs of sense is also unreal. Why do you grieve ? Spiritually you are the same in all.

31. Whomsoever the Srutis describe in various ways, from whomsoever spring ether and all this, whoever resembles water in a mirage, if you are that one who equally pervades all without break, why do you grieve ? Spiritually are the same in all.

32. Wheresoever one does not realise knowledge, in' all those there is indeed no metrical quality. The supreme Avadhuta, merged in all pervading essence, purified by meditation prattles the truth.

Thus ends the fifth chapter of the song of the Ascetic in a discourse between Dattatrya and Kartikeya entitled the teaching of the perception of sameness in all in the eluciation of the nature of self.

DHARANA

OR

HOLDING THE MIND IN A SINGLE OBJECT OR PLACE.

"*Dharana* may be defined as that process of the mind by which it is held to certain points. *Dharana* is holding the mind on to some particular objects." (*Patanjala Sutras* III. 1.) It is derived from the root *Dhri* to bear. This fixing of the mind on certain objects either internal or external is, according to *Yoga*, the means by which an object may be made to reveal its secrets to a person. It is therefore a step higher than *Pratyahara* which serves only to gather in and conserve the various energies expended in the body into the organism of the mind by preventing them from leaking out through the senses. It is the *Yogin's* method, nay, the best method for all, for attaining for one' self the highest knowledge which is the discriminative knowledge of the self arising from a concentration of the mind into the inmost sanctuary of itself. Mind being the greatest instrument possessed by man for the perception of objects, how can a man who does not conserve the mind and concentrate it on a required object get knowledge of anything?

Pratyahara has been taught for the acquirement of various kinds of practices. When we remember the relation between this and *Dharana* as forming factors in the manipulation and control of the mind, we will understand the different shades of practices described as composing the method of fixing the mind's attention. We compared *Pratyahara* to an act of breathing, *Dharana* to an act of stopping the breath and called these the inspiration and restraint of the mind. If this breathing in of the mind were to be in the form of drawing in the *Pranas* used for working the ower centres of the body then the restraint of the mind will be

an act of stopping them in one of the centres of the body especially the highest centres of the mind itself. If, on the other hand, by the inspiration of the mind the withdrawing of it from going through the senses and grasping external objects is meant, then, *Dharana* will connote the stopping of the mind within itself so as to remain in any one object towards which it is directed. Thus the different senses that may be attributed to *Dharana* may be traced to its relationship with *Pratyahara*. But the superiority of *Dharana* over *Pratyahara* may be seen not only in its greater proximity to the goal of *Yoga* but also in the greater amount of exertion and restraint brought into requisition by the *Yogin*. The function of the mind is to think of some object or another and undergo modifications accordingly. When it is made extremely powerful by the confinement within it of a large quantity of energy this tendency of the mind to fly out to objects naturally becomes more intense. To curb a collected mind and stick it to one object, is therefore a more arduous task than that of intensifying the mind and requires the development of a stronger will and greater power within the mind itself. Good knowledge of a gross and ordinary object cannot be got by a constantly flickering mind. It requires some attention, and penetration on the part of the mind which perceives. But even an inkling of spiritual knowledge means great powers of the mind and steady application of it. Hence this more than ordinary mental power required by man for the perception of the self within has been characterised by the *Yogins* as spiratual power or power of the inmost essence of things. *Dharana* may be said to be the first step towards the development of this power. The return of the highest realisation taught by all religions may be said to be a state of freedom resulting from the knowledge of the Supreme Self who is the foundation of the whole universe of phenomena. Each bit of power, every kind of knowledge diplayed by whomsoever in this world under whatsoever conditions of life and activity is but a partial manifestation of an infinite and Divine power and wisdom that may be said to lie hidden in every being. The gradual unfoldment of this innate power and

wisdom characteristic of a supreme state of perfection has been pointed out elsewhere to be the ultimate end of the whole process of cosmic evolution towards which every species of existence is seen to converge in their natural and onward course of progress. To quicken this onward march towards the goal of divine perfection and help the rapid achievement of infinite spiritual knowledge and power latent in every being, have been the chief endeavour and teaching of all practical religions. To be infinite is to transcend all limitations and conditions which characterise all states of phenomenal existence. Hence this ultimate state of realisation taught by religions is one of freedom and perfection. The science of *Yoga* says that this state of perfection on the plane of spirit can be achieved by man by effctively controlling and suppressing the mind of man which is the sole instrument of perception on the phenomenal plane of activity.

Though various methods appear to be adopted by various forms of religion for achieving this one end, all these will be found to base their methods on the necessity for the fulfilment of certain conditions in regard to life and activity in this world which is of the nature of imperfection and bondage. Spiritual life has been held to be possible only to such a person as has successfully subdued the physical and intellectual life of selfishness and purged it of all impurities; for, to lead a life of physical and intellectual activity is to bind the free spirit to the material sphere. Just as the superiority of man over other animals of this world is recognised in the advantage possessed by him in his life of intellectuality, of thought and reason, over the mere animal life which is confined to the senses and other lower organisms of the body; so also the superiority of spiritual or hyper-material life may be said to depend on the subjugation of this intellectual life of organic limitation so as to secure freedom and scope to the full manifestation of the divine power of wisdom and perfection latent within the individual self of every man. The psychological method of *Yoga*, therefore, teaches every man how to fulfil these conditions within himself, how to enable him to gain the spiritual power of wisdom and perfection bidden within his own

self by the purification and elevation of his mind by means of subjugation of the senses and control of passions and how to concentrate the mind so purified and intensified upon itself so as to attain the discriminative knowledge of the self within. This will be found to be more or less the fundamental principle on which the methods of religions are constructed. Consequently internal *Yoga* has been defined by adepts as the method of concentration of the mind so as to bring about the suppression of all its tendencies to undergo modifications on the material planes of existence and the ultimate result of *Yoga* as the realisation of the union of the lower and individual self of man with the supreme and all pervading self.

Thus we see there can be no power in this world greater than the mental power of a perfected *Yogin*, no knowledge of things higher than the knowledge of the supreme self who is the one essence of all things. Even people who chance to stumble on a small portion of this power are often found to work wonders, do marvellous feats. According to the Hindu *Sastras* even a small fraction of this spiritual power cannot be possessed by a person unless he undergoes proper training and practices regulation of mind as taught in the science of *Yoga*. Any chance display of this power by a person who has had no requisite previous training and practice is believed to be due to training which that person should have received, though not in this birth, at least in any one of his previous births. This hidden cause is called in Sanskrit *Purvajanmavasana* or the unconscious tendency in a person to display untaught powers stored within his mindstuff in the form of fine impressions which were produced by the experiences of previous births. When these mental powers come to a person as the result of proper training, instruction and practice, as the result of conscious exertion, the whole phenomena of nature will come under his control. The mind of such a man will not only be able to analyse and discriminate every object in this unverse on which it is set but will surely get possession of the full knowledge of the very essence of objects. More than this, all barriers between individual minds will be

removed and each mind will be able to realise its oneness with the universal, all-powerful mind. And such a mind will be able to feel and read every other mind as its own. No physical or mental phenomena will be found that can hide its secrets from it. To secure the wonderful power of the mind above described is the chief aim of *Yoga*. As has already been described, the method employed by *Yoga* to achieve this end is to make first the mind a powerful battery by collecting and restraining within it all those powers which are usually dispersed and wasted in external activity and then to direct this intensified mind on the manifold phenomena of nature for the purpose of studying their secrets and finally to concentrate its whole force on itself till the secrets of the internal phenomena therein are divulged. The result of such a study will be to bring the realisation that the self within is of the same essence as the self which stands behind the manifestation of the whole phenomenal universe or in other words that the same spirit pervades the whole universe man as well as other phenomena of nature. The knowledge which so arises may be stated to be the ultimate goal of all religious practices. It is the returning of man to his innate perfection, to the state of infinite bliss and freedom, to that very nature which is real and is his own by birthright. We shall now see what share *Dharana* has in developing this power of the mind, how it proceeds with the control of the mind, and what purpose is intended to be served in each of the cases, when it is held fixed on an external object or an internal object within the body of the *Yogin*

The main principle of the Yogic method may be briefly stated once again as that of converting the various *Pranas* coursing through the lower organisms of the body into mental force through a process of dissolving them in the organism of the mind and then that of sublimating the mental energy into psychic force through a dissolution of the mind into the soul of the practitioner. In *Pranayama* we were taught how to control the vital *Prana* and then withdraw them into the lower spinal centres of activity and thence draw them up, through the empty channel

to the brain. In *Pratyahara* we were taught how to check the vitality stored in the centre of the mind from being dissipated through the senses and by this means to make the mind calm and collected, devoid of foaming and fretting away as vain desires and passions. The result is that the mind which under ordinary circumstances is capable of illumining only such objects as lie within a limited range becomes fortified into a huge search light capable of sending forth the most powerful and concentrated rays into the remotest corners so as to dispel darknes hidden even in the invisible and unknown regions of mental vision and to lay exposed even the minutest objects to the blazing light of knowledge. There is, therefore, a vast difference between the feeble and flickering lamp of an ordinary individual's mind and the penetrating search-light of the *Yogin's* concentrated mind. To provide himself with the above powerful mental search light has been the aim of the several practices of the *Yogin* up to the exercise of *Pratyahara*. How to utilise this is what is to be learnt next. A highly powerful light in the hands of an inexperienced and untutored person is as nseless as any light in the hands of a blind man. So he should be taught how to utilise this to the best advantage, where and on what objects should this light be directed, by what process should the objects brought into his vision be studied and finally how to utilise the knowledge so obtained for realising the end of all practices. This is the purpose of the step called *Dharana*.

The control of the mind to be taught by *Dharana* is not a mere positive process to be learnt and applied; it is also a negative process by which a lot of impediments to concentration are to be overcome. The author of the *Yoga Sutras* is careful to note that the rise of the power of introspection is proportionate to the destruction of mental obstacles. Then he goes on to describe several conditons obstructive of *Yoga* such as "Disease, mental laziness, doubt, calmness, cessation and false perception, non-attaining concentration, and falling away from the state when obtained," which are sure to bring in their train as a result of misdirected and insufficiently controlled mind "Grief, mental

distress. tremor of the body, irregular breathing " and such other signs of disturbance. In the next aphorism he prescribes as a sort of general method for curing all such obstacles, the practice of making the mind take the form of one object for some time. " To remedy this, the practice of (concentrating the mind on) one subject (should be adopted.) " (I. 32. The first condition for *Dharana* is therefore the removal of the obstructive films which cover the mind. The best way for doing it is the concentration of it on a single object. Before taking up the several kinds of *Dharana* prescribed in the *Sastras* we shall briefly consider what sort of thing this concentration is.

The power of concentrating the mind on a single object required in the practice of *Dharana* should not be thought as a capacity of the mind newly developed by the *Yogin*. It is a faculty of the mind naturally possessed by every one, even by some of the lower animals. It is what is known as the psyological faculty of attention common to all manifestations of mentality. Every being is born with more or less of this faculty of attention and brings it into action in carrying out the most ordinary purposes of life. Almost all animals are known to display marvellous attention when they seek their prey. The wonderful precision with which a tiger or a cat pounces upon its prey is the result of strong concentration of its faculties on the prey on such occassions. Even a professional marksman cannot be so very precise as these animals. Every other faculty is closed, withdrawn and centred into the one faculty that is exercised at the time. In beings that have a mind, all the senses and other lower organs are completely shut and the whole activity of the being is, as it were, drawn into its mind ; and then the mind, so intensified and made keen, is focussed towards the one object sought after. This faculty of attention is very essential for men to attain success in any profession. Whenever we find a workman more successful in his work than others we attribute the secret of his success to his being able to bestow his whole attention on his work. Some of the arts are impossible to be learnt without bringing into exercise a large amount of attention

An angler should cultivate this faculty before he can attain success in the art. It is more so in shooting. Only such men as are capable of concentrating their whole attention on a single point, can hope to become good marksman. There is a story in the Mahabharata which illustates this fully.

Drona, the famous teacher of the Pandava and Kaurava cousins, was giving lessons to his students in archery. With a view to pick out the most fitted of them to attain special proficiency in that science, he placed a small bird on one of the topmost branches a tree and asked each of his students in turn to take aim at the eye of the bird. While each of them took aim and was about to discharge his arrow, he commanded him to stop shooting and describe what he was looking at. Each to show the precision of his aim gave a detailed diseription of the surroundings of the bird and the exact position it occupied amidst the leaves and branches of the tree. Some of the Kauravas were able to describe only the near surroundings of the bird, while some others the bird only and nothing further. Some of the Pandavas were able to see only the head of the bird. He made them all retire and called Arjuna to take aim. When he began to do so, he stopped him also and asked him to describe what he saw before he would let go his arrow. Arjuna said, "Sir, I do not see any other think except the bird's eye." He was then permitted to shoot and is said to have done it successfully. The Master is said to have declared then that Arjuna will be unsurpassed in archery. The lesson intended to be taught is that those who see more than they wish to shoot at are sure to have their attention distributed and will be able to give only a portion of it to the point aimed at. Such men can never become experts in shooting. But those who concentrate their whole attention on the single point aimed at and see nothing but that point for the moment are men who will attain proficiency as marksmen They are sure to become dead shots like Arjuna.

The Mundakopanishad compares the realisation of the supreme *Purusha* within to an archer successfully shooting his arrows. In II, 3 4 it says, "Taking the law of the Upanishads

and uniting with the great arrow of the soul sharpened with meditation and drawing it with mind that has attained sameness with the supreme self; know my beloved boy, Him alone as the imperishable aim. It is said that *Pranava* is the bow; the *atman* the arrow, and the Brahman its aim. Let him become like the arrow one with That—this is what aught to be learnt by one who is attentive." The above passage clearly says that concentrated attention is the chief means for spiritual realisation. Without it there can be no success in life. Emerson says. "The one prudence in life is concentration, the one evil is dissipation. Concentration is the secret of strength in politics, in war, in trade- - in short in all management of human affairs." This is so true that all our arts, law, religion and learning, in fact everything that characterises our civilisation is due to the exercise of this faculty by greatmen in life. There is therefore no speciality in the mental exercise of *Dharana* taught by the Yogin. He does not presume to generate new and mystic powers in the body, to develop strange faculties of the mind. The whole is plain and natural. Every faculty is within every one of us. Only the appearance of it differs in various beings in accordance with the nature and circumstances of life. By proper education and exercise the latent powers in man may be developed and brought into action. The imperfect and the weak may be made perfect and strong. As Emerson puts it all our faculties which are the gifts of nature are daily exercised by us in the "management of human affairs. Greatness can be attained only if one can focus these for a single purpose.

The *Yogin* says that perfection is incompatible with worldliness. Any worldly object means bondage and selfishness and the consequent limitations on the innate powers. All the powers displayed by man have their source in the spirit, or the self. Spirit should therefore be the ultimate purpose towards which they should be directed. Divine perfection and freedom ought to be the goal aimed at by every one, spiritual realisation the end towards which all our faculties are directed and all our energies conserved. In the previous steps of Yoga we have been taught how

to intensify and perfect the mind so as to put forth a large amount of the natural power of attention characteristic of it. In *Dharana* we have to keep this mind in check and learn to direct its tremendous powers to the study of our innate spiritual nature. Just as by devoting our enhanced attention to the study of physical and moral laws we achieve mental and moral culture, in the same way by directing our concentrated attention towards our inmost spiritual nature we attain spiritual perfection and knowledge. Accordingly, *Dharana* may be defined as that process by which the accelerated faculty of concentration is made subservient to the will of a person and then directed to the study of the internal phenomena of the mind itself.

It is a matter of common experience that deeper the attention bestowed by us on any object, the more thorough-going is our knowledge pertaining to that object. The result of this experience is the method employed by the *Yogin* for obtaining the knowledge of the self. The *Upanishadic* seers have declared the *Atman* or self to be the same; unchangeable, perfect, which is distant from everything material in this phenomenal universe but is at the same time the essence of everything. It is possible for man to get the knowledge of such an *Atman*? Even supposing that the *Atman* is seen face to face, what guarantee is there that it is the *Atman* which has been defined to be unlike everything known to us; and what proof is there that there is nothing else beyond it? The method adopted by the *Yogins* for the perception and realisation of this *Atman* is that of discrimination. It is a process which combines both the positive form of worship of the theists and the negative form of the Upanishadic seers—positive in as much as they get a knowledge of the *Atman* by a direct hyperconscious perception and view it from the standpoiut of the reality behind the perishable phenomena of nature and negative in as much as the knowledge of the self is got by a discriminative process of rejection, by which the real and permanent spirit is reached by discriminating and rejecting the unreal and impermanent. And as the knowledge that arises out of discrimination involves within its scope the knowledge of worldly

things, the accelerated concentrative power of the mind is first directed by the Yogin to the study of external phenomena. The elements which compose the visible universe are first analysed, and sifted to their very foundation until the apparent nature is stripped and the essence at the core is laid bare. Then the animal body which is the medium for physical and intellectual activities of the soul is subjected to the same kind of scrutiny. The same substance which formed the substratum of the external universe is also realised as the sustainer of individual life in body. Finally when concentration is fixed within the organ of perception itself and the phenomena within is closely studied the *Yogin* realises that the Atman which was hitherto some thing unknown and unknowable, is real and enjoyable, that it is something wonderfully luminous, and of indescribable glory, that it is distinct in character from all material manifestations of this universe. That which was merely a phantom of imagination hidden behind the tangible realities of material existence, now becomes by the process of elimination above referred to the only reality and drives into shade what first appeared real. It becomes the unchangeable substratum on which the changeable visions of matter and mind are hung. When such a realisation comes the *Yogin* is said to attain the hyper-conscious or God-conscious state of existence and to reach the acme of knowledge. Hence *Patanjali* is seen to include in his definition of *Dharana* " the holding of the mind to objects " both within the body and outside the body ; — outside for the sake of the knowledge of the external world and inside for attaining the ultimate knowledge of discrimination regarding the internal self.

From the foregoing remarks it will be clear that for concentration to produce discrimination two conditions are necessary, —a highly developed faculty of attention and the power of holding this attention on to a single object The first condition has been taught to be accomplished by means of the practices of the limbs of *Pranayam* and *Pratyahara*. By these means the Yogin is said to attain control over the modification of the mind-stuff caused by external influences. His attention becomes strong

and fixed as no object from outside has power to draw it. The second condition is fulfilled by concentrating the augmented mind on a single object. The disturbances coming from outside form only a part of the modificatory influences. The mind is ever active within itself. It has a tendency to fritter away its energy by undergoing modifications in the form of vain thoughts and desires. The prevention of these forms the most important part of *Yoga*. Infact the real *Yoga* or concentration of the mind may be said to commence with this. Can holding the mind to one object for a time radically cure for ever the innate tendencies of the mind to fluctute and modify ? And how is this step to be practically worked ?

Concentration of the mind on a single object does not mean concentration on any object we choose. Certain proviso is necessary in order that it may produce the requisite effects. Much may be seen to depend upon the object concentrated upon as upon the condition of the concentrating mind. The natural tendency of the mind in ordinary persons is to indentify itself with the organs of sensation and get modified according to the impressions produced by their objects. Even after the modifying impressions of the mind are brought under the control of the will after much trouble, of the mind is let loose injudiciously through the senses, there is a fear of the old impressions becoming revived and strengthened once again, and the mind drawn back to its old ways and habits. This ought to be avoided by subjecting the object of concentration to certain qualifications. The object selected should not be allowed to bear even the remotest connection in any way with sensual enjoyment or worldly prosperity ; it should not be capable of leading the mind to any kind of dissipation in non-spiritual matters ; it should be chaste and pure. There is a way of purefying every object and of removing the viciativeness from it by enhancing its utility through ennobling the ultimate purpose which it is intended to serve. Even the meanest of things may be converted into an object worthly to be concentrated upon with impunity, if only the end saught to be gained by it is made noble and unselfish. The ultimate object of

Yoga has been pointed out to be the attainment of the highest knowledge of the internal self or *Yurasha*. The *Yogin* should therefore take care not to concentrate his mind on any object for worldly pleasures and enjoyment but only for the self within. So long as he does this no object has power to bind him. He can neither covet good nor resist evil even with reference to others he loves. For, such acts in his estimation would savour of selfishness and implicate so much waste of precious vitality, which ought to be conserved for the achievement of the highest result which is the realisation of supreme truth. The *Yogin* should take great care to select such an object for *Dharana* as would be conducive to the highest end and proceed with a fixed determination and purpose after the object of his search. Worldly pleasures and all sorts of superficial and trancient powers of material enjoyment should be beneath this notice. Nothing short of the knowledge of the Invisible and pure spirit underlying everything which arises from right discrimination of the real nature of objects should be to his acceptance. For this reason alone, right discrimination as the object of concentration difinite understanding of the end saught after, self confidence, fixed determination with settled purpose—all these are described in the *Sastaus* as aids to concentration, as the effective means for the realisation.

(To be Continued)

THE VISIBLE AND THE INVISIBLE WORLD.

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

I.

The greatest, vastest and most difficult of all cosmic problems is that of the origin and development of the world–the question of creation in a word. To the solution of this most difficult world-riddle, the Nineteenth Century has contributed more than all its predecessors ; in a certain sense, indeed, it has found the solution. We have at least attained to a clear view of the fact that all the partial questions of creation are indivisibly connected, that they represent one single comprehensive cosmic problem and that the key to this problem is found in the one magic word--Evolution. The great questions of the creation of man, the creation of the animals and plants, the creation of the earth and the sun etc., are all parts of the general question, what is the origin of the whole world ? Has it been created by supernatural power, or has it been evolved by a natural process ? What are the causes and the manner of this evolution ? If we succeed in finding the correct answer to one of these questions we have, according to our monistic conception of the world, cast a brilliant light on the solution of them all and on the entire cosmic problem. The current opinion as to the origin of the world in earlier ages was almost an universal belief in Creation. This belief has been expressed in thousands of interesting, more or less fabulous, legends, poems, cosmogonies, and myths. A few great philosophers were devoid of it, especially those remarkable freethinkers of antiquity who first conceived the idea of natural evolution. All the creation-myths on the contrary were of a supernatural,

miraculous and transcendental character. Incompetent, as it was, to investigate for itself the nature of the world and its origin by natural causes, the undeveloped mind naturally had recourse to the idea of miracle. The error of these creation-legends and the cognate belief in the miracles must have been apparent to thoughtful minds at an early period; more than two thousand years ago we find that many attempts were made to replace them by a rational theory and to explain the origin of the world by natural causes. The first imperfect attempts which some ancient philosophers made astonish us, in a measure, by the flashes of mental light in which they anticipate modern ideas. It must be remembered that classical antiquity had not that solid ground-work for scientific speculation which has been provided by the countless observations and experiments of modern scientists. The science which we now call the science of evolution (in the broadest sense) is both in its general outline and in its separate parts a child of the Nineteenth Century. It is one of its most momentous and most brilliant achievements. Almost unknown in the preceding century, this theory has now become the sure foundation of our whole world-system. It falls into four sections, according to the nature of its object, that is it deals with the Natural origin of the Cosmos, the earth, terrestrial forms of life and man. The nebular hypothesis is the best of all the attempts to explain the origin of the world on monistic and mechanical lines. It has recently been confirmed and enlarged by the theory that this cosmogonic process did not simply take place once but is periodically repeated. While new cosmic bodies arise and develop out of rotating masses of nebula in some parts of the universe, in other parts, old, extinct, frigid suns come into collision and are once more reduced by the heat generated, to the condition of nebulæ. The further

phenomena of the formation of the cosmic bodies, the separation of the planets, and so forth or the first origin of movement is solved by the recognition of that movement as innate and original, a property of substance as is sensation. The proof of this monistic assumption is found, first, in the law of substance and secondly, in the discoveries which astronomy and physics have made in the latter half of the century. By the spectrum analysis we have found not only that the millions of bodies which fill the infinity of space, are of the same material as our own sun and earth, but also that they are in various stages of evolution. We have obtained by its aid, information as to the movements and distances of the stars. In particular, a closer acquaintance with comets, meteorites, star-clusters and nebulæ has helped us to realize the great significance of the smaller bodies which are formed in millions in the space between the stars. We now know that the paths of the millions of heavenly bodies are changeable and to some extent irregular. Astrophysics owes much of its triumph to the immense progress of other branches of physics, of optics and electricity and especially of the theory of ether. And here again, our supreme law of substance is found to be one of the most valuable achievements of modern science. We now know that it rules unconditionally in the most distant reaches of space, just as it does in our planetary system, in the most minute particle of the earth as well as in the smallest cell of our human frame. We are moreover justified in concluding, if we are not logically compelled to conclude that the persistence of matter and force has held good throughout all time as it does to-day. Through all eternity the infinite universe has been and is subject to the law of substance. From this great progress of astronomy and physics we draw the following conclusions with regard to the constitution and evolution of the

cosmos and the persistence and transformation of substance. The extent of the universe is infinite and unbounded. It is empty in no part, but everywhere filled with substance. The duration of the world is equally infinite and unbounded; it has no beginning and no end. It is eternity. Substance is everywhere and always in uninterrupted movement and transformation. Nowhere is there perfect repose and rigidity. Yet the infinite quantity of matter and of eternally changing force remains constant. This universal movement of substance in space takes the form of an eternal cycle or of a periodical process of evolution. The phases of this evolution consist in a periodic change of consistency, of which the first outcome is the primary division into mass and ether—the ergonomy of ponderable and imponderable matter. This division is effected by a progressive condensation of matter as the formation of countless infinitesimal centres of condensation, in which the inherent primitive properties of a substance—feeling and inclination—are the active causes. While minute and then larger bodies are being formed by this process in one part of space and the intermediate ether increases its strain, the opposite process, the destruction of cosmic bodies by collision is taking place in another quarter. The immense quantity of heat which is generated in this mechanical process of the collision of swiftly-moving bodies represents the new kinetic energy which effects the movement of the resultant nebulæ and the construction of new rotating bodies. The eternal drama begins afresh. Even our mother earth, which was formed of part of the gyrating solar system millions of ages ago, will grow cold and lifeless, after the lapse of further millions and gradually narrowing its orbit, will fall eventually into the Sun. These modern discoveries as to the periodic decay and rebirth of cosmic bodies which we owe to the most recent advance of physics and astronomy,

associated with the law of substance are especially important in giving us a clear insight into the universal cosmic process of evolution. In their light our earth shrinks into the slender proportions of a mote in the sunbeam of which unnumbered millions chase each other through the vast depths of space. Our own human nature sinks to the level of a placental mammal, which has no more value for the universe at large than the ant, the fly of a summer's day, the microscopic infusorium or the smallest bacillus. Humanity is but a transitory phase of the evolution of an eternal substance, a particular phenomenal form of matter and energy, the true proportion of which we soon perceive when we set it on the background of infinite space and eternal time. The history of the earth is only a minute section of the history of the cosmos. Like the latter, it has been the object of philosophic speculation and mythological fantasy for many thousand years. Its true scientific study is much younger. It belongs, for the most part to the Nineteenth Century. The earth has been found to be a planet revolving round the sun. Its distance from the Sun, the laws of its motion and so forth have been mathematically determined, as well as the way in which the earth had been developed from the parent Sun. But the later history of the earth, the formation of its crust, the origin of its seas and continents, its mountains and deserts, was rarely made the subject of serious scientific research in the Eighteenth Century and in the first quarter of the Nineteenth. As a rule men were satisfied with unreliable conjectures or with the traditional story of creation. The history of the earth must begin with the separation of inorganic and organic Geogeny. The latter begins with the first appearance of living things on our planet. The earlier section, the inorganic history of the earth ran much the same course as that of the other planets of our system. They

were all cast off as rings of nebula at the equator of th rotating solar mass, and gradually condensed into inde pendent bodies. After cooling down a little, the glowin ball of the earth was formed out of the gaseous mass an eventually, as the heat continued to radiate cut into space there was formed at its surface the thin solid crust o which we live. When the temperature at the surface ha gone down to a certain point, the water descended upon i from the environing clouds of steam and thus the firs condition was secured for the rise of organic life. Man million years have passed since this important process o the formation of water took place, introducing the thir section of cosmogony, which we call biogeny. The thir phase of the evolution of the world opens with the adven of organisms on our planet and continues uninterrupte from that point until the present day. The problem which this part of the earth's history suggests have bee solved by modern biology and its theory of transformation Indeed many of the phenomena of the organic world ar now interpreted on physical principles as completely a the familiar physical phenomena of inorganic nature All the phenomena of organic life are interpreted fro a monistic and physical point of view. As to th problem of the natural origin of the organic species, a the countless members of the plant and animal kingdom are considered to have arisen by slow transformation fro simple, common ancestral types and it is the gradua modification of forms by adaptation, in reciprocal actio with heredity, which has brought about this secula metamorphosis. The fourth and last phase of the world' history must be for us that latest period of time which ha witnessed the development of our own race. This evolu tion is only rationally conceivable as the outcome of natural process, by descent from the apes, our next of ki

among the mammals. This is an inevitable consequence of the theory of descent and is thoroughly established by the facts of anatomy, embryology and paleontology. The descent of man may be traced through the entire chain of this ancestry right up to the earliest man era. This is supported by the three great documents of evolutionary science, anatomy, embryology and paleontology.

(To be Continued)

STEPS TO REALISATION.

If a man wishes to climb to the top of a tree he has to begin from the bottom, from that portion of the tree which is outside him and within his reach. When he is fairly up the tree he is above the ground which connected him and the tree and may, from one point of view, be said to have become one with the tree and form a portion thereof. After he reaches the top, he still continues to be one with the tree but is above it and has nothing beyond to reach. The realisation of God through the ever-changing phenomena of the universe is similar. We all believe in a God who is Omnipotent and Omniscient who is the Father and sustainer of all. At first we are naturally led to see Him objectively outside and far off. Then we come nearer to Him and find in Him omnipresence so that we live and move in Him. Finally we get ourselves lost in Him and realise that we are He. This is the drift of the teaching of the ancient Vedic seers.

The Vedas furnish us with a whole scheme in which we are led through all these stages until we realise our own innate, universal Divine nature. In the *Samhitas*, god after god, power after power, attribute after attribute is taken, raised and sublimated to the conception of an infinite Being or Power in whom the whole universe exists, who penetrates every mind and rules over all. Each one of them when analysed leads to the conception of an Infinite. The infinite cannot be many, nor can it be divided. So the ancient seers came to the conclusion, "That which exists is one and the sages call it by various names." But this does not explain all. To reduce everything to one ultimate infinite Being does not answer all questions. Logic requires

that the one ultimate Being should explain the existence of the universe with all its differences. So, various questions about the universe are next taken up. How and whence it came? How it exists? The answer to these questions is naturally sought at first from outside. Every object outside is questioned. It is found that everything is transient and misleading. The only thing to be realised through them all is the *Atman* inside, the Supreme Ruler and Worker of all. The inequalities of creatures is due to their individual *Karma*, to themselves and their ignorance. This does not completely solve all their difficulties. The real nature of the questioner and his relation to the Lord is still a matter for solution from the objective side. So the undaunted sages go further and turn from the external to the internal world for an answer. The outside world of moving forms failed to yield the answer and they fell back upon the inside world for a complete solution of the final truth. The persisting individual self inside and behind the phenomena of life is to be grasped within the mind itself.

The *Isavasyopanishad* which is a summary of the teaching of the *Samhita* begins by saying "Whatever exists in this universe, whatever is there, is to be inhabited by the Lord. Therefore giving up everything enjoy this world." After deifying the world thus and teaching non-attachment, it goes on and says, "He (that one) who vibrates quicker than mind attains to more speed than mind can ever attain, whom even the gods attain not or thought grasps, He moving everything moves. He is also standing still. In Him all exists. He is moving, He also is the immovable. He is near and He is far. He is inside everything. He is outside of everything, interpenetrating everything. Whoever sees in every being that same *Atman*, and whoever sees everything in that *Atman*, he never goes far from that *Atman*. When all life and the whole universe are

seen in this *Atman*, then he also has attained the secret. There is no more delusion for him. Where is any more misery for him who sees this oneness in the Universe?" In the end the Upanishad concludes by summerising the whole search after the inmost secret of nature thus: "Thou Sun, thou hast covered the truth with thy golden disk. Do thou open that for me so that I may see the truth which is inside Thee. I have known the truth that is inside thee, I have known what is the real meaning of thy rays and thy glory, and seen that which shines in thee, the truth in thee I see, and that which is within thee is within me also, and I in thee." The above teaching clearly lays down the three stages of realisation of the Vedic seers.

The whole process of turning from the external world to the internal and realising the universal oneness there also is as scientific as it is logical. The history of science is a struggle to find one substance of which matter and force are the manifestations. Gross matter is examined and analysed until it is reduced to a number of distinct elements. External analysis cannot take them further. But one thing is observable that no kind of matter can undergo change without some force coming to the aid. Consequently the search shifted from matter to force. If the finest form of matter is to be understood we should have a knowledge of the finest force that can act through it. Force also is found to change continuously but unlike matter it is changeable substantially from one state to another. It is therefore easier to concieve a universal, infinite force of which all others are manifestations. In this way scientists are able to postulate a possible theoretical solution to the problem of ultimate existence. Visibility or tangibility is not a necessary quality of fine matter. So an ultimate force without the inert-properties of matter ultimetly answers all purposes and can account for the origin of both matter and force.

Let us apply this reasoning to the solutions of the problems of organic life also. The universe of the so-called inorganic matter is made of an infinite variety of limited masses, each imbued with a certain quantity of momentum.

As no force which is infinite and indivisible can ever exist divided, the commensurability of it is only due to the limiting mass. The true nature of a force which appears limited can therefore be understood by removing the limiting conditions of matter. The more we reduce the mass of matter in an individual having momentum, the more the force acting through it assumes infinite proportions. Thus the whole may be said to exist in every part. It is physically impossible to reduce a mass to nothingness; so also it is physically impossible to perceive absolute force without even an atomic modification of matter. The only possible way by which we can realise the true nature of force is to arrive at a theoretical conception of a universal force by a process of analogy and mental reasoning.

A *jiva* is such an organic monad with momentum. It is composed of a body element evolved out of what the Vedantins call *Akasa* and an energising element evolved out of what is known as *Prana*. These two change and dissolve; they cannot therefore be permanent. There should be a subtler and unchangeable substratum of *Prana* behind all the changing forms of body and *prana*, for the evolution or unfoldment of which all these changes take place. This is what is known as the essence of *Jiva* or soul. This Jiva is not manufactured either of *Akasa* or *Prana*. It is immaterial, and self-existent and therefore will remain for ever in whatever way its limiting conditions may vary. Freedom, freedom from limitations and worldly struggle is its nature and the recovery of it is the purpose of its manifestations as *Jiva*.

Taking the whole universe collectively, the whole Nature comprising myriads of *Jivas* can never exist without a unyfying factor, without an eternal spiritual centre to converge to, without a goal to move towards. It is therefore said to be under the control of the will of a supreme Being, God. This God, while he is of the nature of soul, is all pervading, omniscient and formless and free ; at the same time he is everywhere, working through nature day and night. He is the eternal Ruler. The three eternal existences of Nature, soul and God, are like three parallel lines running eternally side by side. Of these Nature and soul comprise the dependent Being. Every soul like every particle of matter is perfectly dependent on the will of God. This is what those who are called the daulists say. Their cenception of the universe thus may be considered mechanical. There are others who say that this cannot be. If we hold that there is an infinite Nature we simply multiply infinities which is logically absured. God is therefore both the material and the efficient cause of the universe. He projects the universe out of Himself. He is, as it were, the soul of the whole universe. The universe composed of Nature and souls forms the infinite body of God who interpenetrates both. Nature and soul change, Nature in form and state, and soul by the contraction and expansion of knowledge, but God is unaffected by it. Evil deeds bring about the contraction of the soul and good deeds, expansion to its natural glory and innate purity. Through the mercy of God who is the all-abiding Inner Soul and by good deeds, every soul will have to recover its real nature. But this universe which is infinite and eternal will continue in its own way. This is the teaching of qualified monists who view the universe as an organic Unity. In dualism the universe, is concieved as a large machine set going by God, while in qualified monism, it is

concieved as an organism interpenetrated by the Divine Self.

Then come the non-dualists. They hold that God is both the material and the efficient cause of the universe. If God is the Soul of a changing universe, He is also subject to contraction and expansion and the consequent changes. He who is the cause is identical with the changing universe which is the effect. He cannot be the changeless substratum of changes and the changing objects at the same time. Therefore He is really changeless, and the changing universe is an illusion, is a dream of man. He dees not exist in the same sense as the the universe exists, nor does the universe exist in the sense in which He exists, but not knowing this is due to ignorance. When the knowledge of our divine nature comes, our ignorance which obscured knowledge is destroyed ! When we realise that we are in reality God, the dream of the universe and of Jivas disappear. So long as the real Sun who is one is not seen, his many reflections in water are mistaken for real Suns. But when the real Sun is seen the reflections cease to be real. All our miseries, births and deaths, are due to our ignrance of our real nature, to our identifying ourselves with the changing universe of *Maya*. When we realise that we are the highest existence, knowledge, bliss, we become God. To the existence, knowledge, bliss, there is neither birth nor death. It is absolute and free. Those that realise this become one with the eternal God of the universe. Theirs alone is omnipresence, omniscience ; theirs is the infinite pleasure. If one tiny little body gives pleasure to the possessor, how much pleasure should be possessed when when the whole universe is the body, how much power and knowledge. Our soul is not merely of the nature of God, but is God Himself. This highest unity beyond which none can go to, which even reason cannot lead us, can only be realised.

The positions of the monists and the dualists may be expressed by a scientific analogy. Matter at the absolute temperature is not capable of acting or being acted upon by any force. Then what is the state of any material subject to the such a temperature. Some scientists hold that though it is free from all force still it retains the original configuration. But others say that even configuration is a force and so it is free from even that and is reduced to a uniform mass. Similarly desires of this world are the source of the force of egoism. When a man reaches the state absolute of purity, free from all desires, free from all taints of egoism or individuality he attains *Mukti*. But what is the state of the soul in *Mukti*. The dualists say that though it has no separate individuality, no will of its own or intelligence to shine with, but only reflects, the light of Brahman (Paramatman) untainted by its own individuality still it preserves its individual existence as a spiritual monad separate from Brahman and in Brahman. But the absolute monists say that since even that atomic existence is individuality that limits Brahman and so that that also is destroyed and the *jivatman* becomes completely one with the *Paramatman*.

The above stage of the monists is hard to realise by all. Before it can be realised some monists say that one will have to pass through the first two stages. The first stage according to this view, appeals to the senses which are the instruments of external perception and is the easiest to grasp. The next stage is intellectual and is a little higher and God is perceived internally within one's self. And the last stage is spiritual; and everywhere, internally and externally the same spirit is realised. Thus we see that God who is at first the creator and ruler of the universe, becomes the omnipresent, internal ruler and controller of all. When he is realised within one's self, the dream of the world vanishes and

with it the God which is not our own internal self, the one only absolute God. First we see God far beyond ; next we come nearer to him, we live in Him, enjoy Him and partake of his qualities ; and finally we find that we are He. These are the three successive steps to realisation each of which marks a necessarry stage in man's journey Godwards.

The above scheme of the Vedic teachings is fully brought out in the *Vishnupurana* where the infant sage Prahlada comes out of the most trying of ordeals to which he was subjected by the Asuras under the command of his father. His love for God was so great that the lower nature of his father cannot put up with. As long as the trials to which he was subjected were ordinary, intense *Sraddha* and the consequent mental resistance was sufficient to protect the body of the sage from injury. At last comes the most crushing trial when he is tied hand and foot by strong chains, thrown into the deep ocean and huge mountains heaped over him. It required more than ordinary human strength, the intensest mental effort to come out of it. We shall simply quote below the prayer of Prahlada to God as narrated by *Parasara*, realising God in all the above mentioned stages :—

" I salute Thee, O Lotus eyed ; I salute Thee; O, Supreme One ; I salute Thee who art the Soul of the whole universe ; I salute Thee who art the bearer of the sharp, fiery disc ; I salute Thee who art the God of those versed in the Vedic lore and who art beneficent to animals and Brahmins alike, who art merciful to the whole universe. Again and again I salute Thee who art the herdsman in chief of all beings, Who as Brahma createst all and preserves all and as Rudra destroyed all at the end of the *Kalpa*, I salute Thee who art thus the possessor of Three Personalities.

" O Achyuta who art the supreme essence of Devas, Yakshas, Asuras, Siddhas, Nagas, Gandharvas, Kinnaras,

Pisachas, Rakshasas, and men, as also of beasts, birds, and non-moving plants, of earth, water, fire, ether and air, of sound, touch, taste, form, smell, of mind, intellect, of soul, time and of the *Gunas*—Thou art the essence of all these, nay, Thou art Thyself all these. Thou art science ne-science, Thou art and reality and unreality, Thou art death and immortality, and Thou art the two fold work taught in the Vedas as worldly activity (*Pravritti*)and inactivity (*Nivritti*). Thou art the enjoyer of all works and art the instruments of action. Thou alone, O Vishnu, art all and the fruit of all actions. Thou alone, O Lord, art in me and outside me, in all beings and worlds and art the precursor of wealth and character. Upon Thee alone the *Yogins* meditate and to Thee sacrificers offer oblations. Thou alone who art one bearing the forms of gods and manes eatest the offerings and oblations given to them. Great is thy form, O Achyuta, where the whole of this universe exists in a subtle form and wherefrom everything is born. The subtle forms of Prakriti, the different *Bhutas*, and the extremely fine soul within them—beyond all these, beyond the range of subtility and other qualities is thy supreme nature which is indescribable and unthinkable. I salute that Purushottama who art thyself. O universal Soul in all beings, that power which acts through the *Gunas* is only thy lower power. I salute this eternal *Sakti* of Thine, Supreme Lord, She who is beyond the power of speech, beyond thought even, who is discernable by the knowledge of sages. I salute her who is the supreme Lordly Sakti. Any unceasing salutations to the supreme Being Vasudeva from whom nothing is separate though He is separate from all. Salutations to that Being, salutations to Him who is great souled and to whom name and form do not belong and who is realisable only by the attribute of existence. Salutations to Him who is the Supreme self, not seeing whose supreme nature even the gods

worship Him only in His incarnate forms. That Ruler who abides inside all, in good and bad as well, the supreme Lord, Vishnu who is the witness of all—Him I salute, that Vishnu from whom this universe is non-distinct and of whom this universe is born and who is the meditated and who is prior to creation. May He who is unchangeable be gracious to me. May that Hari who is designated *Akshara*, the Imperishable, and in whom this universe is warped and woofed and who is the substratum of all be gracious to me.

"Om, I salute that Vishnu ; again and again I salute Him who is everything. Because the eternal is all pervading, I alone am He. From me is everything ; and in me the ancient one is everything. I alone am the unchangeable and eternal and supreme *Atman*, the substratum of souls. I alone am designated at the beginning as *Brahman* and at the end as the supreme *Purusha* beyond everything.

Parasara says :— "Sage, thus after having meditated upon Vishnu as identical with his self and obtained the entire nature of Him, Prahlada thought himself to be Achyuta. He entirely forgot himself and did not know anything else. He thought that he was solely the imperishable and eternal *Parmatman*. Vishnu the imperishable, who is of the nature of knowledge became firmly established in the purified mind of him whose sins were step by step destroyed by the force of that kind of abstract meditation. By the glory of this concentration, *Yoga*, when Prahlada became an Asura filled with the supreme nature of Vishnu, the serpent bondages, O maitreya ! were torn asunder in a moment. The deep ocean became agitated with terrified sharks and fishes and tossed with waves. The whole earth trembled, with its mountains, forests and grass. The great sage shook the huge masses of mountains heaped over him by the Asuras, threw them off and came out of water. When he again saw the external universe, the universe marked by the sky, &c, he came to

himself and remembered 'I am Prahlada'. Then the sage with calm and concentrated mind, with speech, body and mind under control, again praised the beginningless *Purushottama* thus :—

"Om, I salute Thee, O Thou the supreme essence of all objects, who art gross and subtle, perishable and imperishable, manifest and unmanifest, who art the Infinite Lord of all, without parts and spotless; who art smeared by the *gunas* who art the support of the *gunas* and whose nature is untouched by the *gunas* and yet who stayest in them, who art of universal body made of meterial and non-material forms, who art both manifest and unmanifest. O Achyuta! whose form is both knowledge and not knowledge, whose existence is both real and unreal and whose concept is combined of both existence and non-existence. Thou who art the inmost Soul of the universe, both perishable and imperishable, who art outside the universe and art the resort of sages, who art both one and many, Vasudeva, Thee I salute. I salute that Purushottama who is gross and subtle, visible, and invisible who is all beings and yet not all, from whom is all this and yet He is not the cause of all."

"To Prahlada who was so minded and thus praising the Lord, Hari appeared in Divine body clad in yellow garments."

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" FOR THE UNION OF ALL WHO LOVE IN THE SERVICE OF ALL WHO SUFFER. "

BY CHRISTINA CENIN KELLEY.

Dear Friends :

¶ At this time of the year our thoughts naturally turn to the great event in the world's history of two thousand years ago. ¶ How does the world of to-day compare with the world of yesterday, is a thought often expressed. Does the " Peace on Earth, Good will towards men " dwell in the hearts of all in all countries and at all times ? Or is it simply a Christmas carol, sung and then forgotten ? ¶ Do the many religious questions of to-day, this feeling of unrest bode good or evil ? Let us all hope it is for good, and that the Universal Brotherhood of man, that we have been looking forward to for so many centuries may be fully realized. ¶ When feeling greatly in need of something more than I had ever gained in my life, it was my good fortune to hear the Swami Abhedananda of India speak. The truth and simplicity of his words impressed me so deeply that after listening to him for the season of 1899, I become one of his pupils. The word Swami means spiritual teacher. What does he teach? To some, unadulterated Christianity, to others, common sense. What is meant by unadulterated Christianity? The spiritual truths taught by our Christ, which harmonize with the teachings of the Vedanta Philosophy. ¶ If our Lord Jesus Christ—and I say this with all reverence—had studied the Vedanta he would have been but the living example of the ideals of this sublime philosophy and universal religion. The greatest depths of Christ's acts and the fullest, richest

meaning of His words have been revealed to me by the teachings of Vedanta, as expounded by the Swami Abhedananda. ¶ Some will ask, is Swami a missionary? No, He does not like that word and asserts that it would be very foolish for him to tell us what we in this country need. For what is he here then? To teach the Vedanta Philosophy. He has shown us that it is the most beautiful religion and philosophy which embraces the ultimate conclusions of the greatest philosophies of all countries and the ideals of all the special religions of the world. ¶ In his lecture, "The Religion of the Hindoos," the Swami says: "In India, religion and philosophy are one. Religion is the practical side of philosophy, and the latter is the rational side of religion. They are inseparately connected. Therefore, when we speak of Vedanta Philosophy, we mean both religicn and philosophy at the same time. Although there have been many other philosophies in India, Vedanta includes the fundamental principles of all of them." ¶ I also take the liberty of quoting from a personal letter written to me by him, in answer to one of mine, in which I had made use of a critical comparison between his ways and ours. "If you understand the teachings of Vedanta you should not forget that it makes no difference whether one lives in the West or in the East, each individual soul is learning by making mistakes, gaining experiences, creating its own destiny, enjoying or suffering according to its thoughts, desires and acts, and thus marching onward towards the realization of the ultimate Truth—God. Therefore, whatever you have been doing is helpful to you in every way. Even the mistakes of your life are your great teachers. Go onward like a brave Christian soldier, hold the cross in your hands and stop not until the goal is reached. Such is the teaching of Vedanta. There is no difference between the true religion of Christ and the

religion of the Vedanta, except that Vedanta embraces all other religions of the world." ¶ Professor Max Müller, one of the greatest scholars of this age, who gave the best years of his life to the study of India's sacred books, tells us :" It (Vedanta) has room for almost every religion ; nay, it embraces them all." Again. "There was one religion only, or one religious philosophy, that of the Vedanta, which resting on the firm conviction that the human soul could never have been separated from the divine soul, places the highest happiness of the soul in the discovery and recovery of its true nature as from eternity to eternity one with God." ¶ It is our education that is at fault. It is ignorance of our divine nature, not dirt or microbes, that is the curse of our nation. Vedanta tells us that we are all children of Immortal Bliss, and all are to be saved sooner or later. The Swami begs the American mother not to tell their children that they are born in sin, but to sing to them " Thou art divine ! Thou art divine ! What thou thinkest thou shalt become." Is that Christian Science ? or Mental Science ? No, it is common sense, the practical side of Christianity as taught by the Vedanta, which means a physical, mental and spiritual training all so beautifully combined as to make a healthy mind in a healthy body, and an understanding of our true nature which is divine. One of the greatest beauties of this philosophy and religion is its unity in variety. You and I might take the same lesson and from the same teacher, but with different results. ¶ The growth of divine energy must come from within, and not from outward sources, and when this is perfected all walks of life are with God and for the good of mankind. As Christ himself taught, "The Kingdom of God cometh not with observation, neither shall they say Lo here ! Lo there ; for behold the Kingdom of God is within you." ¶ To be like Christ, to

understand His life, both God and man, to live in the world, yet unspotted from the world, and " To know Thyself "—these are the Swami's teachings throughout. ¶ As the sacred book of the East, the Bhagavad-Gita says : " One should raise himself up by his own self ; never should one let himself sink. For one's own self is his friend, and his own self his foe. To him is his own self a friend, who by self hath conquered himself ; but to him who is not self-subjugated, his own self acteth inimically like an enemy. In the self-subjugated and peaceful resteth the Highest Spirit, in cold and heat, pleasure and pain, as also in honour and dishonour." ¶ As I meditate upon these words from the Gita, the words from our own scriptures ring in my ears : "Let this mind be in you, which was also in Christ Jesus, who being in the form of God thought it not robbery to be equal to God. Wherefore my beloved, as ye have always obeyed, not in my presence only, but now much more in my absence, work out your own salvation with fear and trembling ; for it is God which worketh in you both to will and to do his good pleasure. That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights of the world." ¶ The principal cities of to-day have been compared to the state of Rome two thousand years ago, and our lands " dominated, not by their churches or their universities, but by their saloons ; and poor houses, asylums, jails, penitentiaries, reformatories are built to deal with evils, nine-tenths of which are said to be caused directly or indirectly by drink habit." ¶ " Prohibition is a fraud and failure ; education, transformation are the notes which the Church must learn to strike." ¶ It is on these fundamental principles of life that India can help us. Truly

has it been said that we need India, and India needs us, ¶ We have said our Ten Commandments and our Lord's Prayer for many centuries. Should we not have better results ? That we do not, arises, I believe, largely from the fact that practical ethics has been so little taught ; yet as the Swami Abhedananda says, " Ethics is not religion, it is only the door to religion, but there is no true religion without ethics. " Also, " A man may be a moral man, without being a spiritual man, but a man cannot be a spiritual man without being a moral man. " Our own Bacon has voiced the same idea in his well known saying, " True ethics are a handmaid to divinity and religion. " ¶ When we have learned to look upon the ethical and spiritual standards set forth in the " Ten Commandments," and " The Sermon on the Mount, " as the real guides to our daily conduct, and have ceased to be content with mere expediency and surface morality, then we shall begin to realize the true significance of the term "religion," and shall know to appreciate it as described in the Shi-King, one of China's oldest and most sacred books. * " Heaven penetrates to the bottom of our hearts, like light into the dark chambers : we must conform ourselves to it, till we are like two instruments tuned to the same pitch : we must join ourselves with it like two tablets which appear but one : we must receive its gifts the moment its hand is open to bestow, our irregular passions shut up the door of our souls against God. "

"March on, my soul, nor like a laggard stay,
March swiftly on, yet err not from the way
Where all the nobly wise of old have trod—
The path of faith made by the sons of God.
Follow the marks that they have set beside

* James Freeman Clark's " Ten Great Religions."

The narrow, cloudswept track, to be thy guide :
Follow and honor what the past has gained,
And forward still, that more may be attained.
Something to learn, and something to forget :
Hold fast the good, and seek the better yet.
Pass on, and prove the pilgrim hope of youth—
That creeds are milestones on the road to Truth."

¶ In the course of evolution I presume there will always be some who will find "bliss in ignorance;" but to-day many are looking for something different. When I say this I do not mean it in a worldly or material sense, but a spiritual one, more as Dr. Van Dyke expresses it.* "For doubtless this lower life of ours is a process of discipline and education for something better. Good must be the final goal of ill. We feel this but dimly and blindly; our expression of it is like the cry of a child in the night; but at least the desire that it may be true comes from that which is most God-like in our souls. Can it be that God and Nature are at strife? Is it possible that all hopes and prayers and aspirations of humanity are vain dreams, and that the last and highest work of creation must crumble utterly into dust? This would be the very mockery of reason, and yet the sure answer is not found; it lies behind the veil." Again, it is this ignorance of our divine nature that makes us "see through a glass darkly and not face to face." ¶ This is a beautiful world, but to many of us it is so dark and so dreary we cannot believe that "behind the cloud is the sun still shining." It seems to me we are dwelling too much upon the *agony of the cross*, or *we are too much under the shadow of the cross*. The life of a true Christian and follower of Christ should be like one ray of sunshine. To face life with its many perplexing problems, to try to find a true reason

* Poetry of Tennyson.

for everything that seems unreasonable to us is the desire of to-day. And I firmly believe that a deep study into this grand old Vedanta--the word meaning "end of wisdom", is the way to find it ; not only will it bring renewed strength and faith in our Bible, but make us understand the divine truths contained in all known scriptures and inspired words of God, and we will also realize they differ only in time, condition. and expression. ¶ Now that the Western mind has accepted evolution as a probable solution of the life of man, let it go a step further and accept *Reincarnation, and see where it will bring it. ¶ If our Lord Jesus Christ reached this state of God consciousness in His previous incarnation and having become one with His Father, the Universal Spirit, He manifested His divine powers by taking upon Himself the life He lived for the sake of humanity. This to one's mind explains our Trinity, and more can be found in St. John's Gospel to confirm one's faith in Reincarnation than in any other. ¶ Like the great seers of Truth in India, who can throw their minds into the past and into the future, Christ knew all that was to befall Him. ¶ With the understanding of this inner kingdom must also come the breaking down of all prejudice, and we shall no longer believe that true religion can be monopolized by any sect or Church or nation, and we shall have but one concern, to hear the inspired words of God wherever they may sound, and to bring them into our every-day life to make us better men and women. Our aspiration will then be to worship God, not in the letter, but in Spirit and in Truth, and we shall cry out with Thomas a Kempis, "O God, Who art the

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* "Evolution explains the process of life, Reincarnation explains the purpose. Reincarnation is the logical sequence of Evolution. It completes and makes perfect that theory and explains the cause of the moral and spiritual nature of man.
Reincarnation, by Swami Abhedananda.

Truth, make me one with Thee in everlasting Love! I am often weary of reading, and weary of hearing; in Thee alone is the sum of my desire! Let all teachers be silent; let the whole creation be dumb before Thee; and do Thou only speak to my soul!". ¶ The Church might then be called the " House of Prayer unto all nations." ¶ "O Light of the Universe, lead us from unreal to real, from darkness to Light, from death to immortality, and protect us from all evil thoughts and desires that arise in our minds, and do not let us forget that our true nature is eternally one with Thee. ¶ Peace! Peace! Peace! be unto us all, and to all living creatures." ¶ Amen! Amen! Amen!

A LECTURE ON VEDANTA.

BY SWAMI TRIGUNATITA.

(A Sunday-Lecture delivered by Swami Trigunatita, in the rooms of the Vedanta Society, San Francisco, on the 16th of April, 1905.)

Refore proceeding wtih our lecture, we will quote *verbatim* from Prof. Max Muller's "Three Lectures on the Vedanta Phillosophy," pages 8 to 11, in order to show what the greatest philosophers of the modern age think of the great Indian Philosophy of the Vedanta. Max Muller says :

"* * * , let me tell you that a philosopher so thoroughly acquainted with all the historical systems of philosophy as Schopenhauer, and certainly not a man given to deal in extravagant praise of any philosophy but his own, delivered his opinion of the Vedanta Philosophy, * * * in the following words : 'In the whole world there is no study so beneficial and so elevating as that of the Upanishads. It has been the solace of my life, it will be the solace of my death.' If these words of Schopenhauer's required my endorsement, I should willingly give it as the result of my own experience during a long life devoted to the study of many philosophies and many religions.

"If philosophy is meant to be a preparation for a happy death, or Euthanasia, I know of no better preparation for it than the Vedanta Philosophy.

"Nor is Schopenhauer by any means the only authority who speaks in such rapturous terms of the ancient philosophy of India, more particularly of the Vedanta Philosophy.

"Sir William Jones, no mean authority as an Oriental as well as a classical scholar, remarks 'That it is impossible to read the Vedanta or the many fine compositions in illustration of it

without believing that Pythagoras and Plato derived their sublime theories from the same fountain with the sages of India.'

"Victor Cousin, the greatest among the historians of philosophy in France, when lecturing at Paris, in the years 1828 and 1829, on the history of modern philosophy, before an audience, we are told, of two thousand gentlemen, spoke in the following terms: 'When we read with attention the poetical and philosophical monuments of the East, above all, those of India which are beginning to spread in Europe, we discover there many a truth, and truths so profound, and which make such a contrast with the meanness of the results at which the European genius has sometimes stopped, that we are constrained to bend the knee before the philosophy of the East, and to see in this cradle of the human race the native land of the highest philosophy.'

"German philosophers have always been the most ardent admirers of Sanskrit literature, and more particularly, of Sanskrit philosophy. One of the earliest students of Sanskrit, the true discoverer of the existence of an Indo-European family of speech, Frederick Schlegel, in his work on Indian Language, Literature, and philosophy, remarks: 'It cannot be denied that the early Indians possessed a knowledge of the true God; all their writings are replete with sentiments, and expressions, noble, clear, and severely grand, as deeply conceived and reverentially expressed as in any human language in which men have spoken of their God.' And again: 'Even the loftiest philosophy of the Europeans the idealism of reason, as it is set forth by Greek philosophers, appears in comparison with the abundant light and vigor of Oriental idealism, like a feeble Promethean spark in the full flood of heavenly glory of the noonday sun—faltering and feeble, and ever ready to be extinguished.'

