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THE BRAHMAVÂDIN

"एकं सत् विप्रावहधावदन्ति."

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

—*Rig veda*, I. 164 46.

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THE BHAGAVAD GITA

WITH

THE COMMENTARY OF SRI RAMANUJA.

CHAPTER II.

(*Continued from page 655*)

This purport is explained in the immediately following Stanza.

14. Contacts with material objects of the senses, O son of Kunti, are the producers of (the sensations of) cold and heat and of (the feelings of) pleasure and pain therefrom; they are transcient, subject to coming and going. Bear them patiently, O Descendant of Bharata!

As sound, touch, form, taste and smell along with their substratum are the products of *Tanmatras* or subtle elements, they are called (here) *matras*. Contacts with

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these through ear and other senses become the producers of (the feelings of) pleasure and pain in the form of (the sensations of) heat, cold, softness and hardness, &c. The word *cold and heat* is intended to signify others (of the same class of sensations). Bear these patiently with fortitude till the fulfilment of war and such other works prescribed in the *Sastras*. And as these are subject to *coming and going*, they are fit to be patiently borne by the brave; they are also *transcient*. When the *karma* which is the cause of bondage is destroyed, they surely cease to be characterised by coming and going. This is the meaning.

For what purpose the forbearance of these is necessary is next explained.

15. That brave man whom, O best of men, these contacts do not afflict and to whom pain and pleasure are alike, he becomes fitted for immortality.

That man who is imbued with bravery, who considers unavoidable pain as pleasure, and who conducts, without attachment to the result, war and such other works suited to his position in life as a means for the attainment of immortality,—him the stroke of weapons and such other gentle or fierce contacts which form parts of the consequence of his duty, do not afflict. The meaning is that such a man alone attains immortality and not a person like you who cannot bear such kinds of hardships. Since the souls are immortal, the duty arising from it extends so far. This is the gist.

The immortality of the souls and the natural distructibility of the bodies which were pointed out for allaying (Arjuna's) sorrow in the following words :—"The wise do not feel sorry either for those whose lives are lost, or for those whose lives have not been lost."—These (Sri Krishna) begins to elucidate next :—

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16. For that which is not, there is no existence; for that which is, there is no non-existence. The final truth regarding both these is seen by those who have seen the reality.

To the body *which does not exist* there is no actual *existence*; and to the *atman which exists* there is no actual *non-existence*. Regarding both these, the body and the *atman*, which are perceptible, the final truth is seen by those who have seen the reality as it is actually obtained. As the investigation has reached here a final settlement, by the word *final truth*, the final conclusion of the investigation is here pointed out. The meaning is that it is conclusively shown that non-existency alone is the real nature of non-intellegent matter and existency alone is the real nature of the intelligent soul. The character of destructibility is indeed, non-existency, and the character of indestructibility is existency. The following is what has been taught by Bhagavan Parasara :—

" (The *Atman* which is of the nature of knowledge is the one only Existence). Excepting that knowledge there does not exist anywhere and at anytime, anything of material substance, O Brahmin." " The truth of existence taught by me to you is in this manner alone,—Just as knowledge is real existence, everything else is non-existence." " The indestructible and the real is attained by the wise. There is no doubt that that work which is obtained through the destructible substance is also destructible." "That thing which even by a change in time does not come to possess another designation brought about by growth and such other changes in form, that is the thing-in-itself. Is it, O king, any of the things (obtainable in the visible universe) ? "

To the same effect here also are to be found the following teachings :—" These bodies possess the character

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of destructibility." " Know, however, the *Atman* (that) to be indestructible." That the *Atman* alone is the cause of the designations of existence and non-existence is made clear. In this context as there is no relevency to the reality of material objects, this stanza has no reference to it. To one who is perplexed to know the characters of the body and the *atman*, in order to get rid of his confusion, the descrimination of the natures of both in their characters of destructibility and indestructibility is alone to be taught. The same is introduced by the words, " Those whose lives are lost and those whose lives have not been lost." This is also made clear afterwards in the passages, " Know, however, (the *atman*) to be indestructible." " These bodies possess the character of destructibility." The meaning is, therefore, as explained above.

" These bodies possess the character of destructibility." The meaning is, therefore, as explained above.

In this stanza is taught, how this indestructibility of the *atman* is to be understood.

17. Know, however, that by which the whole of this universe is pervaded, to be indestructible. No one is capable of causing the destruction of this which is indestructible.

Know *that*, that is, the principle ot *Atman* to be indestructible ; *by which*, that is, by the principle of *Atman* which is insentient, the whole of the insentient principle of this universe which is distinct from the *Atman is pervaded*, that is, is penetrated. On account of its pervasiveness as the *atman* should be surpassingly subtle, no substance other than the *atman* which is incapable of being destroyed is adequate to destroy that *atman* ; because such a substance is capable of being penetrated, and on that account should be gross. The destroyers, such as, weapons, water, fire, air, &c., penetrate their objects of destruction

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and loosen their component parts. But in the case of hammer and such other instruments, by a violent concussion, force currents are generated, and through them, they cause destruction. The principle of *atman* (which is impenetrable) is, therefore, indestructible. Sri Krishna says that destructibility alone is the characteristic of the body :—

18. These bodies, of the embodied soul which is eternal, imperishable, and indestructible, are declared to be perishable ; therefore, fight, O descendant of Bharata !