"And with regard more expecially to the Vedanta Philosophy, he says: 'The divine origin of man is continually inculcated to stimulate his efforts to return, to animate him in the struggle, and incite him to consider a reunion and reincorporation with divinity as the one primary object of every action and exertion.'"

This is what Max Muller and a few other philosophers have said. We might quote the words of many other great thinkers and writers of the day, in relation to the glory of the Vedanta, but shall refrain from so doing.

Our subject to-night is, "The Great Indian Philosophy of Vedanta."

Now, what is Vedanta? All over the world it is known more as a philosophy than as a religion. No one says "theology of Vedanta," but "philosophy of Vedanta."

We hope you will not be shocked, my friends, if you hear to-night that Vedanta, which you so much admire, is neither a philosophy, nor a theology or religion; neither a science, nor a system of faith or a theory. Neither is it a scripture, nor a code of laws or a discipline; neither an object, nor a subject or an idea. Neither is it made by man, by sage or by prophet.—*Made!*—nay,, nay! not even by God: it is not *made* at all. It is ever existent, It is neither of this age, nor of the by-gone golden age alone. It is neither of this world alone, nor of the sun or the moon; nor even of Heaven alone. Vedanta is said to be, for that reason, infinite and eternal. Listen further.

It is the philosophy of all philosophies, the religion of all religions, and the science of all sciences. It is the end and aim of all these. It is the very terminus of everything. Nay, it is beyond all: It is the knowledge, after which all philosophies, all sciences, all religions, have ever been searching. It is the knowledge of that Truth, toward which all faiths, all ideas, all disciplines are aimed; and friends, you know what kind of knowledge that is? It is very peculiar: There is no *end* of that *knowledge*: The more you know, the more inquisitive you become; the more zealous you become, to know more, the further you search for the truth. And the more you search, the higher

you rise; and the higher you rise, the further up you want to go. Never you stop, never you stand; never you look downward—nor backward, nor to this side nor to that side. Neither you think of this world, nor of Heaven. Rise up higher and higher—further and still further. You keep on saying and practising diligently "*Neti, Neti*"—"not this, not this." At last you rise beyond everything; you transcend everything. We cannot then see you any more, we cannot then hear from you any more. You have then reached far—far beyond this world—far beyond the sun and the stars, far beyond Heaven,—beyond everything;—where there is no more language, no more ideas, no more thoughts. Where there is no more variety, no more diversity; no relativity, nor even duality, but only One Thing; and that Thing is YOU, the real You, your Real SELF.

That Self is the Absolute Self, where there is no name, nor form; no time, nor space; no law, nor *Karma*. No more play of Nature. There exists only You, *absolutely* You; nothing else but You—only that One Thing; only that One Spirit, that One Essence,—One, One without a second. None there to rule you, nothing to bind you; none there to look after, nothing to think of. Only the Self, the Absolute,—FREEDOM. Such is the nature of the knowledge of the Absolute. Such is the idea that we get through Vedanta. Listen still further:

In that Absolute Self there is neither philosophy, nor religion; no good, nor evil; no Church, nor Bible; no teacher, nor pupil; no school, nor study; no sin, nor Saviour; no practice, nor prayer: Only You—the Self, the Absolute Freedom,—the Infinite BLISS.

In the Region of that Absolute Freedom and Bliss, there is neither mastery nor drudgery; neither wealth, nor poverty. There is no more care, no more anxiety. No

more birth, no more death. Why ? Because You are ever free.

How can there be such things in you? You are Spirit, you are ever free: Because you have no desire. You are the Self--the Absolute Self, the Only Thing Ever existing, and nothing else. How can you have a desire for anything when everything else but your Self, has disappeared ?—When there are no more objects, no more temptations ; no more creed or color ; no more idea of sex ; no more hunger, no more thirst ?—When there is no more body or mind, no more senses, how can there be any desire ?

How can there be any idea of happiness and misery, of heaven and hell of the Creator and His creation, of evolution and involution,—how can such ideas be in You, when you are absolutely free ? How can all such relative ideas be in you when you are One with the Absolute, when there is You alone, when there is only One Thing ?

Does the Vedanta deny the world, and preach annihilation ? Does it mean to destory the ethical relation of man toward humanity and the world ?—No.

The Vedanta does not deny the world, but explains it better, and presents it before you in its true colors. It establishes man's position in the world and his relation to it *firmly* and *eternally*.

There are principally two ways of attaining any truth : Reason or Faith, in other words, Denial or Devotion ; or say—Renunciation or Love. You go either by the path of reasoning or denying, saying all the time—" not this, not this, "—never being satisfied--always trying to advance further and further--attempting to get higher and higher truth. Or, you go by the path of Faith or Devotion.—No matter by what path you go you will arrive at the same place. The one path is called *jnana-Yoga* ; the

other is divided principally into *Raja-Yoga. Bhakti-Yoga*, and *Karma-Yoga.* These Yogas are again subdivided into several minor Yogas, such as *Dhyana-Yoga, Mantra-Yoga, Laya-Yoga, Abyhasa-Yoga, Hatha-Yoga,* and so forth. Now-a-days the tendency, both in India and in the West, is to take a little help from all the principal yogas—Jnana-yoga, Raja-yoga, Bhakti-yoga and Karma-yoga, to suit different modern minds. You may read the lectures on these different subjects. You will find that some portion or other of every yoga will exactly suit your mind. Such is the case with every one who reads the different Yogas.

When Vedanta denies the world—or anything that comes before it, it does not mean to deny the existence of the world altogether, but says that the world is change-able—not permanent, and therefore phenomenal and not *real,* not eternal, not ever existing. The true nature of man intuitively wants to realize that place and happiness which will last forever. This is called in the Vedanta Philosophy *Sat-Chit-Ananda* : In English it is " Ever-existent Intelligent Bliss. " The Sanskrit word 'Sat' means " Ever-existing, " never changing, the Absolute, beyond all realative ideals and thoughts. 'Chit' means Intelligence. " That is, Realisation or Consciousness ; We shall be absolutely conscious of that Bliss. And 'Ananda' means " Bliss " The Realisation of the Abso-lute Bliss is the Truth, is the final Goal of man. Why does man intuitively, consciously or unconsciously, have the tendency to deny everything ? Because, he reasons, analyzes and is not satisfied with what he receives. How can he be satisfied ? His very nature wants the very highest Truth. His internal Self tries to express Itself, to reveal Itself, and not to let him be deluded with the world. Why does man reason in this way of " *neti, neti*"—in this

way of strong negation ?—To *affirm* something very *positively* ; and that thing is the One Absolute Truth. These words 'One,' ' Absolute ' and The ' Truth,' are all synonymous. It is only the Vedanta that can make man reason freely higher and higher until he reaches the very Highest, where all reasoning ends, where all misery ends, where all relativity ends.

At the same time Vedanta establishes the relation of man to the world permanently, and very beautifully. It is Vedanta alone that can make man the most social, moral, and dutiful to the world. Do you know how ?

First, let us take the dualistic or qualified non-dualistic phase of the Vedanta. The dualist or qualified non-dualist will say according to Vedanta " Not I, but Thou." " Everything is Thou O God.' He kills his egoism and substitutes divinity. Everything is God. He realizes God in everything and he can sacrifice his life with the greatest pleasure, even for an earth-worm, nay, even for a blade of grass. He realizes the living Soul everywhere—as All-pervading. This is not an exaggeration, nor a theory, nor a myth. We personally saw this illustrated in practical life. Our Master Ramkrishna could not pluck a flower or a leaf, could not even step on grass.

Next, let us take it from the stand-point of the non-dualist or *Adwaitist*—of representatives of the Vedanta. They say that the Self is the only one Substance existing. What we hear and see as so many names and forms in the universe is simply through *Maya* or ignorance. This creation is phenomenal or apparent. Really speaking, it is not many but One. Nothing but the Self. " I am He," " I am He."

Whether a Vedantist goes by one way or by the other, any way he will no longer look upon the world from any selfish motive whatsoever. He rises above all envy,

aversion, jealousy and the like. He can then do good to the world from the very real sense of duty. He can then really sacrifice his earthly and mortal life even for an earth-worm. Because he has realized that the very Self that is within him is immortal and present everywhere. He is no longer a body, nor senses, nor the mind and so forth, nor their combination. He and the Self—One. He and the world---One. Nothing can injure Him, no one can insult Him, nothing can hurt Him. That Self neither can be born, nor can die. Nobody could therefore really *kill* Jesus even by crucifixion. Christ is living ever just the same.

Do not be afraid that by being a Vadantist your dearly beloved wife or husband, your son or sister, your friend or mother, will lack in discharging his or her proper duties toward you and toward the world. Do not be afraid in the least, my friends, that by embracing the Vedanta, your, family or friends may leave or neglect you or your homes or their beloved ones,—and may enter into the forest life. We do not preach such crude ideas or doctrines. By the study of the Vedanta, by the culture of the Vedanta, by the practice of the Vedanta, you are sure to improve not only your spiritual conditions, but all other conditions, mental, moral, social, political, even physical. You will not only improve your own conditions, but being related to the whole world, directly or indirectly, you will improve the conditions of all as well.

Nor should you be afraid, my friends, that some of the Vedanta practices, such as proper meditation, concentration, control of the mind and the senses, may lead to insanity. We do not encourage difficult practices, if there be any, to an undue limit. Moreover, for the sake of steady spiritual progress, we watch very closely and even keep a proper and very careful record of the practices of

almost all the Vedanta students, just as the psysician keeps record of his patent's progress. That is the duty of a Vedanta-guru or teacher, especially when the Vedanta is to be applied to the students of the West. For that reason, every Vedanta-student, especially in this country, is requested to take *individual* lessons, if he so desires, from his teacher. If you think that meditation, concentration and control of the mind and senses, might lead to some disorder of the brain, then all poets, scholars scientists' philosophers, artists and the like, would have met that fate. Concentration and control are the characteristic features of the human mind.

Some people are under the wrong impression that meditation, concentration and the like of the Vedanta-teachings lead gradually to self-hypnotism. Vedata-culture rather *saves* you from self-hypnotism self-deception, hallucinations, vain or inordinate imaginations of the mind and so fourth. Not only that ; it protects you from all sorts of trouble and miseries, domestic, physical, mental, moral and spiritual. It makes you persons of strong common sense. It gives you the power of right judgment, enables you to see the past and future state of things, and thereby to improve the conditions of yourself, of your home, your country, and of every other thing.

The world, the several objects of the world, the vain and selfish desires of the mind have pre-hypnotized you. You are already a hypnotized man. You may or may not be conscious of it. Vedanta is nothing but the highest order of mental and moral culture. By this kind of culture you will rather be able to make null and void the great influence of hypnotism you are under in this world. By Vedanta culture you will be able to undo the bondage in which you are now, and to remove all the vanities and selfish desires from within you, and thereby you

will beable to make yourself free and perfect—a real man.

Your body, your mind, your senses, and the objects of the world have so hypnotized you, that you *identify* yourself with them. You are not a free soul now. You are under the influence of hypnotic power of those things. The Vedanta says that your Self is neither the body nor the mind, nor the senses, nor the objects of the world ; nor the aggregate of all these ; nor the effect of the combination of all these. What are you, then ? The Vedanta teaches—You are free, pure, and perfect. Nothing can bind you, nothing can delude you, nothing can hypnotize you. By Vedanta-culture yon will be able to realize this true state of yourself. The pre-hypnotism or bondage you are under in this world is Vedanta says, nothing but the *Maya* or Play of nature. This play of Nature on you is not real but apparent. That is, what you see in this world, only *seems* to be so ; and it seems to be so only by your mistake or dire *ignorance*. Vedanta culture removes this ignorance from within you, sets you free and enables you to see the ONE REALITY.

We must remind you again, my friends, that Vedantism is neither an outcome of, nor an entry into speculation, nor imagination, nor sentimentality. It cannot be so. Vedanta is really the *basis* of all *sciences*. All scientific laws and truths that have been discovered or that may in future be discovered, cannot reveal one particle more than Vedanta does. It cannot lead you astray. It does not wish you to act or behave in any eccentric way. It says to you —do whatever you like ; be in whatever position in life you like ;—simply do not forget your Self and identify yourself with the body, the mind, the sense and the objects of the world. Do not let yourself become subject to them but rather try to make them subject to you. That

is the *main* teaching of Vedanta. If you follow Vedanta teaching, you cannot but do what is right, what is good and what is sensible. It gives the right knowledge of things. Nobody or nothing in the world will be able to deceive you any more. If you be a real Vedantist, you will be a good worker --a successful worker. Nothing will you lose ; you will rather gain continually. Vedanta, you must know, is the basis of all Economic Sciences.

The subject of Vedanta is so extensive that it cannot be finished in one or even in a course of lectures. So, what we have said to you is only a partial representation of it. It includes all sects, all doctrines, all thoughts, all faiths. The path of the Vedanta is the easeist and quickest way to God or the Truth—the Final Goal of all Humanity. Every human-being, man or woman, high or low, young or old wise or ignorant, each and all will find their way through Vedanta, very suitable to each individual turn of mind. Socialists or fatalists, optimists or pessimists, theists or atheists, dualists or non-dualists, firm believers or even sceptics, will all find their great problems solved wonderfully through the Vedanta. Vedanta says that its culture "leads to the Truth, knowing which you will have all your questions answered, all your doubts removed, all the knots of your heart undone, and the mission of your life fulfilled."

The very word 'Vedanta' means the end of all knowledge. It is composed of two simple Sanskrit words, *Veda* and *Anta*. *Veda* is derived from the Sanskrit root *Vid*, to know. *Veda* means knowledge. *Anta* means the end. VEDANTA means the end or goal of all knowledge or wisdom, the finality of all things, the great conclusion of all arguments--of all departments of knowledge. It leads any person to the realization of the Great Ultimate Absolute Truth.

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THE UBHAYAVEDANTA PRAVARTHANA SABHA.

The Fourth Conference at Melkote.

The distribution of prizes to the successful candidates in the Sabha Examination of 1905 took place in the Sri Narayanaswami Temple at Melkote on the 9th of May 1905, at about 5 P. M. More than 600 gentlemen had assembled on the occasion, among whom the following may be mentioned :—Messers. M. A. Narasimhachar, Attorney-at-law, Triplicane; B. Venkatapattiengar, Retired Deputy Inspector; M. L. Narasimha Iyengar, S. Ranga Swami Iyengar, M. B. Varadharajiengar. Advocates; P. R. Subramanya Sastri of the Central College; Subbaswami Iyer of the Industrial School and S. G. Narasimhachar, Kannada Translator. Mr. C. R. Narayanaswami Mudaliar, Deputy Amildar, French-Rocks Sub-Taluq, was also present.

Mr. S. Venkatarangiengar, Vice-President of the Sabha proposed, and Mr. A. Govindacharlu, Retired Executive Engineer, seconded that Sriman Panditaratnam Kasturi Rangacharyar be the chairman of the meeting.

The Honorary Secretary Mr. R. Narasimhachar, M. A., then read the Fourth year's Report of the Sabha from which a few extracts are given below :—

It is noteworthy that the number registered for the examination this year is the largest since the Sabha was started, being 69, that for the previous year being only 45. Of these five were for the higher grade, 13 for the intermediate, and 51 for the lower grade, representing Bangalore Mysore, Melkote, T. Narasipur, Chennapatna, Hemmige Aghalaya, Hassan, Grama. Belur and Ramanathpur. The candidates from the last four places appeared at the Hussan

centre, while these from the remaining places appeared at Melkote. The Examinations at Hassan were conducted by Mr. M. K. Tirunaranacharyar, B. A. and those at Melkote under the supervision of Pandita Ratnam Kuppana Iyengar and Pandit Ratnam Kasthuri Rangachariar and the Secretaries.

Hitherto the examinations at Melkote used to be held about 15 days previous to the prize distribution day. But as this arrangement proved inconvenient to candidates coming from outside, involving either a protracted stay of 15 days or a double trip, this year's examinations were arranged to take place four days before the prize giving. This arrangement required the presence of the Mysore and Bangalore Pandits at Melkote to value the answer papers then and there and declare the results before the prize distribution day. Consequently, the Inspector General of Education, the Muzoarai Secretary of the Palace authorities had to be requested to kindly permit the Mysore and Bangalore Pandits to go to Melkote for the purpose. And I am glad to be able to state that the request was readily and obligingly granted.

The number that actually attended the examinations was 45 of whom 38 were successful. Of these 38, 1 passed in the Vedanta-Branch, and 2 in the Prabandha-Branch of the higher grade; 1 in Vedanta, 2 in tthe Prabhandha, and 3 in the Veda Branches of the Intermediate grade; and 28 in the lower grade.

EXAMINERS.

Sriman Ghanapati Singalachar, Chennu Trivengadachar and Mudumbai Anantachar examined in Veda.

Sriman. Srirangam Narasimhachar, Venkatadri Iyengar, Pulalokachar Anandalvar and Rangadhaman Singalachar examined in Prabandha. Sriman: Panditaratnsam Kasturi Rangachar, Panditaratnam Kuppanniengar, Vidvan Alvar

Tirumaliengar, Vidvan Nuggehalli Ramaswami Iyengar, Vidvan Nuggehalli Tirumalachar, Maha-Vidvan Tarkatiratha Lakshmi Tatachar, and Vidvan Lakshmipuram Srinivasachar examined in Vedanta. Sriman. Nuggehalli Samachar, Purohit Tirunaraniengar, Akkarakanni Ramanujachar, Kannappan Singariengar, Iyalpillai Varadachar, Jayaram Venkatachar, and Srinivasa Raghavachar examined in the other subjects.

The examiners in the lower grade at Hassan were Sriman. Appramiengar, Venkatakrishna Sastrair, and Narasimha Avadhani.

PRIZES.

The value of the prizes to be awarded to the successful candidates ranges from Rs. 25 to Rs. 2. Three of the teachers who trained pupils for the Sabha examination are also to be suitably awarded.

Mr. M. A. Narasimhachar of Triplicane has kindly presented some cloths and books and Mr. Khajanchi Krishmiengar of Mysore some books to be given as special prizes.

FEEDING ETC.,

Both at Melkote and Hassan proper arrangements were made for feediug students, teachers, examiners and guests.

FINANCES.

His Holiness Sri Parakalaswami has been pleased to sanction an annual grant of Rs. 55 from this year.

His Holiness Sri Sukritendra Swamigalavaru of Nanjangud has been pleased to contribute a grant of Rs. 20 annually.

His Holiness Sri Subramhanyabhinava Sachchidananda Bharati Swamigalavaru has likewise sanctioned Rs. 15.

Mr. A. Govindacharlu who has already paid Rs. 500 out of his liberal donation of Rs. 1,000, has sent a further instalment of Rs. 100 this year. Mr. M. K. Tirumalacharya who

paid Rs. 50 last year, out of a promised donation of Rs. 300, has sent a second instalment of Rs. 100 this year.

The receipts for the current year aggregate to Rs 1,500 up-to-date and the expenditure comes to nearly Rs. 750.

The hearty thanks of the Sabha are due to the generous mathadhipaties, donors, subscribers, examiners, guests and others who helped to make this year's Conference successful. It is requested that they will continue to evince a similar interest in the national and religious movement."

After the report was read, the Chairman gave away the prizes to the successful candidates and teachers. Speeches were next delivered by the chairman, Vidwan Alvar Tirumalaiyengar. Vidwan N. Ramaswami Iyengar and Pandit Ratnam Kuppanniyengar on the Visitadvaita, Philosophy, Devotion to Preceptors and kindered subjects.

Sreeman. Ghanapata Singalachar sung some Vedic Hymns on the Veena and Sriman Veena Seshanna of Mysore treated the audience to some fine specimens of music. The interesting proceedings were brought to a close by a vote of thanks to the chairman and prayers for the long life and prosperity of His Highness the Maharaja, H. H. the Yuvaraja and other members of the Royal Family.

———o———

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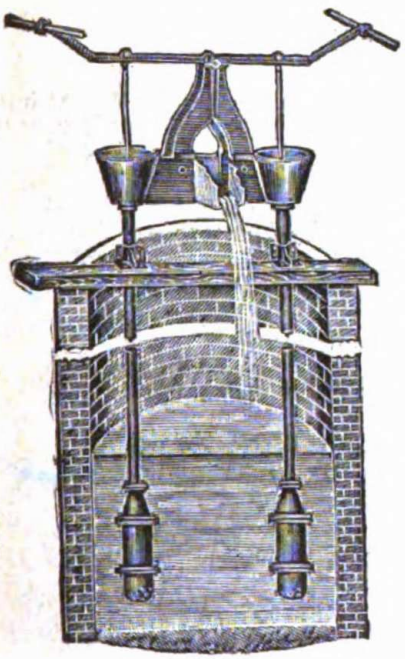
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DHARANA

OR

HOLDING THE MIND IN A SINGLE OBJECT OR PLACE.

BY HIRENDRANATH SINHA.

Certain conditions of the mind have also been stated as necessary for effective concentration on a single object. In accordance with the nature and degree of concentration displayed by men under different states of mental activity, the mental states are classified by Hindu psychologists into five kinds. They are named as *Kshipta*, *Mudha*, *Vikshipta*, *Ekagra* and *Niruddha*. Of these the last two states, which have their origin in the preponderance the quality of goodness, are reckoned fit for purposes of concentration. The first three have their root respectively in the qualities of *Rajas*. *Tamas* and *Sattva* and characterise the minds of beings according to the grades of their life and, fit them for wordly enjoyment and exercise of power.

Kshipta is from the root *Kship*—to throw. It literally means 'scattered.' In this state, the mind is said to be continuously active and restless, and its energies are constantly dispersed on

account of its jumping from object to object. It wanders anywhere and everywhere without any aim or set purpose and is never brought under the control of the will. In such a state the mind is far from being steady and collected and the exercise of its faculty of attention is almost impossible. It is a state characteristic of all untutored minds. Some seem to believe that incessant activity is an essential character of consciousness and that the stopping of it would mean death and the end of consciousness itself. To these we say in reply that conscious activity is an organic function and that by the stopping of the activity we are to understand only the stoppage of its out-going in many directions. Moreover this notion of theirs may be seen to arise from a mis-conception of the meaning of mental power. An engine, in order to possess the power of doing work, need not be incessantly active and rush with wild speed in all directions. Nay, it need not do any work at all to possess the power of doing work. It is enough if there is sufficient energy pent up in the machine, sufficient tension to carry on the work intended to be done by the driver. A machine which is capable of placing sufficient capacity at the disposal of a driver may be kept at rest without endangering the machanism. To store the mental power in the organ of perception and keep it ready and in high tension for more arduous and important work is the condition of a *Yogic* mind. *Kshapita* or a mind constantly subject to dissipation is a lower one and is useless for the purpose of *Yoga*.

Mudha means 'stupid' or 'confounded.' The state of mind indicated by this term is lower than the above one and in a way quite opposite. The mind is characterised by supreme inactivity arising from its incapacity to exert and be active. Such a mind is to be found in lazy and dull people of Tamasic temparament. The incapacity of these people to bestow attention on any object cannot be ascribed to their *not* willing to do so. It is more a result of their not having any capacity to will at all and to desire anything. It is the condition either of an exhausted brain or of a naturally deficient brain. If under the former class come volatile men and lunatics, under the latter class come men of

debilitated minds as also idiots and sots. The lethargy of worn out and deteriotated minds needs no explanation. But the imbecility of idiotic minds requires a little explanation. Some may think that the dullness of defective brains is due to the conditions of nature, to their being low in the scale of evolution and that a powerful and active brain is a product of an advanced state of evolution. Though this is partly true, it cannot be denied that there is sufficient power even within that brain, which can be rendered active by means of sufficient exertion. It will not be reasonable to suppose that a quality which does not belong to the nature of a being can be acquired by the change and development of nature. Acquisition can only mean the display of latent qualities once kept suppressed by the force of environents but now let free by the removal of impediments. But so long as people are organically defective they cannot help their reason being soaked in the darkness of ignorance and dullness. In ordinary beings such stupidity is inexcusable. To do good or evil one should have power. After the power is secured, then alone can one think of directing it to a desired end. When it is directed in a proper channel it results in good action, when ill-directed, it ends in bad action. Persons who cannot devote the smallest attention to an object even for the millionth part of a second are no better than born idiots and are far away from the idea of spiritual realisation. Their state is something akin to that of mental death.

The third state is called the *Vikshipta* or the extremely dissipated. It combines the first two states ; and is one in which the mind is alternately active and dull. Over--action is always followed by a corresponding reaction. Such a state may be said to arise from want of control over the activities of the mind. When the mind is abandoned to have its own course, it recklessly rushes out, like a mad elephant, after all sorts of sense-objects and thereby gets exhausted very soon. The consequence is that it is forced to seek rest and enter into a state of coma or morbid inactivity partly out of exhaustion and partly out of fear to meet pain again. Some erroneously believe

that such a state of mind is best fitted for bringing it under subjugation. These say that it is vain to attempt to bring a wildly active mind under control. The best thing to do is to wait until the mind gets exhaused and then quietly bring it under subjugation. The object of control is not to keep the orgain of mind under check but to keep its activities under control and prevent them from rushing out to objects. It is something like the valour of a person who can handle a dead serpent. Whether he exerts or not, the dead serpent can offer no resistance to the power of the charmer. To keep it quiet and submissive when it is active and hissing is real courage. When a person cannot put forth such a power there is no assurance that when the mind is again rejuvinated, gathers fresh energy and begins to hunt after new pleasures, he can really keep it under control. Besides can there be any power at all even to control, in a completely broken-down mind? This state is also not fit for concentration.

Next comes the state called *Ekagrata* which means 'pointed to one object.' In this state the mind is neither inactive in the sense of *Mudha*, nor flippantly active in the sense of *Kshipta*, nor active and inactive by fits and starts. But it is intensely active in concentrating its unremitting attention on one object. It possesses none of the defects of the previous states and is endowed with all the characteristics of a well controlled mind. It is made intensely active by the prevention of the useless wasting of energy on too many objects. Just as water is stored up in a reservoir and is measuredly allowed to flow in the requisite direction, so also, the mental vitality is restrained from running from place to place in the body in diverse ways and thus stored in the mind and then slowly allowed to escape in a fixed channel towards an object judiciously selected by the will. Such a mind is not only capable of sustained work but is lofty enough to achieve good and noble ideals. It is the surest method of paving the way for spiritual knowledge. When the whole mind is intent on a single object, the disturbing influences coming through other channels naturally get checked, all the pain-producing

modifications which spring up from old impressions are for the moment kept in abeyance, and the mind is able to realise the true nature of the one object concentrated upon. This state of mind in which all desires for sense-perception are restrained, all vain thoughts are kept powerless, and the mind remains calm, undisturbed and fixed on a single object is the fittest state for *Dharana* or concentration. He who can elevate his mind to it is a man of determination, of singleness of purpose and is a real *Yogin*. His acts alone will be crowned with the highest success; his thought alone will bring in the realisation of the Supreme Self.

The state of *Niruddha* is what necessarily follows the state of *Ekagrata*. *Niruddha* literally means 'that which is well controlled.' It is that condition of the mind in which even the above voluntary concentration on a single object comes under the restraint of the will. When such a control comes, the mind may be said to be throughly subdued. It is capable of being directed to any object without exertion and is sure to remain whereever it is fixed until it becomes submerged in the object in which it dwells and loses its identity. The mind is then said to have transcended its ordinary limitations and reached the hyper-conscious state of *Samadhi* or God-consciousness. When a man realises this state, his mind will be seen to have become entirely devoid of modificatory tendencies, to have become pure like a crystal and have power to reflect the knower or *Atman* in its full glory, because for such a mind there will exist no more phenomenalising modifications to identify itself with, and no adjuncts or *Upadhis* to be kept under limitations. As long as the *Atman* identifies itself, with the changes of the mind and body it cannot hlep undergoing bondage in matter and the suffering and pain resulting from it. Therefore alone the cessation of the identification of the self with the animating organisms of the body and mind has beendefined to characterise the state of freedom. This state is as it were the consummation of what has been prescribed in the preliminary practices of *Pranayama* as the restraining of the psychic activities on the physical plane of existence and in those *Prat-*

yahara as the withdrawing of activities from the mental plane and the rooting out of attachment and desire. As the state of *Niruddha* is more auxiliary to the succeeding limbs of *Yoga* we shall deal with it more fully in the next lesson.

King Bhoja in his Rajamartanda in explaining the *Vrittis* of the mind gives the following description of these mental states of activity. "The state of activity known as *Kshipta* is produced by an excess of the quality of passion (*Rajas*). Propelled by that quality it proceeds outwards; it approaches imaginary or real pleasurable objects or retreates from both kinds of painful objects. It commonly characterises such demoniac natures as the sons of *Ditie*, Titans, sons of Danu, &c. Addiction to evil objects without discriminating what ought to be done and what ought not to be done is the state named *Mudha* which proceeds from an excess of darkness (*Tamas*). This is common to the Rakhasas, Pisachas and such other classes of evil spirits. *Vikshipta* or dissipatedness is that feeling to avoid the causes of pain and to engage one's attention to such objects of the senses as sound, &c., which are capable of promoting enjoyment. This state proceeds from the preponderance of the quality of goodness (*Sattva*) and is observable in Devas and other high order of beings. The gist of the whole is this : that the mind by passion become restlessly active, by darkness mischievous or desirous of doing injury to others, and by goodness full of happiness. These three states of the mind are not fit for devout meditation. The two remaining states of restraint and concentration on one object (*Ekagrata*) and of perfect subjugation (*Niruddhata*), which result from the preponderance of an exuberance of the quality of goodness, are superior to all others and are reckoned fit conditions for *Yoga*." The importance of the last two conditions of the mind may be found from their results. The result of *Ekagrata* or concentration on a single point is the cessation of the external functions of the mind ; the result of *Nirodha* or firm fixation of the mind in meditation is the complete dissolution of all the functions of the mind with their residual impressions in the object meditated upon.

We shall now consider how this *Ekagrata* which characterises *Dharana* is to be practically achieved, and how the mental *Rechaka* or throwing out of the mind on a particular object is to be performed. *Dharana* has been defined as holding the mind to particular points and these points have been stated to be either external or internal. When a person secures supreme control over the all-powerful mind he gets the freedom to concentrate it anywhere he chooses and to make it instrumental in attaining any end, worldly or religious. So far the method is common to all religions. The concentration of the mind on the internal organs of the body has a special purpose in the psychological religion of *Yoga*. We shall now consider the significance of the internal points as objects of concentration (*Lakshya*) as described in the *Sastras*.

Patanjala Bhashya explains Dharana as " the process of directing the concentration of mind on the nave-wheel, on the lotus of the heart, on the light in the lotus of the brain, or on the top of the nose or on such other points in the body or on some external object (like the image of a Deity.)" The Garuda Purana says " Holding the mind first in the navel, then in the heart, next in the chest, in the neck, in the face, in the top of the nose, in the eyes, between the eye-brows, in the crown of the head, as also in the space above it, these ten are the ten kinds of *Dharana*." The object of *Dharana* is, as pointedout, to train the mind to stay in one object. The meaning is clear when the object happens to be an external one. When the object is internal, the idea will not be clear unless some explanation is added. The aim of Yoga is to realise the psyche within one's self. And perception which is of the form of realisation can be possible without the organ of perception. Also the perceiving power of the mind does not belong to the organ, mind, which is material. It should therefore have come to it from something behind this highest organ, even one which is non-material. To perceive that which sends forth its radiation from within the mind, the mind should be able to concentrate on itself. But mere concentration is not enough ; it should know the very nature of its powers and the source from

which it comes it. Subtle force like the force of the intellect cannot be studied and analysed at the outset. No knowledge of it can be got all at once. But it is a well-known fact of psychology that as the mind or will projects itself into the lower centres of the body, it becomes changed into grosser forces of the body (Prana)for carrying on the vital activities of the body. The method employed by the Yogin to study the subtle psychic force is to commence by concentrating the mind on the centres of gross activity. After the mind is able to identify itself with the *Pranas* there and understand their nature and mode of action, then we may gradually raise it to its own centre; this is the best way to make a searching study of the mind. In the above kind of concentration, the condition that was laid as regards external objects is self evident.

The effect of such concentration will also be to remove pain and debility from every part of the body and endow the practitioner with a certain amount of the mental exhileration attended with powers. A strange sensation will be felt to creep over him and wonderful phenomena will begin to enter his perception which will prepare him for the grand experience of the glorious *Atman*. Mind and body are known to act and react upon each other. The mind that will reflect the supreme splendour of the *Atman*, should be as pure as a crystal. Can there be a pure mind without a pure body? Even though a mind in an impure body is detached from the body and kept pure for a time, its state cannot last long. It is therefore necessary that the body should be elevated to the level of the mind if both should preserve harmony and help each other. The methods of external and internal purification taught in connection with *Yama* and *Niyama* are for the purification of both the body and the mind. Even the senses should be made pure. The object of *Pratyahara* is to bring in extra purity to the mind by placing the senses under the mandate of the will. When the *Yogin* concentrates his highly purified mind in all the parts of the body, the whole body, by means of its intense harmony with the mind, is, as it were, raised to the level the mind. The *Yogin's* body

may be said to be one huge organ of mind, one mass of intellect. Every particle in the body will be found to display conscious activity. Modern science can explain this only as a development of cellular consciousness in the body.

The development of curious powers by the concentration of mind in different parts of the body is due to the intensified mind of the *Yogin* acting through the organs. The premonitary visions of sound and light foreshadowing the soul-vision, may similarly be attributed to the internal perception of the varyingly increasing vibratory activity with the organ of mind itself. The cosmic spirit, when it agitates the universal ether, manifests itself as sound and light; so also the individual spirit when if agitates the brain-ether appears to an inward perceiver as internal sound and light, When the powerful mind of a Yogin joins the purified and keen organs of hearing and sight, who can say that he will not hear even the footfall of an ant like the clattering of horse's hoofs, hear voices miles off as whisperings in the ear, and that he will not see even the least visible light like a blazing torch, and see wonderful sights where others see nothing? The mind which has attained such fullness and power is no doubt in a fit condition to realise the *Atman* not only as the sources of *Pranas* and intellectual actvities but also as the primary source of all sound and light vibrations within and without.

Various kinds of *Dharanas* are known to be practised by the *Yogins* with special ends in view. In all these a little bit of imagination will be found to be very useful. One kind of *Dharana* mentioned in the Sastras is called the *Dharanapanchaka* or the group of five *Dharanas*. These are named after the five states of matter as *Dharini*, or that which pertains to the earth; *Varuni*, or that which pertains to water; *Agneyi*, or that which pertains to fire; *Maruti*, or that which pertains to air, and *Nabhomayor* that which pertains to ether. The *Dharanas* relating to these are practised both externally and internally. Externally the mind is held first in the gross element, earth; after it gets a thorough knowledge of the element or as the Yogin would put it, after it attains conquest over it, it takes up the next

finer element. Finally the other is concentrated upon until one gets into the secret of spiritual existence. The result of this external *Dharana* is known as *Panchabhutajaya*. or, the conquest of the five elements. To understand the internal practice of this *Dharana* we will have to indent slightly on the imagination. The vital energy as it descends more and more into the lower centres of activity in the body is known to assume grosser and grosser forms. In accordance with this conception the body of a man from head to foot is divided into five parts and each of the parts is said te correspond with an element. From feet to knees represents earth; from knees to waist water; from waist to neck fire, from neck to the brows air and from the middle of the eyebrows to the crown of the head ether. According to the *Sankhya* doctrines, the subtle force even while acting through the body can first manifest itself through ether or through a medium allied to ether and its modifications. Consequently the human body is conceived to be composed of the material products of *Prakriti* and an *Atman* the manifestor of vital energy in the body, which presides over the different parts under different names and forms. The method of practicing these *Dharanas* is described in the *Sastras* as follows :—

By filling the earth portion of the body, foot to knee, with vital currents if the *Yogin* concentrates his mind there on its presiding Diety in the form of *Hiranyagarba* or the four-faced Brahma who is the father of creation, he is said to attain the conquest of earth and control over the forces pervading it. If he concentrates his mind on the region of water from knee to waist, on the presiding power in the form of *Vishnu*, the all-pervading Cosmic Deity he attaims conquest over water and its forces. This is the *Varunopasana* of the *Vedas*. By filling the region of fire from waist to neck with the vital force, if he concentrates on its presiding Diety the three eyed Rudra, he conquers fire and the secret of form-manifestation, Similarly if his concentration is fixed on the luminous sun-form of Isvara in the celestial region of air from neck to the centre of the eyebrows, he is said to attain control over the air manifestation. This is *Suryopasana*

By confining the vital energy between the brows and the topmost seat of the brain if the Yogin concentrates his mind on the manifestation of Siva therein in the form of *Soma* or the moon, the giver of immortality, he is sure to attain mukti or freedom and immortality. This is what is known as the *Upasana* of Soma. Each of these practices is directed to be practiced regularly two hours everyday.

The result that would accrue to a person by the regular practice of these several kinds of *Dharanas*, is freedom from all physical weaknesses and impurity and the fortification of the mind. But there is also a still higher object to be gained in these *Dharanas*, in the form of the realisation of the nature of the end of all practices.

According to the philosophy of the *Yogins*, the Universal Spirit is the primary source of the cosmic vibratory force in ether and is of the essential nature of intelligence. As the result of this agitation by cosmic Intelligence when the superfine ether begins to evolve the material products of the universe, the Supreme Intelligence correspondingly descends and assumes suitable special forms so as to preside over these products of *Prakriti*. Concentration of the mind on the parts of the body which is the microcosm, therefore, signifies to the Yogin the bringing the identification of his mind with the president manifestations of the Supreme Intelligence in the corresponding elements of the body and the accomplishing through them the realisation of the Supreme *Brahman* or the universal Atman within his own self. In the above processes the mind may be said to get modified into these several bodies of the manifesting *Brahman* and then, as a consequence of intense meditation in them, to attain crystal like purity and reflect the supreme spirit itself, who is the substratum of all forces, internal and external and the essence of knowledge. To use the language of the *Vedanta*, the *Upasaka* or worshipper first realises the supreme self as the *Saguna Brahman* or the conditioned Absolute; aad through Him he gets ultimately merged into the indescribable, unconditioned Absolute; or *Nirguna-Brahman*. This is the highest *mukti* or freedom spoken of as resulting from the several practices of the Yogin.

The same result may also be traced from the practices of external *Dharana* referred to above. The followers of external *Dharana* begin by concentrating their mind on each of the five cosmic elements insuccessi on beginning from the grossest. The resulting enlightenment is to the effect that the cause of the activities of these elements lies in their manifestive presiding Deities. Then they give up these lower forms of Divine manifestation and learn to withdraw all the varied activities within the mind itself and realise the Brahman, acting within the mind as the subjective basis of all manifestations. The final result of concentrating the mind on itself in relation to the internal self shining from within is to learn that this all-pervading *Atman* is no other than the essence of intelligence within, the Universal *Brahman*, who is the great spark that set in motion the manifestation of phenomena, both organic and inorganic. The above conception of *Dharana* is described by Vijnanabhikshu as "holding the mind fixed on an image of *Isvara*" and thereby attaining the knowledge of truth. The Darsanopanishad in discribing the above method says: "I shall tell you sage the other kind of *Dharana*. An intelligent man shall concentrate in his internal self on Siva who is the ruler of all and who is of the nature of intelligence and bliss in order that all his sins may be destroyed. Gathering in all forms which are the creations of Brahman and such other Deities, into their respective causes, he shall also concentrate the non-intelligent, indescribable and unmanifest *Prakriti* which is the source of the evolutionary activites of matter, into the same *Atman* who is of the form of *Pranava*. He shall at the same time gather in all the senses by means of the mind and join them to the *Atman*." The gist of the above teaching may be explained as follows: All the miseries and sufferings of life which flesh is heir to have their root in ignorance which consists in the identification of the self with the activities of *Prakriti*. The soul which is by nature free and devoid of suffering on account of this misapprehension of its true nature pays the penalty of suffering. The effect of tracing all the modificatory activities of nature to their several causes and

by means of concentrating the mind on them uuderstanding the relation between the causes and the *Atman*, is to give birth to the knowledge that the *Atman* is essential intelligence and bliss and that it is that which projects itself into these activitivities by reason of its reflection. To discriminate it as the witness, and as the ultimate president of activities is to be able to differentiate it from all those that are not *Atman*.

The great Tamil poetess and sage, Auvvai, in her treatise on *Yoga* known as *Kural* gives a new kind of *Dharana*. According to her the different stages of *Dharana* are named as *Nadi-Dharana* or concentration in the nervous system, *Vayudharana* are concentration in the nerve currents, *Agnidharana* or concentration in the embodied soul and *Amritadharana* or concentration on the state of immortality. Instead of classifying the human body into the five composite elements in consonance with the cosmic idea of the *Sankhyas*, she pursues a purely physiological classification. She divides a being carrying on its voyage in the bodily boat of life into four parts. The nervous system which is the medium or the vital activities of the soul; the vital energy which supply the power for the activities, the embodied soul which manifests itself in these currents and the pure soul which is beyond all these perishable activities and is immortal by nature, —these four make up a complete personality. The effect of concentrating one's mind on the nervous system and the centres is to realize the cause of their vibratory motion in the *Vayus*; and through these in the ultimate principle of soul. As the result of the vibratory motion of the nerves is first the production of sound waves and then of light waves, the *Yogin* with the help of this *Dharana* first realises the self as embodied in the sound body of *Pranava* and then the light body or internal *Jyotis* and finally as the unembodied, blissful *Siva*. The result of concentrating on the *Vayu* is the realisation of the soul as the motionless force pent up in the highest centre of the body whose essence is the supreme self. By concentrating the mind on the embodied soul one will get the knowledge of the fact that the *Samsaric* life of the soul is a product of ignorance and that non-attachment forms

the true character of the soul. Lastly comes the process of holding the mind in the *Atman* itself. From this will arise the realisation that the highest knowledge and immortality are identical.

From the descriptions given above of some of the *Dharanas*, we learn that the chief aim of *Dharana* is to attain descriminative knowledge of the self to know that the self is not nature, that it is neither matter nor mind and that unlike nature it is unchangeable, eternal and intelligence in essence. This knowledge of descrimination is rather of a negative character, because it is based on the knowledge that non-descrimination arising out of ignorance is the root of all miseries and so it is a thing to be rooted out. When right descrimination comes to a *Yogin* it gives him strength enough to sour beyond the limitations of the transient pleasures and pain of this world. In this universe of ours things are so mixed up that it is very hard to differentiate one thing from another, the superficial from the essential, the unreal from the real. The deep and penetrating descrimination which comes to a person as a result of *Dharana* and such other illuminating processes of *Yoga* will bring in its track the power to distinguish the essence from the qualities, the soul from the not-soul. The fundamental doctrines of *Yoga* are based on the recognition of the fact that the self or *Atman* is pure and perfect and is the basis of existence and knowledge; and that the body and mind are changeable objects and as such have no subjective and real existence, and are the limiters and distorters of knowledge and in consequence are the sources of *Avidya* or ignorance. This ignorance or false-apprehension manifests itself in our continuous endeavour to identify ourselves with the changing matter and thereby undergo pain and suffering. When *Dharana* or attention to the real nature of things develops the power of descrimination in a person, he is sure to realise that everything in this world, mental and physical, is moon-shine and that the *Atman* is the only reality and consequently is distinct from every other pre-existent notion of things. Hence *Dharana* has been briefly defined by the wise as the steady concentration of mind on the *Atman* so as to obtain the knowledge of his true nature as the essence of intelligence and bliss.

Practice may be said to form the very core of success. Those who want to become Yogins and attain the power of concentrating on one thing should practice very hard. They should avoid all those things which detract their mind. They should be good and virtuous. They should observe purity of food and of thought. They should always read elevating books and associate with great and holy men and get the blessing of their influence. When these conditions are strictly observed they are sure to make fair progress. Their body and mind will become rid of all impurities, pain and disease. Their senses will become clear and controllable. Their mind will become intensified, and steady and submissive to the will. After they get so perfected and purified, both in body and mind if they take up one idea they will become mad over it. That one idea will enter the very core of their life, will become their dream, their ideal. They will realise its worth and accomplish it. They will become great over it. Success cannot come to every one easily. So, we should have patience and perseverence and a firm determination that even though the world be removed from under our feet we will not budge, we will not swerve and give up our pursuit. If we proceed with such a determination and will we are sure to reach the goal one day by crossing the ocean of *Samsara*. Such is the initiative power of *Dharana* or the devotion of energies to a single object, to one end.

Before concluding this chapter we shall say a few words about the description of *Dharana* as given by *Sri Krishna* in the *Bhagavadgita*. In chapter XVIII the different states of the mind are explained in relation to the three qualities of *Prakriti*. In doing so *Dharana* is referred to as *Dhriti* which may be translated as "stead fastness" or "devotion to one object." According to the teaching here, the differences in *Dharana* arises from the variations in the choice of objects for concentration. In all sorts of *Dharanas* the psychological state of the mind is the same. Any difference that may characterise *Dharana* should therefore be judged from the object concentrated upon and the end pursued. According to the teachings of the *Bhagavadgita*, the *Dhritis* are of three kinds :—*Sattvika, Rajasa and Tamasa*.

" Good is the steadfastness whereby a man
Masters his beats of heart, his very breath
Of life, the action of his senses ; fixed
In never shaken faith piety.
That is of *Sattvan*, Prince ! ' sooth fast ' and ' fair ' !
Stained is the steadfastness whereby a man
Holds to his duty, purpose, effort, end,
For life's sake, and the love of goods to gain,
Arjuna ! ' tis of *Rajas*, passion-stamped !
Sad is the steadfastness wherewith the fool
Cleaves to his sloth his sorrow, and his fears,
His folly and despair. This Pritha's Son !—
Is born of *Tamas*, dark ' and miserable! "

Fixing attention to one subject is no doubt necessary for success in any pursuit. Those that spend their time in wool-gathering, nimless pursuits can never achieve anything. But if a man wants to attain the highest and the best result he should give up attachment to lower objects of enjoyment and worldly life. This is definetely pointed out in *Adhyaya* II.

" When one, O Prithas Son !—
Abandoning desires which shake the mind
Finds in his soul full comfort for his soul,
He hath attained the *Yog*—that man is such !
In sorrows not dejected, and in Joys
Not overjoyed ; dwelling outside the stress
Of passion, fear, and anger ; fixed in calms
Of lofty contemplation ;—such an one
Is *muni*, is the Sage, the true Recluse !

———o———

RECAPITULATION OF THE SECOND LECTURE.

BY M. SESHAGIRI PRABHU M. A.

Vibhuti-Dharana.

He repeats the Verse Manastoke etc. (R. V. I. 114 8)- "O Rudra, do not injure our children and our grand-children ; do not injure our men, cows and horses. Do not destroy our sons in the fury of thy rage. Provided with oblations we always invoke thee."

With this verse he besmears certain parts of his body according to the customs of his family with the ashes. Then sprinkling a little water on the fire, he folds his arms in token of respect and says—Salutation to Agni. Svasti. O Agni, bearer of oblation food, give faith, intellect, fame, understanding, wisdom, glory, vigour, long life, energy, and health. Bow to Agni.

Initiation.

After thus adoring Agni the student goes to the north of the sacrificial altar, faces to the west and stands before the preceptor. He kneels down on his right knee, touches his own ears with his hands, crosses his fore arms, touches with the right hand the right foot of the preceptor and with the left hand the left foot of the preceptor and then passes his hands from the preceptor's knee to the foot. He announces his Gotra, and his name, venerates his preceptor with the bow of his head. The Preceptor is to bless the disciple, "Long live, O mild Devadatta." The word Devadatta is the substitute for the name of the boy to be addressed. The final *a* of the name should be prolated and must take the acute accent. If the name does not end in *a*, after the name, must be pronounced. The

announcement of the Gotra is to inform the spectators that the disciple is a descendant of the Vedic Rishis and deserves the initiation sought by him, and that the Preceptor's addressing him in the above way is to show that he recognises him as a Dvija and is prepared to initiate him as such. This thus secures approval and sanction of the assembled Brahmins.

After receiving this blessing, the student with the desire of studying the savitri, should say—'Sir, Read Savitri." The preceptor says—"Sir, repeat after me." The student opens out his left hand with fingers raised up, covers the palm with the palm of the right hand with the fingers lowered down, presses the backs of the hands with the fingers and the thumb with the thumb, keeps this Brahmanjali on his right lap and sits by the preceptor. Then the preceptor covers the Brahmanjali with the covering cloth, takes it into his hands and repeats the Pranava, the vyahritis, and savitris, quarter by quarter, makes the student repeat the same, or as much as he is able to repeat, then half verse, and then the whole.

Touching the bosom of the student and impressing upon him the responsibilities of his duties after teaching him Savitri, the preceptor lays his right hand with the fingers pointing upwards and repeats mama vrate, &c. "Into my will I take thy heart ; after my mind shall thy mind follow ; in my word thou shalt rejoice with all thy will ; may Brihaspati join thee to me. The meaning is —I look upon you as my own self, for I unite my will and your heart and this is possible only when we are one. You must act as I act you must cheerfully obey all my commands. Just as I do whatever I like to do with much pleasure and alacrity, so you must act promptly and readily in carrying out my orders. May the Lord of the Veda—God as revealed to us by the Veda—enable you to

work under me. Now that you are one with me, I confide to you the most sacred and secret Gayatri.

It was said above that the Brahmacharin is to look upon himself as a spirit. Mere instruction is not of much use unless the Brahmacharin is able to realise the fact. In order that he may step forth in this direction he must study the Veda, the Brahmanas, the Upanishads, the six Vedangas, and the Girhya sutras—the Dasa Granthas of the Srotriyas. These works surround the Brahmacharin ; he must clear his way through the labyrinth of these lores. He is bound to study these and his bondage is symbolically represented by the Girdle (mekhala). He must bring together all the knowledge of the different texts and look upon them as tending to the worship of one God. This unity of the upasanas (meditations) and Aradhanas (adorations) is represented by the knot of the mekhala. Three cords of the mekhala denote the Vedas, the Vedangas and the Vedanta or the Upanishads. The three knots of the mekhala indicate the three Rinas or debts with which a Brahman is born indebted. When he has paid his debts to the Rishis by studying the Veda, when he has done his duty to Gods by performing sacrifices and when he has accomplished the purpose of his forefathers by leaving worthy representatives he has done the work of his active life. In order to discharge these debts a knowledge of the Veda is absolutely necessary, so in order to remind the Brahmin of his indebtedness to Rishis, Divas, and Devas, the mekhala is tied with a knot thrice.

Girdle.

For the students' preservation and purity, the girdle of munja grass is tied round his waist with the following verses. Iyam duruktan, &c.

"Bringing most desirable happiness from annoying calumny this girdle supporting our strength by means of

Prana and Apana (upward and downward breaths) is very beautiful and dear to the Gods, and has come to us."

O Girdle, protector of the Eternal Law, increaser of austerities, destroying evil spirits (evil intentions) and conquering enemies, may we as well as other bearers of the auspicious one, not suffer any harm on all sides.

The student must be made to repeat these two verses, the girdle must be wound round thrice and must be tied at the navel with three knots. Then the student must regard himself as encircled by the three Vadas, the Upanishads and the Vedangas.

The Palasa Stuff.

In order that the student may properly discharge the duties of his order, maintain his status and be free from vice, he is to be presented with a palasa staff with the verse—svasti nah &c.

Let us praise Vayu for our welfare and Soma the Lord of all the world for our prosperity ; and Brihaspati with all the hosts of gods for our well being, may the Adityas be for our prosperity." (R. V. V. 51. 12).

The student should be made to repeat the following mantra before he takes the staff.

" Having tamed me who am wild, and having put me on the right path, protect me from all dangers since the staff is my hand.

All this sacred literature which surrounds the Brahmacharin point to one grand truth which is symbollically represented by the knot. The whole universe guided by the three principles is centred in Brahman.

Duties of Brahmacharin.

The teacher should teach the student the rules of conduct.

1. Thou art a Brahmacharin.

You must behave yourself like a Brahmacharin.

You must lead a chaste pure life.

2. Sip water.

Perform the Achamana to keep yourself clean after answering the calls of nature.

3. Do thy work.

Do the duties assigned to you such as the performance of the sandhyavandanam, and the study of the sacred texts.

4. Do not sleep during the day-time.

The day-time is intended for useful work and rest must be bought by toil. Do not sleep away your time but devote it to your studies.

5. Submit to your preceptor and study the Veda.

Obey your preceptor, act according to his advice, and study the Vedas &c. for twelve years or as soon as you can complete the study.

6. Go a-begging both morning and evening.

7. Add fuel to the fire morning and evening.

8. Lead the life of a Brahmacharin for twelve years or until the study is completed.

The preceptor should expound these rules.

Completion of the Homa

The Purohita should complete the Homa by offering oblations to Agnisrishta krit, &c. The fire of this Homa should he kept up for three days till the ceremony of the Generation of Intelligence and the Brahmacharin should perform his Agnikarya at this fire both in the morning and the evening.

Bhiksha.

The student takes the Bhiksha –the begging bowl to his mother and says– Madam give me alms; and to his father—Sir, give me alms. Then he may request all his relations who are not likely to refuse him alms. When he begs for the first time, he should use the word

Bhiksha at the head of the sentence, and at the subsequent begging the word bhavati when addressing a lady and the word bhavan when addressing a gentleman should commence the sentence. He must get by his begging as much rice as will suffice for the Anupravachaniya-homa and the feeding of the Brahmins. He must hand over all that he gets to his preceptor. This clearly shows that begging is not taught as a profession to be followed afterwards. For, besides Brahmins, even Kshatriyas and Vaisyas have had to beg but in after life they are not allowed to accept any Dana. Smriti-writers speak disrespectfully of Brahmins living upon Dana, and Pratigraha, feasting at a Sradha, and serving for wages as worshippers of idols in temples &c. In the description of the Brahmins in the times of Dasaratha, they are siad to be " Viratascha pratigrahat—thay have given up the acceptance of gifts. " The subject will be dwelt upon on a future occasion in connection with the duties of a Brahmacharin.

Brahmana-Bhojana.

At the Upanayana, two hundred or a hundred Brahmins are to be fed. This is altogether different from the Brahmanaudanam at which only three Brahmins are to be fed. These need not wait for the Anupravachaniya Homa.

Duties of the Brahmacharin for the remainder of the day.

The Brahmacharin should not move about but should steadily stand by the side of his preceptor, perform the evening Sandhyavandana, sit by the Aupanayana fire and perform the Agnikarya. Some Acharyas are of opinion that the Brahmacharins are not to perform the midday Sandya while others say that they should do it. The practice among us is that he does only the evening Sandhya.

Anupravachaniya Homa—the sacrifice to be performed after a part of the Veda has been studied.

When the sun sets, the preceptor sits down comfortably, performs a Pranayama, seats the Brahmacharin to his right and makes a Sankalpa to perform the Anupravachaniya Homa as a part of the Upanayana ceremony. In this Anupravachaniya Homa to be performed, he makes the annvadana for the acceptance of the Devatas. After proceeding on with the Homa as far as the offering of two Ajya portions, the preceptor says—'I shall worship the principal Deities of this Homa—Sadaspati, Savitri, and Rishis, with cooked food, and Agnisvistakrit with the remainder.' He offers fuel with Bhur, Bhuvah, Svaha. He then takes out of the rice obtained as alms, four handfulls for each of the three deities, and as much rice as will suffice for feeding three Brahmins, silently sprinkles water over it. The Brahmacharin must wash the rice thrice and cook a mesh and when it is ready, he must inform his precepter of the fact. If the boy is not able to cook the mesh, any of his relations or others may prepare it for him. The preceptor touched by the Brahmacharin performs the preliminaries of the Homa from Ajyasamskara up to the offerings of Ghee and then begins the chief Homa. He takes a portion of the cooked food to the Lord of the Assembly—Sadaspati with the verse beginning with that word, to Savitri with the Savitri verse and to the Rishis with the formula Rishibhyah Svaha.

"In order to obtain intelligence I approach Sadasaspati (Agni who is the Lord of the assembly of priests) who is wonderful, the dear companion of Indra, and gives all desirable things (R. V. I. 18 6). Svaha to Sadasaspati and not mine.

Savitri will be explained in the Sandhyavandana. After these three offerings, the preceptor completes the

remainder of the Homa such as Svishtakrit, etc., feeds three Brahmins with the remaining food and makes them say the end of the veda.

Until the ceremony of the generation of intellect, the Brahmacharin should not eat saline foods and should sleep on the floor and propitiate his Gurus.

If there should be apprehension of the roar of thunder &c., impeding the study of the veda, then the mesh of food should be prepared in the day time and the Homa of course should be completed after the evening Sandhya. In this case there is no evil in putting off the study of the Veda. If there should be any inauspicious omens preventing the Adhyayana after cooking the food for the Anupravachaniya Homa and the study of the Veda does not consequently take place, the Upanayana must be performed again. The second initiation ceremony differs from the first in some respects but as the law is a dead letter at present, it is needless to enter into the details of the ceremony of the second Uyanayana. The mode of teaching the Veda will be explained on a future occasion.

Medhajanana.

In order that the Brahmacharin may acquire intellectual ability to study the Veda, the Acharya, on the fourth day after the vow of Brahmacharya, should perform the ceremony of the generation of intelligence.

He must go to the west, north-west, north or east of the village, to a palasa tree destitute of branches, or to one with branches, or in the absence of the Palasa tree, to a lump of kusa grass. If any of these are not to be had close by, he must prepare an altar twelve inches square, plant on it a branch of the Palasa tree or a cluster of kusa grass with its roots. Touched by the Brahmacharin the Acharya here performs a sankalpa with the object of propitiating God by means of this ceremony which will enable

the Brahmacharin to finish the vow of the Upanayana, and acquire ability for studying the Veda. Here let me remark that the first recitation of the Veda by the Brahmacharin belonging to the school of Asvalayana is to take place on the fourth day after the generation of intelligence, but in imitation of our neighbours of the Apastamba school we have now begun to teach the Veda on the first day after Brahmodana.

He invokes Medha to come to the Palasa branch, adores her, with the sixteen Upacharams, offers food and sweetmeats made of barley-flour, and worships Medha as before. He makes the Brahmacharin bow to Medha, sprinkle pure water on the Branch, go round it thrice, and repeat the verse Susravas, &c.

"O glorious one, thou art able to hear every thing easily. O glorious one, as thou art able to hear every thing, enable me also to hear every thing easily. As thou art the treasurer of the sacrifices among Gods, so may I among men be the treasurer of the Vedas." With this prayer the Brahmacharin is to go round the Palasa branch, repeat the mantra and bow to it. Then the Bramacharin bathes and as in the upanayana ceremony he puts on with the presented mantra a fresh yagnopavita, an antelope skin, a girdle, and a stick, and leaves out the used things near the palasa, and presents the cloths worn before to his Guru and requests the Brahmin to repeat the sukta Medhamahyam. Om. May the Angirasas and the seven Rishis give me intelligence. May Indra, Agni, and Dhatri (creator) grant thee intelligence. May king Varuna give intelligence. May Goddess Sarasvati give thee intelligence. May the Gods Asvins wearing the lotus-chaplet vouchsafe intelligence to thee. The intelligence of the Apsaras, the intellect of the Gandharvas, the Divine and the human intelligence, is the wonder-working power. May this power enter mine,

(my intellect). Let what in me is dark flee away. May I be able to repent.

The student is to remain after this ceremony with his preceptor for so long a time as is necessary for the study of the Veda.

Thus far the Upanayana ceremony has been explained. Owing to other engagements I regret to announce to you my inability to proceed on with the remaining Samskaras and to fulfil the promises held out in the course of the lectures. If you like to know what our religion calls upon you to do and listen to such a bold statement of facts without any attempts at embellishment, I hope, by God's grace, to be able to reopen these subjects in February next. The truths and facts I placed before you are the results at which sages and philosophers arrived after untiring toil and struggle for years. You little know of the troubles of the mathematicians that preceded Euclid. The results embodied in Euclid's elements are not the discoveries of one solitary individual. They are the embodiments of thoughts of many mathematicians who arrived at them after much mental labour. You are not required to know how those results were arrived at, you care only for the truths and do not trouble yourselves about the history of the truths. In these days of newspapers, magazines, reviews, novels and innumerable time-killing social functions, we have hardly any time for commencing these studies from the very beginning. We begin where philosophers ended. So we have no side-lights to see and appreciate the great truths in their true nature. The result of this is that our knowledge is one-sided and liable to be easily shaken by adverse criticism. When you have not come to any settled conviction and formed your opinion of a subject, you are carried away by the eloquence of your opponent and forced to nod consent to every statement he makes. There is

another danger you have to guard against. Do not accept a statement to be true because you find it in print and because Mr. so and so says it. But accept it as truth because it satisfies your conscience and your reason. View it from various standpoints, hurl against it all conceivable objections a man of straw may possibly bring forward, attempt to answer these objections yourselves and if you fail, to seek the counsel if your elders and come to the right conclusion. Suspend your judgment about ancient religion and ancient philosophy till you know every detail and every principle underlying them. Do not scoff at the ancient ideals of God-head because they fall short of your modern ideals. When you were in the primary schools your teacher in giving you instruction in physics must have told you that air consists of two gases oxygen and nitrogen. You had to accept this statement as true though you had scarcely any knowledge of the three terms gas, oxygen and nitrogen. As soon as you began to learn Chemistry under better teachers you had clearer ideas of these terms. They began to signify to you more than when you learned them in the Primary school. When you study Chemistry for the Degree Examinations, these very terms will bring more meaning to you than they did when you were in the High School department. With the progress of knowledge, the connotation of words increases and by the law of association of ideals a single word recalls to the mind the various circumstances connected with the thing denoted by the word. In the study of ancient religion and philosophy, we have to see whether the words used by them had the same connotation and the same association as that we associate them within our modern days. Translations are quite inadequate to give us a sufficiently clear idea of ancient religion, for the association of ideas connected with Sanskrit words is not the same with their corresponding words in English. I have

attempted a translation of a good many Vedic texts used in Upanayana, and made it as literal as possible. The translation loses all the vividness and force of the original. So I request you not to base any argument on the translation. Whatever religion you mean to study, study it in a spirit of reverence. Love it and try to find in it all those points that are sufficient to gratify the cravings of the human heart. You will find that God has provided in every religion for the salvation of every soul. God wants our heart and we must sacrifice it to Him. In order that our offering may be worthy of His acceptance, it must not be worldly. To shake off worldliness, our thoughts and deeds must be saturated with our belief in God. There is hardly any act or rite that we do but for the sake of God. Every ceremony is wound up with Krishnarpanam. Every offering to God must end thus.

The worshipper must renounce motives of the action. He must do so because he is ordained to do so.

Krishna says in the Gita—The man of devotion who knows the truth, thinks he does nothing at all when he sees, hears, touches, smells, eats, moves, sleeps, breathes, talks takes, opens or closes the eye lids ; he holds that the senses only deal with the object of the senses. He who, casting off all attachments performs actions, dedicating them to Brahman, is not tainted by sin, as the lotus leaf is not soiled by water.

In accordance with the advice of Lord Krishna let us so long as we belong to our respective asramas do these duties enjoined on us, dedicate the fruit of these works to Sri Krishna and through the discipline and training acquired by means of these actions let us try to realise that Holy Brahman, as revealed to us in the Vedas and Vedantas.

NIVRITTI MARGA.

The Hindu religion recognises two and only two modes of life which conduce to the good of humanity and the salvation of the individual soul. These are known by the names of Pravritti and Nivritti margas in the Hindu Shastras. It is said that Brahma, the first progenitor of the Universe, brought forth in the beginning the Kumaras and entrusted to them the duty of propagation, both by precept and example of the Religion of Nivritti or Renunciation, while the task of propagating the religion of Pravritti was entrusted to the Seven Rishis, otherwise known as the Prajaptis—the Hindu Patriarchs. The two paths are also known in the Hindu Scriptures as Devayana—the path of the gods and Pituryana—the path of the forefathers. Mention is made of these two paths in almost all the scriptures—especially the Upanishads, the Mahabharata and the Puranas. It is referred to even in the Samhitas; Various erroneous opinions are held with regard to the two paths mentioned above. Some people regard them as the mystical regions of the universe through which the soul of man is made to pass under the influence of its Karma; and others are disposed to regard them as pure fictions of the imagination of the ancient Rishis. If the Scriptures of the Hindus are studied carefully, it will be seen that the twofold path referred to has no mystery about it and it is quite as real as everything else. They are the mystical names for the two modes of ethical life which are characterised by essential differences with regard to their nature and their ultimate end. Pravritti means rolling out and Nivritti rolling in; going away from the source of energy and going towards it. Excluding the unreflective life of ordinary

humanity, characterised by no high purpose or end, and by an indiscriminate combination of virtue and vice, pleasure and pain, all thinkers are more or less agreed that a truly well-ordered ethical life must have for its ideal either the well-being of humanity in the world or the spiritual salvation of the individual soul hereafter. Based on this ethcal conception their escheatological significance has heen pointed out in the colums of this journal. The Hindu sages recognise as ethical both the well-being of humanity as a whole and the highest self-realisation of the individual both being identical in a larger synthesis. The Utilitarians are right in regarding as the chief ethical end, the universal happiness of humanity, and the Intuitionalists are also right in their contention that the chief ethical end is self-realisation in its widest sense, the realisation of the highest possibilities including the spiritual of every human being. The Hindu ethical thinkers see no conflict between the two ideals, and they recognise both as the highest desirable ends for man to follow. But of the two ideals, they regard spiritual realisation as superior and the only ultimate end of existence. The permanent conditions of human existence are such that it is impossible for any man to so direct his activities as to lead to the greatest happiness or the well-being of the whole of humanity, and moreover the world in which the well-being is expected to be realised is and cannot be eternal and it has its own limitations which, it is impossible for man to transgress. For these reasons, it will be accepted by all that the only absolute end is for each individual the perfection of his spiritual and eternal nature. It must also be remembered that this highest end is not in conflict with the ideal of the well being of humanity, which also is a means for individual perfection, though it necessitates a mode of life different from that of the other. The realisation of man's highest spiritual nature makes him realise in full his natural

absolute good, without the least suspicion of his life activities being directed against physical or intellectual or ethical well-being of humanity at large. However limited his activities may be, yet they are all such as to tend to the good of man, and moreover, their lives enrich the spiritual knowledge of the world thereby tending to make man realise his higher nature and make him happy and strong enough to bear all the vicissitudes of fortune, disappointments and anxieties of the world of Samsara.

It will thus be clear that the ordinary life of unthinking man with its conflicting ideals, and self-deception and hypocrasys is not at all ethical life. All ethical thinkers are at one with regard to the nature of ethical life, that it must have one or the other of the two ideals set forth above. And these necessitate two distinct modes of life for their realisation, which the Hindu philosophers have named the Path of Pravritti or Realisation and the Path of Nivritti or Renunciation otherwise called the religion of righteous enjoyment and the religion of renunciation and pure thought.

The essential difference between the two modes of life is clear enough. While the religion of Nivritti is characterised by more of thought and less of activity, the other involves more of activity and less of thought. Also while the former tends to isolate the individual more and more from the world to enable him to realise his true and absolute nature, the other tends more and more to attachment to samsara and its consequences, good and evil. It cannot be denied by every thinking person that so long as the mind is attached to anything but its highest nature, no self-realisation is possible, and, as such, the path of Pravritti, however conducive it may be to the good and progress of humanity, cannot lead to the ultimate salvation of the individual or humanity, as it concerns only that which pertains not to the

highest nature of man, but only to his phenomenal aspect. Such being the case, the Hindu sages, recognising the merits of the ideal of Pravritti, have given the palm of superiority to the ideal of the religion of Nivritti. Nivritti life or the life of Renunciation is the highest according to the Hindu religion; and it is the only life that can lead the soul of man to the realm of absolute good, the kingdom of God as it is metaphorically expressed.

It is for these reasons that the Hindus feel so much reverence for a Sannyasin and his mode of life. The worldly life of righteousness and philanthropy which the modern thought of Europe seems to have accepted for its ideal, however beneficial it may be to humanity, has its own limitations and cannot lead to the absolute and eternal good of mankind. It is said when Suka, the only son of the sage Vyasa, was asked to choose from these two things, gratification of every possible desire and spiritual salvation, he preferred the latter to the former. Instead of Samsara and its attendant anxieties he chose that which is eternal and free from misery of every kind. He says "I desire to attain that condition of existence from whence there is no return to this life of Samsara. Casting off all kinds of attachment arrived at certainty by reflection with the aid of the intellect, I shall attain to that end. I shall attain to the situation in which, the soul will have tranquillity and where I shall be able to dwell for ever in the decrepitude or change. It is also certain that that high end cannot be attained without the aid of Yoga. One that has attained that state of perfect wisdom and enlightenment never receives an accession of low attachments through *Karma*. I shall therefore have recourse to Yoga and casting off this body which is my present residence, I shall transform myself into an acriform condition and enter that mass of effulgence--*Brahmajyotis* whose external emblem is the Sun."

Such indeed, is the mode of life and its ideal, recognised as the highest by all the Hindu thinkers. No country in the world has yet realised the highest nature of this ideal of a Sannyasin's life. So long as the present humanity wallows in the mire of Prakriti, they cannot appreciate the merit and superiority of the Nivritti ideal which not only tends to the physical and intellectual good of mankind but also to its spiritual salvation. No man can do good to society unless he first becomes perfect himself like Buddha or Christ through the path of Nivritti. Freedom of a single individual certainly helps the uplifting of humanity.

But it should not be supposed that the Nivritti mode of life could be adopted by each and every one. Society is not yet prepared for it. Of course the major portion of mankind must, from their very nature, fall on only the Pravritti ideal. The conditions of modèrn life, it is well known, are such as to interfere with the full realisation of the highest ideal of spiritual life. The ancient Rishis knew it and on that account, sought for a modification of the Pravritti mode of life so as to conduce to what is called the highest spiritual end. It was Sri Krishna who boldly succeeded in reconciling the path of Pravritti or the worldly life with the highest spiritual life of a Sannyasin. He knew that the essential characteristic of Sannyasa is freedom from mental attachment to things of the world, not absence of physical activities. It is the nature of the mind to be active in the physical world, however much you may circumscribe its activity. It is Tyaga or mental renunciation, that is essential to spiritual life and Sri Krishna preached that a worldly life of action can realise the highest end of a spiritual life if it is characterised by mental renunciation of the fruit of actions. Let a man's life be a life of full discharge of his duties and let no thought of enjoyment or attachment to things of this world enter his soul. Then, however active he may be in the world and

whatever station in life he may be placed in, he cannot fail to attain that spiritual enlightenment which is supposed to accrue from the life of a Sannyasin, a Gnani as he is called. This is what Sri Krishna calls Karma-Yoga, and it is this which fits even a householder to attain Moksha or salvation.

From the conditions of modern life, necessitated by so called modern thought and civilization, it will be easily seen that the Nivritti ideal of life is impossible of attainment and we are, therefore of opinion, that Sri Krishna's ideal of Karma Yoga is the only mode of ethical life competent to produce the highest desirable end and that its universal adoption will not fail to secure for humanity at large not only the greatest possible happiness on earth, but also ultimate spiritual salvation in after life.

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THE VISIBLE AND THE INVISIBLE WORLD.

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

(*Continued from page* 379)

All biological research, all investigation into the forms and vital activities of organisms, must first deal with the visible body, in which the morphological and physiological phenomena are observed. This fundamental rule holds good for man just as much as for all other living beings. Moreover, the inquiry must not confine itself to mere observation of the outer form ; it must penetrate to the interior, and study both the general plan and the minute details of the structure. The science which proves this fundamental investigation in the broadest sense is anatomy. The great merit of the 19th century, as far as our knowledge of the human frame is concerned, lies in the founding of two new lines of research of immense importance—comparative anatomy and histology or microscopic anatomy. Comparative anatomy formulates definite laws as to the organism of man and the beasts. The application to comparative anatomy of the evolutionary theory has raised the science to the front rank of biological studies. Microscopic anatomy attempts to dissect the organs of the human body into their finer constituents by the aid of the microscope. Every tissue in man and all other animals is made up of the same microscopic particles, the cells and these elementary organisms are the real, self-active citizens which, in combinations of millions, constitute the cellular state, our body. All these cells spring from one simple cell, by continuous sub-divisions. The general structure and combination of the tissues are the same in man as in the other

vertebrates. Our whole frame, both in its general plan and its detailed structure, presents the characteristic type of the vertebrates. All the vertebrates, from the fish up to man, agree in every essential feature, they all have a firm internal skeleton, a frame work of cartilage and bone, consisting principally of a vertebral column and a skull; the advanced construction of the latter presents many variations, but on the whole, all may be reduced to the same fundamental type. Further in all vertebrates, the organ of the mind, the central nervous system, in the shape of a spinal cord and a brain, lies at the back of this axial skeleton. Moreover, what we said of its bony environment, the skull, is also true of the brain—the instrument of consciousness and all the higher functions of the mind. Its construction and size present very many variations in detail, but its general characteristic structure remains always the same. We meet the same phenomenon when we compare the rest of our organs with those of the other vertebrates; everywhere, in virtue of heredity, the original plan and the relative distribution of the organs remain the same, although through adaptation to the different environments, the size and the structure of particular sections offer considerable variation. The mammals are the youngest and most advanced class of the vertebrates and they are derived from the older class of amphibia, like birds and reptiles. Thus comparative anatomy proves the significant fact that the body of man and that of the anthropoid ape are not only peculiarly similar, but that they are practically one and the same in every important respect. It is true that we find certain minor differences in point of size and shape in most of the organs of man and the ape; but we discover the same or similar differences between the higher and lower races of men, when we make a careful comparison—even, in fact, in a minute

comparison of the various individuals of our own race. We find no two persons who have exactly the same size and form of nose, ears, eyes and so forth. One has only to compare attentively these special features in many different persons in any large company to convince oneself of the astonishing diversity of their construction and the infinite variability of specific forms, yet all these individual variations do not weaken the significance of the fundamental similarity of structure; they are traceable to certain minute differences in the growth of the individual features.

It is only in the 19th century that our knowledge of human life has attained the dignity of a genuine, independent science; during the course of the century, it has developed into one of the highest, most interesting and most important branches of knowledge. The idea of life, as the opposite of death, naturally became the subject of speculation at a very early age. In the living man, just as in other living animals, there were certain peculiar changes, especially movements, which were wanting in lifeless nature. Spontaneous locomotion, the beat of the heart, the drawing of the breath, speech and so forth. But the discrimination of such organic movements from similar phenomena in inorganic bodies was by no means easy and was frequently impossible; the flowing stream, the flickering flames, the rushing wind, the falling rock, seemed to man to exhibit the same movements. It was quite natural that primitive man should attribute an independent life to these dead bodies. He knew no more of the real sources of movement in the one case than in the other. Our knowledge of the vital functions, like our knowledge of structure of the human body was originally obtained, for the most part, not by direct observation of the human organism itself, but by a study of the more closely related animals among the vertebrates, especially the mammals.

In this sense the very earliest beginning of human anatomy and physiology was comparative. But the distinct science of comparative physiology, which embraces the whole sphere of life—phenomena from the lowest animal up to man, is a triumph of the 19th century. When the cell was discovered to be the common elementary organ of all plants and it was proved that all the different tissues of the plant are merely combinations of cells, the same composition was sought to be pointed out in the various tissues of the animal body. The extension of the above discovery to all the animal tissues was the foundation of the cellular theory, the profound importance of which, both in physiology and anatomy, has become clearer and more widely recognized in each subsequent year. Moreover it was found out that the activity of all organisms is, in the ultimate analysis, the activity of the components of their tissues, the microscopic cells. The cells were correctly denominated the elementary organisms and it was shown that in the body of man and of all other animals, they are the only actual, independent factors of the life-process. However widely the immense importance of the cellular theory for all biological research was acknowledged, the cellular physiology, which is based on it only began an independent development very recently. The theory of a cell-soul is completely established by an accurate study of the unicellular protozoa and the psychic phenomena of the protistœ form the bridge which unites the chemical processes of inorganic nature with the mental life of the highest animals. These views were further developed and based on the modern theory of evolution. It is only by comparative method and by a profound study of the physiology of the cell that we can reach the higher standpoint which will give us a comprehensive survey of the wonderful realm of the phenomena of life. Only thus do we

become convinced that the vital processes in man are subject to the same physical and chemical laws as those of all other animals. As the apes approach nearest to man of all the mammals in point of structure we expect to hear the same of their vital functions, and that we find to be the case. Everybody knows how closely the habits, the movements, the sense-activity, the mental life and the parental customs of apes resemble those of man. Scientific physiology proves the same significant resemblance in other less familiar processes particularly in the working of the heart, the division of the breasts and the sexual life. Finally the speech of apes seems on physiological comparison to be a stage in the formation of articulate human speech.

Psychic activity consists of a group of vital phenomena, which are dependent on a definite material substratum like all other phenomena. This material basis of all psychic activity, without which it is inconceivable, may be called psychoplasm. The peculiar character of many of the psychic phenomena, especially of consciousness, necessitates certain modifications of ordinary scientific methods. We have to associate with the customary objective external observation, the introspective method, the subjective, internal observation, which scrutinizes our own personality in the mirror of consciousness. There is striking resemblance of man's psychic activity to that of the higher animals—especially our nearest relatives among the mammals. In the profitable construction of comparative psychology, it is extremely important not to confine the critical comparison to man and the brute in general, but to put side by side the innumerable gradations of their mental activity. Only thus can we attain a clear knowledge of the long scale of psychic development which runs unbroken from the lowest unicellular form of life up to the mammals and to man at their head. But even within the limits of our own

race, such gradations are very noticeable and the ramifications of the psychic ancestral tree are very numerous. The psychic difference between the crudest savage of the lowest grade and the most perfect specimen of the highest civilization is colossal, much greater than is commonly supposed. Individual or biontic psychogony investigates the gradual and hierarchical development of the psychic activity in the individual and seeks to learn the laws by which it is controlled. A new and fertile epoch of higher development dawned for psychology and all other biological sciences when the principles of evolution were applied to them half a century ago. The same laws of mental evolution hold good throughout the entire organic world, not less in man than in the brute and even in the plant. Hence the unity of the organic world, which is revealed by the common origin of its members, applies also to the entire province of psychic life, from the simplest unicellular organism up to man. The psychological barrier between man and the brute has been overcome. Man's power of conceptual thought and of abstraction has been gradually evolved from the non-conceptual stages of thought and ideation in the nearest related mammals. Man's highest mental powers—reason, speech and conscience—have arisen from the lower stages of the same faculties in our primate ancestors. Man has no single mental faculty which is his exclusive prerogative. His whole psychic life differs from that of the nearest related mammals only in degree and not in kind, quantitatively, not qualitatively. The great progress which psychology has made, with the assistance of evolution, in the latter half of the century culminates in the recognition of the psychical unity of the organic world. Comparative psychology in co-operation with the ontogeny and phylogeny of the psyche, has enforced the conviction, that organic life in all its stages from the simplest unicellular

protozoon up to man springs from the same elementary forces of nature, from the physiological functions of sensation and movement. All the phenomena of the psychic life are without exception bound up with certain material changes in the living substance of the body, the protoplasm. In the lower animals, however, which have no special nerves and organs of sense, and in the plants, the psychoplasm has not yet reached an independent differentiation. In all cases, in the lowest as well as the highest stages of the psychological hierarchy, a certain chemical composition and a certain physical activity of the psychoplasm are indispensable. Psychic activity undergoes a continual development throughout the life of the individual. Since the embryology of the individual is the true torch-bearer for all research into the organic body, it will afford us a reliable light on the momentous problems of the psychic activity. Man's psychic life runs the same evolution—upward progress, full maturity and downward degeneration—as every other vital activity in his organization. The theory of descent, combined with anthropological research, has convinced us of the descent of our human organism from a long series of animal ancestors by a slow and gradual transformation occupying many millions of years; since then we cannot dissever man's psychic life from the rest of his vital functions, we are rather forced to a conviction of the natural evolution of our whole body and mind—it becomes one of the main tasks of the modern monistic psychology to trace the stages of the historical development of the psychic activity of man from that of the brute. This is the province of phylogenetic psychology or in contradistinction to biontic (individual), phyletic psychology. The methods and paths which will lead us to the remote goal of a complete phylogenetic psychology do not differ from those of other branches of evolutionary research.

Comparative anatomy, physiology and ontogeny are of the first importance. Much support is given also by palaeontology for the order in which the fossil remains of the various classes of vertebrates succeed each other in the course of organic evolution reveal to us, to some extent, the gradual growth of their psychic power as well as their phyletic connection. The great progress of anatomy, physiology, histology and ontogeny has recently added a wealth of interesting discoveries to our knowledge of the nature of psychic activity. No psychic phenomenon is so wonderful as consciousness. Consciousness is simply a natural phenomenon like any other psychic quality and it is subject to the law of substance like all other natural phenomena. The meaning of consciousness is best conceived as an internal perception and compared with the action of a mirror. As its two chief departments we distinguish objective and subjective consciousness, consciousness of the outer world, the non-Ego and of the Ego. By far the greater part of our conscious activity belongs to the consciousness of the world or the Non-Ego. This world-consciousness embraces all possible phenomena of the outer world, which are in any sense accessible to our mind. Much more contracted is the sphere of self-consciousness, the internal mirror of all our own psychic activity, all our presentations, sensations and volitions. The only source of our knowledge of consciousness is that faculty itself. That is the chief cause of the extraordinary difficulty of subjecting it to scientific research. Subject and object are one and the same in it. The perceptive subject mirrors itself in its own inner nature, which is to be the object of our inquiry. Thus we can never have a complete objective certainty of the consciousness of others. The same must be said with even greater truth, when we attempt to compare human consciousness with that of animals (even the higher, but

especially the lower). All the different views of consciousness may be reduced to two fundamental theories—the transcendental (or dualistic) and the monistic. The latter view is based on evolutionary principles and it is now shared by a great number of distinguished scientists. The individual development of consciousness of earlier youth proves the universal validity of the biogenetic law and indeed, it is still recognizable in many ways during the later years. In any case, the ontogenesis of consciousness makes it perfectly clear that it is not an immaterial entity and that it is consequently no exception to the general law of substance. From the fact that consciousness, like all other psychic functions, is dependent on the normal development of certain organs and that it gradually unfolds in the child in proportion to the development of those organs, it may be concluded that it has arisen in the animal kingdom by a gradual historical development. That highest stage of consciousness, which is reached by man alone, has been evolved step by step—even by the very progress of civilization from a lower condition, as we find illustrated to-day in the case of uncivilized races. The higher the conceptual faculty advances in thoughtful civilized man, the more qualified he is to detect common features amid a multitude of details and embody them in general concepts and so much the clearer and deeper does his consciousness become. Some call the psychic principle, soul, and hold that it is immortal. When we take the idea of immortality in the widest sense, and extend it to the universe, it has a scientific significance. It is then not merely acceptable, but self-evident to the monistic philosopher. In that sense the thesis of the indestructibility and eternal duration of all that exists is equivalent to our supreme law of nature, the law of substance. The dualistic conception of the soul is that it is an immaterial entity of a peculiar character. If we adhere

to the monistic idea of substance, which takes it to be the simplest element of our whole world-system, we find energy and matter inseparably associated in it. We must therefore distinguish in the substance of the soul the characteristic psychic energy which is all we perceive (sensation, presentation, volition, &c.,) and the psychic matter, which is the indispensable basis of its activity—that is, the living protoplasm. The idealist and spiritualist philosophy of the day will freely grant that the materialistic form of belief in immateriality is untenable. It will say that the refined idea of an immaterial soul or a transcendent psychic substance must be substituted for it. But modern realism can have nothing whatever to do with these incomprehensible notions. They satisfy neither the mind's feeling of causality, nor the yearning of our emotion.

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VEDANTA WORK

EXTRACT

SWAMI ABHEDANANDA IN CANADA.

It is a good many years now since a woman said to me, as we finished our breakfast in one of the palatial dining-rooms of Fifth avenue, above Central Park: "I want to take you to a lecture at eleven o'clock." The lecture habit was at its highest in Gotham just then. There were lectures on clothes, on bathing, on face treatment, on everything under the canopy of heaven, all the aftermath of the World's Fair in Chicago, where women had held their first great meeting and gotten saturated with all sorts of grand notions on advancement and improvement. The idea of a lecture at eleven o'clock in the morning was not new, therefore, and I acquiesced amiably, not even inquiring what was to be the subject, nor whom the lecturer. We went to a small place near Madison Square, and climbed a small stair, and were met by the so-familiar and self-important fussy lady patronesses of that lecture era. There was a hush about the place, and a mysterious, rapt look in the eyes of the lady usher who put us, as people of importance (I basking in the glory of my hostess' prestige), in front places. A near-sighted girl beside me, who could twist her head about like one of the ventriloquist's dummies at Shea's suddenly gasped in a sort of hysterical gurgle, "He's coming," and there were firm, light footsteps up the bare boards of the narrow aisle and a sudden glow of color of madder red and golden yellow, and the near-sighted girl stopped craning her neck and collapsed in a satisfied lump against my elbow. That was how I came to see for

the first time, many years ago, the Swami Abhedananda, whose visit to Toronto last week touched a note of wonder, of interest, of pleasure and inspiration which vibrates in the hearts and souls of scores of thoughtful persons who heard him speak upon the religion of his fathers in far India. I envied those persons who heard him for the first time, recalling, as I did, that small hall near Madison Square that dull November morning. The cloud that had hung between me and the sun of joy for many a weary day, and the lifting of the cloud, the warm flood of sunshine, the wonder of new light, new thought, new courage. The Swami did not speak of India nor of the religion of his people that November morning. Three little sentences only of his lecture abode with me. They abide still, and the cloud never quite enveloped me, after they entered into my mind. Since then, years ago, many other thoughts, bigger, broader, more beautiful, have been born of those three: the thought of immortality, the thought of reward and punishment, the thought of universal brotherhood. The peace and patience of eternity, the acquiescence in the day's wage, so just and so inevitable, and the sympathy and tenderness and identity with all that is, from earth to heaven, our animate and inanimate brotherhood. One does lightly speak of these three glorious living things; one tries to attain to them only.

Swami Abhedananda, following his fellow teacher, Vivekananda, came out to America, not on a mission of proselytizing, but at the request of the latter teacher, who had been invited to attend the World' Fair Congress of Religions. There had appeared so many who came to question and remained to learn, that one Swami, no matter how tireless, could not meet them all. Then Vivekananda died, and the teacher who spoke here last week became the burden-bearer in chief. He had just

assumed this responsibility when I saw him the gloomy November day in New York. Another Swami, on last Monday, took his place before the hundreds who have replaced the tens in New York, and doubtless with the same grave and careful demeanor, made his first essay as a lecturer, while Swami Abhedananda spends his first day at Niagara. The visit to Toronto last week was most grateful to the Swami, for he found here courteous, thoughtful, receptive and sometimes experienced friends, meeting him not only with ready hospitality, but with well considered and pregnant questions, with grave dissent or hearty concurrence, the very inspiration to a teacher. Many episodes of his visit seem beautiful and suggestive and I mention one as particularly so. While he was spending a brief moment in the home of one of the most broad and scholarly men in Toronto, the little son of the house was brought in. The father asked the Swami to bless the child, and he, putting his hand upon the fair head, repeated the exquisite blessing over him. It was a moment the beauty and significance of which could only be appreciated by those knowing both the men. A man of great worth and a recognized authority on psychology took exception to the tint of the gown and turban worn by the Swami, on the ground that it was not becoming. Really, it was a man and a scientist! The madder red and the clear golden tints of gown and turban are the colors of the order to which the Swami belongs, and signify Wisdom. Thus enveloped in Wisdom, he stands before his hearers, modest, perfectly courteous, sweet-tempered under irritating carpers and questioners, a being who has every faculty and every nerve, every impulse under complete control, a patriot and a saint in one. If I might tell you of the preparation which each of these Oriental teachers goes through, of the simple assurance which this

one has given me, that he knew a joy beyond description while for twelve years he wandered from mountain to plain as the seasons alternated in India, living on one scant meal in twenty-four hours, and walking shoeless and unshielded from the storm or cold some thirty miles a day, sleeping under the trees or in a cave, and wakening to a bright joyous consciousness, with never an ache or pain in all that long slice out of a young man's life; if I might tell you this in detail and much more you would arrive at the acceptance of a fact which never seemed possible to you before. You all know what this fact is. Therefore I need not mention it. The Pauline admonitions will give you the key, and when you open you will find the answer to many a burning doubt and fear.

"Our Swami," as a Torontonian called him, has travelled with this brilliant intellect, this calm poise, this just insight and wide wisdom, through many countries, and has gathered with the sympathy which knowledge exacts the essence of their lives and the burden of their conditions. Our Swami is a vegetarian, an abstainer, he does not smoke cigars (this is to answer a querist), he does not wish to convert anyone from any religion, but to help them to rise above all sects and live in that expanding and life-giving air which will develop and not dwarf their powers. It is a beauteous and wonderful mission, and no doubt many will, feel that the encouragement of his presence will be for their cheer and comfort and will send for him again to visit us. The preconceived idea of a Swami is of an austere and self-centered being, giving out high-toned commands, and mysterious utterances; the real Swami is a cheerful, sweet-tempered, sympathetic and profoundly wise man, baffling to the people of material instinct, who ask, "What does he get?" "Is he very wealthy?" "What is his family?" and "How old is he?" and who cannot believe

that neither money nor comfort nor the praise of men nor the smile of women means the same for all men. We have long had our ideal life on earth, we Christians, who reverence and worship the Perfect Manhood. Such an ideal should fit us to understand and value the personality of the man of wisdom who has been the guest of some of our young people in Toronto this month. Swami Abhedananda is a great teacher, and the lessons he teaches are needed to-day as they have never been needed before appealing, as they do, by precept and example to those who will be "Canada" in a very few years.

LADY GAY.

Toronto—Saturday Night

———o———

THE FIRST ANNIVERSARY OF THE VIVEKANANDÄ READING HALL.

KUALA LUMPUR.

Federated Malay States.

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

PROGRAMME.

Prayer (1) Invocation } Devaram, Puranam,

(2) Ganesha Stuti,
(3) Recitation on "Mine and Thine,"
(4) Report,
(5) Lecture in Tamil on "Samayapimanam,"
(6) Life of Swami Vivekananda,
(7) Songs in praise of Swami Vivekananda (specially, composed for the occasion),
(8) Remarks by members and Patrons,
(9) Chairman's remarks,
(10) Prayer Devaram, Thiruvasagam, Puranam.

The first anniversary of the establishment of this Reading Hall, was celebrated at Scott Road, Kuala Lumpur, on Thursday the 13th April, 1905, (Hindu New Year's day) with great eclat. The Hall was tastefully decorated for the occasion with flowers, ferns and evergreens. Swami Vivekananda's enlarged bromide photo was placed on a stand in the centre of the Hall with the silk hangings and flowers. The hall was packed to its utmost capacity by the members and others and the meeting was attended by all the leading and other Hindus of the place. Punctually

at 7. P. M. Mr. R. Arumugam a patron of the Society was voted to the chair. The meeting commenced with the singing with the Devaram and Ganesha Stuti :, A sloka in Sanskrit was recited by Srimat Muttucumaraswamy Kuruggal which was followed by recitations by two school boys on " Mine and thine" and " the passing pedlar" respectively.

Then the report on the work of the Vivekananda Reading Hall was read by the Secretary with a brief hisrory of this Religious movement. The Society was in receipt of several useful books and papers as presents from the well-wishers. Mutual love between sister Societies has been increased by correspondence. The next item on the programme was a lecture in Tamil on " Samayapimanam " which was very ably handled by Mr. C. Candyah Pillai.

Before reading the history of the Swami's life, his works and teachings, the Chairman garlanded the Swami's photo at which occasion all stood up. The history which was a detailed one was read by Mr. K. Chellaturai and was listened to by the audience with rapt attention. Again songs in Tamil in praise of Swami Vivekananda (Specially composed for the occasion by Pandit Saravanamuttu Pillai) were sung by Mr. A. Nagalingam.

Srimat T. R. Subramania Ayer referred to the Swami's mission for the good of humanity in an eloquent style. Mr. W. Wijayaratnam spoke a few encouraging words on the working of the Society. The next speaker was Mr. S. Saravanamuttu Pillai, Tamil Pundit and Preacher of the Society, who delivered a short impressive speech on the advantages of this Hindu Religious Library in the Metropolies of the Federated Malay States and implored blessings on the meeting. The Chairman then commented upon each item of the programme and exhorted the

audience to follow the footsteps of the great Swami Vivekananda. He also hoped with the co-operation of all intelligent and patriotic Hindus of the place the Society started in the name of His Holiness of Swami Vivekananda is destined to achieve good results in time to come. The meeting came to a close with the chanting of Tevaram. Tiruvachakam, and Puranam (Sacred hymns). With the distribution of chandanam, pan-upari and the sprinkling of rose water the members dispersed at about 10 P. M.

(Signed) S. R. SATHASIVAM,

Secretary.

THE ENTALLY RAMAKRISHNA MISSION.

This Mission started its work in 1900 and is since then performing its duty silently. No report is published in any journal as yet but now it is necessary that something should be published about its works for information.

Of this Mission the founder is Babu Debendra Nath Mazumder, one of the Antarangas (disciples) of Lord Ramakrishna. He illustrates the unparallelled teachings of the Lord to every one wtthout any prejudice to independent views or caste or whatever. Every one listens to him with rapt attention when he speaks. Religious Books are read and explained by him and religious discussions

are held daily in the Mission room. Every one, of course, who wishes to hear a good moral character and lead a pious life is welcome and eligible for the membership of the Mission. Prayers, offerings are paid to the Lord. Occasional ceremonies are held during the Utsabs round the year. It has got a separate premises exclusively for Mission purposes containing one room specially for the Lord to worship as worship-room and the other for religious discussions. The Lord is worshipped here daily like a Bigraha in a Hindu House having different duties in morning and evening to serve. Every Hindu Festivals and the Lord's special festivals such as Kalpataru-day on 1st January of each year, Kalipuja night, Birthday and are distinctly observed. Thus it stands 3rd in performing *nitya-seba* (daily service) for the Lord next to Belur Nath and Kankurgachi Yogodyan. The members or rather Bhaktas have special donation for this purpose which amounts to 30 a month or more. This money is totally for the Lord's Seba (service). It has now become a complete place of public worship, and meditation. A small library with valuable religious books is also attached to it. The 1st principle of this Mission is to work and so great stress is laid to do good works. "Idle brain is the Fool's work-shop"—this proverb is repeatedly explained to the members and they are encouraged to work to their utmost capacities.

Every member is entrusted with one of the many noble works of the Mission such as collecting subscriptions from the neighbourhood and other places for remittance to the Murshidabad Orphanage and other good purposes, begging rice from door to door for distribution to the really needy persons, helping the distressed by giving them rice or money or manual help. Swamy Akhandananda of the Murshidabad Ramkrishna Orphanage thankfully receives

at least Rs. 15 from this Mission as monthly cnotribution being the total collection by the member to whom this duty is entrusted. The Swamy is very much satisfied to see the member taking so much interest and troubles for collection by self sacrifice. Rice is collected up to 4 or 5 maunds in each month and they are distributed to lame, blind, helpless, old, widows, orphans, &., who have no one to look after them whether they get a handful of rice during the day or fast regularly. Sometimes poor men are fed on some occasions, clothes are distributed to the poor in winter season and so on.

I am an outsider but I am very much pleased to see the above Mission working out its duty silently and honestly. Not only I but all those who have heart will, I am sure, be affected by this sort of Mission in course of time. I send you this report for this reason that if this be published in your paper Models like this may be established in several other places to remove the chief distresses of persons of the locality. The prime mover and founder or rather originator of this Mission was Swamy Vivekananda. After his plan this Entally Mission and all other Missions of the world have started and I wish that every educated and cultured gentlemen (I do not mean gentlemen—by name, caste, rank, or creed but gentlemen in heart) should try to establish such Missions wherever they live for the benefit of themselves and the sufferers. I will try to give you further details of this Mission in my next.

———o———

THE VIVEKANANDA HOME OF SERVICE,

COCANADA.

Section II.—Serving orphans and foundlings.

Orphans = bereaved of both father and mother.

Foundlings = whose progeny is unknown.

THE undersigned earnestly begs the sympathetic ladies and gentlemen to enquire, pick up and send to him any poor and helpless orphans and foundlings (boys or girls) of any caste (except Panchamas and Christians) for addmission into the "Vivekananda Home of Service," Cocanada, wherein they will be fed and given moral and religious, technical and secular instructions and be made fit to earn their livelihood by honest labour.

N. B.—(1) The orphans and foundlings shall be blow 12 years of age. (2) Each one shall carry with him or her a certificate from the sender countersigned by a Government Gazetted Officer or by three respectable gentlemen of the place to the effect that he or she is really an orphan or a foundling and a pauper. (3) None shall claim such an orphan or foundling till he or she is relieved from the Home with proper certificate of good conduct and competency. (4) He or she shall serve the the Home for three years or less—if required—after attaining majority. (5) The distinction between the four main castes will be observed in the Home.

B. R. SOMAYAJULU,

An humble servant of the Ramakrishna Mission.

———o———

REVIEW.

Under the auspicis of the Sri Parthasarathi swami sabha of Triplicane Prof. M. Rangachariar has been delivering a series of lectures in English on the Bhagavad Gita. The lectures are being published in parts, of which the first two have been received by us. The Bhagavad Gita is accepted as an authoritative scripture by all the schools of Vedantic thought and interpreted by the leaders of the several schools so as to be in harmony with the essential characteristic doctrines of each school. The three Prasthanas, namely the Upanishad, " the Gita its divine commentary and the Sariraka Sutras its organised system" are the authorities and form the basis of every Hindu Sect. " The glory of Sri Krishna" said Vivekananda " is that he has been the best preacher of " our eternal religion of principles and the " best commentator on the Vedanta " that ever lived in India " and the value of the Gita is in its being a universal yet an intensely true and practical guide to human life in its manifold phases. This great value of the Gita becomes greater as man rises in meterial civilization, as society becomes more and more complex and the search for the permanent, for the unchanging, in this world of change, for the something that is true and is not affected by the circumstances of time and place, becomes keener and keener. No other scripture in the world is so universal in its character and teaching. Without any exaggeration we might say that it is *the Book* for all races and for all times. Every interpretation or exposition of this book, which is a sincere attempt to explain its place in the thought and life of each age and country, and its application to the circumistances of man's every-day life must

necessarily be of great value,—particularly at a time when there is a conflict of ideals and aspirations. Prof. Rangachariar's, qualifications to evolve a consistent meaning out of the Gita harmonising the different schools are too well-known to our readers to receive any reiteration at our hands. We reserve to a future issue a better and detailed review of the book.

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Professor Tirth Ram Goswami, A. of Lahore, writes:—

The book is very ably translated. The analytical outline of contents given in the beginning well prepares a reader for the perusal of the Acharya's work. Everything about the book is excellent—the paper, binding and printing.

Professor Cowell, Cambridge says:—

The translation seems to me to be very carefully done, and I am astonished to see into what good English the difficult original has been put.

Dr. Thibaut, Allahabad says:—

It gives me great pleasure to say that your translation is in my opinion very scholarly and meritorious performance.

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I feel very grateful to you and proud to accept your translation of the Sri-Bhashya. And as far as I have been able to judge it is correct.

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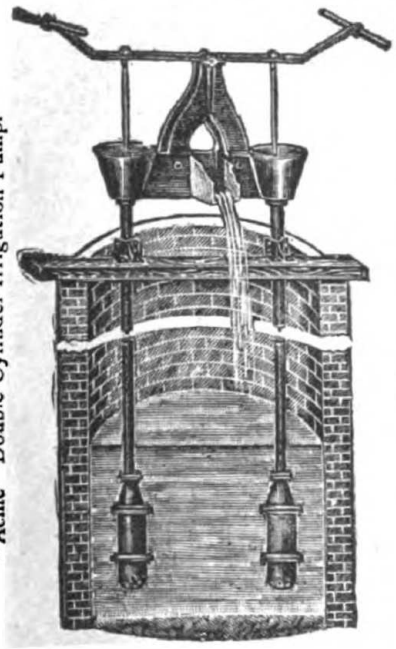
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"That which exists is one: sages call it variously."

—*Rig veda*, I. 164. 46.

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Vol. X.] SEPTEMBER, 1905. [No. 9.

THE AVADHUTA GITA.

CHAPTER VI.

Dattatreya said :—

What the *Srutis* teach in various ways as " we," ether, and such other objects,—all this is like water in a mirage. If there exists one Siva who is eternally existing in all, where then is the compared and the comparison ?

2. Beyond and without, non-divisibility and divisibility, beyond and without, activity and changeability, if their exists one Siva who is eternally existing in all, how can there be penance.

3. Mind alone is all-penetrating and uninterrupted and is beyond everything devoid of non-extension and extension ; mind alone is the eternal and equally existing Siva in all. How can there be the instrument of mind, and how can there be the instrument of speech ?

4. Who contradicts the distinctions of day and night, who keeps off the distinctions of the risen and not-risen, if such an eternal and all existing Siva alone exists, how can there be the shinning of sun and moon.

5. Rid of the distinctions of desire and non-desire, and devoid of the distinctions of action and inaction, if there exists the one Siva undivided and all embracing, how can there be distinct perceptions of the external and the internal.

6. If the ultimate is devoid of the distinctions of essence and non-essence, if it is devoid of voidness and non-voidness, if the unintercepted and all—comprehending Siva is the one that exists in all, how can there be a first and how can there be a last ?

7. If distinction and non-distinction are set aside, if teacher and knowledge are cast off and if there is the one, eternal, all existing Siva, how can there be a third state of consciousness, and how can there be a fourth state ?

8. If neither the spoken nor the unspoken is the truth, if neither the known nor the unknown is the truth and if there is the one, eternal all-existing Siva, how can there be the objects of the senses, the senses, the intellect and the mind ?

9. If ether and air are not real, if earth and fire are not real and if the one, eternal Siva exists in everything, how can there be cloud and how can there be rain ?

10. If the fiction of a world is thrown away if the fiction of Gods is also set aside, and if the one eternal Siva exists everywhere, how can there be the discrimination of of good and evil.

11. If death and immortality are thrown away, if the organs of perception and sensation as also the non-organs are given up and if the one eternal Siva is everywhere, how can we speak of coming and going ?

12. If there are no distinctions of *Prakriti* and *Purusha*, if there are no distinctions of cause and effect and if the one eternal Siva exists everywhere, how can we speak of person and non-person.

13. Neither there is the third kind of misery pertaining to the *Bhutas* nor is there the second kind pertaining to the soul. If the one eternal Siva exists everywhere, how can there be old age, youth and childhood ?

14. If He is supreme devoid, of religious and social orders of life, if he is supreme without the distinctions of cause and agent of action, if the One, eternal Siva exists everywhere, how can there be the ideas of non-lost and lost.

15. If that which is perceived and that which is not perceived are both false, if the born and the unborn are both false, if the One eternal Siva exists everywhere, how can there be the imperishable and perishable.

16. If there is the disappearance of the distinction of male and not-male, if there is the disappearance of female and not-female, if the one, eternal Siva exists everywhere, how can there be the feeling of wonder and no-wonder.

17. If the supreme is free from delusion and misery, if the supreme is free from doubt and grief, if the One, eternal, Siva exists everywhere, how can there be 'I' and 'mine.'

18. If there is indeed the destruction of moral action and non-moral action, if there is the destruction of bondage and non-bondage, how can there be the feeling of pain and non-pain.

19. If there are no distinctions of the sacrificer and the sacrifice, if there are no distinctions of the sacrificial fire and oblation, if the one, eternal Siva is what exists everywhere how can there be fruition of work.

20. If there is absolute freedom from grief and griefless ness, if there is freedom from pride and want of pride,

if the one eternal Siva is what exists everywhere how can there be the idea of attachment and non-attachment.

21. If there are no changes of illusion and non-illusion, if there is no affection through desire and non-desire, if the one, eternal, Siva is what exists everywhere, how can there be the notions of non-discrimination and discrimination.

22. There never exists 'you' and 'I', the discremination of race, and family is all untrue. I alone am the Siva who is the highest truth. If such is the case to whom and how shall I proffer salutation.

23. The discrimination of teacher and taught is gone for ever; the discrimination of teaching is also gone. I alone am the Siva who is the highest truth. How and to whom shall I proffer my salutations?

24. There is no concocted distinction of body, there is no concocted differentiation of the world. If I alone am the Siva who is the highest truth, how and to whom should I proffer my salutations?

25. Being endowed with passion or being devoid of it does never exist for me; I am neither spotless nor changeless; I alone am the Siva who is the highest truth; how and to whom shall I proffer my salutations.

26. The changes of embodied and disembodied states do not exist for me; falsehood and truth do not exist for me; I alone am the Siva who is the highest truth; how and to whom shall I proffer my salutations.

27. Wherever one perceives that nothing, nothing indeed ever exists, there the restrictions of metre do not exist. The supreme Avadhuta merged in the universal essence, and purified by thought utters the truth.

Thus ends the sixth chapter in the discourse between Dattatreya and Kartikeya entitled the definition of *Moksha*.

———o———

DHYANA OR MEDITATION.

BY HIRENDRA NATH SINHA.

We have dealt with the last two limbs, the two preliminary stages, *Pratyahara* and *Dharana*, of the internal practice of concentration. We shall learn now what the next step which is the consummation of last two means. By means of *Pratyahara* when the mind is drawn in from the senses and other organs, and by means of *Dharana* or concentration, when the invigorated mind is sufficiently trained to steadfastly cling to one particular object and to hold itself in one particular spot, internal or external, there will come to the mind the power of flowing in continuously towards that one point and remaining there fixed. This state of the mind is known as *Dhyana*. Patanjali defines *Dhyana* as" an unbroken flow of knowledge in that object (to which the mind is held by *Dharana*).

According to the *Yogins* the mind-stuff (*chitta*) by its own nature contains within itself all knowledge. Though this stuff is *Sattvic* by nature, it is ordinarily covered with *Rajāsic* and *Tamasic* particles which shut out the mind from shining in purity. If this covering is got rid of by means of *Yogic* practices, the mind assumes its true nature and becomes capable of concentrating steadily on a single object. When it persists in that state for some time, it develops greater steadiness and enters into the state of *Dhyana* or meditation. The progress of mind does not end with this. It still exists ; and so long as it exists it should be thinking of some object, for thinking is its very soul. When this power of meditation becomes so very intense as to be devoid of all the external conditions of perception, the mind remains within itself absorbed in the contemplation of the glorious Self within. This is a higher state and is called *Samadhi*. Thus the three stages—*Dharana*, *Dhyana* and *Samadhi* signify the same physiological condition of the mind but differ

in intensity and the degree of concentration. In order that the establishment in concentration may be systematic, sure and perfect, the mind must neccessarily pass through these three stages in succession. First it should be able to concentrate upon an object ; next it should he able to continue to dwell in that object for some time; lastly it should so forget itself in the devout contemplation of the object that the subject and object of meditation get fused into a single existence. In this last state by the mind's assumption of the modification into the form meditated upon, it will be able to dwell undisturbed within itself. Such a mind is not only perfectly self-controlled, but will have every other thing under its control.

The mental act of meditation has been spoken of to represent *Rechaka* or the giving away of the mind. In this sense meditation would mean the entire throwing out or exhalation of the mind in the direction of the object meditated upon but not any more in the direction through which the mind was inhaled and self-centred. According to the school who hold the first five limbs to form the external Yoga and the last three the internal *Yoga*, *Dhyana* will correspond to the *Kumbaka* process of restraint and will represent the continuous stopping of the mind in the object meditated upon. Any way it is one of the highest states of the mind in which it is full of tension arising from self-control, and is preliminary only to *Samadhi* or hyper-conscious state of perception in which the differences of the worldly conscious state cease to affect it.

The importance of and the power of this meditative state as an instrument of knowledge of whatever kind had been fully recognised by those ancient Vedic seers, the records of whose experince is known to rule the world of religion even to day. This state seems to be the sole pivot on which every form of religious worship is hung. It is the only open door for spiritual knowledge universally accepted by mankind everywhere. We have ample evidences in the Vedas to that meditation formed the foundation for the beginnings of the preception of truth and of spiritual realisation. Grand visions truth both in regard to

nature and in regard to spirit might be said to have floated before the minds of those mighty sages only in such moods of thoughtful meditation. These world—moving seers are spoken of as "Contemplative in mind and God-adoring sages of high intelligence. [R. V. III 8-4]. It seems to have been the state which brought to these sages true and ever lasting happiness and elevated the earth to the position of a heaven. No kind of sensual enjoyment, no evotion gave them so much charm as the sweet moments of silent meditation wherein all desires and passions, all anxiety and care were done away with; life was sublimated to the most etherial state of self-conscious existence. Words are inefficient to express this state of motionless concentration, the Great Silence this divine quietude—a condition of the mind which reflects the infinite *Atman* beyond and is master of its own profundity; for what are words but mere symbols for the localised vibrations of life. When this divine state comes to a person things which form objects of perception are sure to get reabsorbed into their respective causes, memories become swallowed up in memory, the soul is left to shine in itself as soul and is no longer conscious of itself as an individual being a whirling atom in the ocean of life. It is conscious of no desire, want or void; it no more wishes to appropriate anything to itself. It becomes merged in the universal life of Divine consciousness, divine perfection and freedom.

Desire, passion and running after sense-enjoyment in life are the worst enemies of this sublime state of serenity. Persons whose minds are ruled by passion, whose activities are kept up by the gyrating force of the senses, whose bodies are tossed up between pleasure and pain and whose speech is taken up in expanding the philosophy of this thing or that how can such men understand the happiness and glory of this divine state *par-excellence*, of silence and repose. While their time is not enough to respond to calls from the energy of sensation and motion, how can they have even a glimpse of the energy of condensation and high thought! "They have no instinct of contemplation, no sense of pure cause, the fixed source of all movement, the principle of all effect, the centre of light, which does not need to spend

itself in order to be sure of its own wealth, nor to throw itself into violent motion to be certain of its own power. The art of passion is sure to please but is not the highest art; it is true, indeed, that under the rule of democracy, the serener and calmer forms of art become more and more difficult, the turbulent herd no longer knows the gods." Says Amiel. As long as desire and passion rule a person's mind real happiness of the kind described above has no chance of coming to him. It is only the meditative and unaffected analysis of objects that is capable of bringing real enjoyment and happiness. He who can achieve this is a real *Yogin*, a veritable god on earth. "The animal has its happiness in the senses, the man in his intellect, and the God in spiritual contemplation. It is only to the soul that has attained to this contemplative state that the world has really become beautiful. To him who desires nothing and does not mix themselves with them, the manifold changes of nature are one panorama of beauty and submility." To grasp the secret of this state to realise in one's self the source of it has been the end and aim of the teachings of all the ancient sages.

To subdue the senses, to overcome passion and intellect and fight out the hydraheaded enemies of the mind has been a difficult task with every one in the history of humanity. Men are occasionally known to exprience a chance and momentary up lift above the distracting buzzle of the world into the blissful rigion of serene contemplation. Such a sudden stumbling into this highly tensioned state of mind is liable to be attended with great danger in a majority of cases. Chiefly there is the danger of the brain of such persons becoming deranged on account of the high pressure to which it becomes suddenly subjected. Next there is the chance of the physic of such persons becoming shattered to pieces by the forces of the mental blow in the form of an unwonted restraint. Besides these, there is the fear of such people being left to grope their way in darkness with a dazed mind or move about with a completely wrecked constitution after they are brought back to the ordinary level of human consciousness. "The young, the energetic the strong the well built for

them is the task," "Rishis of old were strong and fearless, therefore they wrote the Vedas; it is the energetic and invincible that get to the Kingdom of heaven. (R. V.) Therefore a gradual strength-giving training is essential. What a man is able to obtain by chance, should have real existence and should be capable of being realised by every one with the help of proper methods and means and of suitable endeavour. The meditative state of the mind referred to should not only be scientifically possible to every one but should also be able to teach them how to distinguish between chance occurrence and systematic achievement, without fear of danger. Then alone every one may claim to be truly religious, to have direct experience of extraordinary things.

In all those cases, cases where inspiration was a chance falling into the the hyper-conscious state of spiritual perception, the result may be found in the mixing up of grand truths with the common place ideas and quaint superstitions. In studying the teaching and imitating the lives of the above type of men we run the risk of doing more harm than good to the world. It is a hard thing for reason to sift out a whole mass of incongruity, to find out a little bit of wholesome truth, to distinguish the really good from injurious superstition and fanaticism. To judge what part in a man's life is really spiritual and good and what part is the influence of divine inspiration and what part is none of these, we should be able in ourselves to transcend impotent reason and apprehend everything on the plane of spirit. If we can do so, we do not want then all these teachers and their teachings. Is it possible for every one of us to do so? The attainment of the highest state of consciousness has been pointed out to be not an easy affair for every one. We question in return, was any sincere attempt made anywhere to study the problem scientifically? It was only in India, in the land of spiritual giants that this subject may be said to have been made a special study of. Here it was studied so scientifically and systematically that religious experience was brought within the possibility of every man's reach. To day through regular study and systematic practice every one

may hope at least to raise his mind above the ordinary height of human consciousness, to transcend reason and directly perceive truth, for inspiration is as much the property of an ordinary man as of any sage of special qualifications. The science which treats about the method of attaining this hyperconscious state of spiritual experience, has already been pointed out to be known in India as the science of *Yoga* or concentration. And *Dhyana* or meditation is recorded as the seed from which this huge banyan tree of spiritual science grew. It may be compared to the grain of sand round which the precious pearl of religion has been built.

The faculty of concentration is so very fundamental that no step in *Yoga* can be practised without bringing in this concentration of mind; nay, no profession in this world can we succeed in, if we do not develop this power. So this power of concentration, in one or the other of its aspects will be found to be mixed up in any analysis of mental force characterised by success. To a student of the history of religions the word *Dhyana* or meditation has such special significance, that every shade of concentration is gradually represented by that one word. Though according to modern psychology, meditation, reflexion, attention and similar other mental acts may represent different functions of the mind, to the Hindu psychologists they can not but represent manifestations in different degrees of one and the same concentrative faculty of the mind. According to Patanjali, concentration in the highest sense may be seen to begin with *Dharana*, to continue in *Dhyana* and end in *Samadhi*. *Dhyana*, therefore, characterises the intensest state of consciousness on the human plane and the state of existence in the hyperconscious plane.

We have also alluded to other schools who place *Dhyana* at the beginning and define *Dharana* and *Samadhi* to be higher stages of concentration. According to them *Dhyana* is the state in which the mind begins to meditate on an object and *Dharana* is that in which it is absorbed in the object. Others are not wanting who maintain non-difference between these three states. According to these latter each of the synonyms is

intended to convey the special element predominating in an act of concentration. We will set aside all quarrels with words and consider the main principle of concentration.

Ramanuja, in a way, lays bare this underlying principle in his commentary on the *Vedanta Sutras* wherein he tried to identify the above functions of the mind. His whole argument is based on the meaning of the two Vedantic passages which he assumes to teach the same idea. They are, "The memory becomes firm; when such memory is obtained, there is the loosening of all knots" [Chhand Up VII. 26-2] and "When he who is the highest and lowest is seen, the knot of the heart is broken, doubts are all shattered and his actions, or *Karma* perish." [Mund Up. II. 2. 8]. In commenting on the meaning of these two passages, he says as follows, "Taking for granted that the knowledge of *Brahman* is essential for obtaining final release, how is that knowledge to be gained by a person"? The former passage states that through the obtaining of firm memory we get release, and the latter states that we get it through direct perception. From these he argues that firm memory is of the same nature of direct perception and is only an intensified form of mental perception. He says *Dhyana* or meditation is the form of a succession of memories which is unbroken like a stream of oil;" and then goes to show from another passage—"Verily, my dear one, the self has to be seen, has to be heard, has to be reflected upon, has to be steadily meditated upon. (Brih Up II. 4. 2.)—that *Nidhidhyasana* or steady meditation and *Dharana* are also of the same character as direct perception. Thus, by implicating direct perception in all the different states of *Manana* or reflection, *Nidhidhyasana* or steady meditation and *Vedana* or knowledge, he makes them all synonymous with one another. By this he may not be said to make the different psychological states mentioned above denote the same degree of mental activity or the same functions of the mind. They are only explained to ultimately lead to the same principle of direct perception. In other words, each of these states is based on the same psychological element and is equally good in leading to the attainment of spiritual

knowledge. As direct perception is only an intensified form of memory the several states of the mind may be ultimately traced to this memory perception. The ancient word *Dhyana* which has been defined as a successive flow of memory may fairly be taken to represent the whole group of terms used to represent the various psychological states of concentration. But according to the science of *Yoga*, *Dhyana* represents a special stage in concentration which immediately precedes *Samadhi*.