Dih means to grow ; hence these *dehas* (bodies) possess the character of growth and they are perishable, that is, they have the character of destructibility. It is seen that pot and such other objects which possess the character of " growth " are perishable. To the eternal, embodied soul, these bodies which are the combinations of elementary substances do exist for the purpose of its enjoying the fruits of action (*karma*), and are as mentioned in such precepts as, " A meritorious body (is to be attained) through meritorious acts, " all perishable at the termination of *karma*. But the *atman* is imperishable ; why, because it is unascertainable (as a finite thing). Surely, the *atman* is not to be perceived as an object of certain knowledge but (is to be perceived) only as the knower. It is declared so in, " He who knows this (body),—him, those that know the *atman* call the knower of the body." Also an *atman*, who is not of one invariable form, and who is of the nature of growth, is not perceivable. Because, by saying " I know this (body), " in the whole of the body, only some one other than the body is understood as possessing one invariable form on account of its being the knower, so difference in the configuration of this knower in accordance with different parts of the body is not perceivable as in the case of the body and such other (finite) objects. The *atman* is,

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therefore, eternal for the reasons that it is not subject to growth on account of its character of invariable unity, that it is of the character of the knower, and that it is of the character of the pervader. But on the contrary the body is perishable, because it is of the nature of growth, it is of service to the embodied soul for the enjoyment of the fruits of *Karma*, it is in the form of a compound, variable and devoid of oneness, and it is of the nature of the pervaded. Hence for the reason that the body is by nature perishable and that the soul is by nature eternal (and imperishable), both these are not objects fit to be sorrowed for. Bearing with fortitude the unavoidable fall of weapons and such other harsh contacts, received by him as well as by others, for the attainment of immortality, perform the act known as war without being attached to the fruits thereof.

19. Whoever understands this soul to be the killer and whoever thinks it to be the killed, both of them do not know (the truth) ; it does not kill, nor is it killed.

Whosoever thinks of this soul which possess the characteristics referred to, in whatsoever manner as the killer or the agent of killing, and *whosoever thinks of this soul*, in whatsoever manner as *the killed*, both of them do not know. For the reasons mentioned since the soul is by nature eternal, it cannot be the agent of the act of killing ; for the same reasons this soul cannot get killed. The verb kills only refers to causing the loss of the body impressed by the *Karma* of the soul. "You shall not cause injury to any being ; the Brahmin shall not be killed." Such Sastraic injunctions only relate not to causing the loss of the familiar body.

It is (now) pointed out that for the reasons mentioned since the soul is immortal, that on account of its character of eternality, birth, death and all such attributes of the insentient body do not exist to it.

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20. Neither the soul is ever born, nor does (it) ever die; not having been brought into being before, it will neither come into existence again. This which is unborn, immortal, eternal and ancient is not killed when the body is killed.

Here it is said *neither it is born, nor does it die.* As this statement is in the present tense, (the indication is that) the birth and death which are being experienced by all do not ever touch the soul. *Not having been brought into being before, it will neither come into existence again* :—This soul having come into being at the beginning of a *Kalpa* will not cease to come again at the end of the *Kalpa.* The meaning is that birth at the beginning of a Kalpa in bodies such as those of Brahma and other beings as recognised by the *Agamas* and death at the end of that Kalpa, do not at all concern the *Atman.* Therefore, the soul which is in all bodies is unborn and hence immortal and eternal; and not being manifest like matter (*Prakriti*), it is not concerned even with the constant flow of mutations. *Puranah* or ancient, literally means, though of the past yet (ever) new, that is, always capable of being experienced as not having existed before. So when the body is killed this soul is not killed.

21. He who knows this unborn and imperishable soul to be indestructible and eternal, how and whom, O Arjuna, does that man cause to be slain and (how and) whom does he slay ?

That person who knows the *Atman* to be immortal, unborn and incapable of perishing,—which among the souls existing in the bodies of gods, men and other moveable and immoveable objects of this world, does he cause to be killed and how ? Whom or how does he kill ? how does he destroy ? The meaning is, how does he become the author of the destruction ? The purport is that the feeling

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of sorrow at the thought, "I cause the destruction of these souls ; I kill these," has its root in not knowing the reality about the nature of the *Atman*.

In this stanza Sri Krishna answers (the contention) that in case that it is the mere loss of body that is caused to the eternal souls, even then, when the bodies which are the means for the enjoyment of pleasant enjoyments perish, there still exists (to a person) sufficient cause for sorrow in the form of the loss of such bodies.

22. As a man having cast off worn out clothes, takes others that are new, even so does the body-owning soul give up worn out bodies and get into others that are new.

The taking of another body more propitious than the one given up, by those that give up their bodies in a righteous war, is evident from the Sastras. Hence, just as in the case of men who cast off worn out clothes to take others that are new, a cause for joy alone is to be seen in the case of these men also.

For the sake of easy comprehension, after pointing out once again the indestructibility of the soul previously taught in "know, however, that by which this universe is pervaded to be indestructible," Sri Krishna confirms the same.

23. Weapons do not cut this (soul); fire does not burn it ; water does not wet it, and wind does not dry it up.

24. It is uncuttable, unburnable, unwettable and indeed undryable ; it is eternal, all-pervading, firm, immovable and everlasting.

Weapons, fire, water and air are not able to effect cutting, burning, wetting and drying as against the soul ; because, it is omnipresent, and on account of its being subtler than all the realities of matter it is incapable of being pervaded by them ; also because, cutting, burning, wetting,

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and drying up are all operations fit to be effected only after pervasion. Hence, the Atman is eternal, firm, immovable and everlasting, that is, it has the characteristics of changeability ; it is unchangeable and ancient.

(Te be Continued)

CONCEPTS OF RELIGION.

A—.FORMS OF UNITY.

By Philos.

The vast development of Western Philosophy during the last fifty years is due in a large measure to the work of science. It is no vain boast of the scientist that he has revolutionised the mode of metaphysical thinking and prescribed certain lines on which it should proceed. For, science has, during the latter half of the ninteenth century been engaged in examining its fundamental concepts, in the light of its own results, of correcting and re-adjusting many old dogmas and of defining others. The result has been that new light is shed on many a question that defied solution for ages; and new clues are obtained where with to unravel the Riddle of the Sphinx.

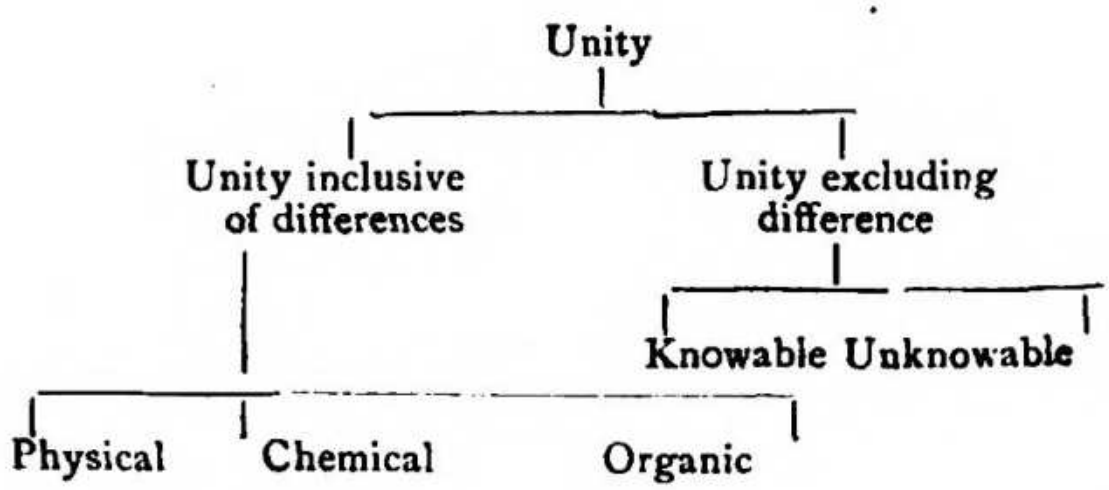
It is not possible for us in India to appreciate fully the gain which has thus been obtained by philosophy ; for the wave of scepticism which left such fertile soil, extended only

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to the Western World. In the East, the citadel of faith has not yet been powerfully batteried and we still rest in confident repose with full trust in old formulae and their sufficiency for the solution of all philosophic questions. This tendency is to be deplored. It makes us easily contented and may ultimately prove the bane of all philosophic progress; for where fresh criticism ceases to attract, there seeds of decay are sown. With the faith that the intellectual lethargy must be overcome and that fresh thought must come from fresh life, the following criticism of some concepts of religion is undertaken.

I propose first to study the various forms of unity. This subject is wide and general; and as such will give us that broad standpoint from which we can look at ideas underlying all religions; It will help us also to solve some of them, for many questions seemingly different, will be found, on investigation to be merely particular forms of the same general type and capable of being solved by the application of the same methods. Any correction too, which the general investigation may require, may be supplied from time to time, as the inquiry proceeds.

In the following table, I give a classification of the various forms of unity which I distinguish thus:—



In this mode of grouping, it should be noticed that the first principle of division, is the inclusion or non-inclusion of differences. There are certain speculative systems which

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attempt to find out the Essence, 'Form' or Substance of things, meaning thereby some substratum lying behind the qualities other than the qualities themselves, though these latter inhere in the substance. This idea is scholastic in origin, but has persisted very largely in modern systems too. It has inspired a large part of materialistic philosophy and seems to be suggested very strongly by some systems of Oriental thought. The description of God as one who is without form, without qualities, who is the essence of all things is an instance in point.

The other form of unity is one which includes differences. Here 'the one' cannot subsist without 'the many' so to speak. Its life is their life; and if these die, the unity itself ceases to be. The conception of society as an organism, is an instance. Here the social unity finds itself expressed in the various parts or members of the organism and when the latter becomes unhealthy, the former becomes the same too. The development of the one, too, consists in the development of the members. I shall examine this class before I take up the study of the unity without differences.

Unity inclusive of differences or 'synthetic unity' as it may be called is either physical, chemical, or organic. It is physical, when the parts maintain their individuality after the rupture of the unification. It is chemical, when the unification of members in the compound, destroys the individuality of the parts. It is organic, when the parts maintain their individuality in the union, but only so long as they continue the organic life. Their character is because of the organisation, and the nature of this expresses itself in the parts. These statements must be carefully studied and understood before the comparative estimate of the conceptions can be made.

First as to physical unity, I shall take as an instance a mass of clay. The mass here represents the unified whole.

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The parts are the various particles of clay of which it is composed. It is a synthetic unity, because the mass cannot exist but for the particles.

Now this synthesis is physical. Each particle is clay whether in the mass or when the mass is separated into various bits. The individuality of the particles, they being pieces of clay, they retain whether they are put together into *the mass* or whether they are kept separate. The same is true of particles of water, that, for instance, which may be sprinkled on a lotus leaf; of oil, that for instance which is well shaken into globules and poured into a vessel along with a quantity of water.