The three steps *Dharana*, *Dhyana* and *Samadhi* are collectively known as *Samyama*. They come in succession and end in the highest form of concentration and knowledge. The word *Samyama* literally means perfect restraint or complete control over the activities of the mind. He who wishes to attain proficiency in concentration, should pass through all the three above stages of concentration. Then alone will the highest knowledge come to person. When one can successfully make this *Samyama* with reference to an object one will get the understanding of the inmost nature of that object. The possession of this power by a Yogin is to hold the key to the secrets of nature and spirit. The three stages of concentration composing it, therefore, characterise the highest state of Yogic mind, for the reason that in these states the mind may be seen to be least inclined to be turbulent and has the nearest approach to the supreme state of quiescence. Taking for granted that the highest state of the mind is one of perfect repose on the phenomenal plane of existence and of budding activity on the spiritual plane of hyper-consciousness, we shall find that in each of the practices of *Dharana*, *Dhyana* and *Samadhi* the mind is elevated a degree nearer to the higest state. As the utility of the mind is in proportion to the control which one possesses over it, in each of these states we may be said to obtain greater control over the activities of the mind than in the preceding ones.

We shall now consider the drift of Ramanuja's teaching which makes all these states synonymous with direct perception. First of all let us consider the meaning of direct perception. According to the Hindu psychologists, an act of perception

comes in three stages. The human mind is a huge recording machine in which every event experienced by the soul in its circuit of mundane life is stored up in the form of fine impressions. When a perception takes place, first there is the external vibration, then there is the nerve current which carries it to the mind and lastly there is the reaction from the mind which translates the latent memory impressions into suitable concepts and flashes along with them the knowledge of the thing perceived. In ordinary minds the different changes from external vibrations to the internal reaction are so indistinguishably mixed and jammed together that they cannot be perceived separately. We cannot perceive any of these changes independently of others. We can only see the combined effect of all these in the resulting perception of an external object. How then are we to know that there are distinct internal causes and how to study each of them separately by itself? In an internal act of reflexion or memory perception, the external causes are absent on account of the initiative stimulus being drawn from the substance of the mind itself. There are no real external forms to stimulate and evoke the reaction of the mind and yet we are able to see objects as distinctly as we would see an external image. The reason for such an act of perception is that when an excitement descends into the centre of reflexion, not from outside but from within and above, the dormant impressions in the fine substance of the brain is, as it were, stored up and perception takes place in the form of memory. A similar result may be said to take place in thought-perceptions also. From the above observations, it is evident that direct perception has nothing whatever to do with the object perceived. It has reference only to the knowledge obtained immediately from the fine impressions within the organ of mind, irrespective of any stimulus from the gross external causes.

Dharana, *Dhyana* and all such internal states of the mind will be seen to possess this character of direct perception. Ramanuja himself says, "Memory is of the nature of direct perception because it is simply an intensification of the process of mental conception." *Dharana* or concentration on a single object may

accordingly be defined as the process by which the *Yogin* gets such a memory or intensified internal perception of that one object. It is the first step to the control over the memory impressions and the real knowledge. When this memory is successive, that is, when it is continuously made to flow towards the same object, it becomes *Dhyana* or meditation. This is a higher step both in point of control and in point of knowledge. For, the effect of continuous meditation on a single object is to cause the meditator to live solely on the concept of that single object until he forgets himself and becomes identical with the object. The control comes in with the fact that one impression is able to rule over all others or suppress all others. So long as the meditator is distinct from the meditated, the resulting knowledge is connected with the fine impressions which originally produced the knowledge. When the meditation becomes intense, the knowledge assumes a form independent of impressions and of the perceiving subject. The next step is to lose all sense of objective realisation and become one with knowledge. This state is called the hyperconscious state of *Samadhi* in which, all things, all activities get merged in their cause, all memories are swallowed up in one memory, and all fine impressions die out on the plane of human consciousness.

It may be asked whether it is possible for every one to get such a state of perception, such a state of consciousnes? The doctrine of the *Yogin* is that it is quite possible and within the power of every being. A mind which is accustomed all along to perceive objects from outside cannot be forced all of a sudden to consciously perceive the fine impressions inside. By a preparatory process, the mind should be made strong and controlled and fit for finer perceptions. When this power is developed it should be trained to concentrate on a single object, to attain *Ekagrata* so as to fortify the controlling impression. After this power of concentration on a single object or working on a single impression is accomplished, it should be employed in meditation and thereby become *Niruddha* or completely restrained, thus become cured of all tendencies to run from modifications to modifications

by becoming fixed on a single object until that object divulges all its secrets to the meditator.

This knowledge-yielding meditation cannot be expected to come to every one in a moment. The mind should first begin with gross and easily graspable objects at first; and then gradually rise to finer and finer ones until it is able to place itself in the condition of objectlessness. Or to state it more definitely, the mind should first be directed to the perception of the external causes of sensations, then to the internal motion within the body which takes us a step nearer to the internal principle of the mind, and finally to the study of the fine impressions and reactionary changes that take place within. When the mind is concentrated on the external causes of perception, it is said to develop the power of knowing fine material bodies. All fine forms of matter will come under its control. When it is able to perceive the motions inside by themselves it will get the power of understanding the secrets of the subtle forces working in the body. It will not only gain control over the internal waves, but will also have power over those in other bodies, even before they have translated themselves into expressions of physical and organic forces. When it succeeds in perceiving the reactionary changes within itself, the *Yogin* will obtain control over the finest impressions, *Samskaras*, within the substance of the mind. He will get knowledge of everything, because every sensible object and every thought is the product of these impressions. He will see the very foundation of mind, the primary source of knowledge. He will be able to read from the impressions in the cosmic mind stuff any body's thought as his own. From this point of view in treatises on *Yoga* *Dhyana* is taught to be practised like *Dharana* in various centres, internal and external, beginning with gross material objects and ending with fine mental concepts.

Thus the three factors of *Samyama* occupy an important place in the practice of *Yoga*. They mark the successive stages in the development of mind and naturally lead a person from the lower to the higher. When the highest stage is reached, the mind of the *Samyamin* becomes quiescent on the lower plane of

consciousness being entirely devoid of all disturbing modifications. Of these the fruit of concentration on one object has been shown to be the suppression of the tendency of the mind to be unsteady by running after all sorts of objects. The rising of wave after wave on the surface of the mental ocean is brought under check by the exclusive adherence to one modificatory wave and the keeping down of others. The disturbing impressions of the active states of the mind are, as it were, softened and made to retire into the one impression brought into prominence by the concentration in *Dharana*; and the *Sattva* particles of the mind are brought to preponderance. In such a state when the mind is made to continuously flow towards the one impression or modificatory wave within itself, it becomes established in the state of *Dhyana* or meditation. In this advanced state, by the constant control of the mind and the steady suppression of the various disturbing modifications a new modification is given rise to called the "controlling modification." As the will to control is itself a modification of the mind, the practice of incessant concentration on a single object does not only keep all the animative impressions of the old state under check by rendering them powerless to act, but at the same time gives birth to a new controlling impression which is capable of ruling over others. The method is one mental wave will be checked by another wave and so on, until all the waves are caused to subside, and control itself stands as the one overwhelming wave. Thus the state of *Dhyana* is superior to that of *Dharana* both in the matter of intensity and of self control. In it not only the mind becomes stronger to remain in one form to the exclusion of others for a long time but it also becomes capable of curing the tendency to assume all forms owing to the agitative force of the active impressions. Whereas in *Dharana*, there is only the overthrowing of the modificatory impressions with the help of concentration on one object but not the formation of the impression of control. On account of the development of the new power of control in the state of *Dhyana* this state has been named by Patanjali as *Nirodaparinama* or the restraining modification.' When this power of concentrating on one

object is made to join the fate of the tendency to take in all sorts of forms and no necessity is felt for any controlling impression, the mind is said to enter the state of *Samadhi*. The impressions which determine the active states of the mind are as much the attributes of the mind as the impression which causes the suppression of these. As impressions they are correlated to the mind in the same way though they are seen to occur in succession the latter rising on the subsidence of the former. The formation of even a single impression is so much work done and consequently is so much of mental energy spent. The spiritual conscious mind which is all powerful, is the really, unchangeable and eternal one and forms the substratum of all changes and is beyond the ordinary conscious mind. When both these kinds of modifications—the form-perceiving and the controlling are destroyed, the mind becomes completely collected and motionless, free from all disturbing modifications. Then alone all the modifications of the mind may be said to have been brought under the control of the Yogin's will, and the mind centred in the spirit. This is the consummation of concentration taught by Patanjali under the name of *Samadhi Parinama*.

(To be Continued)

VEDANTIC CONCEPTIONS OF DUTY.

The question of duty forms a part of the more comprehensive question of ethics which has been dealt with more than once in these columns. Duty or *Dharma* as it is understood by the *Vedantin* is ethics applied to human conduct, more especially that of a religions man in the performance of Vedic *Karmas*. To a highly religious people like the Vedic Aryans, even an act of ordinary life had some religious significance. Even the materials used in the performance of such an act are divine. The duties which some of these were forced to adopt owing to the economic exigencies of their society were only other forms of their religious *Karmas*. The leisurely Brahmin conducted his worship through communal sacrifices. While to the fighting Kshatriya war was the same sacrifice done individually for himself in another form. So was commerce to the Vaisya. The Vedanta which systematised the teachings of the Vedas and extended its scope over other forms of worship, saw in war and other engagements for commerce only opportunities for carrying on their characteristic sacrificial and communal worship of *Brahman* internally in the form of meditation on the *Atman* within every being, as was being done by the *Aranyaka* recluses. To a *Vedantin*, consistently with the universal basis which his religion furnished, duty, therefore, became not only a *Dharma* but also a *Karya* or what ought to be done by a person to elevate him Godward, so that he may realise within himself the knowledge of the true nature of the Atman within and freedom from the binding influences of matter without and thus attain final beatitude. "Let man, then, learn the revelation of all nature and all thought

to his heart; this, namely, that the highest dwells with him; that the sources of nature are in his own mind, if the sentiment of duty is there."

In order to understand clearly the attitude of *Vedanta* towards the question of duty and such other problems of life and philosophy we should have a clear conception of the psychology of the Indian philosophers. Psychology or the science of reason and knowledge may be said to take precedence among all other sciences. To a rational being like man the science which deals with the functions of the instruments of perception and knowledge with which he is endowed and the source of their power stands nearest to him. No knowledge of a thing can be exact unless we know the different elements which characterise that knowledge and the order in which these are brought into operation. Knowledge, as it were, emanates from man and ultimately returns to him in the end. It is inherent in man, it is in the mind of every man. External things are only suggestions, blows which tend to rouse it and bring it out from within. We shall briefly state once again the science of the instruments of knowledge as accepted by the Indian philosophers.

According to Kapila, the father of psychology and determinate philosophy, all material substances are the evolutes of one primordial substance called *Prakriti*. The organic substances or the *Karanas* which constitute the psychological instruments of a being occupy a middle place among such evolutes. Lower than organic matter is the insentient and gross matter and higher than it is the sensible and super-sentient being which may be characterised as the organic force in immediate contact with the *Purusha* or soul. This *Purusha* is distinct from matter and its charateristics, and is self-luminous. The psychological instruments of man have, therefore, two worlds to deal with—a,

gross world of material existences on the one side, and a subtle spiritual world on the other; while itself forms a third world connecting these two and fusing them into a homogenious whole. Any concept which the mind of man forms either about the material universe and its properties, or about the spiritual universe and its nature, should necessarily partake of the characteristics of those of his organs which may be said to be his knowledge-elaborating instruments. Let us therefore turn our attention a little to the nature and number of these as understood by the Indian philosophers.

According to them the internal organs of perception and knowledge are composed of three distinct compartments collectively called the *Antahkarana*. Taking them in their order of ascendency, *Manas* or the organ of internal perception is the lowest. It forms, as it were, the internal door-keeper of the physical and external organs of sensation and action. Next comes the *Buddhi* or the organ of intelligence, reason and judgment. Higher than *Buddhi* is the organ of egotism (*Ahankāra*) which is the seat of individualising desires and passions and may be called the organ of "self-distinguishing consciousness." The soul or *Purusha* which forms the essence of thought, intelligence and emotions and is distinct from the body has in this *Ahankara* its door of entrance into the human system. The *Buddhi* or intellect, therefore, forms the central axis on which the whole of the human mechanism gyrates. From it proceeds every kind of knowledge, whether of the external universe of matter and activity or of the internal *Atman*. It is the *Chitta* which makes of the soul a *Chaitanya*. We often read in the Bhagavadgita Sri Krishna talking of *Buddhi* in relation to the reality of the Atman and of the same in relation to the physical and mental activities necessary for the realisation of this *Atman* and

of various other things. It is the central fire of knowledge which radiates its heat in all directions and warms everything that comes within its grasp. Everything should first be tested and purified in its crucible before it becomes acceptable to the self.

The *Antahkarana* may be described as a three-tubed telescope folded into one another and modifying the vision that is obtained through it. The *Buddhi* or intellect is the central position from which the seer sees objects on the fields of vision on either side. When the object seen is the universe of phenomena, we realise it as composed of the three fundamental factors of *Achit* or non-intelligent matter, *Chit or* the intelligent soul and *Isvara* or the all comprehensive Ruler. Each of these factors may be said to correspond to an organ of the *Antahkarana* —the insentient matter to the *Manas* which forms the medium of its perception, the sentient soul to *Buddhi*, and the all-appropriating *Isvara* to the *Ahankara*. Similarly the nature of each one of these factors is triune in character, as modified by the same three organs. Matter is gross, insentient and inert; soul is immortal, intelligent and blissful; and Isvara is of the nature of existence, knowledge and bliss. Thus, any problem, whether of conduct or of a philosophical principle, will have to be viewed, according to the standpoint of *Sankhya* psychology, in all the above three aspects, *Atman* or self being the centre round which all these cluster.

What then is duty? Duty, it will be seen, is not anything external and concrete which can be perceived and defined like other external objects. It is something abstract emanating from within one's self and determining the course of conduct which a man ought to pursue under special circumstances and position in life. Before an act is done an impulse always comes from within and says

"do this," and then the act is done. This native power supplied by the mind from behind is not independent and free. It has something also to guide it. This something else is the higher organs of reason. Even this reason will be seen to come into operation only after there is a desire for something on the part of the ego. It is this desire for selfish enjoyment which penetrates the *Buddhi* and *manas* and becomes converted into action. Sri Krishna says in the Bhagavadgita,--"This is passion, this is desire, which is the great enjoyer and the prompter of vicious activity, and which has its origin in the activity-producing subtle quality of *Rajas* ; know him to be the enemy here." The idea is that the body, its organs and activities exist only for the *Atman* which is the only real existence ; but the the product of body misappropriates these for selfish desire which is the bodily existence. "Not a single act here below appears ever to be done by a man free of self-love." Duty is therefore what is determined by *Buddhi* with reference to the self for whose experience is all action and the enjoyment of the result of actions. It is the subjective discrimination of the course of conduct which one ought to pursue under given circumstances.

But this duty has something more than the interest of the self to teach. If you are the only person in this universe who acts and enjoys, there will be no necessity for the consideration of duty and obligation. But there are others like your self who are affected by your actions and enjoyments ; even though the impetus for any action may arise from within you. Your interest should not therefore neglect the interests of others also who contribute to your enjoyment. How then are we to satisfy our desires without prejudice to others' interests ? The body is well-known to be what distinguishes one man and his interests from another and his interests. So long as one's happiness is

based on this body idea, it is but natural that it should vary from another's. The soul is perfect and equal in all. If we can give up this body-idea with reference to our self and look at all action as related to the real self within all, there will be no clashing of interests. Our interests will clash only when one of us at least becomes selfish and does not understand duty aright. Hence the *Sastras* teach that that act is good and elevating which helps one to realise the true self within ; and that act is bad and degrading which drags the soul to the level of the body. The real motive for duty should not, therefore, be sought in any of the internal organs of the *Antahkarana* which only works for another but in the real and perfect *Atman* behind.

The motive for duty above mentioned is no doubt, very much superior to the one in relation to the physical enjoyment of the body. But in a sense this also is selfish in that every man has to seek his own perfection irrespective of others' needs. If a society were to be bound by a common understanding with reference to the standard of their duties, such a duty may be acceptable to all the members of that society. Even this will be justifiable only when all the members of that society possess equal capacity and culture. We often find that what is moral with one society or nation is considered immoral with another. The highest standard of duty should make allowance for all such differences of culture, society and conventionalities and at the same time be a common ethical standard toward which all kinds of activities, physical and mental, can be made to converge independently of time, place and circumstances. It should be universal and absolute. As it is your *Buddhi* which saw in your physical activities a motive for your internal self, this universal basis of duty should have also reference to your internal self as well as to others like yourself. Then alone

can your actions have reference to this ideal of duty. Such an ideal is to be found in the all-pervading and unifying *Antaryamin* or the universal Self whose projections into bodies are the multitudes of individual selves and their activities. Says the American philosopher Emerson " Morals is the direction of the will on universal ends. He is immoral who is acting to any private end. He is moral, whose aim or motive may become a universal rule. We affirm that in all men is this majestic perception and command ; that it is the presence of the Eternal in each perishing man." Viewed from this standpoint no body's duty high or low, can affect others as it is actuated by the noblest motives acceptable to all.

Duty is not, therefore, what creates conduct but it is that attitude of t e intellect which enables a person to see in every conduct of his, in every thought of his, a means for the attainment of infinite life, infinite happiness within and without. Self-assertion and self-gratification can never form an ethical ideal of duty, but on the other hand rather self-annihilation can do it. Just as the body should be sacrificed for the attainment of an imperishable self, this eternal self should also be saorificed for the attainment of the Universal Self.

According to Hindu psychologists, our actions, both good and evil, receive their impetus from what is known as *karma* or inherent tendencies which are the results of past experiences imbedded in the mind-stuff in the form of fine impressions or *Samskaras*. What man is, is determined every moment by these previous innate impressions. When a good impression prevails, his tendency is for good acts ; when a bad impression prevails, he is inclined towards bad thoughts and acts. These tendencies, when they begin to be active, first project themselves into desires, and then through reason and *manas* get converted into

motive power and through it into actions. Viewing in the reverse order every action, good or bad, gives birth to a fresh impression in the mind-stuff which forms the germ of future activity in a material body and attachment to it. If the soul is distinct from the body, and life in it is synonymous with the experience of transient pleasures and pains, our conduct should be so regulated as to put an end to this growth or *karma*; in other words, our actions should be made to dig their own grave. As actions have their root, their motive power in selfish desire, our action should first be made motiveless by the rooting out of this desire for bodily happiness. This is accomplished by doing work without attachment, resigning the fruits thereof to God who is the end all of actions. And as resignation of the fruits is an act of the intellect, the intellect which is made inactive on the plane of activity by being withdrawn from it should be directed to the higher spiritual plane and made active there. When its work of realising the Supreme spirit is achieved, it becomes pacified and dissolved into it, merging as it were the limited pleasure-seeking self of man into the ocean of blissful rest and perfection called Nirvana by the Buddhists.

The above aspect of duty by which action is taught to seek its own end by sacrificing the lower life for a higher one in God, by sacrificing one's creature comforts for the attainment of infinite bliss may be called the regulative or disciplinary aspect of duty with regard to one's self. It is known to the *Vedantins* as *Kevalakarya* or duty for duty's sake. It is the secret of the philosophy of work by which the end and the means are made to meet in work. Any duty performed in the above manner not only relieves man from personal responsibility for the consequences but tends to elevate him towards the attainment of freedom. Every man's *karma* is dependent on

his capacity, culture and position in life and it always gives to him a relation with others on the physical plane. This relation arising from material activity can not be on the side of the subjective self. It should, therefore, be only on the objective side of bodily existence. The duty when extended on either side objective or subjective should be able to lead a person to one and the same end. Every man's duty should therefore teach him how to perform his actions both for the elevation of his own self and in the interest of humanity.

In his lectures on *Karmayoga* says Swami Vivekananda "There is, however, only one idea of duty which has been universally accepted by all mankind, of all ages and sects and countries, and that has been summed up in a Sanskrit aphorism thus ;—'Do not injure any being, not injuring any being is virtue ; injuring any being is vice.' This is the only universal and objective definition of duty that we can find." "Yet there is duty from the subjective side ; any action that makes us go Godward is a good action, and is our duty ; any action that makes us go downward is an evil action and is not our duty." From the above we see that one's realising the God within all beings and not injuring any being are only different aspects of one and the same duty. According to Lakshmitantra the resolution to preserve conformity to His will and the abandoning of opposition to it are essential to every kind of Tyagi. "Owing to the certanity of feeling that, I abide inside all beings, kindness to all beings is said to be this conformity to Me. Through a knowledge of the universal pervasiveness of God, giving up of nonconformity to His will means, the refraining from cruelties and other injuries to all beings." (Prapanna parijta II 10, 11, 12). Buddha who was a *Karmayogin* laid stress on the objective aspect of it, while the *Vedanta* gave pro-

minence to the subjective side of it. So long as all beings outside are reflected in you and you in them either through action or through the self, any injury done to the least of them is an indirect injury to yourself and any injury done to yourself is also an injury done to others.

Thus we see that the conception we can form of duty is dimensional like that of the space we live in. There is duty in relation to ones own self, there is duty in relation to other beings, and there is duty in relation to God who is the supreme Self in all. When these three aspects are combined we get a solid conception of duty. In each of these aspects the Vedantin sees the same underlying principle of duty, the same natural law of the flower sacrificing itself for the fruit. With reference to an individual, physical necessities give rise to action which receive its motive power from the mind. The mind should therefore be made inactive on the physical plane by being absorbed into the intellect. The intellect thus strengthened should be made active towards the innermost self until itself ceases to be active on its own plane by becoming absorbed into the Spirit. The same may be said with reference to duty on the objective side in relation to other beings. Each individual has a duty in accordance with his birth and position in life with separate interests of his own. But as a member of society he has to indentify his interests with those of the society he lives in. In other words he has to sacrifice his self to gain the higher self of his society. Similarly even a society will have to sacrifice its self for the attainment of a universal Self. This is the idea of non-injury as the highest moral action by means of which man obtains the universal selfhood. The aspect of duty in relation to God is the same looked at in the reverse manner. It is to be found in the relation of God to his creatures who are godly.

We have seen, how, duty when performed without attachment to the fruits and with the conviction that the doer is some other than one's real self, leads to the realisation of that self through the destruction of *Karma* which is the source of selfish actions. The significance of duty in relation to God commences with such persons only as have transformed physical action into mental thought, and worldly life of vicissitudes into a perpetual life of rest in God. "The unremitting retention of simple and high sentiments in obscure duties is hardening the character to that temper which will work with honor, if need be in the tumult, or on the scaffold." Such a person sees only one eternal and perfect existence in everything, that of the omniscient and omnipotent God. To him there is no distinctions of good and bad, pleasure and pain. Every action, every thought is an offering to the one only *Brahman*, who acts through every one and thinks through every one and thus harmonises all into one perfect whole. Such a person is only able to say. "Do what ought, come what may. Lord Thy will be done." He completely resigns himself to God and ceases to distinguish means from the end. He sees in every bit of activity in this world only the working of His supreme power. His only motto is "whatever is, is right.

So long as man lives in society he has to perform whatever duty falls to his lot. But in performing it, he should not become attached to anything. He should live in the world of perishable objects like a lotus leaf in water, in it but not of it. When he renounces the world, he has nothing of social duties to bind him. He can live as he likes and do as he wishes. But he has a higher duty to perform which is mental. For himself he has always to be meditative on God; and for others, he has always to wish for their good and happiness. He should have noth-

ing but love and blessings to all. If he cannot do this, he is not fit to renounce. "Worshipping all the Gods of the world without love at heart for fellow beings will be of no avail (Sri Bhagavat"). He is only a coward who tries to shirk the duties imposed upon him by society by running away from society and is the enemy of mankind and God. Even a man who has actually renounced society, when he returns to a society, has to bind himself by the conventions of that society and act as others do. More so, a man of society, on considerations of the virtuous qualities of mercy, charity, &c., ought not to desist from performing the duty which has rightly fallen on him. If he does so, he is also a coward who is afraid to meet the responsibilities imposed upon him by society, and as such is unfit to realise God who is the sole actor and enjoyer in this world. Sri Krishna says to Arjuna in the *Bhagavadgita* that He has nothing in the three worlds to gain, nothing unobtained or to be obtained, and yet as a leader of society and to set wholesome example to others that he engages himself in work, as one who is attached to work does in this world.

The attitude of Arjuna before the battle of Kurukshetra is characterised by Krishna as cowardice and want of right perception of duty. In his case the love and sympathy displayed by him for his friends and relatives were not the outcome of his realisation of the Supreme Self who is the chief actor from behind everything. They are so from self-love and the consideration of impediments to self-enjoyment. Had he really been unselfish and thought of no gain to himself in doing what was his duty, he as a warrior and leader of society could not have desisted from fighting. On the other hand, he would have seen in war which come to him as a social necessity, an opportune means for helping justice and worshipping the God of

mercy and virtue and for elevating his own self both socially and spiritually,—he would have seen a sacrifice in which he could worthily dissolve his baser self into a divine one for the attainment of freedom and eternal happiness and love to all. Such also seems to have been the view of Buddha, the teacher of compassion. In the conversation between Him and Simha the general, the general asks him to explain the meaning of non-resistance and whether waging war is bad. Tathagata says,—"the conquest of self is greater than the conquest of the world; but justice and righteousness must be protected in the world; he who deserves punishment must be punished. He who wages war for self interest sins; but he who wages war in self defence, for the protection of *Dharma*, country, hearths and homes acts righteously. Even his defeat will be victory".

Each *Adhikari* for *Karma* can be great only in his own place through discharging the duties to which he has a right, in a proper spirit. Inaction and non-resistence do not mean to a man of society, the giving up of action and resistence. It can have a meaning only with reference to the attitude of his mind. The mind should have no selfish motive for his actions; it should not be characterised by activity on the physical plane of life. But on the other hand this inactivity should be of the nature of supreme activity on the spiritual plane. Inaction and non-resistance, therefore, mean action and resistance of a higher kind on a higher plane. Non-resistance is mentally resisting the very tendency to resist. He who sees in the activities of this world and society a school for moral discipline, he who learns here how to act and resist evil, he alone, becomes fit for the higher life of inaction and non-resistance. While act every body should in acccordance with the needs and responsibilities of society and the

position in life which birth has given him, he should not allow his guiding principle of intelligence to descend downwards and cooperate with *Manas* which is the internal representative of sensation and action; but he should keep it engaged upwards towards the *Atman* by knocking open the obstructive door way of egotism, desire and passion. This is what Sri Krishna teaches to Arjuna when He says, " He who sees inaction in action, and who sees action in inaction he alone is endowed with intelligence among men, he alone is fit for the attainment of the *Atman* and knows the secret of all work."

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VEDANTA.

A lecture delivered by Swami Ramakrishnanandajee of the Sri Ramakrishna Paramahamsa Mission at the Mayo Hall Bangalore.

Presided over by Mr. V. P. Madhava Row (now Dewan of Travancore.) Senior councillor to His Highness the Maharaja of Mysore.

The chairman spoke as follows.

Gentlemen,

I consider it a great privilege to be called upon to preside on an occasion like the present. I am to introduce to the audience Swami Ramakrishnanandjee of the Sri Ramakrishna Paramahamsa mission. He, as you are all aware, is a direct disciple of the great Parama Hamsa, whose name the mission bears. We are, I am sure, by this time familiar with the word Vedanta and many of us know something of its doctrines. There have been no end to commentaries written on the Vedanta and no end to the exposition of its doctrines and thanks to the labours of Sanscrit scholars, Vedanta has become well-known to the Western nation. But what the present age requires is a living example, an example of a man who has realised the truths of Vedanta for himself and acted up to those truths. The appearance of a great Mahatma in this age can be looked upon only as another fulfillment of the promise of Lord Krishna when he said that whenever spirituality is declining and Dharma is to be established, he would re-incarnate himself. I consider, and I am sure, you will all agree with me that it is a great privilege to hear the doctrines of this Vedanta religion explained. to us by a disciple who had received inspiration direct from the

master and I introduce to you, Swami Ramakrishnananda-jee and ask him to give his discourse on Vedanta (cheers). Mr. President and Gentlemen,

" When the embryo in the womb attains its seventh month, it regains its self consciousness" says the Upanishad. At that time, it is not at all conscious of anything else besides itself, because the lake of its mind is calm and quiet without any thought and all its past lives are, as it were, reflected in its mind. Remembering all that it has done in its previous lives, it repents for all its evil deeds and prays to God to enable it to lead a purer life in the future. When it attains its ninth month, then, with the increase of its bulk, it finds that the womb is too inadequate for its life, and then alone, it begins to feel the existence of something else beside itself. It meets with resistance (a power resisting it), and then its troubles begin. Now, it wants to get rid of that trouble (since it does not like trouble) and wants a way to get out of the womb. In course of time, in this way, it willingly comes out into the world. But it is as good as going from the frying pan into the fire. For, as soon as it comes out into the world, the cold atmosphere begins to bite the system. " Self created one, God begins to pinch. The senses of the new born baby are projected outward." And you know wherever there is pain, there must be mind, and so, the baby's mind which was already self-centred comes out of itself and becomes mindful of the senses and then from the senses, it comes into contact with the sense-born world. It begins to see all forms through the eyes, hear through the ears, smell through the nose, and taste through the tongue and it begins to experience the chill of the climate. In this way, the conception of the world gradually comes into existence in it. In the meanwhile, it has altogether forgotten itself. The mind has been robbed out of itself and is now made

to dwell upon the world external. It is not allowed to go in any more ; because, as it has come into the world, it will have to redress its grievances. It has got many wants ; danger presses upon it ; and it does not know anything except how to stand against all untoward environments. In course of time, the baby becomes a boy. It gradually becomes more and more friendly with the world owing to the fostering care of the parents and relatives. And when the boy becomes self-helping he begins to enjoy the company of the world rather than to avoid it. Of course, by this time his mind has been altogether taken away from within it.. The world is there before it and it satisfies all its hungers. The most beautiful forms are supplied to to meet the senses. How many wants are there in that little boy ? It has been calculated, our philosophers have said, that men have got eleven senses :—five Gnanendriyas, five Karmendriyas and one Manas (mind). With the help of these five sense-organs, we sense the universe, and with the help of the organs of activity, we actively employ ourselves in this world to get all those things which we want to have ; and the mind has the controlling power over all these other ten organs.

Now, man has also got three different moods, Sattva Rajas and Tamas. When he has a tendency to be thoughtful, all his senses answer his purposes. All the senses will have a tendency to help his thinking. When he has to be active, all the senses help him, to enable him to carry out whatever he likes ; and when he wants to sleep, all his senses also take part in his laziness. In this way in three different moods, the 11 senses have each three different tendencies. So, altogether he will have 33 tendencies. For, the tendencies of the eyes is to see, of the ear to hear, of the tongue to taste, &c., so altogether, the 11 senses have 11 tendencies ; and according to the 3 moods, these 11 tenden-

cies multiplied by three become 33 in all. Again, as I said the tendency of the eye is to see all beautiful forms. But the number of these forms is innumerable. As in the case of eye, so also in the case of other senses. Hence, the objects of our desires are innumerable, and so in other words millions. And since 33 millions of desires a man has got, the world has been regarded in the Upanishads as unnumbered. The hunger of a man is not easily satisfied. Hunger is the desire to take in something. Hence, every desire is hunger. For a hungry man with his 33 millions of desires, this infinite universe has been placed as a dish, for him to enjoy in order to satiate his hunger. So, he begins to enjoy it. Suppose the King is giving to his subject a grand banquet. He may have prepared innumerable delicacies and in order that every delicacy may be properly served, one must be in charge of each delicacy, and then only, the guests can be satisfied. Similarly, there is man with his 33 millions of desires ; and there is also a power who has prepared these dishes for the enjoyment of man. And that power is God. God must have similarly got 33 millions of servants, each taking care of a certain delicacy (desire) which will satisfy the particular hunger of the individual. Hence, if there is a hunger in me, that can be fulfilled only by God, through his 33 million servants. Hence the number of Gods according to our scriptures is 33 millions, who are regarded merely as the servants of God, God being the master to order these servants, his functionaries. In this way, man goes on enjoying the. Universe. When his senses are perfectly developed, they want nothing but enjoyment and with a little labor, he can have all his enjoyments. Gradually he becomes older. His physical powers get diminished. Then activity, exertion is not very palatable to him. He wants perfect rest. He will think that he will prefer to get things without in the

least exerting to have them with the sweat of his brow. Rest alone is the end and aim of his life. To get pleasures outside the body requires exertion, and the man has come to a stage when he dislikes exertion. When he does not get the objects of his pleasures then alone, he will begin to meditate. He who wants is an imperfect being. One who is imperfect has got good many troubles. Strength might be failing. The idea that there is death and after death where am I to go ? What is to be done of my life ? How can I give up, my wife, children, and the world which I have been ever thinking to be my home, and all that I love tenderly ? What is there beyond death ? all these questions come before him and torment him. Then he begins to think in the right direction. Had he been perfect, he should not have felt any want, and he should not have feared anything. Analysing himself he will find that he must die whether he wills or not. There is some power beyond his control which must take him from this world. He also wants to be eternally happy. The fact that we will be able to get happiness shows that we must exert. A man must labor hard previous to attaining happiness. This is the human lot. With thoughts like these, he will be anxious to get out of this wretched life and seek the blissful house. Then the Vedas come to his rescue. It tells him, that he is not to die though he seems to die. Death is nothing but giving up a worn out cloth and putting on new ones. "As when my suit gets worn-out, I must get fresh ones, so when this body becomes useless the soul enters a new body." This is the meaning of death. So death is not an undesirable thing. Then the anxious mind gets some consolation from the Vedas. How is that ideal bliss to be secured according to the Vedas ? "If a man wants to realize that highest ideal where nothing but pleasure is to be found, (Absolute Bliss),

he will have to exert for it, perform sacrifices, must be morally and charitably disposed and he must be a proper Brahmachari,". Believing in the Vedas, he goes on regulating his works- Previous to that, he was doing only those things which could satisfy his senses. But now he begins to regulate his senses, because the Vedas teach him that unless you are able to bring senses under your control, you won't be able to realize the highest ideal, where nothing but the highest bliss is to be found. He looks on all living beings as his own, so many brothers and sisters. In this way, he attains a good deal of merit, by the aid of which, he will realize swarga after his worldly death. " Swarga, (Heaven) is that place which is the root of all bliss and where whatever you desire you will get immediately without exerting yourself and where your pleasures will never be followed by pain." But you are not allowed to remain there for ever. As long as you have the merit, heaven will be yours. When the merit is consumed, you will have to come back to this Karmabhumi to earn fresh merit. It is also said that there is some higher Bliss than Heaven which is termed 'Salvation.' Hence Heaven is not the end and aim of man. The attainment of the pleasures there, is not everlasting. The soul is hankering after something which is perennial. It does not like much exertion. When you once go to Heaven you have still the rotundity of going and coming. But man is by nature eternal. He does not want Bliss for a short period only. Then he questions within himself. 'If the object of my enjoyment remains some what outside me, distinct from me and independent of me, then I cannot command it, because, it may or may not come to me. This present life is of course, a slave to passions and carnal appetites and in order to satisfy those passions, I must serve a Being who has the power of supplying me with those wants, my

necessaries of life. After all, what is the final goal? Man wants to be a master. Until that perfect mastery can be gained, he tries to find out whether there can be pleasure within himself. Who am I? Has pleasnre any independent existence apart from me! Is the sweet dish really pleasurable! Suppose a blind man is standing there and a certain beautiful figure is shown him. Can it give him any sort of pleasure? Can a deaf man hear good charming music? This shows to him that pleasure is an independent entity apart from *myself*. Suppose a man is full of anxieties and disturbances; even when anything sweet is put before him he cant appreciate it on account of the mental disturbance. Then he begins to doubt whether pleasure is really outside the man.

If the pleasure were outside the man, and if it were localised in any particular thing, then pleasure is really to be found in the thing itself. But it is not the case. Then he begins to think, 'I think the home of pleasure is the mind.' If the mind is satisfied, calm and quiet, then alone pleasure can be realized. Why do I love my children? because it gives *me* pleasure to love. I love for my own sake and not for the sake of them. The nature of man is that he loves himself the best above all things. Hence I am the source of all pleasure; because, whatever has the power of producing Bliss, that alone I love. I love only those which have the power of giving me pleasure. And so, he finds out "*I am anandum*"—I am Bliss itself. The property of sugar is sweetness, I myself being sweet to me I am much pleased by coming in contact with that sweet sugar. But if I am always Bliss, how is it sometimes I am very miserable? and I cannot distinguish my nature Then it is said. "I am always happy no doubt, but suppose my child is chanting Vedas with other children. No doubt, the child's voice is there, but it is impossible to

distinguish its voice from those of others. Similarly, although I have got Bliss within myself, still there are many disturbing elements. They do not allow us to know our real nature. They make me think that I am something other than myself. I have told you already that man is taken out of himself by the inclemency of nature. Hence the voice of pleasure in him is very feeble ; other voices drown that voice in him. I have been regarding the world as my home making false friends which are become too clamorous in me. I have all long been in the meshes of maya (illusion). So he begins to analyse his nature. Pleasure and pain really come out of me, but for me, they cannot exist. But at the same time, I am pleasure and what is pain ? When I am not allowed to get at my pleasure, then I am miserable. Misery is the absence of pleasure. In the Universe, there are two sorts of things. One is in harmony with human nature and the other discordant. One friendly and the other unfriendly. Suppose you are writting a private letter in your own apartment. If a certain bosom friend enters the room, you dont hide it from him, on the other hand, you ask his advice opening your heart to him. But if an enemy enters you immediately throw the paper away into the desk and trie to dissemble. So this world is made up of two sorts of entities one friendly and the other unfriendly. When you come in contact with friendly things you open yourself to it. Hence it follows that I show out my true nature when friendly things come to me, and I dessemble when unfriendly things approach me. So all unhappiness is outside myself and all happiness inside me (cheers). Happiness is the birth-right of the spirit, and misery is the nature of matter ; matter creates ignorance, and ignorance is the root of all misery ; matter makes the spirit think itself to be finite, although it is infinite. Matter is restless and spirit

eternally calm. In calmness alone, there is happiness and where there is no calmness, there is misery. And when does calmness leave him ? When he forgets his nature. And when does it come to him ? When he remians within himself. The secret is now found out, and I must go back within myself, to find out the bliss. The kingdom of Heaven is within me and not outside. The more I can dive deep within myself, the more I shall be able to come near to my true nature. So man must give up his external contact and learn his real nature. A study of this is known as Vedanta. The word Vedanta means, the seed of all knowledge. The word may have several meanings the last portion of the Veda, the end and aim of all Veda or the end of all knowledge—Veda meaning knowledge ; from the root Vid. Vid has many meanings. One of them is to know. Hence Veda is knowledge. What is knowledge ? Knowledge presupposes the knower and the known,—the union of the knower and the known, is knowledge. So knowledge is the root of all miseries. I must give up, altogether, the knowledge of the universe. The moment I separate myself from the universe, I can realize my happiness. " He finds out that when that which is beyond hearing, touch, taste, smell and sound, beyond egoism, and mind is reached, then alone the abode of Bliss, that ideal food which my soul hankers after, can be realized." He begins to rebel against the world. Hitherto, he was a loving father, loving brother, loving husband and what not, but he no longer wants any contact with the family. The moment he comes away from the world, the wife and children, are no longer his. They are Gods ; because he could not make one hair in the head of the child. Then how could he take the credit of being the child's father ? In Gita, it is said—Oh Arjuna, you should know that I am also lust for those that are lustful. When you

are overpowered by lust, in fact it is I that come in contact with wife." With thoughts like these, he gives up the universe altogether to the real Proprietor. Now, nothing remains for him. He must sit in a quiet place and try to go within himself if there is considerable struggle. This Atman can never be realized by the weak-minded. Two or three months' trial won't do. If he has intense desire to realize it, he can get it sooner. He should not give it up in the middle. When he is able to go within himself, he will be able gradually to eliminate those limiting tendencies which don't allow him to know his real nature. He will have to give up this Gnanamayakosha, Annamayakosha &c. Mind is only material and not spiritual In the Upanishads there is a nice proof.

Swethaketu was taught by his father that this mind is made of food ; that it is food-born. Swethaketu could not understand it. His father then asked him to take only half meal next day, diminishing the quantity thereafter day by day. Gradually on the 15th day, Swethaketu became so weak that when asked by the father to repeat his lessons, he could hardly say 'father.' I am so weak that I cannot repeat ; I seem to have forgotten everything. 'Then my child" says the father ' take some milk and refresh yourself and then see if you can remember ! The boy did so, and was able to repeat everything. Hence food enables mind to retain things in its memory, and so it is food-born. And hence it is purely material. What is mind ? mind is that which feels and wills. The verbs *to feel* and *to will* are transitive and they require objects. Matter is the object. Without this material the universe of the mind cannot exist, and the universe is only a collection of objects. So, analysing mind, you find out that it is purely material, and the intellect is also material and the *anandam* being contact-born, that is also material. So, until man, by

constant practice, is able to separate himself completely, from whatever is material, it is impossible for him to realize that ideal. By studying the Vedas, by reasoning properly he may for sometime go in search of that highest ideal within himself. But so long as he has the material bondage, he cannot realize it. Our Bhagavan Ramakrishna Paramshamsa used to give us a nice illustration of a mungoose. When a mungoose is not perfectly tamed, he is tied to a chain attached to a weight. When he is frightened, he cannot go out of the compound but runs up to the wall, there feeling quite secure. But he won't be there for long, on account of the weight drawing him downwards. Similarly when a man gets frightened with the world he wants to go home (to Heaven). But he cannot remain there for long on account of his tendencies. Hence, if the weight, the inclination, is got rid of then he can live for ever there and then Bhagavan says. "He who is gone beyond all ideals of duty and he who is perfectly satisfied with himself, he who finds perfectly out of himself, that man alone has gone beyond Karma. He is no longer defective. He finds that he is perfect. Food does not make him live. "He does not require the sun to shine for him. He does not need the moon to illumine for him. He does not require their help. On the other hand, he gives them luminosity." Again, the lamp is burning as long as I see. If I close my eyes where is the light ? If the Atma, I, is here, then the lamp can burn, the same can shine. If I am not there nothing can shine, if I am not there, nothing can exist for me. The phenomenal Universe itself is a non-entity to me. With the self alone, anything can exist." As I said the sun is shining, the luminosity is not an elementary thing itself. It is not self-existent. It is a compound. I must exist with it and their union alone can result in the brilliancy. That is all.

The moment a man separates himself from matter, he becomes formless. What is a form? Form or figure is something bounded by lines, occupying a space, and as such is finite. So, when he becomes formless, he is infinite. And when he realizes his infinite nature, he is all in all, everything. He is rid of the finite body, and he becomes all-knowing, because his nature is to know. Then he is perfectly happy. There is no hungering after any knowledge any more. All his doubts have been cleared. He is perfectly satisfied. The goal of Vedanta is reached. The man has come back to his home. He has realized that Bliss which knows no limit, which is beyond everything, and in which all this universe is merged. If he then wants to come out of his body, he can do it. "He thinks that he himself is all things. In him alone all things, in him alone all these are. His previous self and the present self are diametrically opposite. Aham Bhrahmasmi, referes only to the finite self. But he has reached the Parabhrahma which is infinite.

"When a man is deluded by Egoism, then he thinks that he alone is the worker." And it is this Ahankara that was a barrier in his way. It is destroyed. Hence to get rid of that pride—Ahankara you must exert yourself hard.

"You must awake, arise and search the feet of saints, who have realized the truth, and thus alone realize truth." (Cheers).

VEDANTA WORK.

SWAMI ABHEDANANDA IN AMERICA.

INDIA'S RELIGION SPREADING HERE.

Alexander the Great, when in India, it is said, sought out a celebrated Hindoo sage. After a long search the Emperor found a very old man sitting on a block of stone. The Emperor talked with him a little and became very much pleased with the conversation of the man. He asked the sage to go with him to his country.

"No I am quite satisfied with my forest here."

"I will give you money, position, wealth; I am the Emperor of the world," said the Emperor.

"No,'! replied the man, "I don't care for those things."

The Emperor said, "If you don't go, I will kill you."

The man smiled serenely. "You cannot. Me the sun cannot dry, neither fire can burn, neither instrument kill, for I am the birthless, the deathless, the omnipresent, omnipotent Spirit, ever-living."

One can imagine the shock that these words produced upon the so-called Emperor of the world. Here was something which could not be overcome by the Macedonian phalanx. Here was without question a world of which he had evidently not dreamed when he sighed for more of it to conquer. Little wonder that this hitherto all-triumphant conqueror had longed to carry back to Greece this serene old man who manifested such an unusual fearlessness and power.

For ages India had been the home of men who have assumed some such remarkable attitude and have often, according to all accounts, developed wonderful powers. Turn in almost any direction in a well-stocked library, and one can find interesting references to these matters. Few statements of fact can be found, but books of travel, poetry, romance abound with hints, intimations, suggestions, of a strange something in the East.

something unknown to the rest of the world, intangible, mysterious, recondite, but apparently of value beyond price. Even in the New Testament one finds mention of the "three wise men from the East," who came to the sacred manger in Bethlehem.

Whence came this strange reputation for India? Had it any foundation in fact? How can it be explained that this comparatively small portion of the globe could have been the object of so many peculiar animadversions?

What, if anything, has India achieved which is singular to it? What was this wisdom which Alexander could not learn from Aristotle, and which was thought worthy of record in the New Testament?

Generalizations are often dangerous, and yet if carefully devised exceedingly instructive. For example, one of the greatest generalizations ever made was that of Copernicus, when he pointed out that the earth was not only not the centre of the universe, but indeed only an infinite-imally small fraction of it. This was a generalization which included the earth as a whole in its scope. Till it had been made as a foundation, no lasting superstructure of scientific knowledge could be built.

Another instructive generalization is that two vast movements have been at work in the world since man came to himself. One, a movement to control external nature, to learn the physical laws of the universe and to master the physical science. This has resulted in the great discoveries—steam, electricity, the telescope, the spectroscope, Roentgen rays, and all the wonders of the age.

This has been, so to speak, an outward movement, if one thinks of man as the mover, and it has been carried on by all the peoples of the earth who have done anything worth mentioning except those residing in India.

In India, and in India alone, strange as it may seem, there has been going on for ages an entirely distinct movement, opposite to the first; in some respects, perhaps, its counterpart—an inward movement. The instigators of this movement cared little or nothing for those things which absorb almost the entire thought of the rest of the world, they concerned themselves exclu-

sively with the discovery of the laws which control the human mind and soul. This has been the great work of India, and this it is that gives it its unique position.

Unless we disbelieve in what is now a scientific commonplace, evolution, which teaches that all advancement comes in successive steps, that all growth is a gradual and never a sporadic increasing, it is plain that a great advantage must lie with the people which began early and persisted in season and out of season in one line of inquiry. This is singularly so with India. Here indeed one finds the longest undisturbed continuity of effort in a single direction of which there is any knowledge. From a time so remote as to antedate all history the Hindoo mind, with its peculiar power of piercing to the root of things, has directed itself unremittingly to the task of solving the enigma of the human soul. One conqueror after another has swept over the land with fire and sword, but the lofty inquest has gone on without interruption.

Egypt, perhaps as old or even antedating India in the beginnings of civilization, has only a few relics of her material works to show for her age. Ancient Persia has even less. China, also one of the oldest nations, sleeps now as she has done for centuries. But India has not abated one jot of her pristine purpose, always searching with scathing introspection for that ultimate something, "knowing which all other things shall be known."

What, indeed, then, have they found? What has been the result of all these centuries of intensive effort?

One of the highest products of all these centuries of Hindoo effort is undoubtedly the Vedanta philosophy. By this is not meant a philosophy confined exclusively to the Vedas or sacred scriptures of India, but one teaching "the end of wisdom," and the philosophy is called Vedanta because it explains what the END is and how it can be attained.

The Vedanta philosophy and religion may be said to be at once the oldest and the youngest in existence. It is coeval with ancient India, and at the same time is in complete harmony with modern science. With its beginnings lost in the twilight of

history, it exhibits none of the infirmities of age, but is making itself steadily and increasingly felt in this most modern of countries.

Although America may be said to owe its discovery to India, since it was in looking for India that Columbus ran his caravels upon the shores of the New World, direct Indian influence was almost entirely lacking in America until the year 1893, when at the World's Congress of Religions in Chicago in that year, the Swami Vivekananda appeared as the representative of the Hindoo religions.

This exceptional man made a great impression on all with whom he came in contact, and his influence was so far—reaching that the Vedanta philosophy which he taught soon obtained a firm foothold in this new land.

To-day the Vedanta Society in West Seventy-first street has come to be a powerful and growing organization. Its president is Professor Herschel G. Parker of Columbia University and its membership includes many alumni of that and other institutions of learning. Among the honorary members are Professor Corson of Cornel University, and Professor Lanman, of Harward University. The work of instruction is carried on by two native Swamis from India, Swami Abhedananda and Swami Nirmalananda. One cannot do better in characterizing Vedanta than to use the words of Swami Abhedananda,

"The ethics of Vedanta bring peace and harmony to the religious world. Wherever Vedanta reigns, religious toleration and co-operation among all sects prevail, and religious persecution ceases for ever. A student of Vedanta does not belong to any sect, creed or denomination. He is neither a Christian nor a Mahommetan nor a Buddhist, nor a Jain, nor a Hindoo; yet in principles he is one with all. He can go to a church or a mosque or a temple. He is a follower of that nameless and formless Eternal Religion which underlies all the special religions of the world, and as he grows into a deeper and deeper understanding of this universal religion he cannot but declare, as did Professor Max Muller, Vedanta has room for almost every religion; nay, it

embraces them all. And so it must because its whole teaching is based on those all-inclusive words of the Blessed Lord Krishna in the Bhagavad Gita.

"Whosoever comes to me through whatsoever path, I reach him; all men are struggling in the paths which ultimately lead to Me. The Eternal Truth".

The New York Press.

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THE HON, MR. P. ANAND CHARLU'S SPEECH AT BANGALORE.

The following is the full text of Mr. Anandacharlu's concluding speech made on the occasion of Mr. R. A. Krishnamachar's lecture delivered a few months ago in the London Mission Hall, on "Swami Vivekananda and his Message to the world."

Gentlemen,—I had been a personal friend of Swami Vivekananda and I wish to take this opportunity to make a few remarks by way of tribute to the mighty personality. I will not say to the memory of Swami Vivekananda because his *YASUS KAYA* is dead. But he died to multiply. So long as he is a beacon light, so long as his voice is there for the purpose of guiding others who have his germ in them, who have the potentiality to mature to something like him, these latter wont keep quiet. But the disappearance of a character of that description is for the purpose of entering into the potentialities of others and through them into the world. I knew him first when he came to Madras. He did not know me, I was too small to be known to him. On the eve of his starting for America, he was in Madras. A party had been arranged in his honor one evening. All the intellectual luminaries of Madras were there and by way of contrast to that body, I was there. Many of them heard his flashes of intellect and a small conspiracy of scholarly men was formed in a corner to attack him for the statement he made. He declared he was Advaitin, boldly, almost challengingly. The clique put him this question; "You say you are one with God. Then your responsibility is gone. There is

nothing to check you, when you are doing wrong and when you stray from the right path." The Swami turned round at once and gave his crushing reply; "If I honestly believe that I am one with God, I will abominate vice and no check is needed." This reply silenced the objection as it should. I became acquainted with him on that occasion. I was listener merely to what he said. I took no part in the conspiracy because I was not competent enough to join the conspiracy and because I knew in my own small way that the objection brought forward was one capable of an easy solution. He went to America and again came back to Madras where he received a tremendous ovation. The whole of the time he was at Madras, the time my friend so eloquently and feelingly referred to, I happened to be at Calcutta. After a time he came to Calcutta and I was anxious to be one of those who deemed it a blessing to wait upon him at the Station. Also, I had a number of friends there, who requested me to join them. But then, Gentlemen, small things sometimes do a lot of mischief and in the civilized world the barber, the coachman and the washer-man play a very important part (loud laughter). My barber did not turn up in time "Well" I said to myself, "if I go with overgrown hair, I shall look something like a embryo Yogi." But then my coachman was absent. The Railway Station was a couple of miles away and I was not a light figure to clear that distance in a given time (laughter). So, I missed the chance of seeing him at the Station because the coachman arrived late. Even if he galloped off his horses, there was no possibility of reaching the place, as the whole road was simply impossible. There were thousands of carriages with pairs of horses, manageable and unmanageable, on both sides of the road. Even with Victoria, I could not go up to the place. The result was, I thought it best

to return home. But my curiosity to see him was so great that I forced back to the Ripon Hall. I think that was the place--where he was to be conducted. I went there. But the difficulty here was greater than on the road. To rush through the multitude I was not a Sandow, I was hesitating what to do. Just then, some friend of mine whose tall figure gave him the advantage of seeing me from where they had surrounded him, looked down upon me, rushed back and picked me up. By that time, the ceremony of introduction was over and the Swami was about to leave the p ace. But, when I came before him, he sat down again and very kindly received me and we had some little talk, thus giving me some opportunity to admire him. After that we met more frequently. Every time he spoke or presided, I made it a point to be present, and, on every such occasion the hall would be full to overcrowding. This is to indicate to you what great power he had in him; his face had a fascination for everybody. There was about him some magnetism which moved the dullest stupid. Some American critic said, he had oratory by divine right, nay there was more behind it all, there was a fervour of Divine fire. That accounts for his having conquered all obstacles before him, for his having succeeded in a country where at first, he was shunned and kept out of every decent hotel, where as a colored man, the color blind people would not have him, and where after his performance, his wonderful electric performance, at the Parliament of Religions, those colour blinded, not colour blind, people, were found to make way for him and make obeisance to him (laughter); and What is that due to? I will not say that it was merely the fascination of his face, the personal magnetism about him; I will say and say boldly, all that was due to the divine power that burnt in him (applause and cries of hear,

hear). Every word he uttered was powerful and his face looked divinely beautiful, when he spoke. Again, I say of him that we are all proud of him as my friend has said, if not for anything else, for raising us to the position of human beings for the color that God gave not being a curse to us, for a while people recognising him not as a representative of the colored race but as the son of a great and ancient country. This son of India like another Asistic son of God of Christendom arose in the East but did not set in the West as the latter did (cheers). He stood there on his native soil to spread light and illumine everybody and prevent darkness. That was the man, to perpetuate whose memory we are assembled to-day. He went to America to expound the Hindu Religion but his labours did not end there. From expounder he became a founder. His fame is not to be as ephemeral as the impressions left on the mind by the splendid performances of a musician or actress. His fame is everlasting. He founded, as we all know, a Mutt and without having the stupid ambition of being the head of it, as some of Mattadhikaris, he made Brahmananda Swami the head of it, and all the persons of the Mutt are under his orders. It is a regular organization. There is a President. There are rules. He worked but that was not enough. He wanted apostles and he made them. I dont think there is a single City in South India, not to speak of other countries of the world, which has not at least, one or two of the gentlemen wearing the Long robe. Let us not confound them with counterfeits and rogues. That robe is so valued at Calcutta that the desire to wear it and the multiplication of the false coining are on the high road to slumber (laughter). But if you come across the apostles of Swami Vivekananda, think that they are so many gems and pearls. It is our duty to gather these pearls not for the purpose of ornamentation but for the

best use we can put them to, as they do in the Ayurvedic system of medicines. Some people are fond of saying that the day of hero worship is gone and this kind of worship of Swami Vivekananda, is a species of "Hero worship", inconsistent and incompatible with the superior intelligence and enlightenment of the British (laughter and Applause). I have no quarrel with them. It will be like the story of the two friends one of whom went far away from town for a few years and came back to find the other in the Lunatic Asylum (laughter) He went to the Lunatic Asylum and asked his friend why he was there. He said "They call me fool, while they themselves do not know they are fools",. In that way, I dont question them and agree with them, because I dont want to be thrown into the Lunatic Asylum (laughter). Therefore I accept that Hero Worship is bad, very bad, and against the spirit of 20th century (renewed laughter). But that worship of the heroic is no worship at all. It is the worship of the Divine soul that inhabited that body and also it is the appreciation and recognition of the heroic work of the author, the work which will be remembered to the last day of our existence. It is not we alone that respect him. Few will dispute that there was Divine fire in him. He was one of the greatest leaders sent by God Almighty to dispel darkness and to illumine Indian wisdom. (Loud and continued cheers).—"*The Mysore Herald*",.

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CORRESPONDENCE.

SELF-CULTURE.

1. The following note may be interesting and worth reading to those who tend to Self-culture or to Swamy Vivekananda's motto, Uttishthata, Jagrata, Prapya Varan Nibodhata, (Arise, awake and stop not, till the goal is reached). In Gita too we have got " Klaibhyam masma gamah partha naitat tvayyupapadyate (Kshudram hridaya daurbalyam tyaktvothishta parantapa. Vivekananda says "Every soul is potentially divine ". These expressions excite thought and enquiry, give the results of quiet long-continued thought and manifest individuality.

2. Men are distinguished from one another, not merely by difference of thoughts, but often more by the different degrees of relief or preminence which they give to the same thoughts. In nature we observe an immense dissimilarity in organized bodies consisting of the same parts or elements. Therefore, to judge man we should dissect his mind, see his thoughts and feelings which stand out most distinctly and affect his common actions of mind, specially his great ideas, with truth and dignity.

3. An attempt is here made to express human nature in such a way that respect for the human soul will breath through it. The truth is that a man, who looks through the present disguises and humbling circumstances of human nature and speaks with earnestness of what it was made for and what it may become is commonly set down by men of the world as a romancer and what is far worse by the religious as a minister to human pride, perhaps as exalting man against God.