In all these cases, the unity is of the slenderest. It does *not impart any character* to the parts which are thus grouped. The synthetic power is a power of bringing together, of tying into a bundle so to speak. The co-existence of a number of similar units within defined temporal and spatial limits is the predominant feature. The parts do not maintain their life by being in the combination. They are simply jumbled together. They are a mere rabble.

The second class, the chemical synthetic unity is the exact reverse of this. Here, the unity is everything and the individual, nothing. So far from the parts maintaining their individuality in the compound they lose all their essential properties with characteristics entirely new. The many are obliterated and the one arises. And so long as the one is there, the parts cannot have a separate existence. A spoonful of water can be separated into several drops and each of them is as good water as the spoonful is. But Hydrogen and Oxygen as they are combined in water do not maintain their distinctive properties at all.

In this chemical type, therefore, the individuality is of the slenderest and the grip of the unity is the predominant

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feature. It is, as was said before, the exact reverse of the physical form.

But though these two ideas are of the opposite poles, the distinction is not always well understood. Readers of psychology are all well familiar with the doctrine of contiguous association and the other one of mental chemistry. The first was propounded by the elder Mill and the second by the younger. And so little aware was the son that he was demolishing the edifice of his father, that he gave the same name to his own theory and spoke of " mental chemistry or association".

From the physical and the chemical varieties, we pass to the next one, the organic. This philosophical concept is entirely a modern one and the result of a careful study of the theory of evolution as applied in the realms of life and mind. Of course, you will find many who are prepared to talk glibly about the antiquity of the doctrine, of the re-discovery of evolution and who would boldly assert that in some very ancient scripture the Bible for example or the Upanishads the same idea is expressed ; in fact, according to such, it is the keynote of these scriptures. But a discussion on this point will be mere waste of time. That some general idea of progress--of evolution in the animal world ; of moral advancement in the human—has been the common property of all nations, that have left a mark in the history of civilisation may be granted at once. The one far off divine event towards which the whole of creation moves, was a more or less constant vision of all gifted seers and poets. But of evolution in the modern sense, of its laws, its form, its ideals and its suppositions, it would be idle to expect any systematic treatment in ages when the very data from which such results can be obtained were not even *co-ordinated* and thought of together. The popular idea of progress is the only connecting link between the two and it is nothing but a popular way of

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looking at facts to find anything more than a remote relation between the ancient and the modern conceptions of evolution.

These remarks are well illustrated by the analytic study of the organic type of unity. Here the two apparently opposing elements of individuality and substantiality are bound together and made to live together. We saw that the physical form excluded substantiality though it gave us individuality. We saw also, that in the chemical form it was the substance that remained; the elements are dissolved in the substance. In the organic type, the elements are present and you can trace them in their individuality; and yet they are so reduced into substantiality that their very individuality depends, in all essential features, on their being reduced to the substantive unity. These remarks will remain obscure till illustrated. The best illustration is, of course, an organism an animal or a vegetable. Every body is composed of various parts, which we call its members. Now the word '*members*' is significant. They are what they are, because the unity is what it is. If for some reason the unity should disintegrate, *e.g.*, by death, then the members too cease to have their individuality. Does the brain act as a nerve centre or the hand move by muscular contraction when the body is dead? Can the stomach secrete its juices or the kidneys expel waste? No, it is the maintenance of the *life* of the whole that keeps alive the parts and the loss of vitality in the whole debilitates the parts. How unlike a physical unity this is! Here you cannot sever a part from the rest and make it retain its individuality. Sever a hand from the body. It ceases to be a hand; it fails to perform its *function*, as we say. But sever a stick from a bundle, it does not cease to be a stick. It is there as good and as strong as it was inside the bundle. Again, in the organic type, the parts have individuality, if the whole has substantiality. They are not dissolved in the product. Their existence is not latent; they are constantly

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active. In that complexity, the body of man, you distinguish various *organs*, each with its specific function, each differentiated from the other by the part it plays in the economy of the bodily organism. It is the heart that is the centre of the circulatory system. It is the brain, that is the centre of the nervous system. And so of others. The work one does, others do not and each performs its part and thus serves to sustain the life of the whole.

When we speak of a person or a thing as a unity, we may mean either that the unity includes or is exclusive of differences. What we call 'the one' may or may not comprehend parts. Thus the unity of society has many parts, the unity 'rid' does not seem to include parts.

The organic form of unity, we may therefore describe as a whole in which the parts are so interdependent that the work each does serves to maintain the life of the whole; and this work each part is enabled to do because it is not independent, but a part of the whole. This interdependence of the whole on the part and the part on the whole is the characteristicof all highly developed types. There is one more feature of organic unity, which I must point out before I close, viz., its dynamic character. For in a physical and in a chemical whole, you can describe the parts and their relation to the whole without feeling any need to speak of work or function, or life; But in an organic whole, this work, function and life is of the essence of the whole. Of course a physical unity may do work; so can a chemical whole. But this doing of work is not the specific feature of such forms of unity. They can remain static. But a body as a body, cannot. It must always be doing work each part must be discharging its functions; otherwise it would decay and die. Moreover, it becomes here possible and even necessary to speak of end. For the work is done by the parts in relation to the unity in which they subsist. The function of any organ in an organic

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whole is relative to the health and efficiency of the organism. Its strength is the end towards which they are working and which they serve to maintain. And by the very process by which such an effort is made, the whole undergoes a modification and this results in a modification of the parts themselves. For the whole cannot change without the parts and their relation being altered. Thus results the chain of progress in which one type is replaced by a more developed type, one organ by a more developed one and a species by one higher in the scale. The history of organic evolution is a complete illustration of this principle.

(To be Continued)

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THE LIFE AND TEACHINGS

OF

SWAMI VIVEKANANDA.

Chairman and Gentlemen,

Before I proceed to speak about the life and teachings of Swami Vivekananda, kindly allow me to say a few words explaining how it is that you find me here this evening playing my present role. When, a few days ago, my revered master, Swami Ramakrishnananda, asked me to say something about Swami Vivekananda, I dared not disobey his holy mandate, though I realised my utter inadequacy for the task. I told him that to speak fittingly of Swami Vivekananda, one should possess far higher spiritual development and greater powers of expression than I possessed. I told him also that, though I felt the greatness of Swami Vivekananda and his noble unlikeness to other men, I did so in a dim and obscure fashion, just as a blind man might feel the sun and perceive the difference between night and day. And certainly to describe the glory of the sun, it is not the blind man that should take up the work, but one on whose clear and unclouded vision the surpassing radiance of the sun shines in all its splendour. But Swami Ramakrishnananda bade me remember the famous line which Swami Vivekananda used to quote often, and which was a source of inspiration to him in America.

A Lecture delivered by Mr. K. S. RAMASWAMI SASTRI, B.A., B.L., High Court Vakil, Madras, at the Swami Vivekanananda Birthday Anniversary celebrations, 1906.

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Mukam karoti vachalam pangum langhayate dhruvam.

(He makes the dumb eloquent, and the lame He makes swift-footed).

He asked me to put together the ideas I had learned in the classes held by him which I have had the great privilege of attending, and which no one who has attended can ever forget. He asked me further to say whatever I knew about Swami Vivekananda, and told me that if a great subject is reverently handled, the subject would make the discourse worthy of it. It is under these circumstances that I come before you, gentlemen, with this discourse, and I request that you will be good enough to overlook the faults in it and give me a patient hearing. Without further prefatory remarks I shall proceed to consider the subject of this evening's discourse.

Gentlemen, the occasion that has called us together is one of a unique character. We are met here to-day to do honour to one of the noblest sons of India. We are assembled to express our appreciation of the work and character of one who, whatever his defects may have been, was endowed with a gift of vision far deeper than was vouchsafed to most of his contemporaries, who gave his whole soul—and not merely a fraction, yea an infinitesimal fraction, as most of us are doing—to realize his ideal and do the work of the Lord on the earth, and advance the cause of spirituality in the world. We are come here this evening to meditate on those ideals on the realisation of which Swami Vivekananda had set his heart and which he cherished so much down to the last day of his life, to forget our petty differences, our mean and miserable squabbles, in the contemplation of a spiritually perfect humanity, the evolution of which is the great task for the future, and for the achievement of which ideal we must work with a single heart. And I think that the

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presence here this evening of a gathering like this is proof positive of the correctness of the remark of Prof. Minas Tcheraz : " Religions are not barriers of iron which separate for ever the members of the human family, but are barriers of ice, which melt at the first glance of the sun of love."

Now, gentlemen, before I proceed to describe Vivekananda, and pourtray his character and achievements, let me consider what it is that great prophets like him do, which entitles them to the reverence and admiration of humanity. Gentlemen, I think that the one great characteristic which distinguishes all the great prophets of the world, the characteristic the perception of which brings the world to their feet in a passion of admiration and love, is their gift of vision, their power to see the primal mysteries, their ability to perceive, so to say, the heart of the universe abeating and make us perceive it, their capacity to be in harmony with the soul of all things and to enable us to realize the scheme of the universe. To *them* the universe does not wear the commonplace aspect that it wears for *us* ; they see it transfigured in the all enveloping radiance of God.

"To them the meanest flower that blows can give,
Thoughts that do often lie too deep for tears."

The blue vault of heaven, the snow capped mountains, reposeful expanses of water, the mingled worldliness and unworldliness of men, yea the universal frame of things—speak a language to them, which we are unable to hear. They brush aside verbal riddles ; the Pharisees they pass by with supreme indifference ; they have the most undisguised contempt for the ingenious intricacies of logicians and grammarians ; but they realize—they see—the presence of God in everything, and in the language of the Western seer, Emerson, " Behold ! htrei speech is lyrical, and sweet, and

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universal as the rising of the wind." Before their piercing gaze, the mist that hides the truth from us melts away, and the scheme of the universe flashes on their souls. They are not carried away by petty desires, but with calm, God-like eyes they see through the vanities of to-day, and rest in the contemplation of that one, where there is neither present, past, nor future, in comparison with the transcendental bliss of realizing which our poor little earthly enjoyments are the merest trifles. When such a seer is born into the world, the world is attracted to him as iron is drawn to a magnet. Hence we can realise the meaning of the story that the Magi from the East went to see the divine child in the manger and worshipped him. Such seers exercise a compelling influence on the world, and it is through their efforts that noble heights of spiritual perfection are revealed to the astonished gaze of the pleasure-seeking sons of men, and the evolution of a spiritually perfect humanity is rendered possible.