4. It will be sufficient here to observe, that the greatness of the soul is specially seen in the intellectual energy which discerns absolute, universal truth, in the idea of God, in freedom of will and moral power, in disinterestedness and self-sacrifice, in the boundlessness of love, in aspirations after perfection, in desires and affections, which time and space cannot confine, and the world cannot envelop. The soul, viewed in this way should fill us with awe. It is an immortal germ, which may be said to contain within itself what endless ages are to unfold. For instance, Swamy Vivekananda. He was a soul of immortal germ. It is truly an image of the infinity of God, and no words can do justice to its grandeur. There is, however, another and very different aspect of our nature. When we look merely at what it now is, at its present development, at what falls under present consciousness, we see in it much of weakness and limitation, and still more, we see it narrowed and degraded by error and sin. This is the aspect under which it appears to most men ; and so strong is the common feeling of human infirmity, that a writer, holding better views, must state them with caution, if he would be listened to without prejudice. The object at present, is not to set forth the greatness of human nature, but to remove difficulties in relation to it, in the minds of religious people.

5. From the direction which theology has taken it has been thought, that to ascribe anything to man was to detract so much from God. The disposition has been, to establish striking contrasts between man and God, and not to see and rejoice in the likeness between them. It has been thought, that to darken the creation was the way to bring out more clearly the splendour of the creator. The human being has been subjected to stern criticism. It has been forgotten that he is as yet an infant, new to

existence, unconscious of his powers; and he has been expected to see clearly, walk firmly, and act perfectly; Especially, in estimating his transgressions, the chief regard has been had, not to his finite nature and present stage of development, but to the infinity of the Being against whom he had sinned; so that God's greatness instead of being made a ground of hope, has been used to plunge man into despair.

6. Here reference is to the tendency of fervent minds to fix their thoughts exclusively or unduly on God's infinity.

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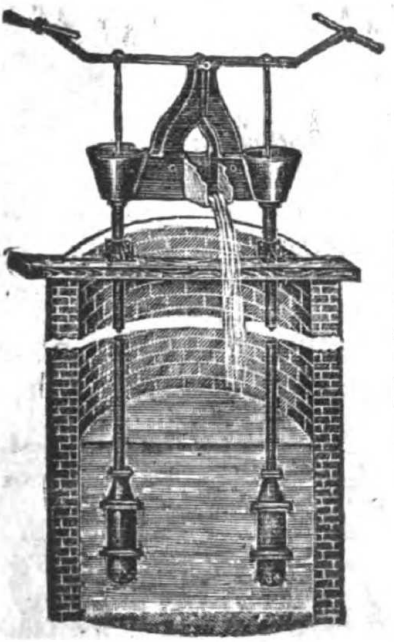
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"एकं सत् विप्राबहधावदन्ति."

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

—*Rig veda*, I. 164. 46.

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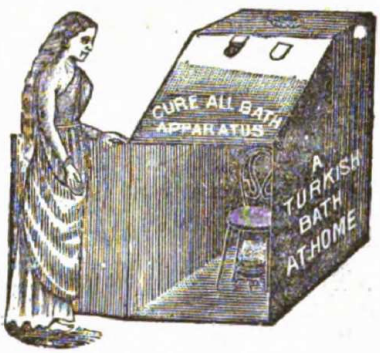
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THE AVADHUTA GITA.

CHAPTER VII.

1. While in the street, the Avadhuta moves covered only with a patched up garment made of ragged pieces, with conduct unqualified with the considerations of merit and demerit ; and the Avadhuta ever merged in the pure, spotless and universal essence of everything lives naked in a secluded house.

2. He is possessed of an aim devoid of purpose and non-purposiveness ; his skill for doing things is not characterised by propriety and impropriety. He is the truth in itself, spotless and pure. How can such an Avadhuta have settled or unsettled doctrine about the Supreme ?

3. He is free from bondage by the rope of desire, and is with devotion, devoid of holiness and purity of

conduct. Thus, those that have realised the pure and spotless truth exist devoid of all attributes.

4. How can there be the discrimination of embodied and disembodied states? How can there be the discernment of attachment and non-attachment, while he himself is the supreme reality in its innate nature, which is pure and unruffled and is of the form of ethereal space?

5. In such a state how can there be perception of the real existence, how can there be form and formlessness? Where there is the Supreme Self in the form of ethereal space, how can there be perception of objects?

6. He is the Supreme Self in the form of ethereal space; he is the Supreme Self which is pure and spotless. How can there be distinction and non-distinction, or distinction from the changes of bondage and freedom?

7. When everything is solely filled with indivisible truth, how can there be the pride of union and separation. While everything is thus one undivided Supreme, how can there be the distinctions of essence and non-essence?

8. Everything is the pure and spotless reality which is perfect and all-pervading like ethereal space. With such an existence how can there be attachment and non-attachment, and how can there be truth with or without a field for manifestation?

9. He is a *Yogin* devoid of union and separation; he is an enjoyer without enjoyment and non-enjoyment. Thus he moves slowly with his mind absorbed in innate and natural bliss.

10. How can he who is always staid in consciousness and mindlessness, be freed from duality and non-duality? How can he who is a *Yogin*, pure, spotless and untouched by *Ragas*, be in the enjoyment of the all pervading essence?

11. He whose only disappointment is being without disappointment and whose only attachment is being

without attachment and non-attachment--how can such a person who is the universal reality in the form of ethereal space be here both essence and non-essence ?

12. He is always absorbed in meditation devoid of material things and is entirely free from the limitations of material substances. While being so, how can there be life and death and how can there be meditation and non-meditation in organs of consciousness ?

13. Every thing in this universe is magic, like water in a mirage. But Siva who is of the nature of undivided consciousness, alone exists.

14. From religious *Karmas* up to the attachment to freedom we have desire for none. How can the wise fabricate through attachment and non-attachment ?

15. Wherever one perceives that nothing, nothing indeed exists, there the restrictions of metre do not exist. The supreme Avadhuta merged in the universal essence and purified by thought prattles the truth.

Thus ends the seventh chapter in the discourse between Dattatreya and Kartikeya, entitled the knowledge of the Self.

———o———

DHYANA OR MEDITATION.

BY HIRENDRA NATH SINHA.

(*Continued from page 485*)

From the above description of the factors of *Samyama* or perfect control of the mind, *Dhyana* may be described as that process by which the mind is constantly concentrated on a single object to the exclusion of others in such a way as to put an end to all internal reactions both from past and present impressions, to completely annihilate the very tendency to undergo modifications and run into all sorts of forms, to overcome all disturbing memories and thoughts whether pleasurable or painful and to be able to work with the single impression of restraint, assuming one form and state, and possessing the sole character of the absorbing thought or memory. It is the supreme process by which, the faculty of attention is intensified, repose and calmness is restored to the mind on the lower plane of consciousness, knowledge is made full and perfect by opening the doorway leading into the hyperconscious state of spiritual existence. Our miseries, our unhappiness in life, our discontentment with this world, are due to our minds being always engaged in a wild goose chase after the fleeting objects of the senses and in hunting after alluring pleasures which are really pains in disguise. If our mind should be made to live for ever in unabating painless pleasure, if it should be kept merged in infinite and eternal bliss, it should be made powerless, objectless and devoid of the pleasure-hunting teudency on the transient plane of phenomenal existence. To bring about effectively such an end is the work of *Dhyana*. For when our mind is concentrated on one object and retained there, however gross and vulgar may be the object, we forget, for the time at least, every other thing around us, drown our other activities in that one, and live in that one object. We become feelingless to every other sensation coming from without

and within and merge every other pleasure in the supreme pleasure of knowing and feeling that one object in entirety. How much more intense and boundless should be our pleasures, our feeling, and our knowledge when that one object is the pure, eternal and infinite *Atman*! or as Sri Krishna says in the *Bhagavadgita* when we "see the *Atman* by the *Atman*". We shall narrate a short story about *Suka* which will illustrate the power of *Dhyana* not only to wean the mind from worldly surroundings but to generate real knowledge of a thing.

Once upon a time a doubt entered the mind of *Suka* who was a born ascetic and sage and whose mind always dwelt in the supreme *Atman*. He wished to know the origin of the phenomenal universe. Sage as he was, he had no worldly experience and consequently did not know anything about the philosophy of the mind. Those that have known the power of the mind either to work mischief or to do good are better students of the secret workings of the mind; *Suka* approached his father, the great Vyasa, and asked him, "Dear father! whence is this *Samsara* and what is its end?" His father expounded the whole philosophy as taught in the *Sastras* and told him that the so-called phenomena of nature has its origin in his mind and will return to it in the end and that he himself was the source of the whole universe and existed before it manifested itself in name and form and will continue to exist even after its disappearance. Suka showed signs of doubt as to whether his father could have known anything before it existed. Vyasa understood at once his son's thought and directed him to go to *Janaka* the king of Mithila, who he said, was a great sage and king and will be able to throw full light on such questions as haunted Suka's mind. Accordingly Suka went to Janaka's court and entreated the doorkeepers of the palace to inform the king of his approach. Janaka guessing at once the errand on which *Suka* came, ordered his servants not to disturb Suka and let him wait at the gate. Seven days Suka waited without hearing any news from the king. After this he was taken by the servants to a gate inside and left there to wait for seven more

tedious days. Finally he was led into the innermost apartments of the palace and was treated for seven days with all sorts of comforts and luxuries. Suka's anxiety to have the coveted interview with the king was so great that he neither heeded the tedious waiting at the gates for fourteen days, uncared for by any, nor did he pay any attention to the comforts and kindness that were showered upon him during the last seven days. His mind was so full of the one idea for which he came that the world did not exist for him at all. His heart was so intensely set upon knowing the secret of *Samsara* that he did not care for any other thing. His waiting at the door without meeting *Janaka* for three-seven days even as the boy Nachiketas waited for three days at the gate of absent *Yama*, the God of death, was a sure indication that *Suka* was already in possession of the knowledge which he sought after, and that only his attention required to be drawn to it.

As a consummation of the whole thing, Janaka ordered the whole town to be splendily decorated for the grand reception of Suka and directed that he should be taken round the town with great elact holding a basin brimful of water and be brought to him without his spilling a single drop of water. According to the instructions Suka held the basin full of water, went round the town and returned to the presence of the king. The king greeted Suka with great joy, apologised for having tried his patience for such a long time, and requested him to state how he enjoyed the reception, the decorations and festivities celebrated, though late, in honor of such a venerable visitor as the son of Vyasa. Suka replied, " Sire, why do you put me such questions? How can my mind be moved by anything from the purpose on which I came here. Neither delay nor comforts are anything to me who have not obtained the knowledge for which I came. How could I look around and see and enjoy the pomp of your town, when my whole attention was absorbed in the care of not spilling a single drop of water out of this basin, to obey you and please you? Can any other thing have existed to me except this one idea? Teach me the origin and end of *Samsara*, and you

will show me thereby more kindness than I deserve. Janaka drew his attention to the fact that though the whole universe existed he did not sense it on account of his mind being engaged otherwise, and taught him once again what Vyasa had taught him. He told him that everything had its source in the activity of his mind and when that activity stops everything will disappear. Just as pain and pleasure were as nothing to Suka as long as his mind was absorbed in something else, just as the beauties and decorations of the town did not exist to him so long as his mind was centred in the basin of water, so also will the phenomena of the universe will never exist for a person, nor bind him whose mind remains in the only reality, the *Atman*. Everything is perceived in the mind and everything will cease to exist when that mind is turned inward towards the *Atman*. And so the real Self which is within everything, which is the substratum of the whole phenomenal activity should have existed before the beginning of this activity and is what will continue to exist even after this activity is put an end to. Suka now fully realised the significance of his father's teaching that he knew the whole universe before it came into existence. After thanking the king and taking leave of him, he returned to his happy retreat in the forest.

The gist of the above teaching is that the highest knowledge is the knowledge of the supreme Self who is the substratum of everything that exists and who is beyond everything. Such a universal and all-pervading *Atman* should be realised as the only real existence beyond all doubt. It alone existed before everything else that we now know came into existence from out of it and will continue to exist even after the whole universe, being absorbed into it ceases to exist. By the reflection of Him alone in the mind stuff the whole phenomena of changes are perceived. To become conscious of this fact, is the highest knowledge, is the eternal life in God and is the goal of all religions. The best means for attaining the highest knowledge, the supreme state of the mind, free from the bondages of *Samsara* or worldly life of false enjoyment and suffering, as pointed out by Janaka to

Suka, is the unswerving *Dhyana* or meditation on the *Atman*, the constant dwelling of ones' mind in the Supreme Self. Did not the alternative slights and kindnesses shown to Suka by the servants of *Janaka*, and the subsequent pleasures and beautiful sights thrust on him fail to attract his attention which was solely devoted to one object? Were not the vanities of the world as nothing to him whose mind was kept merged in the supreme glory of the *Brahman*? Just as a bee which sips the honey, seated in the midst of flowers, does not care a bit for the smell of the flowers, so the mind of man drinking the blissful nectar of immortality does not care a bit for the pleasures of the senses.

The object which can give the best result to a meditator on it, which can bestow on him the highest freedom and bliss, and secure to him eternal calmness and peace of mind, is the *Atman*. All the practices of *Yoga* are intended to train the mind to attain steady concentration on this *Atman* which is finer than the finest of all known substances. As concentration on such an object is not easy of access, the object meditated upon should be gradually changed from what is external to what is internal, from the embodied to the disembodied, from the fine matter to the superfine spirit until the mind becomes completely dissolved in the Self, until the known and the knower become one in knowledge. The Upanishads teach,—"In the same way as smell pervades the pollen of a flower, ghee pervades the milk, oil pervades the sesamum seed, gold pervades the quartz, every where and in every being, both outside and inside the *Atman* pervades and knits them together like a string through beads." The meditation on an object should therefore continue till the mind is able to penetrate and reach the innermost essence of that object and gain the knowledge of this *Atman* within everything. Its work does not end here. The mental current should be made to flow steadily towards the object until by force of concentration the mind becomes dissolved in the *Atman* like salt in water or becomes one with it. When this stage is reached, the mind is said to become completely motionless, formless and infinite.

It may be asked what necessity there is for going from object to object. Will not any one object do for our purpose? This is no doubt the theory of some of our *Vedantic Yogins*. But the theory of the Yogins proper is that knowledge however great that arises from meditation on a single object cannot be perfect. Perfect knowledge is of the nature of discrimination which can be accomplished only with reference to all grades of objects. While it comes, it comes along with the knowledge of other things. For the mind of man which is always accustomed to grasp concrete objects it is not possible to meditate all at once on an abstract object like the *Atman*. We should therefore begin by meditating on a concrete object alone. When the knowledge of that object becomes more and more refined and sifted, along with it will come the knowledge of the self within which is, as it were, the substratum of that object. Hence the practice of *Yoga* is described as the method of dissolving the gross forms gradually into the subtle and formless essence. By this means, the *Yogin* is able to discriminate the essence from its accidental forms and attributes and realise its true nature by contrast. When he then meditates on the *Atman* he is sure to realise it to be of the same nature as the active meditative vital force of the mind. Moreover, unlike the habit of men to think of external objects and observe external physical motions, the method of the *Yogin* is to observe internal objects and motions within the body and trace them all to the activities within the mind and in the end to identify them with the ultimate source within. He, accordingly, concentrates his mind on certain parts of the body and meditates on the forces acting therein. Step by step, he shifts the centres to the region of higher faculties until in the end he is able to concentrate the mind on itself and meditate on the self within. Then there comes to him the realisation of the fact that the manifestation of all organic and intellectual activities in a being are the reflections of the one *Atman* within in the different organs. In the above process of internal meditation it is not easy even for the *Yogin* to meditate on the manifestive forces within as formless or shapeless. In consequence, the Yogin prefers

to meditate on the self in these centres after clothing it with suitable forms and attributes. The form prescribed by the *Sastras* for each of the centres of meditation may be said to be based on the functional activity of that centre. They are Brahma, Vishnu, Siva and such other divine forms. When meditation assumes a higher form within the mind itself, these forms of external worship temporarily adopted for mental worship are dispensed with and new forms are found to befit the wonderful and formless self. We often find the *Yogins* attribute such bodies to the soul as the *karma-body*, the *light-body* and the *Pranava-body*. When meditation within the mind reaches its acme all forms and attributes drop off, bit by bit and realisation comes to the *Yogin* in the shape of the pure and formless spirit.

Dhyana or meditation is classified according to the nature of the object meditated upon and the knowledge resulting therefrom. Two kinds of meditation are chiefly referred to, with attributes and without attributes, the *murta* and *amurta*. Meditation with attributes is that in which the object of meditation is an image which is treated of as the embodied-form of the supreme Being. Meditation without attributes is that in which the object of meditation, is the infinite and formless *Brahman*. The latter state of the mind is said to result from the former; and on account of the disappearance of the mind from conscious existence by the assumption of sameness with the *Atman*, it is said to characterise the highest state of *Samadhi*. The *Saguna Dhyana* or meditation with attributes is again said to subdivide itself in consonance with the external or internal nature of the form meditated upon. Of the external forms the most ancient one taught in the *Vedas* is the *Gayatri*, in which the cosmic deity *Bhargas* who is the source of light, heat, who is the omniformed Agni dwelling within every one, who is the symbol of universal intelligence, meditated upon. In fact, every *Vedic* god, such as, Indra, Varuna, Prajapati, Yama etc. furnishes form for meditation. It is not that every one of these forms can be meditated upon by any one at will. The most suitable form for a person is the one with which he is very familiar

and which he likes best and which will suit a special purpose if he has any. Hence every person has his own free choice of his favorite for meditation among the innumerable gods of the Vedas. This is known as the *Ishtadevata Upasana* or the worship of the chosen Deity. This *Ishta* form of *Saguna-brahmopasana* of the ancient religion may be said to be the string which binds together into a solid unity the different forms of religion which claim their birth form the *Vedas*. It forms the corner-stone of the *Bhakti* form of meditation. The method of *Bhakti* or love and devotion is to rouse the emotion of love in the worshipper towards the object of worship so that all his attention may be absorbed in that one object. It is not possible for every form to so excite the worshipper's love unless the form be that of his best cherished and beloved of objects in his estimation.

The other kind of *Saguna* meditation recognised by ancient *Sastras* is the worship of the Supreme Self in a sound-body. The *Vedas* teach that the undifferentiated *Brahman* when it first manifests itself on the phenomenal plane differentiates itself into names and forms or gets itself embodied into these. So name and form are the two essential attributes of embodied beings. We have seen the method of form-meditation. We shall now see what the other kind, name meditation is like. The well-known sound-worship of the *Vedic* religionists in the meditation on *Pranava* or "*Om*" as the embodiment of the Supreme Being. 'Om' is the highest representation of the sound manifestation of cosmic energy. It is a word of three letters consisting of '*a*' '*u*' and '*m*.' In pronouncing the syllable, '*a*' and '*u*' are fused into the single sound '*O*' and the letter '*M*' at the end is pronounced distinctly. This '*M*' sound therefore possesses the special advantage of being pronounced any number of instants, and is very useful as a symbol. This one word may be said to stand for many ideas. The supreme self and nature, each of them may be taken to be symbolised by this word. All the triune manifestations of the supreme spirit are contained in this word. Wherever it is possible to resolve a conception of phenomena

into three fundamental factors, the three letters which compose '*Om*' comprehend them. The three *Vedas*, their *swaras* or accents, the three worlds, the three *gunas*, all such threes are said to be contained in that one word '*Om*' which symbolises the supreme *Brahman*. The three postulates of phenomenal existence —soul. matter and the Supreme-Soul are the parts of *Pranava*, the *Mantra* '*Om*', which as one word represents the undifferentiated *Brahman*. The symbolism does not end here. If any resolution brings us the notion of more than three fundamental factors, still this *Pranava* is enough to symbolise them all. The first two letter '*a*' and '*u*' always symbolise the two foremost factors and the different *matras* or instants through which the sound '*M*' is carried is conceived to represent any number of subsidiary principles involved in the concept. For instance, if the first two letters are taken to represent the two important factors of the universe *Prakriti* and *Purusha*, every other evolute of these is the letter '*m*' which is called the *Bindu* or seed. This '*m*' is not only every other thing, but according to some is the end-all of all manifestions. It represents the Ananda State which is the fourth. "By '*m*' beyond the vowels, one reaches the subtle state."

Just as the meditation on the light of the sun which is represented by the mantra *Gayatri* is the most ancient form of form-worship, in the same way meditation on the significance of '*Om*' is most ancient kind of *mantra-Yoga* or the worship of the Supreme Being as manifested in sound or name. In the *Vedas* just as we saw various forms of personification of the Supreme power, so also various specific *mantras* are taught to symbolise these personified forms of the one *Atman*. *Ishtanishtha* or devotion to the chosen ideal may therefore be stated to be the ruling principle of these *mantras* also. Every body is at liberty to choose his special *mantra* and to meditate upon its meaning as symbolising the Supreme Being or the sound manifesting *Brahman*. Generally, the suitable selection of a *mantra* for a person is done by his *Guru* or spiritual teacher. Coming from a spiritual teacher who is a better doctor of the *Sishya's* temperament than

the Sishya himself the *mantra* has a special force. The *mantra* Pranava may be said to combine within itself all these varieties of *mantras* as it represents the whole phenomena of sound production. It is the one centre round which all the religious ideas of the Vedas have been made to cluster. Sri Sankara in his commentary on the *Taittiriya Upanishad* says, "One should hold in mind (meditate) that the sound 'Om' is Brahman. For, every form of sound is pervaded by the syllable 'Om' as declared elsewhere in the *Sruti*, "As all leaves are fast bound in stalk" &c. In as much as the thing designated is dependent on its designation all that we see is said to be the syllable 'Om."

In the above meditation on the *Atman* as embodied in form or sound the goal aimed at is not the realisation of the form or sound meditated upon, but the ultimate principle of the spirit underlying the forms and sounds, the all-pervading *Atman* embodied in these. Accordingly, these forms and sounds are to be treated as mere symbols and are to be dispensed with the moment the worshipper realises the truth conveyed by them. Though the two kinds of *Saguna* meditation have been treated separately, in practice these several external symbols are employed together, for rapidly bringing about the same result of meditation. A suitable form accompanied by that *mantra* which would express the meaning of the form is selected for meditation. The steadiness and constancy of the mind in meditation is better secured when both forms are brought together. There is a psychological reason for this. Of the senses the eye and ear are the two highly developed organs which are useful in obtaining knowledge of an object. The nerves leading to them have their root directly in the brain centre and are instrumental in conveying the form and sound stimulae from external objects which produce knowledge of objects. The high position of the eye and ear centre in the brain accounts for the fact that every idea generated in the brain is inseparably associated with name and form. When these two are prevented from acting differently and drawn towards the one object meditated upon, concentration is sure to become easy and effective owing to their being no strong distraction in other directions.

When one of the two organs alone is withdrawn inside and concentrated while the other is left to roam unrestrained there is a chance of there being a conflict between the two and concentration becoming blurred and unsteady on account of the even flow of thought in one direction being disturbed. The safest course is therefore to secure the cooperation of both the organs for meditation on one object. When meditation in a single object is made intense and ripe, the mind assumes the form of that one object by becoming abstracted from all other forms and floats, as it were, in the one idea of that object. The stimulation of a mental impression is necessary only for the purpose of putting in motion a dormant idea so that it may again crystallise into names and forms and assume shape. But when a concept is strengthened by the constant stirring of the impressions at the root of it and in consequence becomes dissociated with the correlated name and form, the mind reaches that stage in which the aid of impressions is unnecessary. It is then said to live in the region of the abstract.

The word used to signify the above form of meditation on the embodied self is *Saguna*. Here *Guna* or quality does not mean the philosophical 'attribute' correlated to substance; but it means the material manifestations of *Prakriti* such as the name and sound referred to by us, by the combination of which the whole phenomena of form and sound are said to be evolved. The philosophical *Guna* may be said to be a latter development of the *Prakritic Guna*; for, the soul is held to be by itself unconditioned and devoid of attributes. All *Gunas* or attributes popularly attributed to it are due to its becoming conditioned by the *gunas* born of *Prakriti*. By metonymy the casual *gunas* came to signify the effectual and abstract attributes of philosophies. *Saguna Dhyana* or qualified meditation, therefore, indicates meditation on the Supreme Being as conditioned by *Prakriti* and its qualities. Meditation on the pure self will naturally follow this. Any knowledge of the self can come to us only through a manifestation of the self in a material form, it is not easy to abstract the self all at once. We should gently approach it in

steps. We should take up every bit of phenomena that comes within our ordinary experience, analyse and scrutinise and reject it as belonging to the nature of *Prakriti* but not to that of the unchangeable self. If this process is continued with each one of the perceivable attributes the residuum left, devoid of any quality, will be the pure and eternal self. The other kind of meditation which is of a higher character has, therefore, been called *Nirguna* or the unqualified. In conformity with *Saguna* we have to interpret this word also as indicating that which is devoid of the qualities of *Prakriti*, that which is free form the constructions of *Prakriti*. This seems to be the idea intended to be taught by the *Amritabindu Upanishad* when it says, "By *Dhyana* one gets rid of all those *gunas* which do not characterise God." When the un-atmic characteristics are got rid of with the help of *Saguna-Dhyana* in the way described above, the *Dhyana* then becomes *Nirguna*.

Before entering into the consideration of the practical method of carrying out the *Nirguna-Dhyana*, we shall narrate a short story from the *Puranas* which allegorises the realisation of *Saguna-Brahman* through the power of meditation.

When too many enemies began to him around the *Yadavas*, Krishna made up his mind to transfer his capital to Dvaraka, a safe island in the Arabean Sea and got the town Dvaravati built on it. The King of the *Yavanas*, called *Kalayavana*, was the sworn enemy of the *Yadavas* and was born of the Rishi Gargi with the boon that he was invincible by the *Yadavas*. After removing the Yadavas to Dvaraka, Krishna with a few retainers remained in the old capital Mathura awaiting the arrival of their foe Kalayavana with his army. To goad Kalayavana to besiege Madhura, Vasadeva the father of *Krishna* sent to him a sealed pot enclosing a Krishnasarpa or black cobra which was returned refilled with white ants which ate away the serpent indicating that Kalayavana will come to Madhura to kill Krishna but not to be killed by him and immediately he betook himself to Dvaraka. When Kalayavana came and besieged Madhura; Krishna escapes barefooted but is hotly chased by his foe. The fleet-footed Krishna cunningly decoys him into a cave in which a king of the Treta

age, Muchukunda, the son of Mandhatri, was sleeping. This king who pleased Indra by his prowess in the *Deva-Danava* battle resorted to this cave for a long rest after obtaining from the devas the blessing that whoever disturbed him from his sleep would be burnt down by his look. Kalayavana mistaking the sleeping king in that dark cave for the feinting Krishna kicked him. The result was that he was burnt to ashes by the roused look of Muchukunda. Krishna then appears before the stupid looking man and told him that he has passed in his sleep the *Treta* age and has entered the Kali age characterised by short and puny creatures. Unwilling to do anything in that age, Muchukunda is said to have retired to the Himalayas, performed tapas and departed to Heaven.

The important characters of the story are *Krishna*, Kalayavana, and Muchukunda. *Krishna*, of course, represents the Supreme Self who is the attractor, or tiller, the embodiment of Supreme love, and is phenomenally the source of cosmic light, the sun. Muchukunda represents the self of man who is the manifestor of physical and mental activities in the body. This name literally means, the radiator of cool and reflected rays which resemble the jasamine flowers. Phenomenally, he represents the moon which is the region for the temporary enjoyment of the fruits of good *Karma*. There seems to be a pun in the contrast between the two names Mukunda which means the 'bestower of freedom' and Muchukunda, the destroyar of false, earthly sins. The result of the meeting of these two as will be seen from our story, is the realisation of the former by the latter and hence the attainment of final beatitude. Who then should be *Kalayavana*? The word Yavana is from the root *Yu* which may be taken to mean either to mix 'or to' join. It may be interpreted to mean either a 'mixed race' or those that have betaken themselves to bad ways. In Kalayavana we see both these meanings are combined. He is born of a Yavana woman, and an Aryan Rishi. The affix *kala* indicates 'dark deeds.' Here too there seems to be a contract between Krishna Yadava and Kalayavana. The Yadavas may be interpreted to mean, the pure or those that are associated with

good deeds. Both Krishna and Kalayavana being the manifestations of the same self, one in the purest divine form and the other in the darkest sinful form, they cannot destroy each other directly. The power of Muchukunda, good soul, which is free from all temptations and sinful propensities, destroys this *Kalayavana* and shows that the two spirits are one in essence, in spite of their varying propensities, and that Krishna alone can survive in the end.

Now to return to our story, the *Yadavas* send to the Yavana chieftain a black-serpent concealed in a pot meaning that if he were to meddle with Krishna in Mathura he will be bitten to death. In return he sends the pot back filled with white ants indicating that Krishna will be destroyed by the Yavana white ants even as that serpent. But the interpretation that may be given by the Yadavas to this incident in their favour is that the black serpent, Kalayavana will go to Madhura to be destroyed by the pure *Yadava* white ants. The serpent appears to be used here in the two-fold senses of the divine *Kundalini Sakti* which when roused will destroy the wily disposed powers of the mind, and of the Samsaric Kundalini which will drag the Supreme Spirit into the mire of worldly activity. These two aspects may be compared to those of the *Asvatha* tree with the two birds seated on it. Curiously enough the word *Muchukunda* is the name of a tree. This is probably the heavenward spread tree which gets the realisation of the Supreme Spirit.

When *Kalayavana* reaches Mathura, Krishna flies to a cave followed behind by this embodiment of evil powers. There again seems to be a pun on the meaning of *Yavana* which can also be interpreted as *Javana* the swift, *Y* and *J* being philologically interchangeable letters; *Javana*, the sweft, pursues the Deer, Krishna with an evil intention. But the latter is swifter and decoys him into the cave of destruction where Muchukunda the purified soul sleeps in undisturbed meditation.

The *Jivatman* Muchukunda after successfully battling against the *Danavas* in the *Devasura* battle and pleasing Indra who is no other than the *Antaryamin* Himself has entered into the cave

to enjoy his well-earned repose. The specially bent mind has battled against the bad inclinations of the mind and suppressed the distracting powers of the senses and other organs which drag down man into sinful deeds. And the result is it has entered into the long sleep of *Samadhi*, in which the mind remains concentrated upon the Supreme Self. The cave referred to may either mean the cave of the heart or, more scientifically, the Brahmaic centre of the brain in which the mind which has subdued the senses being dead to worldly objects sleeps the *Yogic* sleep. The *Samadhi* is complete and the goal is reached only when the *Jivatman* realises its unity with the *Paramatman* and becomes indistinguishable from it. This is pointed out in the fact that the infuriated Kalayavana mistakes the sleeping Muchukunda for Krishna and kicks him.

The temporary victory which Muchukunda achieved in the Devasura battle was capable of endowing him with this meditative sleep. But the real victory comes to him only when he becomes *Apahatapapman*, entirely bereft of all tormenting and kicking aid by the shedding of his internal spiritual lustre. So the chief of the Mlechchhas and Dasyus who is the personification of evil forces, kicks and rouses the meditative fire once again into action, he is burnt down to ashes by it and the final victory comes to Muchukunda as a result of his long *Samadhi* in the form of the realisation of the supreme self within the cave of his heart. This realisation first comes to him in the perception of the beautiful image of Sri Krishna who stands before his searching look emerging from out of his hiding place even as he stood once before the praying child Prahlada, as he once appeared before the vision of *Dhruva*, the son of Uttanapada who was burning even the Indraloka with the fire of his meditative mind, or as he became visible to the longing eyes of the Gopis lost in meditation on Sri Krishna, their beloved. "To them appeared Sauri with a smiling lotus face wearing a golden shiny cloth, and decked with garlands who in beauty was Cupid the God of Love Himself. Hereafter commences the end of Muchukunda's carreer. He becomes *prabuddha* or enlightened

and sheds the white lustre of the blossomed jasamine of universal love. After living for sometime on the top of the Himalayas or the region of the *Brahman* goes to Heaven. This last stage which comes to a person after the realisation of the Supreme Self with form is the state of abstract meditation in which the meditation becomes objectless.

(To be Continued)

YOGA.

A lecture by Swami Ramakrishnananda.

The Chairman said :—

I have a very light but pleasing task to perform that is, of introducing our Swamijee to the local audience. He is a member of that noble brotherhood, whose work of charity and love is not unknown even in this part of the country. The Sri Ramakrishna Paramahamsas Mission have been working in Calcutta, near Mayavati in the Himalayas and in such distant parts of the world as California, New York and other great centres of America. The members of the Association are working with a singleness of purpose for the enlightenment of the ignorant having cast off the bonds of the world; and though they are in this world, they are not of the world. It is merely through love for mankind that they go about on works of philanthrophy and instruction and any lesson from such persons coming from the bottom of their heart and from a pure dis-interested love of man, cannot fail to have an abiding effect on us.

You may remember that the present Swami (lecturer) has been working steadily but unostentatiously in Madras holding classes in Gita, Vedanta, Bhagavatham, &c. Suspending his work there for some time, he has been pleased to bestow his labor here on us, for our benefit. The subject of this day's discourse is "Yoga" which is of perennial interest to us (cheers.)

Mr. Justice A Ramachandra Iyer, Chief Judge, of Mysore in the chair.

The Swami spoke as follows :—

Mr. President and friends,

When man is affected with miseries, then alone does he inquire of the remedies with the help of which he can get rid of them. These miseries are classified under three heads. (1) *Adyatmika* (proceeding from the body) (2) *Adiboutika* (from environments) (3) *Adidaivika* (from unknown cause), for example, if I am suffering from head-ache or fever, I am experiencing *Adyatmika* misery.

When some thieves break into my house and steal my property, thus throwing me into misery—this is said to be *Adiboutika.*

When I am affected with famine plague, etc., misery proceeding from an unknown cause—it is known as *Adidaivika*

Every one of us, is surrounded by these three sorts of miseries. Misery is not palatable to any living organism. No living being loves misery. As soon as he finds that he is in misery, means will be sought after to remedy it. Remember the Western proverb necessity is the mother of invention. To remove misery is the absolute necessity of all living beings ; for doing which he has invented very many means. For instance, in order to get rid of the misery of the first kind, the medical science has been invented. To guard against the miseries of the second kind there are the Government and other social laws to protect men, and in order to remove the miseries of the third kind, we have got the Karma Kanda of the Vedas. So, man's inventive faculty has tried to bring into existence remedies, naturally for the miseries of all the three kinds. A question arises, what is the necessity of Yoga for the prevention of these miseries, where there are other means provided ? The answer is simple. For, although the remedies are various, yet they are not sufficient for our purpose ; because,

if by the application of a certain medicine, you get rid of a disease, still the cure is not lasting. The disease might re-appear at any time. Each time the misery appears, we will have to take recourse to all such remedies. Hence, if there is a common remedy with which all miseries can be got rid of, then no higher sort of remedy will be sought for. And Yoga philosophy supplies that desideratum. Man loves pleasure and hates misery. Where is that pleasure to be found ? Is it to be found in the senses. Is it to be found in the world before you ? Analyse the world and you will find it is not your home.

Everyman loves his own home. What is home ?

Home ! Sweet Home ! I am sure you remember the well-known lines.

" Breathes there the man with soul so dead, &c."

Home has the idea of permanency. Home is something distinct and separate from a rented house. In a rented house, I am not allowed to remain as long as I please because it does not belong to me. But not so in my home. There my forefathers lived and my sons will live.

Home has again the idea of perfect liberty. You must dress yourself well when you walk outside, but inside home, you can dress yourself as you like or you may not dress at all. Home carries with it, the idea of comfort. Here you are perfectly comfortable. There is the wife ever anxious for the health of her husband ; here is the child who is ready to obey your commands.

Because home gives you these three comforts, you call it home. When the home does not combine these comforts, it can no longer be your home and you seek for it somewhere else just as the passengers of the " May Flower" did, whose descendants are now ruling over the vast empire of the United States.

But then pause for a moment. Do you possess any such home in the world? What is permanency? Are you allowed to stay here permanently? No. If you are exceptionally fortunate, 100 years you may live. Then how can you call it your home when you are only a life-tenant and for a number of years only? When with the body it ends.

Then again do you feel perfectly happy at home? Perhaps some might feel so for a time. In the case of others, they might have a quarrel with their wives and children. You may not feel contented. Your dependents might worry you. This is enough to distract your mind.

Then again Liberty: what sort of liberty can you have? You have got a small world under you to command, no doubt. But you are not perfectly at ease. You have got thousand anxieties. You are not your master always. You will have to attend upon your master even when you are not inclined to.

Hence if I try to find out that ideal home in this world, which my soul so fervently longs after, I cannot actually find it. For, in the first place, there is no permanency at all about all around me.

In the next place, I am not at perfect liberty here.

In the third place, the comfort is just like a mirage which always promises, but the moment we approach it, it vanishes from there.

This is the sort of happiness you are destined to get in this world. Still, we long after our home here. Where is that home that land of bliss, where I might be joined with my real father and mother and kinsmen and friends, getting connected with whom, I shall never be away from them. Surely, it cannot be in this world. It must be somewhere outside this world. Is it there where the Vedas tell you, you go after death—'Heaven.' And can

that Heaven be called home. There too I am not permanent. So long as I have merit, I can be there, and as soon as I exhaust my merit I shall again have to come back to the karma bhumi, earn fresh merit and get back to Heaven to enjoy that place for some time. There too, my stay cannot be permanent and how can I call it my home ? Then is there any such home where I may be my perfect master, where I can be " the sole monarch of all I survey, my right none to dispute" ? and how can I go there ? Yes there is such a perfect home, and it is only Yoga that can take you thither. But how has Yoga philosophy solved the question. Has it traced the path by which you can go to Elysium. Yes it has traced the path of which we will speak presently.

The religion of Yoga philosophy is that religion which will send the benighted traveller back to his home. It tells me that my home is not anywhere outside *myself*, which is not independent of and separate from *me*. In that home, I shall have complete mastery. Who obeys me here ? Those who are my kith and kin and not others. I cannot command a stray boy, but I can my own child. I cannot command a table ; and if I try to do it, I will be in the same position as king Canute was, when he ordered the waves to obey him. So, if the home is something outside, and distinct from me and opposite in its character from that of myself that home cannot be a home at all. I cannot command there, I am not my own master there. Hence, it must be somewhere within myself. How to go back within myself is the question. This is what the Yoga philosophy teaches.

The whole system is based on the analysis of the mind. You must think man to be entirely mind and not body. And in defining Yoga " if you want to realize Yogas, you must bring the mind under your control. The

mind is full of waves. It is never at rest, either in the wakeful or sleeping condition. In both these conditions, the mind will be disturbed. In this state of disturbance you won't be able to realize the inward happiness. Just as when a lake is disturbed by a ripple the side trees and things cannot be reflected in its waters, so to be really happy, the mind must be entirely calm ; there should be no disturbing elements. How are these disturbances to be god rid of? If I can make the lake of the mind calm and unruffled, I can realize that perfect tranquillity. The first duty therefore is to make the mind calm and undisturbed. But what are those waves disturbing and ruffling the mind ? There are five sorts of waves, which disturb the mind under various conditions, disturbing every moment the mind of man as long he lives.

(1) A man may be thinking correctly and correctly judging etc., This is one condition of the mind.

(2) Or he may be thinking or seeing incorrectly—that is one condition.

(3) Or a man might mistake one thing for another, misunderstand &c.

(4) A man might be absorbed in reverie—or be sleepy.

(5) Or he might be recollecting something connected with the past.

In order that the mind may be calm, a man must get over all these five disturbing elements. But how to get over ? " By means of constant practice and by means of renunciation alone, you can get rid of thought waves and be calm." All these are said in a few words—that there are thought waves. Conscious or unconscious condition that you are in is a sort of wave and you must go beyond these conditions and then you will be able to restore calmness within yourself and as a means to this end, you must

practise constantly to put down all these waves by practising renunciation. This requires a little explanation. From our boyhood, we have been trained to think that the pleasures of life can be got in this world and the field for our aspirations and ambitions is found to be this and this world alone ; because, we have no idea or conception of that which comes after life or of that which comes after life or of that which existed previous to this life. Many people may not believe that they are destined to live after. But still the scripture teaches you, " it is not a fact that we don't exist or that we are not destined to live after this life. We are eternal and as such this little life of ours which is destined to last for a time is a finite chapter of the great life of the Universe, which is infinite. Our life is an infinitely small quantity, in fact, nothing better than zero itself." This is the vedict of the greatest sages of the world. We have been following the teachings of the worldly minded, who taught that the world is real and that it alone can be our home. These teachings combined with those of our own senses cannot be given up in a moment in favour of the verdict of the sages. So struggle hard for renunciation. An opium eater has known that his eating opium is bad and harmful but he can't give it up in a day. Constant practice alone can effect it. Similarly you should also never expect to give up the world in a day ; gradually you must persevere and then it will be found to be easy. Then how to practise this renunciation ?

There is no royal road to renunciation. But it is a fact that this *Atman* can never be realized by the weak-minded. You must pass a little examination. Struggle for six or seven years, in order to get that knowledge which gives you comfort, that bliss, which knows neither beginning nor end. Certainly you must try a good deal. If half the

amount of labour which you apply to your other studies be applied to this practice of renunciation, you are sure to succeed in controlling your senses and thus making your mind calm, in order to discover your long lost home. These are the means which the greatest of all philosophers Bhagavan Shankaracharya has pointed out. "Desire to get out of the prison-house must come to you first." This world is regarded as a place of imprisonment rather than home, sweet home. Of course, this might seem to be pessimistic. But it is not so ; for above this world, there is infinite bliss stored up for you, which your soul so much hankers after. Of course, as I told you before, this world is not a place of bliss. It might give something like bliss, but only for a time. But still it is not all in all. Otherwise, why do people go to a religious teacher for teaching ? Just because they are not satisfied with the home they have. The very fact that you have all congregated together this evening is a proof that you are not satisfied with what you have. You want something higher. In order to find out that home this present home must be looked down upon. Not that this world does not contain any comfort. But just as one rupee has very little value side by side with ten rupees, and when two purses each containing one rupee and ten rupees respectively are offered to you, you will undoubtedly prefer ten rupees to one rupee, on account of its higher value not that one rupee has no value, so also, this worldly bliss is far inferor to the supreme one without limit, and hence only the latter will be preferred by the soul, to the former ; not that this world does not contain any bliss, the little pleasures enjoyed in this world are a little portion of that infinite bliss for which my soul has been longing and which I have been terming home, and which the sages call Para-brahman since it is bigger than the biggest. When compared

to it, this world is nothing. The pleasures of this world are entirely illusive. Till the higher pleasures are acquired these worldly pleasures alone seem to be prominent, just as the fire-flies think they alone give light to the world until the stars appear ; and when the stars appear the glow of the fire-flies is gone and the stars outshine them, till the moon rises. When the moon rises, the stars are powerless the moon's brightness is spread everywhere until the sun enters upon the scene putting all these, moon, stars and fire-flies to shame.

Now, the scriptures say, the soul is restless ; no doubt restless to find out something which it has not yet found out. " You are to search after something which the soul wants ; go then, within yourself, dive deep within yourself then alone will you find the real home."

It is said before that we are eternal. How is it ? What guarantee is there that we existed previous to this birth and that we will live after it ; that life is not meant to die but to live. This question is quite natural as the present generation is studying in the school of rationalism.

If you try to find out the nature of a certain being, what do you do ? You will just consult what it likes and what it does not. By studying its likes and dislikes, you readily find out its nature. For instance take a fish out of the water and ask it if it would remain on land as Emperor sitting on the Peacock Throne. It will readily tell you " sirs, only put me in a cesspool of water, I will be content. I prefer that small place to being your Emperor." Then you find out that the nature of the fish is to live in water and not on land. Similarly, study your own likes and dislikes and find out your own nature. You love life and hate death. None wants to die. Even to a leper death is the worst abuse. You love bliss, you hate misery. You like pleasure and

dislike pain. You like wisdom and hate ignorance. If a man is inquisitive that is because, he hates to be ignorant. He wants to know something about which he does not know. As soon as you see a newspaper you will at once go and see, how the world is going, outside. Hence a living being's nature can be found out from its likes and dislikes. Then you can know that to be happy is your nuture and not, to be unhappy, to be wise and not, to be unwise. By studying your nature alone, you can find out that you are made up of the three elements *Sat*, *Chit* and *Ananda* by nature. It is not a fact that you are born with this body and will die with it. Throw away that mistake and know that you are essentially *Sat*, *Chit* and *Ananda* which are eternal. This is what Yoga philosophy tells you.

When you find out that these little pleasures do not actually satisfy you, a higher pleasure is there stored up for you, after you undergo all these miseries. Your bounden duty should in that case be to give up this world in favor of that Bliss outside the world. But in order to do that you must have constant companionship of all those people who never delude you into the belief that the world is all in all. You must know what is what, what is real and unreal. This body is not real. Mr so and so is not real. That which is something beyond this body is real. In order to do that you must culture seclusion. You will have to associate as little as you can with your surroundings. If you associate with one, he must be one who corroborates the Upanishads. All this whi e you have been serving your senses. But now you have to make the senses your servants. This requires a good deal of struggle. That *Atman*, that highest ideal, can never be realized by a weak man. You have to struggle hard. You must think that these beautiful things like music &c., have deluded me and so I have been thinking that this world is my home !. How foolish

is my ideal! I may be carried away at any moment, and still I am thinking that I am going to live here for ever." When Yudhishtira was asked what is the most wonderful thing in this world, he says "Every day thousands and thousands of people are going to the abode of death and the rest of mankind are thinking that they are exceptions to the rule and that they are going to stay here." (laughter and cheers). "I should not be like those foolish people I have tasted too much of these wordly pleasures. I have got a surfeit of them. I should listen to those great teachers who have the power of taking me out of these illusions". With considerations like these, you must gradually put down your senses and discipline your body by seclusion, meditating, study, fasting, and other means, in such a way that the evil propensities may not get the better of you. Every man is born with his Dharma—A Christian is born with his Bible, a Mohemmedan with his Koran, and a Hindu with the Veda and Upanishads and Puranas. The more you think with the aid of your scriptures the less difficult is it to follow the highest ideal. So in this way, if you can control your senses, it wont be difficult to control the mind. Mental desires will gradually be got rid of. You should bear with all sorts of difficulties and dangers, thinking that they come and go away. 'Although I am very miserable, this misery can't last for a long time. It will end soon. Why should I be overpowered by it'? Culture, and be a hero and never be vanquished.

A short story is told. There were once a brother and a sister playing in the garden. Their father bought from the bazaar the mane of a lion, called the son alone to his room and gave it to him. The son, with the new gift covered his face and ran to his sister and jumped before her. She was so much terrified at looking at what she thought to be

a lion, that she screamed aloud. In the extremity of the fear, the brother immediately took out the mask and then the sister clung to him, nay, embraced him. Similarly, the world appears at a distance to be a terrible thing to you, but boldly meet it and then you will see the loving face of your own father and mother. Then instead of saying that it is an illusion, you will see that it is all *Parabrahman*--because "from that *Ananda* alone this universe came into existence, in that alone it will rest and in it alone, in the end, it will merge. It is all blissful."

From pessimism, you will go to optimism. Wherever you are, will be your home—In the forest, desert, in the den of a tiger or on the throne of a king, everywhere, you will be equally at home. Never fear danger. Everything has a beginning and an end, and why should you fear ? He only fears who has completely identified himself with the body. He is cowardly. You say soldiers are not cowards. Why ? because, they worship Glory and have got an ideal. No trouble is really troublesome if the highest ideal is with you always. Whether man praises you or reviles you, whatever may happen to you, when you are able to meet all these bear a bold front, don't be affected by the hardships, it is only then, you will have cultured and then, home will be very near to you. You won't have any sensual desire, there will be no ripple in the mental lake and then the beautiful face of the Father will be beaming forth in all its glory (cheers), shraddha (faith) will be created and the ultimatum must come. The crying child is come back to the father and you will be able to understand what you are.

Gentlemen, I have here given you a nice view of the yoga philosophy which is capable of leading you to your home and make you eternally happy, if all its tenets are closely and systematically followed (cheers)

The President said :—

Gentleman,

Before we leave the temple, I wish to express your thanks with my own to the Swamijee, for lifting up our minds for a few minutes at least from the cares and auxieties of this life and for endeavoring to fix them upon matters more spiritual and eternal.

The subject of this evening is so abstruse and I am afraid that it may not be very perfectly understood by all the gentlemen here assembled. In order to enable you to carry a few thoughts with you, I will just endeavor to summarise what the Swami was discoursing so eloquently. In short, the subject of the discourse, comes to this,—endeavour steadily for a short time every day to wean your thoughts more and more from the petty affairs of this world. That is what is inculcated so ably by the Swami. But it is said very easily—endeavour. How to do it? The Swami points out the path to do it and that is, every one of you, should study your sacred books not spasmodically but regularly and steadily even for a few minutes provided it be done every day. It will help you in the long run and create a new spirit in you. And as a sort of assistance or auxiliary, in order to keep alive that spirit which you acquire by the study, the Swami says, endeavour to associate with persons who will by their discourse and example tend to keep alive that spirit and not to destroy it by vicious discourse (hear, hear, cheers). Thirdly, the Swami says, endeavour if possible to practice what you read and that, I may also say from my own experience that mere intellectual avocation goes only a short way to awaken a new spirit. You must constantly think and read of it till your spirit revels in it (hear, hear) and that can best be done by what the Swami calls seclusion which means setting apart, a portion of the time for meditation and

concentration. If you work on these parallel lines, namely sitting apart in seclusion to think over the vanities of the world and at the same time study your sacred books to keep the spirit alive and also associate with holy persons; in course of time, you may acquire a new spirit and then reach the goal which has been so distinctly pointed out by the Swami. (cheers) This is the message which I wished to convey, very briefly, in order that you may have something to ponder over.

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THE NATURAL: SYMBOLIC OF THE SPIRITUAL.

BY ERIC HAMMOND.

"During all days of the earth—seed time and harvest and cold and heat and summer and winter *do* not cease." "The bow hath been in the cloud and I have seen it;—to remember the covenant all—during between God and every living creature, among all flesh—which is on the earth." *Dr. R. Young's translation Edited* 1203.

Folk of an early generation interpreted thunder as the utterance of the wrath of God. Lightning signified, for them, the sway of the sword of divine vengeance. With reverent rejoicing they hailed the rainbow as emblematic of the kindliness and good will of divinity. The prismatic arc, built up against a back-ground of formidable and threatening cloud, dispelled dread and inspired hope. It illuminated and spanned the barrier between Man and God with a vivid promise of fulfilment of life. Out of its brilliant colouring they signalled the words we have just read—a passage of peace from the God above to each image of God below.

Mentality in its initiatory stages and for century succeeding century was capable of perceiving God but as humanity afar off—humanity possessed of wondrous strength and knowledge—even of wondrous cruelty requiring propitiation. Each aspect of nature received recognition as a smile or a frown, *symbols*—necessary because of poverty of thought, and greater poverty of expression. Underneath this primitive cult of nature, there lay the germs of a truth which we of to-day are striving with some success, to apprehend; striving, always by means of

symbolism. Language is but a series of symbols, by which thought expresses itself; and this expression is, at best, imperfect. We are obliged to accept word-pictures, spoken or written or painted symbols, in the conveyance of conception. Preceding the picture of the bow against the barrier of cloud, we find a still more striking note of the immediate connection between things natural and things spiritual; the setting in plainest statement of the fact, that, not only do the phases of nature symbolise the phases of spiritual experience; but that one answers to the other as soul answers to soul. . . "The earth was without form and void. Darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters. And God said 'Let there be Light and there was light." Thus the transforming work in all the Kingdoms of nature symbolises the transforming work in the spiritual realm. The same spirit which moved upon the face of the waters of the earth—the same spirit which men wrote of as 'troubling the waters' at the pool of Bethesda; this is assuredly, the same spirit which breathes into man the Breath of Life;—transforming man into a *living* soul. Always when dealing with this divine energy, we deal with it, perforce, in symbols. Here, the lowest intelligences and the most profound move on a similar plane. We distinguish one from another, it is true, but the variation is but little after all.

This much seems, assuredly, certain; that without the regularly recurring procession of the seasons—the flux and flow of Light and Life—the construction and progress of the universe could not continue. The multitudinous manifestations of the divine are literally dependent upon the rhythmic movement of the months.

Not only are seed time and harvest, summer and winter, cold and heat necessary—inevitable in the natural

universe ; but chronicle and experience alike point to each phase as it occurs, as symbolic of similar ebb and flow in the stream of spiritual being. Observing this ebb and flow, we note that the one without a second has become dual, nay multiform. That One became thus ; manifested Himself thus ; limited Himself thus ; and announced "Behold it is good !"

How could there be anything, apparently, so far from God ? by so much *not* God ? at that we can only wonder in wordless wonderment. Pushing the mind back as far as we may ; rejecting, as far as we can, all that *is not* ; we touch the threshold merely of that Great mystery, that immense silence—wherein thought fails, where speech is left on one side, and only the *soul* of life can enter—enter and *know*—and return to its sojourn here.

It was as though the Deity, the Source, in the outpouring of his light and love, blessed and, in the act of blessing created—limited.

Is not this limitation the meaning of ignorance, of shortcoming, of sorrow ; of what we call vice and sin ?

As a result of this, the only, conception of the deity thinkable, to us who seeming to stand apart from him say "He" and "I," comes this dual aspect of nature ; spirit and matter ; dual these ; here and now. In reality, surely, one ; since nature is not spirit and matter but either spirit or matter, according as one thinks of it. During this here and now, we oscillate between these, each being true from its own momentary standpoint ; each, regarded separately, falling short of the final. Sometimes we seem to see a soul retarded or helped onward by environment. Then we are inclined to say "no soul can follow the perfect law of evolution if such environment be so strongly opposing as to crush or starve or utterly degrade the soul." Surely a true saying as it stands. But when we think of the

unconquerable soul it is equally true to say that that soul rises superior to all opposing forces and, against them, because of them, triumphs over all. Workers towards the emancipation of man labour whole-heartedly in both fields; some attacking the outworks by organisation, legislation, by divine pity and charity to free the fettered soul to work and live; —others, with single sight centered on man's inherent divinity strive to rouse the slumbering God—who in his waking—would know himself to be free. Adverse environment, pain, hunger, thirst, depression, degradation, are to the aroused one, as servants; thought in all these taking stand on the duality, the limitation, which, to appearance, encloses one inexorably, but which, in effect, is "but the veil between."

May we not regard human nature from one point of view as matter possessing spirit—informed and held together by spirit? actually a very real thing, with powers and properties acted upon by spirit. From another point as spirit wholly and radiantly spirit and life: yet taking upon itself form which it moulds to its will; the form being utterly plastic? In this case the seeming God as he rises in the consciousness of this outer form of his choice, gains the knowledge of the splendour of himself—finally breaking the form which is too limited to contain him. Do not we find, throughout humanity, the same seeming duality? Do not men guided by temperament or training range themselves with one or the other? say, the materialist or the mystic? neither, in effect, opposed to the other, although, generally, one plays the prominent part?

Where one position is strongly developed we meet, say, a scientist of parts, one whose capacity for analysis and classification renders him most serviceable. When the other position is maintained—a mystic produces himself; one who accepting yet discounting the shows of things,

the symbols, handles the things themselves—one who with clear vision sees; who with intuitive perception knows. To him, the shows of all things are but the living garment of God. To him it is given to realise not merely the finer matter of which the outer covering is composed, but to perceive, too, the one Source, the Bestower of Life; and to know that *that* is, while the rest only seems to be. Perhaps this is possible—both materialist and mystic are too clearly defined. Should they not move side by side in the same individual? Are they not moods—thoughts—which, in interchange of motion balance and create the ideal man? The man of action seeking and finding inspiration in an ascent to the mountain top and the man of contemplation rushing impetuously into action, there to find outlet for pent-up energy and love? Action and reaction always; each mood being true, but neither being the truth till its fellow is found and, in union, another and new realisation of unity brought to light.

These positions are properly symbolised in nature; the flower, for instance, unfolding in its fulfilment; active in its energising downwards into the earth, upward into the light. Each faculty is imperative—the transformation—the painted and perfumed effloresence, depending upon both.

Even in a nearer, more intimate sense still, nature proves herself symbolic. The boy is but a symbol of the man. Within the boyish presentment which is perdurable and unenduring lies every symbol, every potentiality, of manhood. Each cell employed in the uprising structure of the divine image is renewed and rejected again and again; the productive spirit, within and without, adopting new cells in accordance with requirement, adapting them, utilising them, growing because of them, towards the perfect stature of a man. But "man is not man as yet," even then.

First cometh that which is natural—afterwaid, that which is spiritual. The earthly must undergo transformation. The symbol must merge into –and become– the conscious fact.

The infant presentment is altogether symbolic—it satisfies itself with, delights in, playthings in themselves, symbols. The infant soul surrounds itself with and rejoices in playthings, idols—creeds—each symbolic of some vision of the highest towards which it aspires and moves. In each, the hour arrives when childish things are put away. Power has evolved through practice. The lesser has absorbed the greater. But until it is one with the Great, symbolism is as necessary to the soul as food is to the framework of the soul.

It is the poet who dares to uplift the symbols of the eternal amidst surroundings frequently false- -amidst the shadows of this passing show. As one wise writer of last contury put it " God made his prophets, poets." The true poet is a man with a message—a burden of life—and love for the recreation of the people of his day.

" God," said Browning, " God is the perfect poet, who, in his own person, acts his own creations."

Bear with me if I venture to quote one or two brief illustrations from the poetry of our time.

" Earth, these solid stars, this weight of body or limb ; Are they not sign and symbol of our division from Him ?

Tennyson too wrote this :—"

" Flower in the crannied wall,
I pluck you out of the crannies ;—
Hold you here, root and all, in my hand,
Little flower—but if I could understand
What you are, root and all and all in all,
I should know what *God and man is*."

The true poet sings in and of, symbols, and the world is the better for his singing. After a different fashion the true story writer weaves into his stories a sentence here and there which clarifies the readers' atmosphere. The true artist sees in *his* best work the symbol of his being at its best. The scientific seer is one with the poetic, the prophetic and the priestly writer, when he discovers and discloses some hitherto veiled secret of nature; some long hidden symbol of the highest good. More, the man of the world the man of affairs and of commerce, when inspired by squareness of principle performs his part in the preparation of the way, the merchant of honourable method, who does his best possible by and for his business, advances the upward and onward movement.