Now, gentlemen, what were the conditions of life in India when Sri Ramakrishna Paramahamsa and Vivekananda were born. The influence of western education had been already widely felt. The grand old religion of India had degenerated into a mass of unmeaning ritual. People permeated with Western thought had broken into open rebellion against the old order of things in the Indian religious world. The West itself had long been in the process of materialisation. The mediaeval world had given place to the modern world, and spiritual ideals had been displaced by material ideals. Napoleons and Rockefellers are the ideals where once St. Francis of Assisi and Ignatius Layola owned the allegiance of men. The descendants of people who once thronged to the Holy Sepulchre to wrest it from infidels remain with folded hands, unless self-interest drives them to war. Even the missionary, who owned no

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Lord but God, and who once had such prestige that the Pope could compel a crowned sovereign to come with a hair shirt on and do penance at Canova, has consented to become the unofficial vanguard of victorious *Christian* armies in *heathen* lands. In the realm of thought, science began to be honoured in preference to speculation, and the analysis of the external world was respected more than the perception of new spiritual truths. When this civilisation was brought into this ancient land, the minds of the people which had become enfeebled by centuries of oppression succumbed to its irresistible fascination. When people awoke to the fact that the long night of tyranny was over, and that the dawn of settled government had begun, they felt that the civilisation which could work such wonders must be admirable in every respect. Security of person and property was re-established in a land where a man who went to sleep in his home had no certainty that his eyes would open next morning on the familiar walls of his house. Liberty of speech was conferred on individuals who had long been denied the natural right of every human being to speak what he thinks. When this new civilisation was thus brought prominently before the eyes of men, what was the state of religion in this land? The religion of Sri Krishna, Sri Sankara, Sri Ramanuja, Sri Chaitanya had become a mere mass of meaningless ritual. The grand religious truths which India had once proclaimed in trumpet tones had been forgotten. The result of this ignorance of the great truths of our religion, and the tendency to overpraise the greatness of the Western civilisation owing to the practical benefits it conferred upon the nation, was that there ensued an utter chaos in the spiritual world. Mushroom religions sprang up, and decayed. Ram Mohan Roy wanted a new Theism, as if Theism had to be taught in a land like India; Keshub

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Chunder Sen tried to found a faith which was some miserable compromise between Christianity and Hinduism, and to label it a religion ; Swami Dayananda Saraswati wanted to start an Arya Samaj. Thus the air was full of the din of discussion, and while every man of ability wanted to win applause by starting new faiths and proclaiming new dispensations, few cared to realise the great truths that had been discovered by the sages of India. It was at this juncture, there was born a great sage, who was destined to re-illume the torch of religious knowledge that, after having been handed down from a dim and hoary antiquity, and after having shed lustre on the whole world, had gone out during the later Moslem period and the early British period, and to bring back to the ancient fold the sheep that were roaming without a shepherd. Sri Ramakrishna belongs to the noble band of sages whose blessed feet have trod this sacred land of ours, and who have laboured for the salvation of humanity. He and Swami Vivekananda were born under such conditions and were destined to succeed in their attempt at opening the eyes of the people of this land to the grandeur of their spiritual inheritances, and enabling them to live up to the great ideals which had been proclaimed by the blessed ones in this holy land.

It will not be possible to understand aright the career of Swami Vivekananda without taking a brief survey of the life and work of Sri Ramakrishna Paramahamsa. Sri Ramakrishna was born in 1833. He was the son of Khudiram Chattopadyaya 'a man pure in mind, handsome of figure, straightforward, and independent' and Chandramani Devi, 'who was a pattern of simplicity and kindness.' Sri Ramakrishna had from his childhood a strong religious bent. Even his childhood pleasures used to take the form of enacting religious dramas along with his playmates. He could not take kindly to that which goes nowadays by

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the name of learning, and which is nothing more than the storing of the mind with words. He entered as a priest the temple of Kali at Dakshineswar, and began to look upon the image of the Goddess Kali as his Mother and the mother of the universe. He prayed to her ceaselessly to reveal herself to him, and bring him light. He went through twelve years' *tapasya*, and succeeded in going beyond name and form, in perceiving the Divine radiance that shines through all things and illuminates them, in realizing his oneness with that which is

'At once the soul of each and Lord of all'.

(Coleridge)

He received some training from a Sannyasini, and a great ascetic called Tota-Puri instructed him in the grand philosophies of India. Now he began to realise the spiritual ideas as taught in the various religions, and attained to the realisation of the great truth that the various religions are so many golden gateways to the temple of Truth. He was also able to perceive that religion is realisation, and not a mere matter of belief. By this time the world had become aware of the fact that a great Teacher had been vouchsafed to India, a man who was destined to rescue the Sanatana Dharma from the many perils that threatened it and restore it to its legitimate position in the hearts of men. Disciples crowded round Him, and He gave themfreely out of His infinite store of spirituality; the person who was His most beloved disciple, the one about whom He prophesied great things as one who would some day make his name respected by the whole world, was Swami Vivekananda.

Swami Vivekananda, was born in 1862. He belonged to the caste of the Kshatriyas, which had on more than one occasion achieved new triumphs for the spirit. He was the son of Visvanatha Datta, an attorney-at-law and,

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was named Narendra Nath Datta. The grandfather of the Swami was a very religious man, and became a sannyasin in the evening of his life. His mother had such a remarkable memory that she could remember anything that she heard, or read but once. The story goes that Vivekananda's mother prayed to the God Viresvara for a son, and that the Lord promised that he himself would be born as her son. This may be only an instance of the '*dialogic process*' that Professor Max Muller refers to in his book on *Sri Ramakrishna* : but still it is valuable as showing the consciousness in Indian minds that there is nothing strikingly great in this universe but has an element of divinity in it. Narendranath was from his youth an unselfish and highspirited person. While yet a child his heart went out to the poor. Whenever he saw a mendicant, he would rush into his house to give him alms, and gladly give him whatever cloths he could lay his hands upon. An incident of this period of his life will show what a plucky child he was, and how there was to be seen in him the fearlessness and resourcefulness that distinguished his later career. A party of his relatives took him on a boating excursion. One of the party had sea sickness, and he vomited on board. The boatmen refused to allow the party to leave the boat unless they cleaned it. Words ran high and the party was in danger of getting a good thrashing. Narendra slipped out of the boat unseen, espied two soldiers at a distance, and made signs to them to come to the boatside, and succeeded in bringing them there and rescuing his friends and relatives. That the child is the father of the man is shown also by another incident of his early life. He used to assemble his comrades, and propose to them that they should play at meditation. Strangely enough, he could even then concentrate his mind and go into a trance, while his young companions used to look on