We have found our parable in the poem, the sermon and the romance; we are to look for it in the garden and the pasture; we find it none the less in the minds and methods of men.

The labourer of any land, who labours well, whatever may be his burden or his duty, justifies it and himself, for both he and it are natural symbols of the eternal unresting labourer.

To the world of fields and gardens there comes the summer-tide of maturity, of the ecstasy of life, when in the stillness of noon-tide warmth the flower opens wide to the sun and has its perfect moment.

Expansive, exultant, radiant, it *rests* in the quietude of joy. "There *is* no joy but calm." The world is perfect in well-being. Blossoms multitudinous in form and fragrance and colour uprise, each in its own way, perfect. Trees spread themselves abroad, their verdure vivid with the fulness of summer beauty. The animal world, pulsating with warm life in every cell, shares in the coronation of content. Cattle, browsing, wending their slow way to the

milking tryst, horses, proud in their strength, working with a surety that is well to watch, all these have caught the glad infection of the summer; all these, from the glittering butterfly to the thrifty bee. Birds are less noisy than they have lately been, their song sinking in concord with the calm, animal life beaming beneath the touch of the divine; all the earth, green, fair, suggests, symbolises, participates in, the peace that passeth understanding. "Men and things and insects, beasts and feathered fowl; let none be wanting at the feast for earth and for her children."

To nations and to peoples, there comes a time of fullest life. At such a time Greece rejoicing in things beautiful enriched the world with master pieces of art. Rome at such a time stood for law and order. So to humanity generally there comes physically, mentally and to some spiritually, the summer maturity, the flowering time. To some spiritually; not perhaps, consciously or visibly to all. To humanity writ large it is given. Individual members of the great body may not realise it at, what stands for us as, the same time. It comes to more than we imagine or are cognisant of.

Cosmic consciousness was the phrase used by that American author whom some of us have heard; realisation of God consciousness; when all lower states being passed, the actual apex is attained and the whole being of a man is flooded with divinity; when a great light is seen. He himself, if you remember, was surrounded by that light.

Later, he collected records of similar happenings to others, that of S. Paul being the most familiar. During our every day movements we hear of this light but seldom. Do we find it an impossible thing to speak of and is our Western reserve in such matters too difficult to break through? Perhaps those to whom this vision is given are silent because they fear that others would regard it as of

no account ; because they fear falling out of line with their fellows ; because they fear the inevitable question "what is the use ?

A natural question and worthy to be answered ; difficult to answer, if not, indeed, impossible to some questioners. Another question too may be put. "How can we enjoy this beatific vision ?

Reply again becomes difficult, seeing that he to whom the vision comes, is, often, not a great thinker or dialectician or theologian.

In the East, the attitude is otherwise. There, the vital interest has been, and is, for good or ill, in religion. No question of commerce, and politics, of taxation, is discussed, in the cool eventide, with half the zest, that a religious topic raises. To attain to oneness with God, is not that *the* theme of interest ? For one man among them to gain so lofty a platform that during a moment now and again, he finds himself above the turmoil of illusion ? He has seen the way—will he not also show us ? By touching him who has touched the feet of the eternal —may we not, in our degree, touch too ? Enquiring, worshipping, these understand—and expect.

The life of any nation is always practical. Our life of commerce, of law-making, of rule is practical, Hindu life, being in religion, is eminently practical. So, if there be not more people there who have reached the goal of realisation, we at least, hear more of them--in that they do not fear to speak.

Fulfilment of life comes with the fulness of light—and the light is the life of man.

Do we not all in our heart of hearts crave for the knowledge of divinity--the fulfilment of life—the spiritual summer ? Do not we—practical occidentals—hunger for this ?

Surety and hope is with us—seeing that *these have* seen.

Results of exaltation are various. In such instances, as that of S. Paul, the stream is sharply diverted—the man is converted—never returning to his old way.

In others, the return to earth-consciousness is a return with spoil—the whole nature being pregnant with a passion of love—out-pouring itself in love and service. In some, the intellect is cleared and purified. These speak the truth they *know* and clear the road for others.

According to the need—the desire—the vision is ;

"Blessed are Bors, Lancelot and Percival
For each has seen according to his light"

Then they become centres of peace and healing—unknown perhaps and unknowing even to themselves.

"Even sight which has been but partial and has fallen short of unclouded vision and this is not uncommon, elevates and purifies the being"—so wrote Elizabeth Barrett Browning.

How may we attain—how apprehend, the summer-time of the soul ?

This we know—that it is no *sudden* outburst of beauty and glory—it is the outcome of prolonged preparation, realised or unrealised, "Ask and it shall be given" is the testimony of the teacher. "Ask !"—That word includes much ; the power to want imperatively ; the clean heart that wants purely ; the will that stedfastly sets its face—as a flower does to the light.

Only by walking does the baby learn to walk. Only by earnest sincere *asking* do we apprehend the full meaning of petition and prayer. And, as the mother takes her baby's hands and guides his steps, so the great answerer, hears and answers and guides at every point along the road.

When question and answer are one—when seeker and finder are one—the summer is reached—the flower unfolds.

"Come then complete incompletion.

Breathe but one breath—Rose beauty above! and all that *was death*—grows life—grows love, grows love."

The sun of Righteousness has arisen—with healing in his wings. The pinions of the soul pulsate and meet it, for lo! the summer has come!

What matters it whether he has sought and found in the quietude of a Quaker's meeting or kneeling, in ecstatic contemplation before a crucifix in some catholic shrine? It matters little where. He has trusted in God—God has repaid his trust 1,000 fold. Winter and death are forgotten; it is, for him, as if they never were. He cannot, now, dream of doubt.

"There is no unbelief;
Whoever plants a seed beneath the sod
And waits—to see it push away the clod—
He trusts in God."

Spring with its glad chorus of cheer has passed. The earnest of Easter has been entered into; Whitsuntide meets with a wealth of welcome.

The summer has come upon him in fullest flood tide, expansive, exultant, radiant, he for at least one rapturous moment rests in conscious union with beatific beauty of being. Now he realises the triumph of the crucified soul supported by and clearly comprehending its inalienable relation to the spirit of the Christ. There has grown upon him, into him, the sense of knowing and of being known—the sense of oneness complete with the one Life that inhabits eternity. Within him there well up the manifold melodies of the spirit, re-echoing melodies within, for he luxuriates in the plenitude of Pentecostal grace, understanding hitherto unknown tongues. It is the summertime of

Man-soul, his time of effulgent efflorescence.

Not yet perhaps may he shuffle off this mortal coil and put on the garment of immortality. It may be that he must return to earth and earth-life, bringing with him sheaves and blessing for his fellows. "To deal forth joy adroitly needs must I know joy myself." (*Ferishta*).

Whether he remain in the body or throw it aside, he rejoices now with a joy not to be explained in any good set terms of earth's providing. He is content!

Standing erect in the full measure of manhood, with outstretched arms, his shadow like that of primitive man before him, creates the symbol of the cross and the symbol maker is now conscious of the act of creation. He stands upright in both light and life. He apprehends the wisdom of the worlds. He reads the record of eternity. His joy is unspeakable and full of glory. He is unspeakable perhaps with lip or tongue or any merely muscular movement. But his spirit speaks as spirit speaks with spirit, severely, humbly, yet all truly. "So, I am living that was dead, and behold I am alive forevermore."

———(o)———

SAMADHI.

May the Supreme Lord, Sriman Narayana be ever remembered !.

Then we shall proceed to consider what Samadhi means, how it can be attained to and what benefits accrue therefrom.

Samadhi is made up of three syllables *Sam*, *a* and *dhi*, *Sam*—together ; *a*—on or near and *dhi*—to place ; so that *Samadhi* means—to place near together. In Vedantic technology the word is taken to mean, the placing of the *finite* soul *close by* the *infinite*, so closely indeed that in the end it is altogether absorbed into it, that it loses all cognisance of its own self. Says Sri Bhagavan Sankara—"that is known as Samadhi, in which the Jiva is altogether unperturbed with the roll or ripple of thought, furthermore becomes expanded so as to be coincident with the infinite Brahman and most thoroughly oblivious of all functioning." Thus proclaim the Upanishads : "that is known as Samadhi, which is devoid of the threefold notion Jivatman, Paramatman, and Union, which is of the form of supreme Bliss and is constituted of pure immaculate consciousness." Devoid of the notions of *contemplator* and *contemplation*, like the flame in windless air the state of identity with the *contemplated* is *Samadhi*. The mind free from motion becomes lost in the Paramatman. When by means of true knowledge, the Paramatman ever present in the heart that is the object of that knowledge is clearly and fully discovered, and as a result thereof, when the body attains to a state of peace, then does the mind become free from consciousness. When the

Prana, the inhaled air, and the Apana, the exhaled air, are brought into conjunction and held together inside the lungs in *Kumbhaka* or suspension of breath, when by steady fixing of the imagination on the tip of the nose during the course of the *sealing* known as *shanmukhi*—six-mouthed or six-gated (the two eyes, the two ears, and the two nostrils) the primordial sound is heard, in it does the mind become absorbed. When the whole milk has been drawn away, there is nothing more available in the udder of the cow, when the whole range of the senses become perfectly lost or ignored, the mind becomes lost. That state in which the five knowledges (senses) along with the mind repose in the Brahman and in which consciousness too does not vibrate, the sages have called the supreme goal.

Perfectly becalmed of all wishes and yearnings, to remain like a picture or a statue freed from wakefulness and sleep, is known as the supreme standing by the true Self. When the air plays in the very middle (of the constitution) steadiness of mind is begot. The full fixity of the steadied mind is deemed the state of *Unmani*. That state of Pure Self in which the whole mind is lost in oblivion, belongs to him that is emancipated even though bodily alive. Perfect loss of the sleeping state is seen in him that has lost all consciousness of bodily existence. That condition that is observed in those in whom the mind has been suppressed by the dismissal of the function of thinking from the organ of thought, that is known as the vibration of peace, the sound sleep-in-wakefulness. That is neither wakefulness nor dream, for it is devoid of all motives; nor can it be called sound sleep, as it does not participate in the dull inertness of that state. This is mere recognition of the eternal state, able to consume the straws called sensory reminiscences; such is what is called samadhi, but not mere stillness.

To be without a ripple of disturbance and to be of the same form as the Brahman with a tee-total oblivion of functions is entitled samadhi. Coming into cognition of form, what is not moved by love or hate, like or dislike, and what is perfectly unaffected is entitled samadhi. I am verily the supreme Brahman, Brahman is myself—thus resolved and warding off all functions, what remains steady this alone is to be known as samadhi. The birth of resolute knowledge is samadhi, regarding the oneness of Para and Jiva. Entire forgetfulness of contemplation is called samadhi. Well-controlled, ever contented, as clear of vision as of the events of the past, such an excellent understanding, O Brahman, receives from the learned the name of samadhi. Unagitated, free from I-ness, never dragged down into the pairs (of opposites), steadiness of state like that of the Meru, O Brahman, has been determined to be meant by the term samadhi, that which is devoid of desires, that which has renounced the acceptable and the rejectable. O Brahman, by the term samadhi is meant the total perfection of the reach of mind. Yea, like the absorption of salt into water and co-existence with it when dissolved, the union of the *Atman* and *Manas* is called *Samadhi.* What constitutes sameness of the Jivatman and Paramatman, after the total cancellation of all willing and wishing, is called *samadhi.* Absence of lustre and absence of mind, absence of consciousness and absence of welfare, in fact, absence of everything and absence of all color, is designated samadhi. Prevalence of the mental attitude of Brahmanship devoid of I-ness is called samadhi of conscious cognition, and is got by the endeavour of knowledge—practice ; whereas a mind with absolute becalmedness of the rippling of thought, a mind illumined with supreme bliss is named *samadhi* without consciousness of cognition and finds most favor with *yogins.* By

the ecstasy of the recognition of one's own self and by the banishment of all forms and sounds, is attained the samadhi of function-freeness resembling the steadiness of flame in a windless place. Lustre-free, mind-free, consciousness-free, intelligence-constituted, such a one has been known as the samadhi of indiscrimination, much esteemed by *Munis*. Perfect above, perfect below, perfect between, all-Siva-like, emanating personally from the mouth of the Ordainer this samadhi is of the supremest excellence".

We shall proceed to examine from the point of view of every-day experience the nature of samadhi which the Upanishads have thus enunciated in our next article.

VIDYANANDA.

THE REAL GOAL OF SPIRITUAL LIFE.

It is well-known that the doctrine of divine immanence plays a conspicuous part in all Vedantic speculations about God and the Universe. One of the essential doctrines of the Indian sages is the theory of *Antaryamin* or the Internal Ruler. It is supposed that Brahman the Supreme Spirit from whom the Universe emanates, is also, in His own essential nature, the Supreme Self of man. The whole of what is called the Antaryami Brahmana is devoted to the exposition of the immanence of the Supreme Brahman in every one of his manifestations. And in man, the Supreme Brahman is supposed to exist as the internal ruler of whom mention is frequently made in all the Hindu Scriptures including the Gita.

An Upanishad says that "in the same tree are two birds one of which (the human soul) devoid of freedom feeds on sorrows and illusions; but when it realises the majesty and freedom of the other it shakes off all sorrows and attains Supreme Bliss" In the Puranjana Upakyana of Sri Bhagavata, which allegorises the journey of the soul in the world of Samsara till it attains the final goal of Salvation, the *Antaryamin* is described as "Avignata Sakha the unknown friend of the human soul who watches over and guides its progress towards Moksha and makes himself known to man at the moment of his final deliverance from Samsara.

This theory of Antaryamin is an important feature of the Vedantic philosophy and Religion. It not only brings God nearer to man but at the same time points out to him the right way to realise God in life. The human heart otherwise called Dahara Akasa, according to the

Vedantic philosophy is the real centre of the Universe; for it is there that God lives as *Antaryamin*. Man is literally the most magnificent temple of God, and if God is capable of realisation, that realisation can take place only in the heart of man and no where else. God is spirit and invisible and it is impossible to suppose that we can realise God in the outer Universe of manifestations with the help of the senses. It is man's soul whose nature partakes of that of the spirit, that can realise or intuit face to face the God who is also spirit. Thus the theory of *Antaryamin* makes the path to God purely subjective and spiritual and salvation itself a subjective realisation. Only after attaining this internal illumination can one realize God even in the external universe and perceive the work of the divine Architect in all His manifestations. Hence the Hindus hold that none but perfected men can really do good to the world. The loftiest souls are those who are first conscious within of the universal symphany and then with a full and willing heart assist this vast and complicated concert which we call society and civilization in its Godward march. This all-pervasive God when realized in the external universe manifests as Love,—the unifying facter between man and man and the world; and forms one of the foundations of Vedantic life and conduct, of the ethical doctrines of non-resistance and non-injury to others.

It will thus be seen that according to this theory, to attain God or Salvation is to realise the *Antaryamin* or the God within—a purely subjective realisation for each individual. To see the internal Ruler of the heart is to attain the highest spiritual perfection; and what is called the spiritual or the religious life of man has this end and this only for its goal. It is difficult for any man to see God, who has set for himself any other ideal in life,—any

ideal other than the God in himself. The personal life of man has quite other significance than that which people—even the most cultivated—generally ascribe to it. Life in its physical and even in its intellectual and ethical aspects cannot rapidly lead one to the goal of life (*i.e.*) spiritual illumination.

The purely physical or intellectual life unless it is subordinated to the spiritual, has a tendency to draw the human soul away from God and will even prove a bar to the higher life and spiritual enlightenment. It is therefore absolutely necessary to restrain the life of the senses, of the feelings and even of the intellect before mans spiritual vision is opened, so as to enable him to realise the intellectual and subjective God in his own heart. Hence is the importance attached to meditation and Yoga in all the Hindu scriptures. The Harivamsa says that no spiritual power is attainable but by Yoga. Yoga is the only means to the attainment of the spiritual part of man and God. This higher spiritual life imposes a sort of check on the personal life of man. Before this personal life is, as it were, spiritualised by the highest ideal and kept under due subordination, it is impossible to look for a direct experience of spirit or of God. The personal life acquires therefore a new significance, from the point of view of spiritual realisation, though it may become circumscribed in some of its aspects.

It is this Yogic ideal of life and spiritual illumination in the heart of man that makes the Vedanta a real practical system of religious philosophy. It is also the same ideal that underlies all the popular systems of religion in this country. All forms of Yoga, and all forms of religious worship and ceremonies have the same end in view. When we look at the Vaishnavite or the Sivaite Agamas we have the same four parts devoted to four different aspects—

Charya (conduct), Krya (rites) Yoga (meditation) Gnana (realisation), though the forms and symbols in which they are taught are different. These sectarian forms of worship would have died out long ago but for t e Vedantic conception which give them their life and unity.

The conception of spiritual life and its goal set forth in the previous pages seems also to underlie the teaching of all the great religions of the world. If these systems of religion are studied in the light of the conceptions of the Vedanta philosophy, they will be seen to conicide in all their essential features, however much they may be seen to differ in details and forms. Buddhism, and Jainism, lay stress on the higher life of Yogic meditation for the attainment of spiritual realisation, and in Asia there are sects of Muhammadanism whose teachings resemble those of the Vedanta school of philosophy. Even Christianity is full of such conceptions and the early Fathers laid a great stress on this self illumination. For this realization of the internal ruler with in the heart is one of the basic conceptions of the common Asiatic life and conduct. And it will be seen in the light of the following quotation from Magic Black and White by Franz Hartman that the Christian teaching only echoes that of the ancient philosophers of this country. He says, " The whole of a man is not enclosed within the small circle that circumscribes his terrestrial life. He who has found the Master within himself knows the true significance of his own personal life. The life of the latter is made up of a comparatively small number of years passed among the illusions of the terrestrial plane ; the life of the former is made up of the essence of a great many of such lives ; he has retained of them only that which is useful and grand while the worthless parts have been rejected. He who has once realised the presence of his God laughs at the idea of having ever

imagined himself (his outer self) to be something more than a bundle of semi-conscious elements from which the higher self may draw nutriment if it finds anything therein compatible with its own nature. What is all the power and glory of earthly kings compared with the Divine man—the King in the realm of the Soul. What is all this science of the earth but non-sense if compared with the self-knowledge of the regenerated man? Well may he who has welcomed the Lord in his Soul, be willing to renounce money, power and fame, terrestrial loves and all the illusions of life, if it can be called 'renunciation' to refuse to touch things upon which one looks with indifference, if not with contempt. How can, he who has never seen the image of the true Saviour in his heart, love Him, and how can he who has once beheld it cease to love and adore Him with his whole mind and with all the faculties of his Soul? Such things are too sacred to be divulged by the spirit of God to him who is not worthy to receive God in his soul; they will not be understood by those who cannot yet rise above limitation; let those who know the things of which we have attempted to write rejoice and worship in silence."

Thus it will be seen that the concepstion of Divine immanence in the heart of every human being is one of the fundamental conceptions of all systems of religious thought both of the ancient and modern times. True salvation is the realisation of God within; and what is called the higher or spiritual life consists in the peculiar mode of life and thought whose object is to attain to the consciousness of the God within, who is not only the highest self of man, but also of the whole universe. The Gita says, that Isvara exists in the heart of all beings, moving to action by His Maya, all beings endowed with the bodily instruments. In Him take refuge O Arjuna! by all means in your power;

and by His grace thou will attain absolute peace of mind and the eternal condition of Moksha."

Sri Bhagavata also ascribes salvation only to him who has, by the purity of his life and thought, and by the processes of Yogic meditation, seen the Antaryamin in his own Soul. Then we are told that all the bonds of the heart are broken asunder, and all his doubts are scattered and all his Karmas are extinguished only when Iswara is seen in his own self.

It will thus be clear that the real goal of spiritual life is to make the Antaryamin or the God within to become self-conscious in ourselves, and till this is attained the cycle of births and deaths which constitute the life of Samsara will never cease. In Samsara the personal consciousness is so predominent that it absolutely prevents the realisation of higher nature and its close intimacy with the essential being of God. If the personal consciousness of man is forced to shake off all its physical and perishable elements by a course of Yogic life and meditation, then the spiritual soul of man is able to realise the God in itself and the man becomes free.

The shastras mention two ways by which this final goal of spiritual illumination or the attainment of divine consciousness may become possible for man. In one of them the personal soul of man is purified and made spiritual by the laborious and difficult process of Yoga so as to enable it by its own self effort and natural power to recognise the internal God.

This has been referred to in the Gita as the Avyakta or Akshara Marga, which, as Sri Krishna himself says, " is attainable by embodied beings only with the greatest difficulty."

And the second path is what has been called the Bhakti Marga—the path of devotion—which he regards as superior

to the former and more easy of attainment by human beings in general. In this process of Bhakti, the soul of man instead of striving to reach god by developing its own inherent spiritual vision, has recourse to the grace of God for its spiritual illumination and final deliverance from Samsara. It is characterised by a complete self-surrender of one's personal consciousness and all its concerns to the higher consciousness of the Divine Being within oneself. This self-surrender may come to man either through discriminative knowledge or sublime faith or even through man's weakness to bear the hard knocks of *Samsara* life.

The human soul, as it were, effaces itself to become conscious of the glory of God and of His spiritual radiance in the human heart ; It tries to free itself from all illusions of the physical and intellectual planes, by depending on divine grace till it becomes conscious of the living God within and of its inseparable union with Him. In this case the man tries to attain his goal by the grace of God and does nothing himself but to keep his body and and mind pure and holy where as in the Yoga Marga, he tries to raise himself to God by developing his own spiritual knowledge and powers with which God has endowed him. Whatever may be the difference with regard to the paths mentioned here one may be sure of this one fact that one of the most essential conclusions of the Vedantic religious philosophy, is that, the ultimate goal of life is the attainment of spiritual illumination in the heart of man which is the only direct means for the attainment of Moksha or final deliverance from this world of Samsara.

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BHAGAVAD GITA

WITH

THE COMMENTARY OF SRI RAMANUJA.

INTRODUCTION.

The consort of the goddess Sri, who is the opposite of all that is evil, who is the sole seat of auspicious qualities such as unbounded and inestimable knowledge, strength, dominion, valour, power and glory that are of His own nature ; whose divine form is the treasure-house of infinite qualities, approved by and worthy of Him,—such qualities as brilliancy, beauty, fragrance, delicacy, grace, youthfulness, and the like which are unchangeable, unthinkable, divine, wonderful, everlasting, faultless and unsurpassed ; who is adorned with unlimited divine ornaments of various kinds worthy of Him, variegated, infinitely wonderful, eternally free from imperfections, and possessing surpassing agreeableness to touch ; who wields countless weapons possessing unthinkable virtues, eternal, faultless, inestimable, auspicious and divine ; who is the Beloved Lord of the (goddess) Sri, who is endowed with a multitude of unlimited, inestimable, innumerable auspicious qualities, such as, the nature, the form, the excellence, the glory, the dominion, the virtue, &c., qualities which are approved of by Him, worthy of Him, eternal and faultless ; the pair of whose feet is incessantly praised by the host of innumerable, divine attendants, who possess multitudes of infinite qualities, such as, eternal, faultless and unsurpassed knowledge, devotional activity and self-control, &c.,—qualities characterised by their sole delight in entire subserviency to

His purposes and by their different states of being, such as, the nature, the condition and the activity which conform to His own free will ; whose nature and characteristics cannot be defined by the speech and the mind ; whose abode is the Supreme Heaven which abounds with many kinds of innumerable objects of enjoyment worthy to be enjoyed as well as the means of enjoyment acceptable to Him and which is full of endless wonders and measureless transcendent glory, and which is of infinite extent and is eternal, faultless and changeless ; whose sport it is to create, sustain and dissolve the whole universe completely filled with diverse, wonderful and endless objects of enjoyment, and orders of beings that enjoy ; who is *Para-Brahman*, the highest Purusha, *Narayana*,--(such a Being) after having created the whole universe of beings beginning with Brahma and ending with immovable objects, remained in His own nature ; and through meditation, worship and such other devotional acts being inaccessible even to the Gods and men headed by Brahma, He who is the vast ocean of infinite mercy, affability, affection and generosity, made His own Form in conformity with the configuration of each one of the several species of beings, without in any way giving up His own essential nature ; and thus descending over and again into each one of their regions and worshipped by the respective beings of each of them, He bestowed upon them the fruitions of virtue, wealth, desire and freedom conformably to the wish of each. And under the ostensible plea of taking off the burden of the earth but really for the purpose of becoming the object of refuge to the people of our nature also, He descended on earth and made himself visible to the eyes of all men. Having enacted such acts as stole the mind and eyes of the whole mankind, the saintly, and the vulgar having killed Putana, Sakata Yamala, Arjuna, Arishta,

Pralamba, Dhenuka, Katiya, Kese, Kuvalayapida, Chanura, Mushtika, Tosala, Kamsa and such others, having refreshed everything with the nectar of His look and speech pregnant with boundless compassion, affection and love, having made Akrura, Malakara and such others the greatest of the godly, through the manifestation of surpassing beauty, affability and such other qualities, and under the pretext of encouraging the son of Pandu to fight, He laid down the method of realisation through love (*Baktiyoga*) which is the outcome of knowledge and of action which have Himself for object and which are determined in the *Vedanta* as the means of attaining *Moksha* which is the highest object of human life.

With this in view when the war between the sons of Pandu and the sons of Kuru commenced, He, the glorious and the highest Purusha, the Lord of all, who assumed a mortal body for the purpose of helping the world to salvation, who was not the master of Himself on account of His affection for those that sought refuge in Him, made Partha, as witnessed by the whole world, the warrior in the chariot and Himself the charioteer. Dhritarashtra who was blind in every way, even though he knew the matter to be thus, with a desire to enjoy the victory of Suyodhana addressed Sanjaya as follows :—

CHAPTER I.

Dhritarashtra Said :—

1. My men and the Pandavas desirous of fighting in war, met together on the holy plain of Kurukshetra,—what did they do, O Sanjaya ?

And when war broke out between the Pandawas and

the Kouravas, the Omnipotent Lord of beings over powered by His love for his devotees assumed before the eyes of the whole world its for benefit this mortal form and became the driver of the car wherein Partha sat. Quite aware of all this but blinded in every way, Dritarashtra desirous of enjoying the fruits of Suyodhana's victory was questioning Sanjaya, while Duryodhana conscious of the weakness of his army led by Bhishna and the strength of that led by Bhima, felt dejected at heart. Learning this, to cheer up Duryodhana, Bhishma raised the lion's roar and blew his conch : and by the resonance of these conches and Bheris, he raised a loud hurra -- the forerunner of success.

2. Then the king Duryodhana seeing the army of the Pandavas drawn up in battle-array, approached (his) preceptor (Drona) and spoke (to him in these) words :

3. O Master, look at this great army of the sons of Pandu, as arranged in battle order by your clever disciple, the son of Drupada.

4. Herein are several heroes with mighty bows, who are equal to Bhima and Arjuna in battle,—Yuyudhana, Virata, and Drupada of the great chariot.

5. Drishtavetu, Chekitana, the brave king of Kasi, Purujit and Kuntibhoja Saibya, the great.

6. And the daring Yudhamanyu, the heroic Uttamaujas, the sons of Subhadra as well as the sons of Draupadi, —all these are indeed valiant charioteers.

7. Those that are noted amongst us, the leaders of my army, them, do you know O Excellent Brahmin ; I mention them to you in order that you may well recognise them.

8. Yourself, Bhishma and Karna, and Kripa, the victorious in battle, Asvatthama, and Vikarna as also Saumadatti.

9. And many other heroic warriors who have resolved to give up their lives for my sake and possess many instruments and weapons of war, all of them well-skilled in the art of war.

10. Still, our army looked after by Bhishma is not quite adequate ; this army of theirs, which is looked after by Bhima, is adequate.

11. Do, all of you without exception staying in your respective positions in all the battle-lines guard Bhishma alone.

12. Then the heroic grandsire, the aged Kuru, mightily roared out the lion's roar and blew his conch-shell so as to cheer him up.

13. Then all at once the couch-shells, the kettle-drums, the cymbals, the drums and the horns were sounded, (thus making) a tumultuous uproar.

Duryodhana after personally inspecting the army of the Pandavas looked after by Bhishma informed his master (Drona) of the adequacy of Bhima's army for conquering his, and of the inadequacy of his own army for conquering Bhima's and became despondent within himself. In order to cheer him up Bhishma roared the lion's roar and blew his conch-shell ; and by means of the sounds of other conch-shells and kettledrums he raised a tumultuous uproar that announced (as it were, a challenge for) victory.

14. Then standing in their great chariot, to which white horses were harnessed, both Madhava and Pandava blew their respective divine conch-shells,—

15. Hrishikesa his Panchajanya and Dhananjaya his Devadatta. Bhima of terrific deeds blew his great conch-shell, Paundra.

16. Yudhishthira, the king and son of Kunti, blew his Anantavijaya, Nakula and Sahadeva, the Sughosha and Manipushpaka.

17. And the king of Kasi—(the wielder of the mighty bow and Sikhandi—the warrior of the great chariot, Dhrishtadyumna, Virata, and Satyake—the ever unvanquished.

18. Drupada and the sons of Draupadi, and the mighty-armed son of Subhadra,—all these, O king, severally blew on all sides their respective conch-shells.

19. That tumultuous uproar made the earth and also the sky resound, and rent asunder the hearts of Dhritarashtra's sons.

Then hearing that tumultuous uproar, the charioteer of Arjuna who is the Lord of all lords, and the son of Pandu who is the warrior on chariot, both of them standing on their great chariots which is a fit instrument for the conquest of the three worlds, and making the three worlds tremble, blew their divine conchshells—Panchajanya and Devadatta respectively. At this Yudhishthira, Bhima and other leaders severally blew their conch-shells. This terrific uproar rent asunder the hearts of all your sons headed by Duryodhana. The sons of Dhritarastra thought "The army of the Kurus is even now lost." Thus spoke Sanjaya to Dhritarashtra who longed for the victory of, his sons.

20. Then Arjuna, the Pandava of the monkey-flag, saw the sons of Dhritarashtra standing in battle-array and as the clashing of war weapons was about to commence, he took up his bow.

21. And spoke the following words, to Hrishikesa O king: "Draw up my car, O Achyuta, between the two armies,

22. So that I may, in the meanwhile, see well these men who are ready posted and anxious to fight, and

learn with whom I have to fight in this great work of war.

23. I wish to see all those who have come together here *with the object* of fighting and desirous of doing good *in battle to* the *evil minded* son of Dhritarashtra."

Sanjaya said :—

24. Having been thus spoken to by Gudakesa, Hrishikesa stopped that most excellent chariot, O descendant of Bharata between the two armies,

25. In front of Bhishma, Drona, and all the kings (assembled there), and said, " O Partha, see these assembled Kurus."

Then, seeing the Dhartarashtras, who were anxious to fight and ready arranged, the son of Pandu of the monkey-flag—the monkey that burnt Lanka,—urged Sri Krishna (the Lord of the senses) who is the treasure-house of knowledge, power, strength, dominion, valour and glory ; whose self-chosen sport it is to create, sustain, and dissolve this universe who is engaged in subduing, in all manner, the organs of all beings, internal and external high low, who ; being overpowered by His love for His refugee, he undertook Himself to drive his chariot,—Him, Arjuna urged by saying, " Stop my car in a fit place wherefrom I may take an exact view of the men who have come to fight". In the presence of Bhishma, Drona, and such other kings Krishna did as He was urged to do, and said " this is the conquering (bold) attitude of your party".

26. Then Arjuna saw there, arranged in position in both the armies, fathers and grandsires, teachers and maternal uncles, brothers, sons, grandsons, and similarly friends.

27. Fathers-in-law, and also intimate companions. On seeing thus all his kinsmen so readily arranged for battle.

28. Arjuna was overpowed by a strong feeling of mercy and spoke in grief as follows :—" Seeing these men, O Krishna, who are my kindred and have come here with a desire to fight in the war,

29. My very limbs faint away in weakness; my mouth becomes dry; my body trembles and the hairs stand on end,

30. My bow, Gandiva slips down from the hand, and and my very skin is burning. I am unable to stand as I am, and my mind seems to whirl.

31. I see also inauspicious omens, O Krishna! and do not see any good in killing my own kindred in battle.

32. O Krishna, I do not desire victory, nor (do I wish, the kingdom nor pleasures. What is the use to us now O Govinda, of a kingdom of enjoyments, or even of our own lives.

33. Those very men, for whose sake we desire to have the kingdom and (all) enjoyments and pleasures, have come here to fight having set aside their lives as well as their wealth.

34. (There are here, our revered teachers, fathers, sons, and similarly grandsires maternal uncles, fathers-in-law, grandsons and brothers-in-law, and persons who are related to us (in other ways).

35. I do not like to kill these, although I am attacked by them, O Madhusudana, even for the sake of the sovereignty over all the three worlds. Will I (do so) for the sake of this earthly world ?

36. By killing these sons of Dhritarashtra, what pleasure will arise to us, O Janardana ? Surely, sin will cling to us, (even) if we kill these murderous oppo ents.

37. Therefore it is not proper for us to kill the sons of Dhritarashtra, along, with their kindred. How then,

after killing our own people may we become happy, O Madhava ?

38. If these sons of Dhritarashtra with their minds overpowered by covetousness, do not, however, see the harm arising from the destruction of the family and the sin in the practice of treachery against friends ;

39. Can it not be known, O Janardana, by us, who see well the harm arising from the destruction of the family, how to turn away from this sin ?

40. In case the family is ruined, the everlasting family virtues are all destroyed, and when virtue is so destroyed, unrighteousness of course overcomes the whole family.

41. In consequence of their being overpowered by unrighteousness, O Krishna, family women become highly polluted ; and when the women are polluted, O Varshneya, there will arise the mixing up of Varnas (castes).

42. The confusion of castes surely leads into hell those that destory the family as well as the family ruined. The departed fathers of these will, indeed, fall being deprived of the ceremonial offering of food and water.

43. By means of these faults of the family destroyers, which give rise to the confusion of castes, the duties relating to castes are destroyed as also the everlasting virtues of family-life.

44. We have heard it said, O Janardana, that those men in whose case the virtues of family-life are destroyed are to live for ever in hell.

45. Alas ! we have begun to commit a great sin, since, out of the covetous desire to enjoy the kingdom and (its) pleasures we have undertaken to kill our kindred.

46. If the sons of Dhritarashta would with weapons in their hands, kill me who am not weilding any weapons

and am not inclined to retaliate, that would be unto me productive of much greater happiness.

Sanjaya said :—

47. So saying, Arjuna, whose mind was distracted through sorrow, threw down his bow along with the arrows and sat, as he was, on the seat within the chariot on the battle-field.

But he, Partha, is high minded, supremely merciful, of steady friendship and highly righteous. Inspite of the fact that he, along with his brothers, was very often decoyed by your men into an extremely hideous death, through lac-house and such other devices, when he saw your men who were about to be killed by him with the aid of the supreme Being Himself he became thoroughly prostrated in the whole body on account of that affection for his kindred, his supreme mercy and the fear of unrighteousness; and saying "I would not at all fight" with his mind distracted through sorrow at the idea of losing his kindred, he threw down his bow along with the arrows and sat, as he was, on the seat within the chariot.

Thus ends the first chapter of Srimad Gita with the commentary by Bhagavan Ramanuja entitled *the attainment of sorrow by Arjuna.*

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THE RIDDLE OF EXISTENCE. *

Introduction.—There are two standpoints from which we can investigate the nature of things, the empirical and the transcendental. The empirical standpoint regards things in the form in which they appear to us that is, as they are reflected in human consciousness, the result is physics (in its broader sense). The transcendental standpoint tries to discover what things are in themselves, that is, independent of and apart from our consciousness, in which they are represented. The result is metaphysics. All our knowledge begins with perception, which is partly external, partly internal. Out of both these is built up that sum-total of our representations of things which we call experience. The empirical and the transcendental methods both proceed from experience, but they do so in different directions. The empirical or physical method takes the entire material of experience as given and arrives at a system of physics which embraces all sciences, whether they have their source in outer or inner experience. All that we know through outer experience is body, that is, matter in time and space. The relations of time and space are investigated by mathematics, whilst the pursuit of matter in its transformations is the object of the natural sciences which as morphology (minerology botany, zoology) deal with the forms of matter and as etiology (physics, chemistry, physiology) with its changes and their causes. The science of inner experience is psychology (in the empirical sense). It has for its object the entire phenomena of inner perception and accordingly

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* Abstracted from Prof. Deussen by N. K. Ramasami Aiyar.

embraces the whole domain of knowing, feeling and willing ; and we may include it under logic aesthetics and ethics, whose instances are the history of sciences, arts and peoples. The transcendental or metaphysical method proceeds from the fact that the sum-total of experience and of the empirical knowledge derived from it which forms the system of physics, is in reality neither more nor less than a series of representations in our consciousness. Accordingly its fundamental question has at all times been what are things in themselves, that is apart from the form which they assume in our mind. The results obtained by this method form a system of metaphysics, which supplementing the system of physics gives us the utmost attainable interpretations of the nature of ourselves and of the world.

I. This whole material world extended in space and time is known to me only through my intellect. Are things in themselves the same as I represent them viz. material in space and time or do they exist in this form merely for my intellect, which perhaps by its nature, is not able to reveal the real and true essence of things ? An analysis of our intellectual faculties can alone give us the means of deciding this question. We must first of all deduct from things that which our intellect contributes to them, namely those forms which inhere in it originally, *i.e., a priori* and in which it arranges all materials furnished from without so as to weave them into experience. Whatever is necessary to transform perception into perceptual representation and consequently precedes all experience as a condition of its possibility cannot originate in experience. Whatever cannot be thought away like everything else must adhere to the intellect itself. All determinations of things with which is associated the consciousness of necessity must originate not in perception but within

myself. Sciences, the doctrines of which have apodictic certainty cannot have obtained it from perception and therefore that part of the perceptual world to which they refer must belong to the elements originally inherent in my intellect. Whatever serves to establish the continuity of nature belongs to the innate functions of my intellect. Elements of which I am conscious as being infinite cannot be taken from perception, but I must possess them as forms of my intellect. Judged by these six tests, space time and causality are seen to be *a prtori* forms of perception. The world is a purely material structure which, inter woven by causality exists in infinite space through infinite time. And the material world is merely a representation of my intellect and its materiality is only the form in which things appear to me. In itself *i.e.*, independently of my intellect, there exists nothing but sensations or affections of the ego, which as regards their real nature are absolutely unknown to us. These constituent elements of the external world forming the very framework of nature namely, time, space and the causal nexus are the innate forms, the totality of which constitutes the essence of the intellect. The perception of the material world and so the material world itself arises through the understanding projecting its affections by means of causality in space and time. Matter has no proper reality but is only causality perceived in space and time. It is the combined totality of causality, space and time perceived objectively, whereas the same totality perceived subjectively constitutes the understanding. Matter is therefore the objective reflex of the understanding itself. The three mainpillars of nature, time, space and causality, being nothing but the subjective forms of our intellect, the material world presented in them is merely the form in which things appear to me, but not what they are in themselves.

II. What is the world? This is the simple fundamental question of all philosophy. Philosophers distinguish the what of the world from the world itself. They regard the world as the appearance of an essence which in itself does not appear and which no progress in empirical science can reach. It is this real essence of the world which philosophy has sought since the most ancient times as the principle from which the existence of the world with all that it contains may be divined and explained. The natural sciences show us the world as a totality of matter which perpetually changes its qualities, forms and conditions. Now all these changes in matter and also material objects themselves are finally only a sum of effects and these effects are one and all nothing but the varied manifestations in space, time and causality, of that which in itself does not exist in space, time and causality and is therefore absolutely unknowable. Philosophy explains the world from this principle, this thing in itself.

III. Whenever we turn to grasp the thing in-itself, there stand ever between it and ourselves as a darkening medium, the innate forms of our intellect, showing us how it appears in time, space and causality, but not what it is in itself.

IV. All things in the world are accessible to me only from without—with one exception. This exception is my own self, which I am able to comprehend firstly like everything else from without and secondly unlike everything else from within. In both cases that which comprehends is the intellect, woven of time, space and causality, that which is comprehended, the sensation given to the intellect as nerve irritation. Thus far internal and external experience are similar. But the great difference between the two is this. On the one hand, I know my eye as an object of external experience, like every other thing, by

construing in space, with the help of causality, the affections given to the external senses, through which process my self, just like everything else, appears in my perception as a through and through material body. Now on the other hand, I do not conceive the affections coming from within like those from without, as effects which I project as causes in space and time. On the contrary my ego, as object of inner experience is free from space and causality and there remains only the form of time in which expanded inner experience is neglected in the intellect. Thus time is the only barrier which hinders me from knowing by the inner view, what I am as thing in itself. The question is, whether it may not be surmounted. The outer world and the inner world both lie as feelings in our consciousness and are both for the intellectnal ego something foreign something else, a non-ego. And yet we treat them both differently. For we consider the external impressions given by the senses as aliens and expel them from us by means of causality. The internal or subjective feelings of volition, pleasure and pain, on the contuary, receive from us the rights of citizenship and remain as belonging to our ego, untransformed. This is explicable only by the fact that the intellectual ego is not the final point of unity in ourselves, but recognizes above itself another and a still higher ego, from which these internal sensations spring. This higher ego is disclosed in us as the willing ego. When I move any limb of my body this process, recorded from without, appears as a bodily change in space, time and causality ; regarded from within, as a volition, that is, as will expanded in time. We distinguish here three things, the bodily movement the volition accompanying it and the will manifested in it. But these three are not different in themselves but only so for our intellect because their difference springs only from a different relation to our

intellect. Bodily movement is always in time, space and causality. The volition corresponding to it does not lie in space; it lies in causality, so far as every volition is determined by a motion and again it does not lie in causality, in so far as I do not conceive inner like outer affection as an effect, which I refer to its external cause. Finally every volition fills a certain time and consequently appears certainly and necessarily in the form of time. Will, itself, however which appears to the external senses as bodily movement and to the internal sense as the single acts of volition, lies neither in space, nor in causality, nor in time. It lies therefore beyond the reach of our intellect and remains thus in itself absolutely unknowable, we know it only in so far as it is mirrored in the intellectual form of time, in which it appears extended as volition. That which appears to our intellect as bodily movement is in itself will. But just as not only the changes in matter, but also material objects themselves are nothing but sensation, which we construe as bodies in space, time and causality, so also, not only the movements of my limbs, but also the limbs themselves of which my body is composed, are intrinsically and in themselves, will. Will does not mean here the acquired sovereignty of the reason over the claims of desire nor mere intentions, resolutions or decisions, which are nothing but calculations of motives concluded in the intellect and provisionally and irrevocably approved by the will. But will here and throughout is for us that which is better known to us than anything else and therefore inexplicable by anything else, that which indeed underlies all inner emotions, all desiring, striving, wishing, longing craving, hoping, loving, rejoicing, grieving, &c., but of which we first become fully conscious in performing externally any movement of our limbs or in experiencing any influence on our body (hunger aid the thirst, pleasure, pain, &c.,)

The centre of man is to be sought not in knowing but in willing. The intellect develops, like all organs of the body, in childhood and decays with these in old age. Will alone in man does not age. The intellect suspends its activity periodically in sleep ; the will, as unconscious will, is like the heart, unwearying. The intellect is, like all organs of the body, an instrument of the will, a truth seen everywhere in practical life. Decsending in the animal scale, we see the intellect more and more diminishing, while will animates everywhere with the same vehemence even the lowest animal. Excellence and defects of intellect are not taken into account at all, when it is a question of determining the real, *i.e.*, the moral worth of man. But to the deeds of a man and to them above as manifestutions of the quality of his will, we attribute a signifiance reaching beyond the grave. Thus what is primary and radical in man is the will while all that is connected with the intellect belongs only to the physical and perishable form in which our self appears, but not to the metaphysical and eternal substratum of it, *i.e.*, the soul.

V. Like everything else in nature, I myself am on the one hand phenomenon and on the other thing in itself. As phenomena viewed through the forms of my intellect, my being appears as body, which, like all that exists is through and through material. Now the same entity which, viewed externally appears as the body, moving in time, space and causality, when viewed from within apart from space and causality, enters my consciousness as volition or when stripped of the form of time, as will. Will is the principle not only of the voluntary movements but also of the voluntary nutritive functions. My body is nothing but will itself objectified in space and time through causality and all its members are the objectivity of the various tendencies of will. Thus that which as thing in itself and

so independent of space, time and causulity, is my soul, *i.e.*, my will, appears in phenomenal form as my body, extended in space, existing in time and subject in all its manifestations to causality. Now all becoming and perishing, all being born and dying is possible only in time by causality consequently as body I had a beginning and shall have an end, but as soul, *i.e.*, as will, I am uncreated and immortal. My organism appears as a variety of material parts, which cooperate for the maintenance of the whole, harmoniously and in conformity to its original aims. This unity in plurality remains for empirical science an absolutely inconceivable miracle. The solution of the riddle is simple. The will as thing-in-itself is a perfect unity. Our body is just this undivided will, as it appears viewed through the forms of our intellect. These cannot make any change in its essence and therefore the phenomenon, though appearing extended in space as body and in time as life, shows the same unity, which it possesses as thing-in-itself or will.

VI. My own ego alone is accessible to me in two ways; firstly from without as representation *i.e.*, as body; secondly from within as will, that is as soul. All the rest of nature is given me from one side only, namely as representation. The question is whether it is merely this and consequently a phantom without reality or whether being externally like myself appearance, it may be also internally the same as I am, namely will. No one will seriously doubt that all human beings like himself are inwardly conscious of themselves as willing and that consequently their bodies like his own, are objectifications of will even though no actual proof of this can be adduced, since all proof leads from one point of the represented world to another, but never beyond representation in which alone the external world is given to me. But we meet here a case where analogy is more convincing than any proof

could be. After admitting that all men, just like ourselves, are objectifications of the will, we shall find it impossible to deny the same in the case of brutes. Now what distinguishes man from the brute is the organisation of the intellect. Now intellect belongs to the form of appearance but not to that which appears through this form. Consequently Being-in-itself in man and brute is the same, thus here as there, will. Descending in the scale of organic being we see conscious voluntary life ever retreating before the conscious operation of the will, until the former utterly disappears. The point where the last remnant of conscious and voluntary movement is distinguished makes the transition difficult to determine empirically from the animal to the vegetable kingdom. In the plant unconscious life serving the process of nourishment and propagation fills therefore the whole sphere of its existence. Now, unconscious, no less than conscious life is the manifestation of will consequently the life of the plant must be conceived as an unconscious, involuntary willing and every plant, like animal and man, is an objectification of the will to life.. No sharper boundary line is drawn in the whole of nature than that between organic forces, appearing as living organisms and inorganic forces, variously manifested in the physical and chemical process of inanimate nature. Nevertheless the great differences between organic and inorganic forces after all concern the form of appearance alone, but not that which appears in these entirely different forms. In all effects whether belonging to the sphere of animate or inanimate nature that which manifests itself is force. Force is related to its manifestations as the thing-in-itself, to the phenomenal world. The identity denoted by the word force is not abstract but a concrete identity and diversity in operating forces springs not from the nature of force of itself but from the forms of its appearance. Accordingly the

great diversity, in the action of organic and inorganic forces is to be exaplained for the most part by their relation to the forms of appearance, that is, by circumstances of space, time and causality. It is first of all causality which as cause in its narrower sense occasions in organic, as irritation and motives, organic change and therefore draws between both a boundary, admitting of no intermeditate links. After causality it is time and space out of which arise the profound differences between organic and inorganic phenomena. While namely every organic force (plant or animal) succeeds in giving full expression to its being only in a variety of spatial parts (as organism) and in a succession of temporal conditions (as life), every inorganic force on the contrary reveals its whole inner being in an undivided and everywhere identical manifestation, admitting only of differences in degree. Hence the essential differences between organic and inorganic forces find their explanation in relations of time, space and causality, from which follows, that they do not originate a Being-in-itself but only in the forms through which it appears to us.

All is matter, such is the conclusion of physical science. Metaphysies leads beyond this when proving that the essential conditions of corporeal existence, space, time and causality are only subjective faculties of our intellect and that consequently the materiality of things is only the form in which the being of the thing-in-itself appears to our eyes. The Being-in-itself is nothing but the will which, as physical, chemical and organic force intrudes into time space and causality thereby appearing in all changes of bodies and in bodies themselves. Every phenomenon of the universe, wherever we way look, is resolved into will. Hence the final conclusion of metaphysies is all is will.

VIII. That which makes will appear to us as world, is the innate forms of our intellect. As we cannot get rid

of them, and will as thing-in-itself lies beyond them, only negative assertions about will are possible to us. The will as thing-in-itself is not in space and time. Now all plurality is conditioned by a spatial co-existence or a temporal succession of parts although therefore the will manifested as a plurality of phenomena in space and time, in itself plurality, is unknown to it. Like plurality divisibility is also conditioned by space and time. The will as thing-in-itself is therefore indivisible. We must not think of it as divided amongst its phenomena, for each of these contains it entire ; every being in nature is a manifestation of the whole and undivided will to life, just as each of the thousand images of the sun in water reflects the entire sun ; will is undivided in beings and yet as it were divided. The key to this enigma may be furnished by the doctrine that space and time do indeed separate the manifestations but not the manifested, so that every one finds and feels himself to be the entire,limitless will to life the totality of all that is real. Nature greets him with the great word, that art thou, while from his inmost being re-echoes, the consciousness, I am that. All phenomena of the will to life are subject to causation and therefore in all their manifestations to necessity. On the contrary the will, as thing-in-itself does not lie in causality and is consequently uncaused and free.

IX. Will as such has two possible modes and two alone; willing and not willing. In reference to earthly existence, willing appears as the affirmation of the will to life, of which the whole world is the manifestation ; not-willing as the denial of the will to life, the manifestation of which has been figuratively called Bliss, Kingdom of God, Kingdom of Heaven &c. but which apart from its breaking through in every moral action, remains completely unknown to the intellect, nay, is absolutely

inconceivable by it. To the intellect therefore it appears as the negation, the extinction of all existence; yet it is only to an understanding bound to the finite and its limits that this world of affirmation appears as the existing and negation as the non-existing. On the other hand viewed from the highest standpoint the world of denial, unknown to us, yet transparent in every moral deed, is that which really and truly is, while on the other hand, this whole world of affirmation metaphysically speaking is that which is not and in a moral sense that which should not be. We have recognized will as the inner principle of all manifestations of nature, and have given some characteristics of its essence. We shall now show how the thing-in-itself appears as the world, that is now the one, free and existence-denying will (by means of a change not further explicable to us, but originating in its freedom) affirming itself in the forms of our intellect, time, space and causality, which are the principles of the visibility of affirmation appears as a plurality of beings subject to the constraint of causality, separated by space and time and (in so far as they do not penetrate the illusive nature of the order imposed by the intellect and its form) persisting in mutual hostility. The affirmation of the will to life is its state of being split into plurality in the forms of our intellect, space, time and causality. Now, the will in itself is absolutely unformed and therefore completely heterogene to these forms of the subject. In order therefore to appear in them it must to a certain extent adapt itself to them. This the will does in shaping itself to a series of operative forms of existence, through which in-self-combat, it forces its way into time, space and causality and comes to appearance in all individual existence. This original will-forms opposed to perishable things as their imperishable prototypes are precisely the Ideas or

the forces manifested in the life of nature. They are called the grades of objectification, because through them the will to life with ever-in creasing distinctness brings its being to appearance. Thus these Ideas are the foot prints on the road by which the affirming will linked to existence and striving after deliverance works its way upward to its complete revelation in man. This being its real and final goal was only possible by the long preceding series of grades, for mankind presupposes both the animal and the vegetable worlds and these again presuppose inorganic nature for their existence as well as subsistence. Since Ideas lie beyond empirical reality, that is, where nothing is to be found but the thing-in-itself, they are at bottom identical with this, but they are the thing-in-itself as it appears to our eyes, when we conceive it objectively and so to say regard it through the atmosphere of the phenomenal world. They are the colored pictures in the glass, of the magic lantern through which the light of the will throws on the wall of time, space and causality, the shadow play of the phenomenal world. Or we may compare the will to a harper and its appearance in the life and action of nature to the music. The Ideas would then be the not very numerous strings of the instrument from the ever-varying combination of which proceeds the inexhaustible wealth of the progressing harmony. Ideas are concrete forms adapted to space, moreover a plurality. Yet they do not lie in space. They can only be regarded as an imperfect attempt to make conceivable to us what in its nature is inconceivable. From the plurality of Ideas spring all differences in nature, for, since these do not originate in the intellect, which remains one and the same towards all diversity, all difference must be rooted in the thing-in-itself. But how the unity or rather non-plurality of being-in-itself can be reconciled with

the differences of the phenomenal world rooted in it, is like the possibility of a plurality of Ideas, a transcendent question which passes our comprehension. For us indeed unity and plurality are opposites ; for the thing-in-itself both and with them their opposition are nothing. Even physical, chemical and organic force is an Idea *i.e.* one of the primary forms through which the will comes to expression in all manifestations of the universe. The will to live affirms itself through Ideas or forces in penetrating through these into time, space and causality, and appearing in all changes of bodies as well as in the bodies themselves. We must see in every process of nature a mutual interpenetration of forces and regard that which alone is operative in these forces as identical with what works and strikes in us as will. Ideas, creator, and saviour, the thing-in-itself, the forces of natural science, and the will constitute an indissoluble totality of metaphysical truth. Notwithstanding the variety of natural forces all action in nature goes back to a unity. The unity which we have recognized as identical with the will in ourselves is not physical but metaphysical. All nature is but a metaphysical essence, sunk through its own ignorance to physical existence and working its way upward to full self-knowledge which it reaches in man and through which alone it attains to salvation. As the will to life as plant concentrates its whole being in reproduction, it has at this stage the power of transforming inorganic materials into organic. Since it finds all these in one place, it does not need the power of locomotion. As animal, the will furnishes itself in correspondence to its more complicated aims, with voluntary movement and for the guidance of its steps, with an intellect of which when insufficient the unconscious will vicariously takes the place. The animal intellect reaches its highest possible development in man.

Beyond him it needs no further development, since in man the will attains to turning to denial, to salvation and with that to the really ultimate aim of the natural creation. The will as thing-in-itself is one and harmonious. To its affirmation as world on the other hand self-conflict is essential, becoming visible in the plurality of its manifestations in time and space. Beyond the phenomenal world there is harmony, within it discord. Now not only the will, but also the ideas through which it is manifested lie beyond space and time. Therefore as their plurality is an unspatial one, so also their contrariety is not a mutually exclusive, but rather a harmoniously co-operative one. And this harmony of ideas appears in crying contradiction to the discord in the manifestation of these same ideas in space, time and causality. They all as phenomenal forms of the will to live, possessed by the mania of existence, force themselves with impetuosity into being in mutually disputing matter and therefore perpetually combating, hindering, supplanting and suppressing each other. From this *bellum omniam contra omnes* springs in a moral respect on the one hand the evil, on the other the suffering of, the world, both of which therefore are essential to affirmation and can only be removed with it. And again in an æsthetic respect arises from it the imperfection of phenomena, especially in the organic sphere, as a result of which every phenomenon gives only an appropriate expression to the idea manifested in it since a part of the force striving for manifestation is everywhere consumed in the combating and subduing of opposed forces. Hence the law that every organism only represents the Idea of which it is the image after deduction of that part of its force, employed by it in the subdual of those lower forces which dispute matter with it. Thus we see wherever the eye turns, only phenomena, not things in

themselves and the whole realm of nature wherever expanded in all spheres of the heavens, shows indeed in all its parts a thousand fold repeated images of ideas but not ideas, not will, not Being-in-itself. We may be well compared to prisoners sitting chained in an undergrouud cave and forced by their fetters to look without moving on the wall in front of them, so that they see neither the light at their back nor the objects passing behind them, nor even, themselves, but only the shadows of these objects and their own shadows on the wall before them and take these for real things. Is it possible for us to turn away our gaze from this wall of time, space and causality, in order to see no longer the shadows of things, no longer the images of ideas, but the prototypes as they are in themselves, the ideas themselves in unspoiled form and beauty? This question leads us to the consideration of æsthetics.

(To be Continued.)

CORRESPONDENCE.

SYMBOLISM.