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wonderingly. It is said that he would then snatch the holy thread from the shoulders of his Brahmin friends, saying, "You say you are Brahmins and yet cannot meditate. See, I can meditate on Him and perform Yogic exercises. So I ought to wear the holy thread and not you." His memory was marvellous even when he was a child. He had a passion for music even from his early life. He cultivated his powers of concentration to such an extent that he could sing, keep time to his songs, and play the songs on a musical instrument at one and the same time. During his youth even, he was against the sexual instinct: and whenever he was told, after he purchased images of Gods, that a certain god had a wife, he would wring the neck of the idol and throw it into a well. As he grew into manhood, he became a close student of English philosophy, and while he was at College, he sent to Herbert Spencer a criticism of Spencer's philosophical doctrines. Herbert Spencer was very much pleased with him, and wrote very appreciatively of this criticism, and encouraged him in his inquiry after truth. The study of western philosophy led him into agnosticism, and for a time he remained a staunch agnostic. While at college he took considerable interest in sports, and was a good athlete. Soon after he left college, he came under the influence of Brahmoism. He began to rail at Hindu idolatry and admired immensely the new dispensation. He used to lead the choir in the *Samaj* or the Brahmo place of worship. He was profoundly touched by the preachers of the new faith shedding tears in the pulpit, while exhorting their hearers to worship God. He thought that they must be seeing God to be moved so profoundly by the name of God. He went up to the shining lights of Brahmoisn, and asked them if they had seen God. When he was met with a negative answer, he turned his back on the

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new faith once for all, and relapsed into his old agnostic ways of thought. At this time there was a relative of his called Ramachandra Dutta. He was a disciple of Sri Ramakrishna Paramahansa. He told him that there was a saint at Dakshineswar, a man who was in ceaseless communion with God. Vivekananda thought and said that the alleged Saint must be one of the numerous rogues who imposed upon the ignorant and credulous Hindu public. Still, at the persuasion of Datta, he went to Dakshineswar. Sri Ramakrishna at once recognised him as the man for whom he had waited so long. The first interview between them is affecting to a degree. Sri Ramakrishna asked him if he could sing religious songs. Vivekananda said yes, and sang two or three exquisite songs in his marvellous voice. Sri Ramakrishna was so profoundly affected by the songs that he was rapt in the contemplation of God and remained in a trance. Vivekananda at last took leave of him, promising him that he could look in some other day by himself. At this time he had not realised the greatness of Bhagavan Sri Ramakrishna. When he went there on the second occasion Sri Ramakrishna touched him with his hand. Vivekananda used to say that then a blissful tremor ran through his frame, and the world vanished from his view, the only object that filled his sight being the figure of Sri Ramakrishna. From that day forwards he was a changed man. He would go very frequently to Sri Ramakrishna, and finally became his inseparable disciple. Sri Ramakrishna had the highest admiration for him, and regarded him as the greatest of his disciples. He said that he would shake the world to its foundations by his intellectual and spiritual powers. They used to remain together even after the other disciples would leave them. Such was the great love between the two, that neither could bear to be away from the other. When Sri Ramakrishna passed away on

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the 16th August 1886, his disciples resolved to give up the worldly life completely and remain together cherishing his memory, and following the ideals he had always striven to place before them. This was a time of trial for them, for their relatives combated this madcap resolve as they deemed it, and tried to bring them back to the common worldly ways of thinking and acting. But with the example of the great Renunciation of Sri Ramakrishna before them, and all their higher nature called into play by his irresistible influence, they persisted in their new life, and succeeded in winning golden opinions everywhere. Some time afterwards Swami Vivekananda felt that he was aweary of the dull town-life, and wished to go away by himself into the Himalayan solitudes where Nature is throned at her grandest, and meditate on God. Some of his co-disciples could not bear to leave him, and so they went with him. But one night he left them, and went alone to the father of mountains. After some years of travel and meditation, he came down from the heights into the world of men. He went to Khetri, where the Maharajah became his disciple. Then he went along the west coast, and he was at one time the guest of Mr. Bal Gangadhar Tilak. He then went to Mysore, where he stayed with the late Sir K. Seshedri Iyer. It is said that he gave the Maharajah a piece of his mind, but the Raja felt the greatness of the man and bore no resentment, and begged him to accept some present at his hands. The Swami accepted a hookah which was of very fine workmanship, but he presented it to the first man that he met in the street. From Mysore he went to Cochin, and thence to Travancore. When he went to Trivandrum, he stayed with my father, Professor Sundararama Iyer. Here I shall, with your permission, indulge in a bit of autobiography. I was then a student in the Junior F.A. class, a young lad who knew nothing