Symbolism is derived from the Greek Sumbolon—a sign, from Sun-together, and ballo.—I throw. What idea is conveyed to mind by the word Symbolism in English, the same is conveyed by the word "Samjna" meaning a mark or sign in Sanscrit, (from sum, together and jna, to know. So, Samjna is closely allied to symbolism both of which mean the same thing. Two meanings have been given for the word symbol in the Stormouth's dictionary. The first is—a mark or sign by which one knows or infers a thing. In the broadest applicability of this meaning of the word everything in the universe that possesses form and every word or figure of the language can be regarded as symbols; because both are marks or signs that suggest ideas which constitute knowledge of the things suggested by those ideas. For example stone, quartz, ocean, river, plant, margossa, insect, cow, man, nitrogen, ragi, horse, house, 94, mad, moon, Edward the VII; all these words irresistably suggest ideas which we think give us the information of the things which those ideas suggest. All these things form what we call world or nature or universe which both the east and the west have agreed to denominate, a phenomenal world *i.e.*, a world of phenomena or appearances. Appearances are unreal by their very nature. The Hindu sage says that the world is unreal, (Jaganmithya) unreal in the sense that it is liable to change, not in the sense that it is a zero or a non-entity. For example in the expression "the rope appears as Snake" we mean the appearance of the snake is not real that is, it is liable to change, the real appearance being that of a rope. Moreover we are continually living in the world of changes, our mind is changing and external nature is changing. This moment we are happy, next moment miserable, the third moment dejected, fourth moment weeping; the fifth

moment, thinking and so on ; a seed first under the surface of earth undergoes certain change ; then it sprouts, then it grows into a young pliable plant and afterwards every day it becomes bigger and bigger, sends forth branches and then blossoms, gives fruits, afterwards gradually declines, becomes old and falls off. This changeful condition is true with every thing of the external nature and with every mental state of the internal nature. Therefore all the phenomena or appearances that give us the notion of the universe stand for realities of which they are the appearances. The phenomenal world is therefore a world of symbols which stand for a reality concealing itself under the name and form of the things of the world just as a thread lies hidden under the name and form of the beads in a garland. But it has been proposed to consider symbolism in detail, in its second meaning that is—some outward token by which something moral or spiritual is represented or suggested to the mind. From the time of which history furnishes no record, symbols have been in use to express either moral or spiritual teachings of a profound character which if preserved otherwise, would have been totally lost, by lapse of time with many stores of the learning believed to have been lost during the past ages, characterised by ignorance, barbarism, tyranny, and change of power from which perhaps no country in the world has been exempt. The symbols from the fact of their utility and survival during many vicissitudes referred to, are the living testimonies of the wisdom and foresight of the sages who first conceived them to be fit vehicles for the philosophical teachings they intended to bequeath to humanity. Symbolism has been spoken of as " concretised philosophy " *i.e.*, clothing of abstract notions in material form. It originated in the recognition of the fact that different minds possess different grades of development and what can be understood by a philosopher or a man of higher grade of development through abstraction is beyond the power of an ordinary man or a man of lower grade of development. An ordinary man cannot separate the notions of color, size, sound, taste and smell from

the things with which they are found in nature which a philosopher can easily do, in idea. Religion and morality are the two departments of knowledge in which symbolism has been made to serve the highest purposes and yield the greatest advantages. Certain signs, words, books, directions, images, and places of worship have been largely made use of in religion. Certain other signs., words, fables, stories and allegories have been utilized to convey great moral teachings. First let us consider some of the symbols that have been used in religion. Religion guides us to know God. God is the spirit who brings into being the universe, sustains and with-draws it. The senses are the gateways of knowledge of nature or universe. It is only through the senses that we come to know that there is a world outside. But to know God senses are helpless, for they take us only outside; that is, they take us to a place where we cannot find God. To know Him therefore we must go inside, the only alternative left to us. We must shut all the doors that lead us outside. It is only when we close our senses and direct our search inward that knowledge of God is possible. But all knowledge is possible, only when the mind concentrates upon the thing which is sought. Concentration is therefore the fountain—head of knowledge. It is concentration on the external world that resulted in the birth of a host of all our natural sciences which is the boast of the western world. It is concentration upon the internal world that resulted in the knowledge of the Supreme and the discovery of the most wonderful system of Philosophy—which is the glory of the eastern world. For, even the western world, with all its claims in respect of scientific knowledge, drew its religions either from Christ or from Muhammad who were but two of the luminaries that illumined the eastern world. So concentration means knowledge, and knowledge means illumination. Illumination of what? Illumination of that upon which the thought is centred, being drawn away from its numerous radii of things of the outside world, and which was in the dark before the advent of illumination. That knowledge or illumination comes from concentration we find illustrated in our daily experience.

When we are given by our teachers, certain problems to solve, certain difficult passages to understand, or a certain subject on which an essay is to be written, or when we want to remember a past event what have we got to do? First, we have to completely close the opening of our senses so that the mind may not wander outside, and then we have got to centre the mind on the object at hand, then we see the more we are able to concentrate, the more is the light thrown on the object, and when we continue it for a certain length of time, the problems become fully solved. While this concentration continues, do we see, feel or hear anything, even though a very grand procession or a charming music is going on close by? No; the more the depth of the concentration, the less the perception of the external world and the more the light thrown on the object of concentration. Concentration can be called the lens of mental eye or the eye of knowledge known in Sanskrit as Jnanadrishti; all the rays of mind that are scattered over the objects of outside nature through senses are to be drawn in, and focussed on a particular thing in order that full light may be thrown over it. To know a certain thing, therefore, two things are absolutely necessary *viz.*, a concentrated mind and the object to concentrate upon. It is therefore indispensable to have the object, of which, knowledge is sought before the mind. But when God is to be known who is a spirit and hence formless and a formless thing being beyond the ken of mind, how to objectify Him. ("Yato Vacho nivarthanthi aprapya manaswasaha" from whom words together with mind turn away being unable to reach him). How to limit Him who is by nature limitless. So it was found that words and mind are useless to know God. But the attempt did not stop there. Sages wanted to objectify Him and concentrate their mind upon Him. They discovered their houses were not the proper place for concentration, for wife, money, children, property, servants, friends etc. drew away their attention and they found themselves disturbed thereby. In consequence they built churches, mosques and temples, for prayer, for worship, for meditation, where they thought they could concentrate unmolested and began to have

images of certain aspects of God, they could conceive of, and tried to concentrate their mind upon the particular aspect of the Diety. The word Pratika for image in Sanscrit is highly expressive. It means, "a going towards". "Worshipping a Pratika" says the blessed Swami Vivekananda, "is worshipping something, which, as a substitute, is in some one or more respects, like the Brahman more and more but is not the Brahman. Certain thoughts of a very elevating, highly spiritual, pure and holy nature, have been associated with certain images, signs, directions and our concentration upon these things helps us to go Godward. Even, a temple, mosque or church suggests to our mind the idea of holiness, purity and sublimity. So when we go to our place of worship or when we see an image or sign with which pure and sublime ideas are associated, for the time being our minds draw away the senses from all external objects and begin to centre our thoughts. Even a villain, of the worst type cannot but have pure thoughts in a place of worship, however infinitisimally short may be their duration. Thus, by continued practice a high power of concentration is developed which enables us to know or realize God and see things which are hidden from ordinary men. All our temples, churches, mosques, meditations, counting beads and namasmaranams, i. *e.*, remembrance and repetition of certain holy names therefore are solely intended as helps to practise and develop this power of concentration wherewith, to attain purity of thought, to ascend the height of spirituality or perfection. It is through concentration on the internal nature developed to the highest pitch that the intellectual giants such as Buddha, Christ, Mohamed and Sree Ramakrishna and a host of others in the East got to a state which has been looked upon with the highest admiration all over the thinking world. Now, the tendency of some of our modern men who have not paused for a moment to sit and think of the possibility of development of such a power on account of their deep immersion in western culture, western civilisation and western mode of thinking which is always directed towards worldly things and who have resolved themselves to be counted

either among Agnostics or Sceptics, is to poophoo the possibility and to doubt the certainty of such a power. To reject a thing, because of its *omission* either in the works of Herbert Spencer or Huxley as impracticable or absurd at the very outset without a moment's deliberation is not the sign of a scientific mind, the possession of which is apparently claimed by each and every one of the educated classes among us. Actual experience is the best test of all proofs. To such of the gentlemen my humble suggestion is to request them to read the life of the luminary of the 19th century who realised the Highest and passed away not even 20 years ago and who was therefore with the knowledge of many people that had the prerogative to know him and learn from him directly and who had developed the power of concentration to such a pitch that even his food had to be thrust into his mouth to be swallowed up mechanically. I refer to the life of Bhagavan Shree Ramakrishna Paramahamsa Deva written by 4 different persons in English by Prof. Max Muller, Prof. Tawney of the Presidency College Calcutta, P. C. Muzamdar and Swami Vivekananda. Shree Ramakrishna developed his power by the help of the image of the Mahakali aspect of the Supreme Being in reaching realisation or perfection. When a man is able to concentrate or meditate, and has known Self he may not find symbolism necessary. Bhagavan Shree Ramakrishna when he was questioned once, "Is it proper to keep Brahmanical thread?", replied: "When the knowledge of self is obtained, all fetters fall off themselves. Then there is no distinction of a Brahman or Sudra, a high caste or low caste. In that case the sacred thread sign falls away of itself but so long as man has the consciousness of distinction and difference he should not forcibly throw it off and again."

"The pearl oyster that contains the precious pearl is in itself of very little value, but it is essential for the growth of the pearl. The shell is itself of no use to the man who has got the pearl, neither are ceremonies and rites necessary for him who has attained the highest truth—God." Though a wise man may not find the use of rites, images, etc., indispensable for himself because

he has already got into his possession what he wanted. yet he is required not to dispense with these things for the good of the ignorant. For, the ignorant without being able to know the mental condition of the wise, try to imitate them and hold them as their authorities. Sree Krishna says " Yadyada charati shreestas tattadevetharo janahsa yat pramanam kurute lakastadanuvarthate" " Whatsoever a great man does, that alone the other men do, whatever he sets up as the standard, that the world follows."

It is therefore necessary that a wise man should perform his Sandhya-Vandanam and his worship, etc., for the benefits of the ignorant men. Let us now consider certain Symbols that are commonly used by the followers of Hinduism, Muhammadanism and Christianity which have got the greatest number of followers in India. It has been discovered that cross, circle and Swastika had been common Symbols for ages among now—forgotten peoples. Cross was found among the Phoenicians and Azetics. Swastika was found among the ancient Babylonians and Egyptians. Old rotten pieces of pots bearing the mark of cross have been discovered among the bones of the dead. Old rocks have been found to contain the marks of Swastika and cross. Circle has been found to be a universal symbol. Cross with equal arms inside the circle and the Swastika have been in use in India from very ancient times. Circle represents unending time ; cross represents creation, one line of the cross representing spirit, the other line representing matter and their union, creation. So cross within circle stands for creation without begining or end ; in other words, creation in cycles. The function of Vishnu aspect of our Trinity is one of preservation or protection. We see this symbol—cross within the circle, placed in one of the hands of the image of Vishnu. This suggests to us that Vishnu is protecting the world or creation in a cyclic manner, and this is also a most wonderful fact in nature, *e.g.*, one sovereign is succeeded by another Sovereign ; father dies leaving a son to become father, monarchs collect tax from people only to return it to them. Sun draws water from upon the surface of the Earth only to return it to earth in the shape

of rain, due, etc. Plants leave back seeds for future plants. Sand accumulates and forms into rocks only to become sand again. Insects die only after laying eggs to become insects. Twilights and duties of the day, days of the weeks, weeks of the fortnights, fortnights of the months, months and seasons of the year and years of the cycle, the whole planetary system, all these rotate. If Nature is uniform in her law of which no contrary has as yet been discovered the whole universe is subject to destruction sooner or later only to come up again. The Swastika, retaining the idea of circle and cross, no longer exhibits a steady and motionless existence but is suggestive of the idea, that the rotation has already begun, *i.e.*, creation has already commenced revolving.

With the Christains the figure of ancient cross, has suffered a little change. The arms of the cross are no longer equal. The position of one line is just a little—below the top of another instead of in the middle and the figure is like that of capital. According to the popular explanation given of this symbol by my Christian brothers, if I have understood them aright, it represents the crucification of Jesus to save mankind ; that is, He, Himself being a highly Saintly man who had no fault of his own to atone for out of His own free will, suffered crucification, which if He had wished, he had the power to escape and he evidently did suffer therefore for man who is sinner, and they also believe, he never died, because he reappeared, and moreover he was sent by God to save mankind. This is all true. It is a fact, that we have got the greatest reverence and faith in a teacher who acts what he teaches. Lord Jesus is a highly Saintly man and one of the best " practical teachers that the world has ever produced." For He says' " it has been taught of old, that thou shalt love thy neighbour and hate thine enemy ; but I say unto you, love your enemies and bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." Did he not himself practise all this ? Did he not shew thereby the possibility of practising what he taught which to an ordinary man does appear as impracticable ? Did he not realise when he taught this divine lesson (divine, because, ordinary men plunged

in the worldly pleasures and passions cannot dream to practise it) What Bhagavan Shree Krishna said "Ishwatiah sarva bhutanam widesherjunathidati", "Oh Arjuna the same Lord is living in the heart of hearts of every being." Did he hate those who persecuted him?. Did he not request his followers not to disturb his persecutors? Did he not bless them? Did he not pray for them? Because he saw the same Lord in them. Again He says "For if Ye love them, which love you what reward have ye; do not publicans the same? Did he not teach the "Nishkamya work" *i.e.*, working without caring for the result which is the whole theme of the Bhagavadgita "Brahmanyadhaya Karmani Sangam tyaktwa Karoti yah lipyate na sa papena padma patramivambhasa". Having abandoned the fruit of actions, offering them to Brahman, he who does is not tainted by sins just as a lotus leaf is not by water. Did he himself receive or expect a farthing from those to whom he gave a world of knowledge? Did he not himself do Niskamya Kurma thereby? Did he feel agony or any sort of disturbation in mind when he underwent crucifixion? No! for, what did he teach? He taught, "Be ye therefore perfect even as your father which art heaven is perfect, that is to say, father being perfect, the son has the right to become perfect, how is it otherwise, how can imperfection come out of perfection, how can from a mango seed, you can have a plant bearing nux vomica fruits. It is an impossibility. By this teaching did he not teach the same thing taught to the Hindu in the saying "Poornamadat poornamidam poornat poornamudachyate," *i.e.*, that is perfect, therefore this is perfect, for only perfection can come out of perfection" (here, that means God, this means man, or universe) that which is perfect cannot be finite and mortal, for imperfection, and death or dissolution are the characteristics of, or inherent in, finite thing or a compound Therefore that whichis perfect is infinite and immortal and did not Jesus show himself the immortality or the industrucbility of soul by reappearance, practically and thus prove to the whole world. "Him, the swords cannot cut, the fire cannot burn, the waters cannot wet, the air cannot dry" How can he feel the agony or

pain of cross whom the cross cannot do anything? The painlessness of Jesus' crucification is described most beautifully by Bhagavan Shree Ramakrishna, in the following words, of whom you will know more presently. He is a god of the 19th century for Asia and especially India has been a god-producing country from time immemorial and though fallen now, and decrepid she did not swerve from her duty of begetting gods and showing thus to the world her internal youth and virginity." He says, "When the shell of an ordinary cocoanut is pierced through, the nail enters the kernel of the nut too. But in the case of the dry nut, the kernal becomes separate from the shell and so when the shell is pierced, the kernal is not touched. Jesus was like the dry nut, *i.e.*, His inner soul was separate from his physical shell and consequently the sufferings of the body did not affect him."

(To be Continued)

FREEDOM OF THE SOUL.

(LECTURE BY SWAMI ABHEDANANDA).

The ideal of the universal religion of Vedanta is the attainment of absolute freedom, the emancipation of the soul from all bondage of selfishness, imperfection and earthly attachments. It is called in Sanscrit "Moksha" ("Mukti"), which literally means freedom. From very ancient times, the saints, sages, philosophers and spiritual teachers of this universal religion have upheld this grand ideal, have preached it amongst the masses, and have struggled themselves to attain it during their lifetime. When we read the history of the Orient, we find that kings and princes have renounced their thrones, wealthy men and women have given away their riches and property, have cut off all earthly ties and have retired to the forest in order to attain this grand ideal. They have sacrificed all earthly relations and luxuries, considering them as the source of bondage and unhappiness. But before renouncing all these earthly objects of senses, they had realized the limitations of human existence, they had understood that the life of an ordinary mortal on this plane is like that of a slave, it is a state of constant slavery to the masters who are governing us from within as well as from without. In fact, if we examine our own conditions of life, we find that no one of us is absolutely free; yet we do not Realize our own state of slavery. When we look around us, we do not find a single man or woman who may be called perfectly free, but we see very few who have realized that the life which they are living is a life of

constant drudgery and unhappiness. Few have realized that individual souls are enchained by the attractions of the objects of the external world. Fewer still struggle for emancipation, and the rest delude themselves by thinking that they are free; they love their bondage and consider that this is the real condition of life, and that there is nothing higher or greater. Are we not slaves of our desires and passions? Do we not see around us men and women mad for material prosperity and powers, mad for name and earthly fame? Do we not serve these masters who are constantly ruling over our minds and souls? Where is our freedom? How can we call ourselvelves free, when we are slaves of anger, hatred, fear, jealousy, self-conceit, beauty, ambition and sense-pleasures? We have tied ourselves down to luxuries and bodily comforts, and we think we cannot live without them. Is this state desirable? We may delude ourselves for the time being by thinking that we are very happy, but the soul is not happy. The soul wants to get out of this condition of slavery. Are we not slaves when we consider how elated and flattered we feel when some kind words are uttered to us, and how wounded and hurt we are when we hear unkind and harsh words? Few people try to know the real condition of things. We go on living as blind led by the blind. We do not ask any questions. We find many people who are willing to help and uplift others, but they should first of all try to uplift themselves, to correct their own faults and become free from all this slavery. Here we must not forget what Jesus the Christ said: "First cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote of thy brother's eye." No one can help another, no one can lift another from the mire of slavery, unless he himself has become free and has got a firm foothold upon the rock of absolute freedom.

We are now sleeping the sleep of self-delusion ; we must wake up from this sleep. We must find out how slave-like and miserable we have become. Then we must search after that freedom, attain it and give it to others. The majority of people are chasing the phantoms of hope, which appear bright at first, but which as we approach them change their colors and suddenly vanish, to reappear again and attract the pursuers to chase them over again. We do not realize that these phantoms of hope are the causes of suffering, misery and disappointment. We do not learn the lesson. We go on doing the same thing over and over again, until we are tired and exhausted, until our nerves are shattered, and we are dead. In this way we are living and obeying the commands of these pitiless masters who are governing us. We never ask for a moment whether we are born to serve these relentless masters always, or how long we will continue in this manner. We never ask these questions. Each individual loves and strives after something, not knowing what it is or how to attain it ; yet the individual soul cannot rest unless it has attained that ideal. But we must find out what that ideal is, what it is that our soul wants. Our soul wants freedom and happiness. We all seek for happiness, but we do not know the conditions under which true happiness comes to the soul, because we are living in the darkness of ignorance. True happiness never comes in slavery, but in absolute freedom. The conditions under which we are living to-day will never bring true happiness in our souls. We may think ourselves happy ; a fool may delude himself by thinking that he is happy but when he wakes up from that foolish dream, he will discover that it was after all self-delusion, he had not reached true happiness. He is truly happy who has become absolutely free. True happiness is the constant companion of abso-

lute freedom. True happiness does not change, it is eternal; and along with it come absolute peace and divine wisdom. These are the signs of true happiness. When we are truly happy, we must possess absolute peace and divine wisdom. Our spiritual eyes will be opened, we shall be able to see things in a different light, and then we shall have a glimpse of the Absolute. This freedom is the goal for all individuals. Every individual soul is bound to reach it sooner or later. It is also the goal of evolution. The evolution of nature, as well as of all individual souls, reaches its perfection, and has fulfilled its purpose when that ideal of freedom is gained.

In our everyday life, we find that we are truly happy when we have neither wants nor desires. When all our desires and wants have subsided, leaving a peaceful and restful state within us, then we are happy. As desires increase, our happiness decreases. When we want a great many things, we are not happy, because then we are limited by those wants. The soul is tied down by those desires and clamors for the fulfilment of them; it strives to regain that freedom which it had before these desires and wants took possession of it. And this desire, this want, is the cause of our misery. So long as there is one single desire or want left unsatisfied we cannot become absolutely happy. When we have certain wants, we seek to remove those wants and fulfill our desires; but, if we fail in our attempts, we are unhappy. And this desire has been the cause of a great many of the troubles that we are going through. We cannot help it, because we were born with desires. These desires we have brought from our previous incarnations. In our previous incarnations we passed away with our desires unfilled, and we are trying to fulfil them in this incarnation.

There are two ways by which we can remove these wants and desires: First by obtaining the objects of desires, by enjoying them; and secondly, by removing these desires through proper discrimination, by subduing them. All those desires which are connected directly with the sustenance of life, like food and clothes, should be fulfilled by getting the objects of desires, because we must protect our body first. This body will be the means by which we shall attain to freedom, shall reach perfection. And this body is the abode of the soul; we must take care of it first in order to fulfill the purpose of our life, but other desires, other passions we can easily remove by discrimination, by exercising self-control. If we can live in this way, we shall attain unbounded peace and happiness during this lifetime. What is the use of becoming slaves to ambition and greed for wealth and possessions; what is the use of increasing our wants and desires when that is only the condition under which we become unhappy and miserable? Each individual soul is born with a tendency to create a circle of "I" and "mine." Whatever we hear or perceive with our senses, we want to bring within the limit of that circle of "I" and "mine," and call it our own. If we see anything in a shop, we want to get possession of it, that is bring it within the circle of "I" and "mine," and then we are happy. All the things that exist outside of the limit of that circle we crave to bring within the limit, and that is the tendency in each individual soul. In lower animals you will find the same thing; but their desire is limited by hunger and appetite; that is, they collect their food and keep it for the future. But we not only collect food, we collect other things which attract our senses, and this tendency you will find is at the bottom of all those works which produce trusts and make millionaires and wealthy people at the expense of others. The fulfillment of these

desires may bring happiness to a few wealthy people but it brings misery and suffering to a large number of individuals. Those who are living in this world, being attracted by that tendency, do not understand the real purpose of life. Their souls are enchained by greed avarice, and ambition. They try to get possession of as many things as they can. They want to be the rulers of all, but they forget that they cannot be rulers of the whole earth ; it would be impossible for them. They are constantly serving the masters like anger, hatred, jealousy, ambition, and greed for luxury and comforts. If you examine and study the characters of wealthy men and women, you will find that they are never happy. They are constantly trying to serve these pitiless masters ; they have no peace in their souls ; they do not know what is meant by peace. They do not understand the purpose of life ; they are merely fooling away their time in running after this thing for a few minutes, then after that thing, and so on. They are following the phantoms of hope, chasing the objects of desire, and are always restless. Contentment—they do not know what it is.

There are four kinds of souls that are to be found in this world. Those who are absolutely bound by these earthly desires and earthly tendencies ; they cannot get away from them. Next, those who are trying to be free ; they are called "mumukshu." They are trying to get out of this slavery and to become free. The third those who have attained to freedom ; and the fourth, those who are born free. They are like Christ, like Buddha, they are born not worldly, not as slaves, but as free souls. Their number is very small. True freedom comes to those who have reached the knowledge of their own true nature, who have realized that they are children of the Immortal Being, and whose wants and desires have become limited.

This is the sign of spirituality. A truly spiritual man or woman needs very little, his desires are less. He does not seek any comfort of luxury, he does not care for earthly possessions, he understands the transitoriness of earthly life, and he is contented and happy under all conditions and circumstances, whether agreable or disagreeable, whether pleasant or unpleasant, and he has become absolute master of his own animal tendencies and propensities, he exercises self-control and is free from the sense of " I " " me " and " mine." We must first of all become free from the sense of " I," " me " and " mine" before we can understand what God is. Where " I " exists God cannot come. God is far from that state.

And how are we going to get rid of this sense of " I " ? There are two ways by which we can get rid of this sense of " I," " me " and " mine." The first is the path of discrimination, and the second is the path of devotion. Those who travel on the path of discrimination realise that everything belongs to the universe and nothing belongs to the individual soul. Whatever belongs to the universe we cannot call our own. Through proper disciimation and analysis, they discover that when we cannot possess this physical body which we call our own, when we cannot keep it permanently, how can we expect to possess other things which are externally related to this gross material body ? It is impossible. Therefore abandon the sense of " I," " me " and " mine," and claim nothing, say that they do not possess anything. Nothing belongs to us ; everything belongs to the universe. The things which we call our own in reality belong to the universe. They live as creation's servant, calling themselves nothing, and seeing everything in that Universal Being. They realize that they are not one with body, but that the body, but only a transitory abode, a shell, through which the soul is

manifesting its powers. This world is like a stage where we are playing our parts, consciously or unconsciously. Some playing the part of a husband, others of a wife, others of a mother, or a father, friends, and so on. We do not know it. These are not our actual works which we have come to do, but these are the modes of expression by which we are gaining experience, learning the lessons regarding the true nature of things, how things exist in nature, and what benefit they can bring to the soul. If one part which we have played seems to be unpleasant or seems to produce undesirable results, then we try to play another part, and this is the way we are living in this world. But those who have had their eyes opened to the reality, to the truth, have understood their true nature. And we can realize that we are not one with the body, that we are souls, that we are children of immortal bliss; then why should we run after material things which do not and cannot belong to us? Why should we run after earthly objects which can never bring true happiness and freedom? The wise man knows this, and therefore he renounces everything, renounces the attachment to earthly objects because he knows that earthly objects will never bring freedom and true happiness; and, instead of wasting his time in chasing these objects of the senses, he devotes his time and energy to seeking the highest, the eternal, the Immortal Being which is dwelling within us.

The other method by which a devotee reaches absolute freedom and happiness is through the path of devotion. The travellers on this path believe in the existence of a personal God. They understand that the Lord of the universe is one, and whatever exists in the universe belongs to Him. They do not claim anything as their own. House, property, children, furniture, wealth and other things,—all of these things they declare belong

to God. Nothing belongs to them. They say, "This child is not mine, but it is God's child. This house this property, does not belong to me," but they give everything to God and think that He is the one being in the universe. We are all His children. We cannot possess anything. They become free from that sense of "I," "me" and "mine"; and, instead of "I," "me" and "mine," they say "thou," "thee" and "thine." "Whatever is mine is Thine, O Lord," that is their constant prayer. Everything they possess they give to the Lord. "It belongs to Thee, O Lord, make me free from all this bondage, this attachment to earthly things, make me, O Lord, attached to Thee, the Infinite Immortal Being." And, gradually, they rise above the plane of selfishness. Selfishness exists so long as we consider ourselves as independent of God. "This is I; this belongs to me," and "This is you, and this belongs to you." This idea of separateness, of differentiation, makes us selfish. But, when we overcome our individual egoism, and think of the Lord as the Universal Being who possesses all, then there is no room for selfishness. Think of Christ. Christ said: Whatever is mine is Thine, O Lord; let Thy will be done." He resigned his individual will to the will of the Lord, and in his lifetime you will notice that he never had his own will fulfilled, but he did not care for it. He was happy when he found that the will of his Father was fulfilled. Now, how many of us can live that way? Not caring for the fulfillment of our own little individual will, but for the fulfillment of the Divine Will that is govering these individual wills? That state comes to a soul who has attained to freedom. The soul then becomes the playground of the Almighty, the Almighty Being plays through him. He has become free from all desires and wants; he does not care whether he possesses this thing

or that thing; if everything is taken away from him, he is still happy. If this body be taken away from him, he, does not mind. It is not a state of indifference; it is a state of strength. Very few people have realized this spiritual strength which comes to the soul who has resigned his individual will to the will of the Lord. Resignation is necessary. In time of distress, of sorrow and suffering, when we cannot find any remedy, when we cannot find any help from ordinary mortals or from any earthly being, then we are resigned. And in resignation comes true peace and happiness. That is the real state which we are longing for. Because we cannot resign constantly, we are unhappy. We want this and we want that, and we suffer; but a true devotee of the Lord is free from all wants and desires. He cares not whether his desires are fulfilled or not, but he prays to the Lord, saying: "O Lord, Thy will be done; not mine." He has absolute contentment and at the same time he understands the true nature of the soul, the relation which the individual soul bears to the Infinite Being. He understands that all individuals are children of the Almighty Being. He has neither enemy nor foe. All are friends, all are friendly to him. He has no attachment to any particular condition or particular object; he does not care; because he knows that he can possess nothing. Everything that he had, he has given to the Lord. And then he enjoys that wisdom which we are longing for. That happiness comes to him in the present life, and, after the dissolution of the body, he remains happy always. He is no longer subject to birth and death; he has transcended the laws of nature. He communes with the Lord and sees the presence of Divinity around him everywhere. He discovers that everything dwells in God, and God dwells in everything, and realizing this he lives for the good of humanity, and all the acts of his body

become a free offering to the world. He does not seek any result, but he gives them as a free offering, and having transcended the laws of nature, the law of action and reaction, the law of Karma, he attains to divine glory and reaches perfection which lasts throughout eternity.

WHAT VEDANTA TEACHES.

TOLERATION, CAUSATION AND REINCARNATION THE CHIEF DOCTRINES.

New York is a city of wide extremes and violent contrasts. Here can be seen the richest man in the world and some of the poorest; here is the greatest comparatively unoccupied urban area and the most densely populated part of the globe; here the bulidings go the furthest into the air and the deepest into the ground; here are the learned men of the universities and the lowest illiteracy of the slums; here the lumbering old stage coach, the obsolescent horsecar and the most modern of all intramural means of transportation—the subway.

Contrasts without number, stranger even than these, are to be found by him who seeks, especially among the mental qualities of the people. A few words about only one of these. In the midst of hundreds of thousands of New-Yorkers who regularly contribute of their means to send missionaries to India and other foreign lands to convert the natives to the Christian religion, one finds, strangest of all anomalies a rapidly growing and to all outward appearances, intelligent body of men and women who have done just the opposite. They have given of their money to bring from this same India some of the wise men of that country, who are even now engaged in teaching them what is called the highest wisdom in that ancient land.

The persons with these apparently antipodal idiosyncrasies belong to the Vedanta Society, an organization incorporated under the laws of this State, occupying a house at No.62 West 71st st. And as if to complete the strangeness of the contrast, one finds the president of this society to be a professor in Columbia University and among the honorary members professors

of national reputation of other great American institutions of learning, besides many graduates of American universities, who listen to the teachings of these men who come from this so-called "heathen" country. Some persons will be interested to learn more about this odd society and what message these men from one of the most ancient civilizations in the world can have to bring to the most modern.

Indeed, when one comes to think of it, there ought to be nothing strange in the fact of the oldest country in the world teaching the youngest. If, indeed, as all philosophy teaches knowledge comes only through experience, to have lived long and experienced much would seem to be the first requisite of a teacher. Moreover, it may be believed that a nation or a people that has passed through the varying vicissitudes of at least five thousand years of life may well have acquired some knowledge that might prove valuable to a people whose whole span of national life does not much exceed a century, so that there is nothing inherently absurd in the idea, and, indeed, on the face of it, there is even an a priori presumption in favor of a teacher who comes thus accredited.

What, then, is the message which these native Hindoo teachers, or Swamis, as they are called in India, bring to the Vedanta Society? They bring, first of all, the lesson of universal toleration—that there is truth in all religions. It is a common practise among advanced thinkers to stamp as false the old religions which they have rejected. Not so Vedanta. It points out that all are true for their day and generation. No other position, they say, will stand a logical analysis. For, if what we believed yesterday be false because we think differently to-day, then our to-day's belief is equally false because we shall certainly advance from it to another belief hereafter, and in the same manner, assuming what everybody admits; that we shall continue to progress toward a perfect realization of the truth, our each successive position will also be false, because it must in its turn give way to another and truer one, which means, of course, that we shall always be wrong, which is reduction to an absurdity.

The Vedantists say that each successive modified belief is part of a main stairway, so to speak, of progress toward the ideal of which each particular stair is as necessary as every other. One has as much right to stigmatize as false his beliefs of yesterday because he thinks differently to-day as he has to condemn as useless and unnecessary the lower steps of a stairway on which he has climbed to a commanding outlook. Each individual step, from lowest to highest, is necessary and important and true.

To use another illustration; If one walk across the plains toward a distant mountain peak, each day's progress gives a different picture. At first the mountain may be hazy and indistinct, but each day brings it nearer and nearer, until finally one sees it right before him. Now, each day's picture was perfect and complete in itself from that point of view, although it was different from all its predecessors and all its successors. So say the Vedantists of truth. Men journey toward it from day to day. Some are further along than others, but "all men are struggling in the paths that lead to it," All see it more or less distinctly and all will some day arrive in full view of it. This, then, is one of the lessons which the Swamis bring out of India, universal toleration of the beliefs of others.

One of the most striking and essential features of the Vedanta philosophy is what they call the law of Karma, or the law of causation. Every one is familiar with the workings of this law in the physical world. It is easy to recognize in a rough way the causes of things in general that one sees around him, but it is not customary, in the West at least, to give to this law an extensive application. Karma, say they, or causation, is as universal as time or space. It pervades not only the physical but the moral and spiritual world as well, and it is in its latter aspects that it is of far greater importance. Men are beginning to learn in a way that their physical ills—for instance, colds, fevers and the like—are readily traceable to certain acts of their own; that a long sickness in 1935, say, was nothing more than the effect of a protracted period of dissipation or overwork, begun, perhaps, in 1900, and was not at all a mysterious visitation of

Providence. But the law of Karma goes much further than this. It says that the law of cause and effect is of worldwide application. There can be no cause whatever without an effect, nor effect without cause. Thus every thought of our mind, every act of our body, has its cause and will in turn be a cause. Every thought, no matter how faintly formulated or how vehemently; every desire, be it plainly obvious or skilfully concealed in consciousness; every single aspiration will have its individual effect on one's self. And what one is to-day is nothing other than the sum of the thoughts, desires and aspirations of one's past.

And this leads into that other broad doctrine which the Vedantist shares with so many millions of Orientals, that of reincarnation. In the West little is known of this principle except in an academic way. Yet Vedantists say it will bear much study. Many of the best scientific minds of the West have accepted it. Professor Huxley, with his usual studied scientific conservatism of statement, said there was "nothing inherently absurd in it."

This is no place for a discussion of it, but it is nothing more, Vedanta teaches, than a logical outworking of the law of causation. Cause and effect are equal. If one learns that a projectile of a given weight has travelled through the air ten miles, one can calculate to a nicety the quantity of explosive which gave it its impetus. Both terms of an equation must be equal. There is no escape. The law is absolute. If man is immortal and is to continue for an infinite time to come, he must have been in existence for an infinite past time, else there is an equation which does not balance. Some human beings live one hundred years, others only a few days. The average life is only thirty-five years. Vedanta says it is a violation of all knowledge of the law to assume that such an ephemeral existence such a fleeting evanescent cause could produce an infinite effect. Ex nihilo nihil fit. One cannot shoot a 12-inch shell from a toy pistol.

More than one-half of the civilized people of the world believe in reincarnation, and have so believed for a time far

antedating the Christian era. For thousands of years the sages of India have applied their powers of intellect to these matters and they have concluded, as Vedanta teaches, that reincarnation is the most logical explanation of the riddle of life. Vedantist do not, ask one to believe it blindly. They have no dogmas. They suggest merely to any one who is interested in these matters that it be studied.

Understanding these great basic facts of Karma and reincarnation as understood by them, one can better appreciate the great teachings of Vedanta—

That each man has a soul which is potentially divine.

That this soul had no beginning and will have no ending.

That it is now and always has been a part of the Infinite Spirit of the Universe.

That the destiny of man is to manifest this infinite nature which is within him, and that this is what all are struggling to do whether they are conscious of it or not.

That there is no such thing as sin, so-called. One makes mistakes, they say, but only through ignorance, and even these are often valuable and beneficent. Adversity is accounted a better teacher than prosperity.

That all these petty doings of men, whether it be piling up $1,000,000,000 or overthrowing a dynasty, or cleaning the streets, or editing a newspaper, are only part of the diversified curriculum of this great earth university, the many lessons of which all must learn whether it take one life or a thousand, before passing on to other things, and ultimately coming closer and closer to that eternal verity, which is one's Self.—*New York Tribune.*

(6)

THE RAMAKRISHNA SEVASHRAMA, KANKHAL.

To

The Editor of "Brahmavadin,"

Dear Sir,

Please publish the following report of the Shevasram for October 1905 in an early issue of your much esteemed journal and oblige.

There were 115 Sadhu and 215 Girhastha out-door patients. Of the sadhus 10 are still under treatment, 4 left treatment, 1 died and the rest were cured; of the Girhasthas 8 are still under treatment, 7 left treatment and the rest were cured. Indoor patients were 6 only, of whom one left treatment and the rest were cured.

Receipts.

	Rs.	A.	P.
Last month's balance	281	10	6½
H. H. The Maharaj of Alwar, Rajaputana ...	500	0	0
Rai Bahadur Lala Baijnath, Allahabad ...	21	0	8
Rai Bahadur Bishen Dass, Lahore	9	0	0
A friend, Shekarpur, Sind	2	0	0
Becharam Laheri, Kishnager	1	0	0
Reshekesh Kanjilal, Mayavaty	4	0	0
Srimaty Jadumani Devi, Calcutta	10	0	0
Mr. M. Krishnaya	1	11	0
Babu Girish Chandra Sett, Calcutta	5	0	0
Babu Pashupaty Chatterjee, Arah	2	0	0

Mr. Pyarilal chowhee, Vakil, Agra ...	...	4	0 0
Babu Fakur chand Ray, Suri Bengal	...	5	0 0
"Sweeper Ramakrishna Shebasram"	...	5	0 0
Total	...	851	5 6½
Disbursments	...	106	12 0
Balance in hand	...	744	9 6½

Disbursements.

	Rs.	A.	P.
Food	28	6	0
Clothing	7	4	6
Fencing the land	11	0	0
Medicine	11	3	9
Establishment	38	11	0
Lighting	0	6	0
Labour	0	6	3
Post and Telegram	3	13	0
Servant's wages	5	9	6
Total ..	106	12	0

Besides the above Flour, 1 md. 15½ srs. Rs. 5, Ghee 4 srs. Rs. 4, Dal 35 srs. Rs. 4, Rice 14½ srs. Rs. 2, received from a kind friend of U. P. and Two hurri-cane lanterns and one tin of Kerosine oil received from Srimaty Jadumani Devi of Calcutta for which thanks are due.

Following are the remarks of Rai Bahadur Bishen Dass of Lahore who visited the Ashram in September 1905 last published :—

"I have had occasion to day and once before, in July, of visiting this Ashram. The work taken up here, namely that of affording medical aid to Sadhus, is one of real use-

fulness and deserving of public support. The idea appears to be of extending the usefulness of the institution by importing religious instructions to Sadhus. Both objects are noble and the Sadhu in charge of the institution, has his heart in the work."

(Sd). BISHEN DASS.
Personal Assistant
to Manager N. W. Railway
Lahore.

Dated
6 Septr 05.

Srimat Swami Turiananda jee has come here a few days ago. He is much better now. We may start a branch centre of this Ashram to Rheshekesh this winter.

Dr. T. C. Rajam Iyengar of Poona will join this Ashram by the beginning of December 1905. It will be a great help to this Ashram to have such an able doctor in the Ashram.

Our united love and best wishes to you.

Yours truly,
KALYANANDA.

———(o)———

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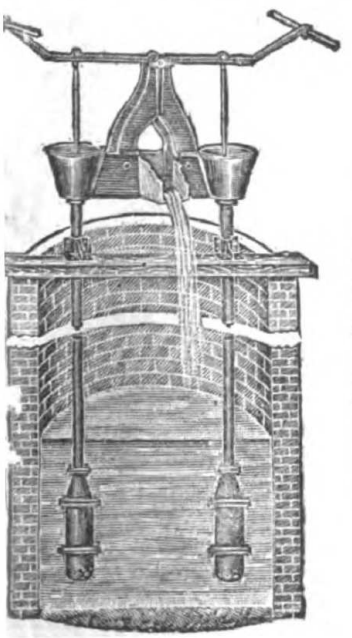
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THE

SAYINGS OF

SRI RAMAKRISHNA PARAMAHANSA

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THE

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"एकं सत् विप्राबहुधावदन्ति."

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

—*Rig veda*, I. 164. 46.

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DHYANA OR MEDITATION.

BY HIRENDRANATH SINHA.

(*Continued from page* 573).

It may be asked, is it practically possible to abstract the essence of Self from all its accidental attributes and meditate upon it ? Is it not against the natural powers of man ? The science of Yoga answers that it is quite possible. This is the sum and substance of all the practices of *Yoga*. We have referred more than once, indirectly at least, to the method of practising this supreme abstraction. We shall once again explain it a little more explicitly.

Our every day experience teaches us that every thing in this world is impermanent and unreal ; and that the pleasures derived from the senses and the intellect are deceptive and have a tendency to end in pain. As changeability means destruction and unhappiness or transcient happiness means feeling of desire and want, these characteristics cannot form any part of the nature of the self. The self should be indivisible and other than the forms

of every day experience; it should be unchangeable and imperishable. Again every object and every thought can exist only in time and space. But time and space are the primary conditions of *Prakriti* in motion. The self in every thing should therefore be beyond time and space. If every thing is limited the self is unlimited and unconditioned. Every kind of life experience is painful. Even pleasurable objects are temporary in their effect and ultimately tend to pain. The self is therefore that which is beyond both pleasure and pain and is characterised by the non-existence of pleasure and pain in the sense we know them. Similarly we find in every being the more or less limited manifestation of the quality of intelligence varying according to the nature of the organisms of that being and the capacity of the faculty of reflection in them. Just as a vessal can take water from the infinite ocean only according to its capacity to hold water, the organ of intelligence which is a product of matter may be said to reflect intelligence according to its capacity to manifest it. Intelligence cannot therefore come from the inert matter; it should belong to something else. The Self is this infinite intelligence which appears conditioned and variable on account of the material medium through which it manifests. Or as Ramanuja puts it, contraction and expansion are qualities superimposed on the-all intelligent Self by the qualities of *Prakriti*. By a similar process of reasoning and analysis we are lead to arrive at a clear conception of the true nature of the *Atman*. After well establishing ourselves in this knowledge of the Self, we have to meditate on such a Self only, even in conditioned states, until our mind merges in the true nature of the Self and ceases to be influenced and agitated by any of the *Prakritic* qualities and appearances. This state of meditation is what has been called the external *Nirguna-Dhyana*,—the meditation in which by a process of reasoning we get rid of all those conditioning qualities which do not properly belong to the nature of *Isvara* or God.

This latter kind of abstract meditation is also known to be practised internally in the meditator's own body; it is more important to the student of the psychological method of religion

than to any other follower of religion whose methods are external. To the *Yogin* his body signifies a miniature of the huge organism of universe. Every external phenomena, every force of nature is represented in his own body. The *Atman*, which pervades the whole universe and is the substratum of it, pervades his being also and forms the very core of his existence, as his internal and intelligent Self on whom the activities of the body depend. The varying qualities of the *Pranas* and mental currents are, therefore, adjudged by him to be due to the organic conditions of manifestation and not to the internal self which is perfect and one. His method, therefore consists in the restraining of all the physical and mental forces of his body and conserve them in the mind. After thus rendering the mind potentially strong and powerful—into a huge search light—he turns it on itself in order to study the phenomenon taking place within. This is the only way of studying the source of the phenomenon of life in one's self. The result of such a study comes to him in the form of the realisation of the Self within and the attainment of Supreme Knowledge. In this highest state of internal meditation, the mind is said to dwell on the *Atman* within devoid of any of the organic conditions of the instruments of perception.

To meditate upon any of the forms of *Prana* or vital energy, or of the thought current projected into a particular part of the body or centre for a particular purpose, under a specific name and form is the internal *Saguna-Dhyana*. To meditate on the self as the source of the vital energies of the body as the subtratum of knowledge, as the one only real and ultimate existence devoid of conditions is the *Nirguna-Dhyana* or the unqualified, abstract meditation. As this latter *Dhyana* is the highest and is a necessary concomitant of the former, one has to proceed to it gradually and in slow steps. Even to perfect the former, as we have seen, a person has to begin from the lowest centres of the body and has to imagine the self manifesting there as *Prana* or some such power and then gradually rise to the higher centres of thought and imagine the same self there as the manifester of ideas. After accomplishing meditation in the several centres we have to

pass into still higher states where we altogether dispense with centres and forms of manifestation and purely dwell in the region of abstract ideas. Finally we reach the state wherein we may be said to be dissolved into the Supreme Self. The various centres of the *Yogin* wherein the successive stages of meditation are carried in the body are known as the *Dhyana-Sthalas* or places of meditation in the body. These are variously enumerated by different schools of writers together with the names of their presiding Deities and their *Mantras*. Before concluding this essay we wish to make a few general remarks about the practice of meditation.

As in the external *Saguṇopasana* in the corresponding form-meditation also light and sound forms will be found to be the favourite of the *Yogins*. The self has been pointed out to be the basis of sound and form manifestations. The *Prana* or vital energy vibrating the nerves carrying sensory and motor impulses to and fro to the various centres of action, the internal visions of multi-hued lights and tongues of flame seen by the *Yogin*, the thought force which produces reaction within the mind and transforms the perceptual impressions into concepts and prepares the meditator for the reception of the knowledge of the Self who is the witness inside—all these may be said to be the internal form-products of *Prakṛti*. The various sounds audible from within the heart when that region is concentrated upon, the vibratory rumbling audible within the highest centre of the brain when the mind is turned inward, the harping of the vocal chords which expresses itself as articulate speech—all these are the internal manifestations of the Self as sounds. These are useful to a *Yogin* for the purposes of *Saguna* meditation. He has only to train his mind to such a pitch as to catch one of these forms and then concentrate the mind on it. The realisation of the real Self behind all these will then be within his easy reach. The *Yogatatvopanishad* says, " Restraining the vital energy in the ether of the brain centre, one shall meditate on his chosen form of the *Atman*. This is the *Saguna-Dhyana* of the *Yogin*." In dealing with *Dharana* we have shown how the Supreme Self was to be

meditated upon under various forms in the several centres of the body. Under *Dhyana* the *Trisikhibrahmanopanishad* will be found to teach that the same kind of meditation is to be continued in still higher centres of the mind.

After a person passes through the states of consciousness, *jagrat* or wakeful, *swapna* or dream, *sushupti* or sound sleep, his mind rises to the fourth or *turiya* state of hyper-consciousness. At the end of this state his vital energies reach the highest centre of the mind and he begins to perceive the *Atman* as Vishnu in the centre between the brows. When he enters into a still higher state which is above the fourth, he realises the Supreme *Brahman* in the *sahasraric* lotus seat of *Brahman* situated in the crown of the head. The *Upanishad* says, "One shall, therefore, meditate on the Omni-formed God in the pure ether of the mind, who is brilliant like millions of suns, who has risen on the horizen of knowledge, who is seated under the axle of the car of light or within the lotus of the heart, who is a multitude of forms fused into one, and yet who has many faces, many arms, who is adorned with innumerable weapons, who is many colored, who is calm and fierce with uplifted arms to bless or to strike, who is covered with countless eyes, who is brilliant like many suns. To a *Yogin* meditating on such an one, all the *Vrittis* or activities of the mind will be destroyed."

There are other *Upanishads* which teach the practice of meditating on the same force as the internal manifestation of the mantra *Pranava*. *Om* is the highest sound form of the Supreme Self perceptible to the *Yogin* internally in a state of intense meditation. This *mantra* as has been repeatedly pointed out, is capable of representing a lot of religious ideas of the Hindus. Though this mantra is one in all appearance, yet in it the *Yogin* distinguishes various shades of sound symbols. Each distinct conception of *Prana* as acting through a special centre and carrying on the particular species of functional activities of that region and each of the several stages of consciousness through which a being should pass before it reaches the goal of concentration has its own special form of *Pranava*. Based on the number of

instants through which the last nasal sound is protracted, this *Mantra* has variously been classified to suit the condition of the meditator. Each of these instants is distinguished by a special name. *Nadabindupanishad* mentions twelve such kinds of *Pranava* and teaches that a Yogin, by meditating on each one of these as the Supreme Self, attains special mental accomplishments. The idea is that just as the human body is the grossest abode of the individual self, this *Pranava* is the subtle sound-body of the self corresponding to the former. As this sound body pervades and fills the gross body in the form of the sustaining vital force, it should have parts corresponding to the body. In meditating on the self in a particular locality of the body the *Yogin* will have to concentrate his mind on that aspect of *Pranava* only which would correspond to the centre of meditation. Besides this meditation on *Pranavas* is the best means to safely lead the mind to *Nirguna-Dhyana*. *Amritabindupanishad* says. "By sound let a man practice *Yoga*. Then let him meditate upon the not-sound. As a result, by the realisation of this not-sound, the non-being is seen as being," The meaning is that when a Yogin is firmly established in *Pranava-Dhyana*, he should begin to practice meditation on the Pranava beyond sound; that is, he should dwell on the mere idea giving up the sound. When he reaches the culminating point in this meditation with the help of the knowledge 'I am Brahman' he is sure to realise the essence of Atman free from all limitations.

Under this category of internal *Saguna* symbols of meditation may be included the symbol of a fixed idea or concept. At times a clear and well conceived idea serves the purposes of form symbol. A concept or an idea is the intellectual manifestation of the same ultimate internal spiritual principle which was taught to be conceived in sound and light bodies. A *Yogin* has only to cloth the *Atman* with a suitable concept and meditate upon it. The result will be the same. This is no doubt a more difficult form of meditation. But there is this danger in it. When the self is reduced to a mere idea or law and meditated upon, the Yogin may stop with the realisation of that idea and fail to rise

higher. In such cases there is a possibility of his becoming an atheist and a sceptic. This is the point wherein the practical religion of *Yoga* provides room even to an atheist. It says that the so called atheist is after all a being like others with life and activities, aspirations and ideas. The fault consists in his not attempting to rise gher. For, the law or idea of an atheist is the highest generalisation derived from the phenomena of nature. As such it cannot be permanent nor can it pertain to the Self.

Some of the *Tantriks* are known to treat *Dhyana* or meditation as a step antecedent to *Dharana* or concentration. This method seems to have its origin in the method of interpretation employed by them—*Dhyana* is taken to signify the act of concentration and *Dharana* the act of holding the mind in one object. These writers will be seen to hold the nine cerebro-spinal centres or lotuses of the body and the sixteen points or *Kalasthanas* of the body as elements common both to the exercises of *Dhyana* and *Dharana*. The change in the application of names, does not therefore materially affect the practice. But the *Rajayagins* whose practices concern solely the superior faculties of the mind treat *Dhyana* as belonging to a higher stage of practice in the centres of the brain. According to these *Dharana* should necessarily precede *Dhyana*, for the mind should first be trained to remain in one place before it can be left to dwell there for some time. *Nirguna-Dhyana* which has been described as the goal of *Yoga*, can be attained only by the control and suppresion of the lower activities of the mind and the proportionate elevation of ordinary human consciousness towards the *Atman*. This may be said to depend more upon the manipulation of the conceptual power of the mind than upon the instrument of thought aud is possible only by severing the mind from its dealings with the centres of the body. But *Dharana* always needs a centre and consequently belongs to a lower stage. All the centres should first be done away with, then alone the mind will be in a position to become established in *Dhyana* and get a strong conception of the nature of *Brahman* either with form or without form. Then alone is it possible to meditate on the identity

of the individual self with the Universal Self who is the highest generalisation. Such a *Dhyana* is sure to end in spiritual perfections and *Samadhi*. The *Darsanopanishad* says :—

" The Supreme *Braman* who is the divine truth and reality is the sole remedy for all the miseries of *Samsara*. A *Yogin* shall therefore meditate upon *Isvara*, whose vow is celebacy, who is three-eyed, who is omniformed, who is the great Lord, with love and devotion saying ' He is myself.' Or else he should meditate for the achievement of *mukti* on the Lord and Ruler who is knowledge and bliss, who is without a second, who is beyond substance, who is immoveable, eternal and without beginning, middle and end, who is not any material object, who is not ether, who cannot be touched, seen, tasted or smelt, who is immeasurable, incomparable, who is the *Atman*, Infinite existence, knowledge, bliss—meditate on such a *Brahman* thinking ' I am He.' To a person who thus meditates is sure to come the highest knowledge of *Vedanta*.

We should rememembr that the above kinds of meditation should usually be accompained by the muttering of a *mantra*. Generally the *mantra* which conveys to the mind of the meditator the full significance of the idea meditated upon is the best. By some *Pranava* is understood to symbolise all such ideas and is recommended as the universal *mantra* for meditation. The process of meditation is that the *Pranava* should be first thought upon as the manifestation of the pure, indivisible and unthinkable *Brahman* and then be meditated upon saying " I am that Absolute *Brahman*." The absolute *Brahman* is unthinkable *per se* ; this *mantra* should therefore be used as a meduim between the unconditioned *Atman* which the *Yogin* endeavours to realise within himself and the conditioned self which is reflected in his mind as ' I '. When the Yogin concentrates his mind on the memory centre or on the lotus centre of the heart, while it is in the highest pitch of vibration, he will perceive the vibratory force in the forms of audible internal sound which is recognised as *Pranava* manifestation of the *Atman*. This internally produced sound is the best object for being meditated

upon in order to realise the unproduced basis of sound who is the *Nada-Brahman*. *Pranava* is therefore the best symbol for the practical realisation of the unmanifest *Atman* in abstract meditation. The Yogin shall therefore first meditate on *Om* and in that boat sail accross to the realisation of the Supreme. *Mahavakya Ratnavali* has gathered a number of *vakyas* or sentences whose meanings are considered as fit thoughts for meditation. The *Vedas* team with such *mantras*. Only a student should select from among these a mantra that would fully harmonise with his chosen form and to the best of his ability meditate on it in the way taught by the *Sastras* and approved by adepts.

Thus we see that *Dhyana* or meditation is the foundation on which the whole superstructure of practical religion might be said to have been built. Referring to the *Vedas* which are the most ancient religious records in existence, we find that it was during moments of silent meditation that the sages of yore transcended the limitations of the senses, made their minds float in the sublime region of the supersensuous and tried to obtain glimpses of the eternal truth hidden behind the dark veil of the fleeting panorama of nature. It was during such hours of deep thought that they were able to arrive at grand solutions to the riddle of the universe and to the vital problems of life and its goal. To use the language of the *Upanishadic* seers, seeing, hearing or thinking so long as it related to the internal activity of the mind, meant the same thing—meditation or memory-perception. Meditation was the only powerful means by which man was able to scan not only the hidden mysteries of nature but also to come face to face with the innermost secret of secrets—the all-pervading and universal Brahman who is described in the Vedas as the Self, which is the Infinitesimal of the infinitesimal, the Infinite of the infinite and yet hidden in the cave of the heart of this creature." It is the most effective process by which the mind is kept from its tendency to roam after the vapid pleasures of the senses, sobered down and be-calmed on the surface of human consciousness and thereby rendered potentially strong to shoot itself into the region of spirituality. It was the firm ladder by

which the ancient sages climbed up to the pinnacle of wisdom. Do we not read in the lives of religious heroes that they attained peace and perfection only after they passed through the ordeal of long meditation? Leaving aside religion what greatness is there in art or profession which has not derived it strength from meditation?

The infinite Spirit within, when it begins to shine in its full blaze, cannot brook the limitations of the individualsing characteristics. So long as the sensating and the thinking self dominates a person, the Divinity within cannot blossom and send out its fragrance. Even soaring thought on the plane of self-consciousness is a limitation to the infinite and absolute consciousness of the Universal Self. So all these narrowing limitations of consciousness, in time and space and causality should be got rid of in order that the supreme Intelligence may shine by itself; the gravitating activities of the self-imprisoning silk-worm of mind should be put an end to in order that the butterfly of spirit may find wings to soar into the aerial region of freedom and happiness. To achieve all these the best means available to a seeker after truth is meditation. Call it by what ever name, *Upasana* or worship, *Bhakti* or love, *Nishkama karma* or unattached work, Yoga or psychological concentration of mind or *Gnana* or the discriminative knowledge of the real from the unreal, the underlying principle is the same—it is *Dhyana* or meditation on the *Atman*.

How then are we to attain success in meditation? How are we to get the door to infinite knowledge opened? If we sit in a corner and cry "knowledge", knowledge will not come to us. We should knock, in order that the door may open. Even mere knocking is insufficient. We should be prepared to dash ourselves against the door and die in the attempt to open. We should gather courage and be prepared to take a plunge into the infinite void behind. One ounce of practice is worth more than tons of tall talk and theorising. Let us therefore practise ardently, regularly and systematically every day, both morning and evening at least half an hour. Let our minds flow un-

ceasingly without any let or hindrance, without any break or distraction toward the One Ideal. We are sure to realise that Ideal. Let us not be frightened at the magnitude of the task or at the darkness enveloping the unknown regions in front of us. Let us not be cowards and the slaves of the senses, the servants of ideas. We are the eternal and immortal spirit beyond the body, the senses and the mind. Let us therefore think that we are the Ideal, the universal *Atman*, the all pervading Intelligence, and bliss, the one only Infinite existence ; and concentrate our mind on the supreme Divinity which is every one's by birth right. We will realise that He and we are One.

In the course of our practice various disturbances will come from outside. Other ideas and thoughts will attempt to cross us and throw cold water on our ardour. Mara and her forces are sure to appear before the meditating Buddha. We should not heed any of these. We should treat all with contempt and make the wiles of the Mara of temptations fall flat. We should never swerve from the path of virtue and wisdom. When evil thoughts rise in our minds, we should check them then and there by arousing good counter thoughts. If bad feelings endeavour to domineer over us, we should courageously overpower them by the opposing forces of good feelings. After practising in this way for some time we will find that our whole nature is changed, that our mind has become motionless and peaceful. There will appear a spiritual glow on our faces. Our bodies will be surrounded by a peculiar halo of holiness and instead of being the resort of worldly thoughts and selfish feelings, they will become the temple of God who is the universal Love. We should " Awake, arise and stop not till the goal is reached." Let us therefore march onward and upward in the path of meditation. We cannot but enter, then, into the hyper-conscious state of *Samadhi* where the meditator and meditation are one. Supreme bliss and infinite knowledge will be ours, and we will be freed for ever from the trammels of *Samsara*. This is the end and aim of meditation.

Dakshinamurti Upanishad says:—" I meditate for the attainment of the highest end on the Supreme Teacher, the

spouse of Bhavani, the graceful-faced Primal Being, on Him who is spoken of in all the *Vedas*, whose arms shine with *Gnana mudra*, a book fire and serpent, who is decked with garlands of pearls and a crown brilliantly shining with the digit of the moon, and who resides at the foot of a *Vata* tree and dispels the ignorance from all. After giving this *Saguna Dhyana*, the Upanishad describes the resulting *Nirguna Dhyana* in the following words." Intense meditation consists in firmly dwelling in the constant thought that 'I am He'. Repetition of the *mantra* as inseparate from Him constitutes the means to that knowledge. To be concentrated in thought upon Him exclusively proves an effective aid to it. The dedicating of all bodily activity (to Him) forms the offering. The three states of consciousness (*avasthas*), such as *jagrat Swapna*, and *Sushupti* are the proper time for it. The proper place is the twelve-pointed seat in the crown of the head."

THE BHAGAV D GITA

WITH

THE COMMENTARY OF SRI RAMANUJA.

CHAPTER II.

Sanjaya said :—

1. To him who was thus overpowered by pity, whose eyes were tearful and wild and who was despondent, Madhusudana addressed these words :—

2. O Arjuna !—Why has this unworthy weakness come to you in this trying situation, (weakness) which is despised by the noble, which blocks up the path to *Swarga* and which brings you disgrace ?

3. Do not get into unmanliness, O Partha ! That is not worthy of you. Cast of the vulgar weakness of the heart and arise, O Chastiser of enimies !

When Partha sat thus, Krishna objecting to such unworthy grief that came upon him at a critical time, exhorted him to rise and fight, giving up this dispondency which has come in a trying situation, which is courted by the unwise, which is obstructive of the higher world and productive of disgrace, and which is extremely vulgar and is given rise to by the weakness of the heart.

Partha, being agitated by love and pity (on one side) and by the fear of incurring sin in doing his duty (on the other) and not knowing which according to Krishna is the best suited (course), spoke again as follows :—

Arjuna said :—

4. O Madhusudana, how can I, in battle, assail with arrows Bhishma and Drona, who deserve to be worshipped by me, O Destroyer of enemies ?

5. For, it were better to eat of the food even of beggary in this world than to slay (these) much-honored elders. But (if I however kill them) after killing these Teachers even supposing they are attached to wealth (and enjoyments), I shall have to enjoy here alone (those very) enjoyments as polluted by (their) blood.

How shall I kill Bhishma, Drona and such other elders who deserve to be respected by me? Even more so, how after killing these who are very much attached to enjoyments, I shall have to enjoy only the very same enjoyments sprinkling them with the blood of these and seated in their very seats.

6. We do not know which of the two is better for us, whether we shall conquer them or they shall conquer us. Those very sons of Dhritarashtra, after killing whom we may have no desire to live, stand firmly in front of us.

7. With (my very) nature impaired by the fault of weakness and greatly perplexed in mind as to (my) duty (here), I entreat you. Tell me with certainty what will be good (for me). I am your disciple; command me who have taken refuge with you.

8. Surely, I do not see what can, even after I obtain on earth a kingdom free from enemies and prosperous and the supreme rulership over the gods also, possibly drive away this grief of mine which is drying up all my senses.

If it is that the Dhartarashtras forcibly kill us who, after having begun the war, have refrained from engagement, let it be so. It seems to me that even to be killed by these that do not know what is righteous conduct and what is not, is better for us than an unjust victory got by killing these. So said (Arjuna). And with the entreaty, "Teach me your disciple who has sought refuge with you what ever is determined by you to be good for me," and

very much dejected in spirit, he approached the feet of Krishna.

Sanjaya said :—

9. Gudakesh, the chastiser of foes, having thus spoken to Hrishikesa, said to Govinda—"I will not fight!" and became surprisingly silent.

Thus for the sake of Partha, whose inherent nature was impaired by the coming on of love and pity in an improper situation, who thought (war) to be unrighteous, even though war forms the highest duty of the Kshatriyas, and who sought refuge (with Krishna) with a desire to know what was his right duty, and with the idea that his delusion will not be brought to an end except through the knowledge of the real nature of the *Atman* and through the knowledge that war without any motive of attachment to the result is the means for the realisation of that *Atman*, the introduction to the science pertaining to the *Atman* was made by the Supreme Being, Krishna. The same has been said (by Yamunacharya). "The introduction to the science of Gita is made for the sake of Partha who sought refuge (with Krishna for instruction) and who became agitated with love and pity in an improper situation and with perplexity as to what is right conduct and what is not."

10. (Then), O descendant of Bharata! Hrishikesa, as if smilingly, addressed to him (Arjuna), who was feeling dispirited between the two armies, the following words :—

Him (Partha) who was thus overpowered with sorrow which has its root in not knowing the real natures of the body and the *Atman*, but who was at the same time talking of duty which is based on the knowledge of *Atman* as distinct from body, who was possessed of naturally contradictory qualities and who all of a sudden sat inactive between the two armies that were prepared to fight,—seeing such

a Partha the Supreme Purusha spoke, smilingly as follows :—

The meaning is that Krishna, as if he spoke in jest, addressed (to Arjuna) the words beginning with " It never was when I was not," and ending with " I shall free you, do not feel sorry for," which ranged over the fields of the essential nature of the *Atman* and of the *Paramatman*, as also of the *Yogas* of *Karma* (action), *Gnana* (knowledge) and *Bhakti* (love and devotion) that constitute the means for the realisation of that supreme *Atman*.

11. Thou grievest for those who do not deserve to be sorrowed for, and also thou speakest words of wisdom. The wise do not feel sorry either for those whose lives are lost, or for those whose lives have not been lost.

You are sorrowing for those who do not deserve to be sorrowed for ; and also you speak words indicative of good knowledge about the nature of the body and of the *Atman* such as the following : " The departed fathers of these will indeed fall being deprived of the ceremonial offerings of food and water ;" for those that really possess knowledge of the natures of the body and the Atman, there is not the slightest cause here for sorrowing (for anything). " *Those whose lives are lost*, are the bodies ; *those whose lives have not been lost*, are the *Atman* ; with regard to these, those that know the reality of their natures do not feel sorry. Hence there is observable in you these two mutually contradictory courses of conduct,—the feeling of sorrow at the thought, " I shall kill these men," and the talking about what is right duty and what is not right which imply a knowledge of the *Atman* as distinct from the body. You do not, therefore, know either the nature of the body or that of the Atman which is distinct from the body and is eternal, or war and such other duties which form the means for the attainment of this *Atman*.

The present war (when waged) without any selfish motive for its results is such a means for the realisation o the true nature of the *Atman*. The *Atman* is, indeed, not dependent on birth for its existence, nor is it dependent on death for its destruction; because it has neither birth nor death. It is, therefore, not an object to be sorrowed for. But the body is insentient and by nature subject to change; for it birth and death are natural. Hence it is also not an object to be sorrowed for. This is the purport of the above teaching.

"Hear then first the nature of the *Atmans*:"—

12. It is not at all that once I did not exist, nor you, nor all these things (did not exist); and surely it is not that all of us shall not be existing here after.

I—the Lord of all; *once*—before the present in the beginningless time; *not that I did not exist*, that is, I did surely exist; the souls, (the knowers in the body) like you who are the lorded over (by the Lord),—nor these did not exist—they indeed did exist; *all of us*—I, and you and (all others), and all of us; *hereafter*—after the present time; *not that all of us shall not be existing*—we shall indeed be existing. In whatever manner, there is nodoubt in regard to the fact, that I, who am the Supreme *Atman*, the Lord of all, am eternal, in the same manner you, who are the embodied souls, are also to be understood as, indeed, eternal. Thus it follows that the Lord Himself declares that the distinction of *atmans* from the Lord as well as from one another is the highest reality; because, at the time of teaching to one who is bewildered by ignorance, the ultimate truth about the eternality of existences, with a view to remove that bewilderment, there is the distinct mention of "I", "you", "these", and "all of us".

In the case of the doctrine that the distinctions are due to the conditioning cause of *Upadhi* (it may be pointed

out) that, at the time of teaching the truth by indicating the unreality of distinctions among *atmans* specific reference to distinctions is, indeed, irrelevent. The distinction among *atmans* spoken of by the Lord is therefore essential. The *Srutis* also teach to the same effect:— "The eternal among the eternals, the sentient among the sentients, the One among many, who fulfills their desires." The meaning of the (above) Sruti is that He who is the One, eternal, sentient Being among the eternal and many sentient beings, fulfills their desires.

But in the case of the doctrine that holds the view that distinctions are caused by ignorance it may be answered) that, to the *Paramapurusha* who has known the highest reality, since ignorance with its work has vanished by reason of the apprehension of the essential nature of the *atman* which is undifferentiated, unchangeable, eternal and of the nature of consciousness, the perception of the distinctions caused by ignorance, the instruction (of others) through its means and such other doings are not relevent.

If it be stated that, just as in the ca-e of a burnt cloth and the like, this perception of distinction which is of the nature of the persistent appearance of what is destroyed, cannot be binding on the *Paramapurusha* who has obtained the knowledge of non-distinction, it does not hold good. The perception of water in a mirage and such other perceptions are undoubtedly a persistent continuance of the knowledge got rid of; but it cannot be the cause of activities as the fetching of water from, &c., . So also here (in the case under discussion) is the perception of distiction which has been rooted out by the knowledge of non-distinction. Even though this (perception) persists, it cannot be the cause of teaching and such other activities; because there is the conviction that it is a subject of un-real nature.

Moreover, it is not possible to say in relation to *Isvara* that He was ignorant before and that the persisting flow of that ignorance was got rid of by means of the knowledge of truth obtained from the *Sastras*, because it is opposed to the teachings of both the *Srutis* and the *Smritis* which are to the following effect :—" He who is Omniscient knows everything." " His power which is supreme is described in various ways, as belonging to the innate nature, as knowledge, strength and activity." " Arjuna, ! I know all beings—those that passed away, those that live, those that will come to live ; but no one knows Me." Also, even after the essential nature of the One only *Atman* is conclusively ascertained, if the perception of distinction still continues, to whom then, it should be said, that the *Paramapurusha* and the hereditory line of teachers of the present day teach this knowledge of the one-only existent *Atman* which is worthy of their firm conviction ?

If it be urged that the teaching is for Arjuna and others who are perceived like so many reflections, it is not appropriate. No sober man, knowing that the reflections of his own self perceived in jewel, sword, mirror and the like are not persons other than himself, teaches to these persons any lessons. It is not possible to assign to these even a persistent flow of what is destroyed ; for by the opposing knowledge of the one-only *Atman*, the ancient ignorance, &c., which is the cause of the distinctive perception of things other than the *Atman* becomes destroyed.

But (in the simile) of the perception of two moons, as the eye-disease (*Timira*) which is a reality and is the cause of the perception of two moons, is not destroyed; the explanation of the persistent flow of what is destroyed becomes aptly applicable. Yet even here, this persistently

flowing (perception of distinction), on account of its becoming set aside by a stronger knowledge, is not productive of anything.

But in the case in question, because the knowledge of distinction with its object as well as its cause is not real and in consequence the knowledge of the reality of objects is destroyed, by no means there arises the persistent flow of what is destroyed. Therefore, if there is the knowledge of the ultimate truth to the Lord of all and to the hereditary line of teachers of the present day, then there cannot arise to them the perception of distinction and the consequent teaching and such other acts. If (on the other hand) there is the perception of distinction (in regard to them), since ignorance is operative by the very fact of its existence, teaching is still more inconsistent. Moreover as the ignorance of Brahman Himself with its necessary results is altogether destroyed, by means of the knowledge of one-only *Atman* belonging to the Guru, the teaching to a disciple is ineffective.

If the Guru as well as his knowledge is said to be concocted, then, as the disciple and his ignorance are also concocted, they cannot be god rid of. If, however, it be said that, even though the latter is concocted, on account of its opposition to the former, it is capable of being got rid of, the same equally applies to the knowledge of the *Guru* and this also becomes capable of being destroyed. Thus there always arises a want of significance to the teaching. Enough with the refutations of incorrect doctrines.

13. In whatsoever manner there are to a being enshrined in a body, childhood, youth and old-age in relation to this one body, in that same manner there is (to it) the attainment of another body. The brave man does not get perplexed thereat.

In whatsoever manner, when a being that lives in a body gives up the state of childhood and obtains youth and other states, a person, being conscious of the permanency of the soul (in those states), does not feel sorry that the soul is lost, even in the same manner when a being leaving one body obtains another, a wise man, knowing that the soul is permanent, does not feel sorry for it. Hence, as the souls have the character of permanency they are not fit objects for the feeling of sorrow.

This much is what ought to be done here: To the souls which are eternal, which on account of their being subject to beginningless *karma* become endowed with bodies agreeably to their respective *Karmas* and which for the purpose of getting rid of bondage through the instrumentality of these bodies alone do perform without attachment to the result war and such other *karmas* as are prescribed in the *Sastras* and are appropriate to one's order of life- to such souls alone contacts of sense objects with the senses, since these are unavoidable, become the bestowers of pleasure and pain arising from cold, heat and and such other experiences. But these (pleasurable and painful sensations) are to be borne calmly as long as the *karmas*, duties prescribed in the S*astras*, are accomplished.

(To be Continued)

THE RIDDLE OF EXISTENCE.

(*Concluded from page 606*)

The object of art is not phenomena as such, but the universal and essential expressed in them. The feeling for the beautiful is a disinterested delight. The object of æsthetic delight is not the will so far as it is individualized in time, space and causality and necessarily entangled in the net of relations, but the will only in so far as it feels itself raised above the individuality in which it appears. Here the disinterested delight in æsthetic contemplation shows itself as a phenomenon leading beyond the natural order of things. In the individual contemplation subject and object stand to each other individual beings belonging to the totality of empirical reality. As such they are always connected by nearer or remoter relations of space, time and causality, in the consciousness of which relations, in fact, all interest consists. Aesthetic perception occurs when, with full activity of the mind, the consciousness of these relations and so the possibility of an interested pleasure is completely extinguished, so that both subject as well as object face each other lifted as it were above time, space and causality, *i.e.*, above the principles of finite earthly existence. The subject in the individual mode of contemplation, is the beholding individual. Individuality is will appearing as body in time, space and causality. Thus it is that all organs of the body are instruments of the will, embodiments of its desires directed to certain ends. One of these organs is the intellect. Hence from the individual

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* Abstracted from Prof. Deussen by N. K. Ramasami Aiyar.

standpoint, it is nothing but an instrument of the will devoted to work in the service of its aims. The mind feels it a hard bondage to be daily and hourly employed in furnishing the individual from whom it sprang, with motions for his actions, merely that he may find his ant's path through the whirl of existence. From this penal servitude of willing, there is an eternal deliverence and a transitory rest. This short hour of respite comes in moments of æsthetic contemplation. To this we are raised so often as we succeed in leaving behind us the consciousness of our individual existence with all its trials and torments, so that the intellect follows things no longer as an instrument protecting the interests of the will careful only of the relations of things to it, but as a clear mirror, undimmed by any personal interest as pure subject of knowing, which incomplete self-devoting objectivity no longer spies out and searches for the individual relations of things but contemplates the pure objective being of these in itself. But also in the contemplated object a change takes place, the moment we rise from the individual viewing of things to their æsthetic contemplation. The object appears in ordinary life as an individual object bound to us by spatial, temporal and causal relations, which in so far as they regard our personal interest, appear in a strong light, thereby discusing more or less the objective being of the thing. In æsthetic contemplation on the contrary in which every possible relation of objects to our will vanishes from our consciousness, things are regarded not for what they are as particular material individual, bound to us by time, space and causality, but for what they are in themselves, apart from time, space and causality, *i.e.* only so far as they are embodiments of Being-in-itself, of the Idea present in them. Whoever has been touched by the beautiful in nature in art knows that

in the enjoyment of it their lies an unearthly bliss. This, like every feeling is an emotion of the will. Accordingly the delight in the beautiful is not conditioned through a removal of the will (without which neither being nor knowing is possible) but through the being raised above will in the s ate of individuality which is, as the metaphysics of morality has to show, the phenomenal form of the affirming will and consequantly the bearer of all sin and sorrow. Here and here alone is the point of contact between æsthetics and morality. The aim of morality is the negation of inividuality, that of æsthetic intention, the temporal forgetting of it. The positive delight of aesthetic contemplation is to us a warrant that beyond individuality there is not a painless nothing, but a state the exuberant bliss which cannot be compared to any earthly feeling of delight. All art is engaged in unveiling and interpreting the innermost being of this whole world. Yet it is always this world alone of which art tells us in all its forms, words and sounds. True, it is not thing-in-themselves, but the ideas of things which the artist portrays. But what separates the things of this world from their ideas, is only their empirical reality, their existence in causality, space and time, with the consequences of such an existence. From these hindrances originating in our own intellect, the artistic genius sets things free. By this not so much the contemplated object is changed as the method of its contemplation and through this the contemplator himself. The phenomenon of the beautiful is explained by processes within us, by the deliverance of the beholder from himself. But this state of transport in which we seem to lose ourselves is rather a return to ourselves, a return from the strange land in which we sojourn to our true house. The beholder of beauty awakes like a captive, who slumbering in his dungeon dreams of freedom. Is there

from this dungeon of existence an escape without return. From these bonds of empirical reality – in which we are driven from life to death, from death to new life, in perpetual circuit, is there an eternal deliverance ! This question leads us to the consideration of morality. Man has two opposed activities. The one going from the external to the internal is knowing, the other directed from within to without, is acting. Knowing is two fold, abstract and perceptional. Thus we have three fundamental functions, thinking, perceiving, acting. Those three functions are originally and essentially physical (belonging to the phenomenal world) that is they presuppose the reality of causality, space and time under this supposition thinking is empirical and leads to materialism, perceiving is individual and apprehends things according to their spatial, temporal and causal relations to the beholding subject, but not according to their objective Being-in-itself. Lastly acting is egoistic, *i.e.*, affirmation of the ego on the will to individual existence. In contrast to the inborn consciousness of the physical order of the world in space, time and causality, stands the truer, better, more real consciousness of the metaphysical order without space, time and causality. Metaphysics shows how this consciousness of the metaphysical order comes to light in the three departments of thinking, perceiving and acting and how from these there spring the three metaphysical phenomena of philosophy, art and morality (which last conception, if one only understands it deeply enough, coincides with that of Religion). Space, time and causality are called, as the basis of the physical, *i.e.*, of the individual order of things, the principle of individuation. Through innate entanglement in this principle and its illusion, our thinking is empirical, our perceiving individual, our acting egoistic, *i.e.*, it distinguishes between the ego and the non-ego and so affirms the

individuality. It is due to a penetration of the principle of individuation, that our thinking become no longer empirical but transcendental, our perceiving no longer individual but æsthetic, our acting no longer will-affirming, but will-denying, according to this parallelism, the denial of the will to life and with it all virtue and holiness depends on the penetration of the principle of individuation, *i.e.*, on knowledge. The will is, as thing-in-itself, exempt from causality and consequently free. Hence with regard to individual existence, two ways are equally open to it. The one is the willing of individual existence which, as the affirmation of the will to life, viewed through the forms of our intellect, appears as the world extended infinitely in space and time and regulated throughout by causality. The other way is the not-willing of this same individual existence, the manifestation of which, as the denial of the will to live, lies beyond the forms of our understanding and remains therefore wholly barred and inconceivable. Therefore we know the denial of the will to live only in so far as it breaks through this world of affirmation in moral actions. This world is the stage of the affirmation of the will to live. Therefore the world is full of wickedness on one side and evil on the other, wickedness and evil spring from egoism which is the fundamental form of affirmation. Salvation from moral and physical evil is possible only through a complete transformation of our being consisting in a turning of the will. The will in the state of affirmation has to life as which it is manifested, not a merely accidental relation, but is necessarily bound up with it. Life is in fact nothing else but the will itself. Life is the visibility of the will to life. Life is as ured to the will. This whole world is the transmigration—Circuit of souls. These pass from one body into another, to receive punishment and reward for the deeds of a former life from all eternity to

all eternity, unless one attains to perfect knowledge in which case his soul leaves the cycle of empirical existence to enter bliss. Thus our individuality endures beyond death, but only so long as the affirmation of the will of which it is the expression. The affirmation of the will to life is its existence in space, time and causality. Such an existence is necessarily an egoistic one, so that egoism is proved to be the general phenomenal form of the affirmation of the will. Every existence which as a body occupies a particular space, and as life fills a particular time is of necessity a limited one. For however great may be the space and time in which it is, there still remains sufficient space and time in which it is not, because space and time are infinite. This limitation of every existence involves its having on this side the limited ego, beyond it non-ego. It is exactly the consciousness of this distinction between ego and non-ego, which makes egoism. Thus it is necessarily bound up with the forms of affirmation, space and time. If Egoism is the general phenomenal form of the affirmation of the will to life, it follows that all deeds springing from egoism contradict the world-order of affirmation, reach beyond it and bear witness to another order of thing than ours. The egosim of affirmation is the source of all that is bad and evil. It is consequently the only and radical sin in us. If now it is necessarily bound up with empirical existence, it and with it sin, can only be removed by the removal of empirical existence itself. Now since existence is assured to the will, such a removal is not attainable by renouncing life but by renouncing the will to life. To the empirical facts and the cheerless prospects they reveal, is opposed experience itself which in spite of all deductions of empirical knowledge show instances of sudden and total change of will, as also of a gradual progress towards good, of an increasing purifications of our inner character in the

course of life. In the affirmation of the will, of which our natural existence as also this infinite world, is the embodiment, this power of change does not lie. But affirmation is only a part of one pole of our being, the opposite pole of which lies in eternity and is yet near and attainable in the inmost heart of each of us. Experience offers a series of actions, the ultimate aim of which is not the good of self but partly that of another at the cost of one's own, partly even one's own ill, sought voluntarily and purposely without further object. These actions stand in contradiction to the entire natural order of things based as it is on egoism. For they show everywhere renunciation, resignation and denial of self and its interests. The principle of these actions is a removal of affirmation in which all sinfulness consists, a denial of the will to life. Self-renunciation forms the essence of every moral action. All of us, so long as we continue to thrust ourselves by birth into this world of suffering find ourselves in a state of affirmation, that is, of sin. But we are also called to enter into salvation through the strait gate of denial. Thither lead true paths, one of which each of us will sooner or later take, one smooth and pleasant, the way of virtue, the other hard and terrible the way of suffering. In both cases, the great guide to salvation is suffering, which is essential to this existence and the object of which is to point a way from it to what is better. But the difference is that in the first case it is the known suffering of another which becomes as compassion the source of all virtue. In the other, on the contrary, it is the felt suffering of ourselves which breaks at last even the hardest will and leads into the arms of salvation. Thus that eternal compassion which never forsakes any one of us, speaks to us first gently by the medium of the intellect then hardly and terribly in attacking the will within us, that is ourselves.

If we may give to the most significant of all objects, the most significant name, if it is meet to leave to the obscurest thing the obscurest word, it is this principle of denial and nothing else which we might designate by the name God. Denial is the really positive and existent, in comparison with which this great and glorious world is a mere dream, a shadow, a breath, a nothing. God is the supernatural power, the world-turning principle, the something which no eye sees, no name denotes, no concept reaches nor ever can reach. And this Being in the last and profoundest sense are we ourselves. From the metaphysical substratum of our being, which lies beyond existence in the bosom of the divine, spring forth in proportion as we become aware of the aberration of our existence, those creative elementary forces which changing the unchangeable, lead from the death-darkness of sin, by virtue and holiness to the light of denial. In our will the divine is manifested as that power which accomplishes its turning to denial, the turning of the will to life, of which this whole universe, with all its suns and planets, is the mere phenomenon and which yet dwells whole and undivided in each one of us and in each one of us will turn to salvation.

Conclusion.

If in conclusion, we look back on our whole metaphysical structure it appears to us as a granitic mountain which on the firm rocky ground of experience towering higher and higher, terminates in three summits. We reached the first of these summits, when in the metaphysics of nature we attained to the conviction of the unity of all being and recognized how the one will to life was spread at our feet as the infinite variety of the world. The second summit we climbed in the metaphysics of the Beautiful. Above us we saw the world of ideas in eternal splendour, beneath us their imperfect shadows in nature.

But there still remained in the metaphysics of morality, the third summit, highest of all. Here, if anywhere, we might hope to cast a glance into the eternal realm from which this whole world proceeds as a place of probation and healing. With effort we have climbed this utmost summit of human knowledge and find it wrapped in clouds, so that painfully groping we scarce find a footing at the merry spot, where we are nearest the, region of light. Where no wing can bear us—here ends the path, losing itself in lust, but not hopelessly. And so we may be content if, gazing upward from this highest summit of the finite, we perceive through the thinning cloud-veil, the eternal stars, clearly enough to lighten our way through the night of existence.

EVOLUTION OF HINDUISM.

As a goldsmith, taking a piece of gold, turns it into another newer and more beautiful shape, so does the soul, after having thrown off this body, and dispelled all ignorance, makes unto himself another newer and more beautiful shape (Brih Up). This is also true of the Universal Soul. Hence history has been defined as the manifestation of the Divinity in time as nature is the manifestation of the divinity in space. The expression of the One Mind appears differently as it is presented to man through the limitations of the ever shifting time, space and causation. One such manifestation of the infinite in time is Buddhism. Buddhism, that name for Hinduism six centuries before the Christian era, is a many-sided and complex movement, the result of a general excitement and enlightenment of the human mind, of which even the Puranas and Tantras are offshoots. This outbreak of the human spirit for freedom tore down the limits which ritualism and rationalism imposed on the heart and head of man. The geographical counciousness of India widened ; newer races came within the fold of Hinduism. A new adjustment became necessary and Buddha was the embodiment of this new national spirit. The whole of India was for the first time consolidated into one great empire by the genuis of Chandragupta and Goutama supplied the moral force to this united whole. The sudden permeation of power into the lower strata of Society made the lowest of the low feel his equality with the highest through renunciation. Hinduism became dynamic once more.

There was a sudden out-burst of human emotion intellectual freedom, and ethical fastidiousness finding its

way out in art, music, poetry and the various accomplished forms of life. The meditative form of Brahminic worship has been domestic and solitary and that of the Buddhists public and congregational ; the Brahmin Sannyasin separated himself from society and the Buddhist Bikshu became a coenobite. Thus organization and a sort of democratic element was introduced into Hinduism. The waves of foreign conquest, the new races who settled in India and strengthened the confederacy of Hinduism by getting merged into it, delayed the fulfilment of the national self-realisation. It was reserved for Vikramaditya to expel the foreign invaders, and gather up the shattered forces of Hinduism and focus them towards a common national end. The various forms of intellectual activity which together made up the culture of the age, were brought out of their isolation and the dominating influence of philosophy ; the many interests of the intellectual world were fused into one type of general culture, the giddy and sublime idealism of the Upanishads were made to take their color and substance from the realities of the world by the organizing genius of Oojjin. It is the unity of the spirit and a general elevation and enlightenment in which the whole nation participated. The poetry of Kalidasa, the stone masonary of Belur and similar works of head, heart and imagination are the different expressions of the same spiritual effort. That the nation breathed one life was evidenced by the fact that a royal poet of Ceylone is said to have resigned his Kingdom and entered the pyre on hearing the death of Kalidasa, the crown-jewel of the court of Vikramaditya.

The silent epoch that succeeded the democratic era of Asoka has been termed the Puranic age. Not that the Puranas were unknown in ancient times, for they are referred toeven in the Upanishads but now they received a great

impetus. They were recast in the more modern forms, impelled by the spirit of Buddhism. The one great effort of the puranic period is the remodelling of the theology of the believing many on the basis of the Vedanta of the learned few. Philosophical speculation kept pace in diversity with religious usages. The inequality of culture and ethnic varieties which clogged the general fusion and unity was gradually smoothened and the uncultured were gradually elevated to form part of an organic whole. It was an age when what was great and exceptional waited for the rise and enlightenment of the average. The passion for equality while it potentially raised the low it really degraded great individuals. Until the national susceptibiliy to higher impulses increases in depth and variety, until a permanent power of being moved by the presence of the divine in all is acquired, in short until the national education becomes complete, the opening of fresher vistas of life and newer expressions of creative genius is impossible. The puranic period marks the educative stage in the national life and this perhaps explains the interregnum in the history of Hindu thought.

Though Buddhism preached a high renunciation, the autonomy of the ego and its enfranchisement from circumstances still the motive power of life was moral and philosophical and not religious and spiritual. Its ideal of liberty which spurned the sentiments of this world was too high for the common man. No doubt man becomes a God when he finds his joy in himself, in the inaccessable sanctuary of his personal consciousness but a similar bliss is also realizable in the external world filled with universal consciousness. Sankara only spiritualized, deepened and widened the field of vision of the religion of Tatagata on the universal basis of the Vedanta and connected the visible universe and the invisible Self in a larger synthesis.

"An energetic subjectivity which has faith in itself, which does not fear to be something particular and definite was foreign to Buddhism. The human mind won for itself a new kingdom of feeling, sensation and thought, new forms of art independent of spiritual systems, developed a critical talent, and a negative mode of viewing the being which was a bar to higher spontaneous production. A lofty idealism and a thirst for absolute freedom, without the sustaining motive power of religion, preached broad cast irrespective of the *adhicari*, steeped the nation into vulgur vamacharas.

National imbecility, loss of political unity, a phenomenalism which discarded theology, rich and varied forms of ritualistic worship, isolated from national tradition are the heritage from fallen Buddhism to Hinduism. The passion for equality and the adoption of the language of the people as the vehicle of thought raised the general culture of the age. The Puranas unified all the divergent elements of life, purified and elevated all the newer forms of worship. "Whoever worships Me in whatever form I come to him. They are all strugging through paths which in the end always lead to Me" says Sri Krishna. Based on this fundamental doctrine of the Divine Singer the Puranas preached that all forms of life are but means to true life, that salvation was within the reach of all, even of animals, that there is equality in renunciation and freedom irrespective of birth, caste, creed or environments. Every man from his own place, through forms suited to his culture and capabilities can reach the same God. Every door opens into the infinite if knocked with sincerity and faith.

Like the phenix which rises again out of its own ashes so Brahminism assimilating Buddhism rose again with renewed vigor, fresh acquisition of strength and larger sympathy. As the natural consequence of Puranicism rose

the great Bhashyakaras who combated degraded Buddhism. The transcendental genius of Sankara silenced the Buddhists, confuted the Charvakas, and established the philosophic unity of Hindu thought. He believed with the Madyamikas that the apparent world is all illusion, but posited a persisting Brahman as the substratum behind all phenomena. In the theological world he earned for himself the title of shanmatha-sthapanacharya. He justified the worship of virtues and Powers, and of images enshrined in temples as well as the impersonal One. Everything in the universe is Brahman limited by *nama-rupa* (time and space and causation). Hence all names are his names and all forms are His forms. Every form of worship is that of Sakti or divine energy which is Brahman kinetic projected through *maya*. Thus the imposing Buddhists *viharas* were converted into Hindu temples. Every form of worship is true and leads a man to freedom if the idea of God be super-imposed on the object so worshipped.

The social and political work of Sri Sankara, the Father and power of the new movement greatly enhanced the strength and unity of the national life. As a necessary condition for national fusion Buddhism, that expression of Hinduism under particular environments, discarded the *asramas* or stages in the life of an individual's progress towards emancipation. The Buddhist vowed celebacy and renounced most of the pleasures of the sense. Thus Dharma and Moksha were separated. Sankara emphasised on the educative value of Samsara and also organised a monastery of Brahmin ascetics. The solitary *Dandee* with his staff and water-pot was converted into a member of a brotherhood of man-makers. Besides, his advaita led the nation to great achievements even on the *vyavaharica* world. For the universe is identical with Brahman, everything

is marvellous for the poet, everything is divine for the saint and everything is great for the hero. This idea expressed itself in philosophical sublimities, high works of art and a selfless and deathless heroism such as those portrayed in Todd's Annals of Rajasthan. An absolute monism in philosophy, which realises the one Brahman as the sublime motive in all the infinite spheres of existence, reproducing itself and singing the eternal harmony in every created form and through all *upadhis* of space and time, a theology and worship universal and all inclusive and a graded and comprehensive scheme of social life—these are what this priest and prophet of Indian Renaissance attempted. But India is too vast for single Sankara. Besides, the great Advaitavadin could not completely shake off the negative character and lofty abstractions of Buddhism which he combated and vivified. So, his work and philosophy, required further modification and completion to bring hope to fallen humanity. We have already pointed out that to the *Karmakandins* Brahman manifests as sacrifice, to the Gnanakandins as knowledge and Love and to the Buddhists as Law. But mere law, not tempered by mercy, takes away all hope from the lowly and down-trodden. The Upanishadic doctrines of Personal God, of faith and grace therefore required emphasis, for even a highly evolved man sometimes requires a personality to worship and a hope to cheer him up ; and the undeveloped can never live the impersonal. Incarnating in himself this new idea, as the apostle of this new hope Bhagavan Sri Ramanuja was born.

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CORRESPONDENCE.

SYMBOLISM.

(*Continued from page 616.*)

Muhammad taught that no interest should be levied for the use of money lent. Jesus taught, "Ye have heard that it hath been said, an eye for an eye, a tooth for a tooth but I say unto you, that ye resist not evil, but who soever shall smite thee on thy right cheek, turn to him the other also."

Sri Krishna taught Atmavat sarva Bhuteshu— that a man should regard another as he would regard himself.

Are these, Muhammad, Jesus, and Shree Krishna men? (in the sense in which it is generally understood that a man has a certain length and breadth calling himself Mr. so so, and being subject to earthly desires and passions and thinking death as something that has altogether cut away his existence for ever identifying himself with the body). Can any man do what they taught and practise? Is any man, who considers them as ordinary men like himself, able to practise the one millionth part of what they taught and did. Is any Muhammadan prepared to lend 50 lakhs of Rs. without a pie being taken for the period, during which the amount has been utilised. Is any Christian prepared to turn the other cheek when the right cheek is smitten or to part with the second cloak also when the coat is taken by means of law. Is any, hungry Hindu with a dish full of delicious dainty before him, prepared to offer it to another hungry man at the door suffering for want of food for the last two days, because Sri Krishna has enjoined to regard another as he would regard himself? If there is any man who is prepared to face any of the three ordeals referred to just now, he is not a man in the sense in which we are accustomed to understand by that term. He is a rarity, fit to be counted among the wonders of the world. Such a man is a Mahammad himself or a Jesus himself or a Krishna himself. Such men are to be considered as Divinities in human shape. Each of these three mahatmas, is a God, descended on earth

to save mankind from misery, from wickedness and from irreligion. It is a blasphemy to call these Divinities on earth as men; and we must raise therefore the significance of their human bodiedness by the prefix of Bhagavan or Lord by calling them as Bhagavan Mahummad, Bhagavan Jesus and Bhagavan Sri Buddha. Did not Sri Krishna point out the blasphemous nature of man of not knowing what He really is? He says " Avajananti mam moodhah manusham tanumasritam param chaivamajananto mambhutamaheshwaram." Superstitious fools disregard me encased in human body, not knowing my Divine state of being the Lord of universe," Can an ordinary man of the world dare use such words? Now to return to the symbol of cross. Whatever may be the value and height of spirituality, sublimity and purity, other-worldiness and self-sacrifice, which this wonderful and highly didactic symbol recall to the mind of wise Christians, which I believe, serves the intended purpose in an eminent degree, the symbol signifying crucifixion compared with the fact of reappearance, is one of the highest moment to every student of the Vedanta Philosophy, as instructing one of the most fundamental lessons, taught thereby. We are taught by our religion or philosophy which is fortunately inseparable here from the former, that man possesses two selves, one is called the lower self or ahankara which identifies itself with body and name which is perishable and which envelops as it were the higher self or the real entity in man, the Atma which is deathless, and which, " the sword cannot cut, the fire cannot burn, the water cannot wet and the air cannot dry " and which is the unchangeable existence in man, which being itself changeless renders possible the perceptibility of change characteristic of both the internal and external worlds. We are required to kill the lower self or egoism by the sword of knowledge and shine in our immortal or natural condition. The crucifixion is suggestive to us of the requirability of crucifying our lower self and the fact of reappearance is indicative of the consequent illumination. Yes, we have to crucify ourself and reappear just as Jesus did, " become perfect as our father which are in heaven is perfect."

It is noteworthy, that a Christian, a Hindu and a Muhammadan counts beads in prayer alike. Each closes his eyes ; and some Hindus go even the length of corking the orifices of their ears, to concentrate mind, to darw away the senses from the outside world. Each has got a place of worship, each has got a holy book, each considers some Symbol or other very sacred. The Hindu considers the symbol of Vishnu or Gajanan very sacred and worships it. The Christain regards the picture of Bhagavan Jesus or Holy mother our Mahakali as sacred and worships in consequence. The Muhammadan regards the tombs of the prophets and ancestors very sacred and worships them, and regards the Kaba, the black stone in the Mosque of Mecca—very sacred. The Muhammadan, while praying, either faces North where he has got his Mecca or East with which the highest manifestation of God the sun is associated, without whom no life in any kingdom on earth is possible, and he does so because of the holiness and sublimity which is recalled to his mind on account of the association. The Hindu similarly turns towards west in prayar where he has got his Benares of ideas. The Christian while praying faces towards the image of Lord Jesus or faces up where he sees in the infinite expanse of sky the infinity of the Father in Heaven. All these in contemplation help them to cultivate concentration, devotion, purity of thought which are calculated to vouchsafe Godliness and salvation which are the sum and substance of all religions. All the three religions preach the unity of God. The Christian says that there is one and only one God whom he calls Father in Heaven, who is all powerfull, all knowing, etc. The Muhammadan declares that there is only one God whom he calls the all Powerful Allah. The Hindu sage, thousands of years ago, sang in the Rigveda Samhita" Ekam Sat Vipra bahudha Vadanti. " That which exists is one, sages call it by different names." All the three religions admit the Motherhood and refuge of universe in God and concur in evolving it from word or sound. The Christain says. " In the beginning was the word and the word was with God, and the word was God." The Hindu has got the very same idea. He says. Omithyekaksharamidam sarvam

bhatam, bhavat, bhavishyat, sarvam Omkara eva sarvam hyetad-brahma. "All this is the monosyllable om, all that was, that is and that is to be. All this is Brahman", therefore Om is Brahman, There is a most beautiful and wonderful system of philosophy regarding this word Om on which a volume has been written. The Hindu regards Om to be the mother or the generalised symbol of all possible sounds in the whole universe and there is no other word that can stand as a substitute and this has been scientifically proved. Om is made up of three letters *viz.* A, U, M. "All articulate sounds are produced in the space within the mouth beginning with the root of the tongue and ending in the lips. The throat sound is A, M is the last sound and the U exactly represents the rolling forward of the impulse which begins at the root of the tongue till it ends in the lips. If properly preserved this Om will represent the whole phenomenon of sound production.". The Hindu further says that Subda Nisham Jagat "the world stands through sound" and it has also been proved scientifically that form was evolved out of sound or vibration; force vibrating on material particles generated forms. The Hindu sage sang in the Rigveda Sambita at a time when the forefathers of the whole host of the modern scientists were not superior to savages sunk beneath deep layers of ignorance.

Yadidam Kinchana Jagat prana ejati nissivatham. "Whatever is this universe has been projected, prana vibrating"(prana is primal force) The Mahammadan too has got the same idea. He says "Alif lam meem chalikal Kitaba larai baptiti" which is the first sentence of the second chapter of his sacred book and which has been translated as. A L M there is no doubt in this book. Now we will see that A L M is the same as A U M; for L merges in U being a letter pronounced within "the rolling forward of the impulse which begins at the root of the tongue till it ends in the lips" which is represented by U. So as regards the origin of theuniverse there is no quarrel and as regards the goal too, there is no quarrel for we see how perfection has been deemed to be the destination both in Christianity and Hinduism. The Mahammadan says that "Fanaphilla" is his final

goal, that means, perfection or absorption in Allah is his final goal if I have been correctly informed. Therefore there is no quarrel about the end. We saw, just a while ago that in the middle too there is agreement. I mean, in the direction in which we should walk; for we saw how each insists on concentration, devotion, purity, and self-sacrifice. Therefore these religions agree in three of the most important points. They start from God, they walk Godward, and they want to arrive at God.

A rather peculiar feature of India which I am very proud to bring to your notice, is the extreme unworldliness which is the backbone that has been sustaining the Hindu life for thousands and thousands of years. If any one tries to replace it by any other that has got the least taint of worldliness, materialism or carnality, it is sure to break down in no time. Our ancients have given us the best ideals through which alone we are destined, as it were to succeed in the battle-field of life. We have now fallen from our ideals and that fact does not diminish either the strength or the purity of the ideal. That only shows us the depth or the low position at which we stand now and that we must try to to get at it. The peculiar feature is that the Hindu is not satisfied by writing in his books that man came from God. He wants actually to be born of God, being born of God he wants to be like God. Take the instance of another country, every beggar in the street tries to trace his descent from some earl, or duke or count or lord; and if any one attempts to disprove what he wants others to believe, he may perhaps pounce upon him like anything. In India take any sect of the three ancient Brahman, Kshatria, and Vaisya classes—from the Himalays to the Cape Comarin and between the two seas any Kshatria sect, be his ancestor the undisputed soverigns of old, and ask the follower of any sect who his first ancestor was, he will readily and proudly utter the name of some homeless beggar, either of Atri, or of Baradwaja or Vasishta, or Kausika or Sandilya and so on. These are sages or godly men who possessed no property of any kind or wanted to possess nothing and who acted their lives most piously, morally bravely and spiritually. This shows the sort of moral and

spiritual life the followers or the descedants are expected to show and the degree of love they are expected to attach to worldly considerations. We will come now to another very important aspect of the identity of religions. It is very striking to see that one of the boldest truths that was ever conceived by humanity which found human expression the in three words "Tattwamasi" thou art that "(thou means the human soul, that—means the universal Soul) thousands of years ago, echoed in the teachings of the Divine teacher of Nazareth in the form of "I and my father are one" How can it be otherwise! Is it not the same spirit that uttered this truth in two different places only in different times, only in different bodies consequently under different names, and only in different languages. Did not Shree Krishna teach us the same. How a Hindu in whose ears these words are ringing and in whose veins the true spirit of the rishis is flowing can for a moment suppose that Bhagavan Jesus preached a different religion in essence, and Bhagavan Muhammad taught a third though for a Muhammadan, Muhamnad who is Allah encased is only a prophet or only an interpreter of scripture. For a Hindu, Muhammad is in man's body to save mankind. But the century which we left only four years ago and therefore which was in our actual experience, has proved to the world the infallibility of the Divine utterance just referred to. This Divine utterance was made more than thirty four centuries ago in the battle of Kurukshetra near Delhi. Divine wisdom did not find it necessary to demonstrate this utterance till the last century. For it manifests itself to bestow or demonstrate a truth to humanity when it needs most. Bhagavan Shree Krishna says—Yada yada hi dharmasya glanirbhavat Bharata Abhyutta madharmasyata dathmanam Srijamyaham Parithranaya sadhunam vinashayacha duskritham dharmasamdapanarthaya sambhavami yuge yuge,

Whenever irreligion preponderates and religion goes down I incarnate myself; to sustain the good to destroy the wicked and to re-establish firmly spirituality, I descend to the world now and then. Did not the time and circumstances require the birth of a Bhagavan Christ in Jerusalem? Did not the time and

circumstances require the birth of a Bhagavan Mahammad in Arabia? Now as of old the Lord descended on earth in the 19th century when the circumstances required his descending so much, to teach humanity the identity of all religions to prove to the world the infallibility of Divine utterance to bear out to sceptic minds, to teach the subjection of matter to non-matter, to assert the power of spirituality over materiality and to teach man to ride over matter with a whip in hand, to beat the horse matter right and left when ever it is prone to go astray. Let us now consider the circumstances that rendered necessary the descent of the Lord.

(To be Continued)

EXTRACT.

THE IDEALS OF HINDU HOUSEHOLD.

BY SWAMI ABHEDANANDA.

In India the ideals of a Hindu householder differ fundamentally from those of the Americans. They are based on the moral and spiritual laws which govern the soul life. The relation of a Hindu husband to his wife is not like a contract sanctioned by the court of justice, but it is a permanent spiritual relation which binds two souls together. A wife is regarded, therefore, as a true helpmate in the spiritual progress of the soul-life of her husband. while a faithful husband is considered to be the greatest blessing in a earthly and spiritual career of his wife. When she becomes a mother, she represents divine motherhood and holds a unique position in the household.

A Hindu mother is actually worshiped as a living goddess by her children. The children are taught to obey their parents implicitly and to serve them like earthly deities as long as they live. To support the parents in their old age, to look after their welfare and to fulfill their desires, are the duties of children in every Hindu household. But a mother is considered to be "greater than a thousand fathers."

A man does not leave his parents after marriage to live with his wife, as he does in this country, but he stays at home and the wife becomes a member of his family, being treated as a daughter of the husband's parents. The old Jewish law, "Therefore shall a man leave his father and his mother and shall cleave to his wife" (Genesis 24), has no place in Hindu society. It is considered to be extremely selfish to be separated from the parents for the sake of a wife. Parents, indeed, have a greater claim upon their children in India than in any part of the world. This joint family system is a very old institution handed down through generations. It has great value in developing humane qualities

like fellow-feeling and sympathy, and in extending the field of love among all such relatives as live under one roof. To-day there are to be found families which consist of nearly fifty members living together in perfect harmony and peace; and the moral standard among them is kept so high that each husband looks upon every other woman of the household as his mother, while every wife looks upon all other men as her children. The members of such a household daily perform their respective duties. The women divide the work of housekeeping among themselves, and take the entire management into their own hands, following the direction of the most olderly lady of the family. Whatever they decide becomes the law in the home. Men attend to their business, deal with the outside world, supply the needs of the family, and at the beginning of each month give to the women of the family enough money to meet all the expenses of the household.

Serving the poor

It is considered a privilege in every family to feed the poor and to give clothes and other neccessities to the needy. All the members, but especially the ladies of the house, feel the greatest pleasure in preparing dishes and serving the poor with their own hands. This is an oriental custom which strongly prevails among all clases of people in India. If a guest comes to the house, he should never be turned away. Each family holds the ideal of feedling, at least one guest every day, and of offering to him or her the best things which it can afford; because the general belief is that "All gods dwell in the body of a guest. If he is turned away, he takes with him all the merits and virtues of the household." At the time of a wedding, funeral, or any other ceremony, the Hindu householder must feed as many poor people as his means will allow and give them clothes and other necessaries of life. Similarly, a religious festival is not complete if hundreds of poor people are not abundantly fed by the members of the household. The Hindus do not believe in organized charity where the giver does not come in direct contact with the needy. Charity when properly practised becomes a means of purifying the heart of the donor and of cultivating self-sacrifice,

fellow-feeling, sympathy and compassion, which are considered to be great virtues in all religions. Furthermore, it is the only true method of helping others. "To love thy neighbor as thyself" is one of the oldest ethical precepts of the Hindu sages, and nowhere is it so earnestly practised as among the Hindu householders. Their ideal of individual charity is so strong that they never approve of the poor laws which are so universally enforced in the occident. "Give to the poor" and "feed the needy" are the watchwords of every Hindu householder, whether man or woman. Again, he considers that that is the highest kind of charity where the giver does not think of any return for his gifts, either here or hereafter. Then it purifies his heart, uplifts his soul and makes him absolutely unselfish is sinful, and that which makes one selfish is sinful, and that which makes one unselfish, or which makes one forget one's self is virtuous. It should be practised in daily life.

A Hindu looks upon his earthly life as a fragment of his life, which is eternal and immortal. He believes that he existed before his birth and will continue to exist after death, that his present life is the resultant of his past and his future will be the result of his present life. He understands the law of cause and sequence, and applying it on the moral and spiritual planes, he realizes that he makes his future, creates his destiny and moulds his character by his thoughts and deeds. According to his idea, this world is like a great school where the individual soul studies the book of life, and gains experience after experience after evolving from lower to higher stages of existence. This book of life is divided into various chapters of which the career of a householder is most important and fruitful in beneficial experiences. The individual soul must read this chapter carefully and prepare himself to enter a higher grade of evolution by conquering his animal desire and propensities, by purifying his heart through the practice of charity, self-control, non-killing non-injury to others truthfulness and disinterested love for all human beings. For the cultivation of these virtues the householder-life is enjoined by the Hindu scriptures as the most helpful. It may be

compared to a fort where a weak soldier should take refuge and learn to wield the weapon of self control and other virtues against animal passions and desires which are the fierce enemies in his path of spirituality. Through proper training and continuous fighting, when he subdues these enemies, he becomes master of himself.

Self-mastery

Absolute self-mastery is the ideal of a Hindu, Every man and woman in India struggles hard to accomplish it by practising austerities, fasting and various kinds of devotional exercises. The householder is not supposed to indulge in the desires of the flesh He should practise moderation in eating and drinking. He should hold the ideal of simple living and practise it in his daily life. The Hindu men and women are not allowed to drink liquors and the higher the social rank, the more rigorous becomes the law of self-restraint. The majority of the Hindus live strictly upon vegetarian diet, and do not eat animal flesh. They do not kill animals for food, and they train their chidren to practise this virtue of non-killing. They do not believe that lower animals are created to sustain human life; but on the contrary, they hold that in the process of evolution the life of the lower animal is as important as that of the human being. The lower animals possess mental faculties, feelings and intellect just as we do, the difference being only of degree and not of kind. What right have we to kill them when we do not possess the power of giving life to any ?

The ideal of truthfulness is held very high, and is carefully practised in the Hindu home. There are many families in India whose ideal is to sacrifice everything for the sake of truth, because they believe that eternal truth cannot be realised by one who is not absolutely truthful. The Hindu boys and girls learn these lessons in their Sanskrit primer and try to live up to them as they grow older.

The devotional room

The children recieve moral and spiritual training first from their parents and then from the spiritual preceptor of the

family. In the Hindu household a room is generally set apart for devotiodal exercises. Here every member of the family, young or old, must sit in silence in the morning and evening to practise concentraaion, breathing exercises and meditation. These are considered to be the methods by which one can attain to the ideals of life. The practice of concentration from an early age is extremely hepful for every man and woman. It is the secret of sucess in business as well as of strength in every avocation of life. All knowledge comes through concentration. It is the one means of acquiring insight to into the true nature of things, physical, mental and spiritual. As through the power of concentration a scientist discovers the truths of physical nature, so through the same power the sages and saviours have discovered the highest moral and spiritual laws. Ralph Waldo Emerson voiced the Hindu idea when he said ; " The one prudence in life is concentration, the one evil is dissipation."

Concentration on our spiritual being reveals the true and immortal nature of the soul and the relation which it bears to the Universal Spirit. It gradually develops memory and the higher power of meditation, and ultimately leads the soul to God-consciousness. The Hindu householder understands the value of concentration, and therefore he trains his children in this wonderful art by himself self setting them the example.

Importance of proper breathing

He also teaches his children how to breathe properly. The science of breathing is understood by no other nation more perfectly than by the Hindus of India. It is the most practical of all sciences and produces most marvellous results. Correct breathing brings perfect health, increases personal magnetism, develops the power of self-control and produces absolute peace and tranquillity of mind. The higher classes of the Hindus devote at least half an hour every day to practising the breathing exercises as given by competent Hindu teachers, who live pure and chaste lives for the good of humanity. Through the practice of the breathing exercises one can develop wonderful healing power's and it is a well-known fact that most of the Hindu house-

holders who understand this science can heal themselves and help others in curing their ailments.

A true Hindu householder is acquainted with the philosophy of work and knows the method by which great results can be achieved with the least output of nervous energy. He labors, but never allows himself to become a physical wreck in the end. He takes everything calmly and does not worry about the results of his labor. Yet he is neither indifferent nor inactive. He is full of vigor and enthusiasm and feels extreme interest in the work which he undertakes. The strenuous workers in America would never break down under the burden of their duties if they learnt the secret of work. The knowledge of this secret will drive away all worry and anxiety, will purify the heart and will enable the householder to convert all the works of his daily life into acts of worship.

A Hindu householder lives up to the ideal of "work is worship," and does not forget it even when he is absorbed in business or fulfilling the most responsible duties. Unlike the American householder, he does not work merely for material gain or for the gratification of worldly ambition, but for the attainment of spiritual freedom and divine perfection. This he holds as the ideal of life and the goal of evolution, which will eventually be reached by all human beings.

———(o)———

THE SANATANA DHARMA MAHASABHA.

(CONGRESS OF THE HINDU RELIGION.)

The sittings of the Sanatan Dharma Mahasabha, which is to be held at Allahabad, will commence on Magh-krishna 11,—20th January, 1906,—and will last till Magh-shukla 5,—29th January, 1906.

To invoke the blessing of God upon the work for which the Congress is to be convened, there will be *punya japa* and *punya pata* for twelve days before the commencement of the session. One hundred Brahmans will sit together to hold a *purascharana* of the *Gayatri* and twenty five will recite the Vedas, the ten principal Upanishads, Srimadbhagavata, Ramayana and other sacred books.

The opening of the Congress will be preceded by a great *homa*. The proceedings of the Mahasabha will begin with the election of a president who will deliver the inaugural address. After this the subjects to be taken up for consideration will be settled and announced. A president will be elected for each subsequent sitting of the Mahasabha from among the Acharyas of the different *sampradayas* and other learned and pious men present at the Sabha. On the second and subsequent days, the programme will be as follows:—

From 7 to 8 A. M., Vedic hymns will be chanted and a *homa* performed. From 8 to 11 A. M., the recognized leaders of the different sampradayas or Shastris appointed by them to represent their sampradayas, will deliver their upadesa. The upadesha of the Acharyas will be followed by discourses by learned Shastris on Upanishads and the six Darshanas.

The afternoon sittings will commence at 2 P. M. and last till 6 P. M. every day. The major portion of the afternoon will be devoted to the consideration of the practical measures to be taken to protect and promote the interest of the Hindu Religion ; and the rest to discourses by distinguished preachers, other than the Acharyas, on the basic principles of the Hindu Religion, on Bhakti, Jnan and Vairagya, on the four great aims of life, and other subjects which bear on the practice of religious truths and injunctions in daily life.

In the evening from 8 to 10 P. M., Harikirtana will be performed from the first day to the last, by distinguished Harikirtkas and devotees from different provinces.

The subjects of the discourses will include : —

(1) The life and life-work of Shankaracharya, and an exposition of the Advaita Siddhanta ;

(2) The life and life-work of Sri Ramanujacharya and an exposition of the Vishistadvaita Siddhanta ;

(3) The life and life-work of Shri Vallabhacharya, and a discourse on the Bhakti Sutras ;

(4) The life and life-work of Sri Madvacharya, Sri Nimbarkacharya and the Dwaita philosophy ;

(5) The life and life-work of Chaitanya Mahaprabhu to be followed by discourse on the Bhakti Marga ;

(6) The Brahmasutras and the Upanishads ;

(7) The Six Darshanas ;

(8) The Unity in the diversity of the various sects and sampradayas of the Hindus.

SUBJECTS FOR CONSIDERATION.

The following subjects will be brought before the Mahasabha for consideration :—

(1) The causes of the decline of the followers of the Hindu Religion in number and prosperity, and the measures that should be adopted to arrest their decay and to promote their welfare ;

(2) The establishments of a Dharma Sabha in every town, (*a*) to provide a regular and systematic preaching of the truths of the Hindu Religion and (*b*) to establish and maintain a *bramcharya ashrama* where boys may be brought up in *bramacharya* under the guidance of a religious teacher or teachers and where religious instruction may be combined with secular education and imparted through the medium of Sanskrit and the local vernacular;

(3) The devising of special measures to save the followers of the Sanatan Dharma from being converted to other faiths owing to the want of a correct knowledge of their own religion or in consequence of destitution;

(4) The estabishment of central orphanages in different provinces for Hindu orphans;

(5) The appointment of a committe of shastris to compile a hand-book of the Hindu Religion embodying truths and injunctions of an indisputable authority which are common to all the great denominations of Hindus and which are calculated to promote their highest welfare both in this life and hereafter;

[A hand-book has been prepared by way of suggestion, and such parts of it as will have been printed by the 2oth instant, will be issued to Acharyas and scholars for opinion, and will be laid before the Mahasabha along with such other parts as will be ready by that time.]

(6) The creation of an organization for the publication and distribution of the hand-book in Sanskrit and its translation in the principal Vernaculars of India.

(7) The establishment of a *viswavidyalaya* University at Benares to train teachers of religion and to promote the study of Sanskrit. It is proposed that all the Vedas, Vedangas and Upavedas, including the Ayurveda (medicine) and the Sthapatya Veda (technical and industrial arts), should be taught in the University. A scheme for such a

University has been prepared and will be laid before the Mahasabha for consideration.

(8) The appointment of a committee to carry out the preceeding resolutions.

PREPARATIONS FOR THE MAHASABHA.

The best site available has been obtained for the Mahasabha close to the Tribeni. A mandap for the meetings of the Sabha, 150 by 100 feet, and a *yagnsala*, where the *Gayatri puraschara* and the *punyapata* and *homa* will be performed, are in course of construction, and temporary residences are being erected for the accommodation of the delegates. Accommodation will beprovided for delegates, free of charge, in houses, tents or temporary habitations.

Reports have come from a number of districts that shastris are coming to the Mahasabha to represent them. The Sabha requests the followers of the Sanatan Dharma in districts which have not yet done so, to arrange to send not less than two representatives, one of whom at least should be a scholar of Sanskrit to help in the work of the Sabha.

ACCOMODATIONS FOR LADIES.

Shastris or other grihasthas who intend coming here with their families to attend the Mahasabha, and for *kalpavasa*, are requested to inform the Secretaries of their intention if they wish them to make arrangements for their accommodation. The arrangements of the Sabha will be made in conformity with the orthodox practice, and suitable arrangements will be made for seats for ladies who observe the *purda* and who wish to witness the proceedings of the Mahasabha or to hear the upadesha.

THE PURASHCHARANA AND THE PUNYAPATHA

Those Pandits, Brahmacharies or Grihasthas who wish to join in the Gayatri purashcharana, are requested to intimate the fact at once to the Secretaries. Accommodation is provided in the YagnaShala for only 100 Brahmins for the

purashcharan and for 25 for the Punyapata. They will have to come to Prayag one or two days before the Makara Sankranti. The committee will make all the necessary arrangements for their accommodation and comfort.

SUBSCRIPTIONS.

It is estimated that Rs.30,000 will be needed for the expenses of the Mahasabha. Any contribution which any follower of the Sanatan Dharma may wish to make either for the general expenses or for any particular purpose, should be remitted to the Treasurer of the Committee, Rai Ram Charan Das Bahadur, Banker and Honorary Magistrate, Allahabad.

THE BHARATI BHAVAN,
ALLAHABAD :
15*th December*, 1905.

MADAN MOHAN MALAVIYA.
SRI KRISHNA JOSHI.
SECRETARIES.

"MARRIAGE OF BRAHMIN GIRLS AFTER PUBERTY."

The Madras Hindu Association offers a prize of Rs. one Hundred for the best Essay in English on "Shastraic Sanction for the Marriage of Brahmin Girls after Puberty."

A Committee consisting of Prof. M. Rangacharya, Mr. V. Krishnaswamy Aiyar and the Hon'ble Mr. P. S. Sivaswamy Aiyar will award the prize.

The competition is open to all.

Complete references should be given to authorities cited.

The Essay should be in English, legibly written or typed.

The Madras Hindu Association will have the full right of publishing and translating it in any language.

No essay shall be returned.

All essays must reach Mr. G. A. Natesan, Joint Secretary, Esplanade, Madras, on or before the 31st March 1906.

M. ADINARAYANIAH.
M. RANGACHARYA,
V. KRISHNASWAMI AIYAR,
G. A, NATESAN,

Secretaries.

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2. Sannyasin Group, containing Swamis Brahmananda, Abhedananda, Turiyananda, Yogananda, Trigunatita, Nirmalananda, Niranjananda, Akhandananda, Advutananda and Subodananda, size 8½" × 6½"

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