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about religion or philosophy. I can well call to mind the regal air with which he stept into our house, and asked me to hand to my father a letter of introduction which he had brought from Cochin. Within a short while after he and my father met and conversed, my father came down and told us that the swami was a marvellous man. He stayed at Trivandrum for some days and there made the acquintance of Professor Rangachariyar. While at Trivandrum he won friends and admires wherever he went, and all felt that a great soul had been born in India. From there he went eastwards, and fiinally he came to Madras. In Madras he soon had the leading men among his admirers, and the students idolised him. At this time the Parliament of Religions was held in Chicago. It struck the minds of some people here that it would be a good thing if Swami be sent to the Parliament to represent Hinduism. He was ready and willing to serve his beloved motherland. Funds were subscribed and he went to America *via* Japan. He admired the Japanese immensely, and expressed the idea which has been echoed and re-echoed a thousand times, that Indian students should go and study in Japan. In a letter from Japan he wrote : " only I want that numbers of our young men must pay a visit to Japan and China every year, especially the Japanese to whom India is still the dream land of everything high and good. And you, what are you ? Boobies taking twaddle all your lives, vain talkers what are you ? Come, see these people and go and hide your faces in very shame." When he went to Chicago, his little stock of money had run out and he was for a while on the verge of starvation. One day while he was disconsolately walking about the streets, an old lady who was somehow struck with his appearance and costume, accosted him and asked him his business. Hearing from him what he was about, she asked him to

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dinner intending to divert her lady friends by exhibiting this curious specimen of Eastern humanity. But she and her friends were pleasantly surprised when they realised the greatness of the man. They of course could not understand his philosophic expositions, and invited a professor of philosophy to meet him. He met Vivekananda and had an accurate idea of the rare talents displayed. He introduced him to Dr. Barrows, the President of the Parliament of religions, and the latter put him down as the representative of Hinduism in the Parliament. An American paper says: "On either side of Cardinal Gibbons were grouped the oriental delegates, whose many coloured raiment vied with his own in brilliancy. Conspicuous among the followers of Brahma and Buddha and Mahammad was the eloquent monk Vivekananda of India, clad in gorgeous red apparel, his bronzed face surmounted with a huge turban of yellow." When his turn came to speak, he had not prepared a speech, but he bowed to the Goddess of speech and addressed the great gathering. This is what we find at P. 101 of the *History of the Parliament of religions*: "Swami Vivekananda of Bombay, was next introduced. When next Vivekananda addressed the audience as 'Sisters and brothers of America' there arose a peal of applause that lasted for several minutes." Well-known as this first address of swami Vivekananda is to you all, I shall take the liberty of reading to you the opening sentences of this marvellous speech. "It fills my heart with joy unspeakable to rise in response to the warm and cordial welcome which you have given us. I thank you in the name of the most ancient order of monks in the world; I thank you in the name of the mother of religions, and I thank you in the name of the millions and millions of Hindu people of all classes and sects." I need not trouble you with any

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remarks about his epoch making paper on Hinduism which brought him such celebrity and did so much to restore to India the respect of the nations, which once she enjoyed in a liberal measure. T*he New York Critique said* : "He is an orator by divine right, and his strong intelligent face in its picturesque setting of yellow and orange was hardly less interesting than those earnest words and the rich, rhythmical utterance he gave them "T*he Review of Reviews*" described his paper as noble and sublime "T*he Iowa state*" *Register* said : "The workings of his mind, so subtle and so brilliant, so well stored and so well trained, sometimes dazzled his hearers ; but it was always a most interesting study. . Vivekananda and his cause found a place in the heart of all true Christians". T*he New York Herald said* : "Vivekananda is undoubtedly the greatest figure in the Parliament of Religions. After hearing him we feel how foolish it is to send missionaries to this learned nation." Here it must be pointed out that though his eloquence and learning were such that he carried everything before him, yet the tremendous nature of the odds against him and the unpreparedness of his western hearers for the new mission which he was charged with by the Lord, can be gathered from the description of the way in which his closing address, preaching the harmony of religions, was received. T*he History of the Parliament of Religions* says at p, 171 : "Swami Vivekananda was always heard with interest by the Parliament, but very little approval was shown to some of the sentiments expressed in his closing address". That this state of things should have been changed in two years, that Indian thought should have permeated to a very appreciable extent the American world in such a short time—bear ample and convincing testimony to the great gift and the wonderful perseverence of Swami Vivekananda. "The most learned societies in

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the land vied with one another in honouring him with, inivitations to lecture before them." Before the first year was over he had two proclaimed disciples, Madam Louise who became Swami Abhayananda, and Mr. Sandsberg, who became Swami Kripananda. A New York letter of January 1896 says: The swami gathered round himself, from amongst the most heterogeneous classes of society a large and ever increasing following of sincere men, and woman animated with the only desire to pursue truth for truth's own sake." At the end of 1895 he went to England and spent three months there. He returned to America on the 6th of December. On his return he began his classes and Sunday lectures. In February 1896 Dr. Street became a Yogi and assumed the name of Yogananda. He then left for England, and from there he came to India. In England also Vedanta got a firm hold on the minds of the people through the eloquence of the Swami. His return to India and the warmth of the welcome accorded to him by the grateful people of this land are well-known to you all. From Colombo to Almora the spiritual hero went receiving ovations everywhere and evoking enthusiasm for our religion by his eloquent addressess. I hope to place before you to-day some of his dreams for the regeneration of our dear motherland, dreams which were dear to him, and which we ought to try to realise if we really yearn for the betterment of our country. He again went to America to preach the Vedanta. He was present at the Paris Exhibiton, and delivered lectures which were highly spoken of by the Press. From Paris he went to Constantinople in company with Mr. Blois, a distinguished French writer, and thence to to Bombay. He went from there to Calcutta. His health had given way under the continuous strain he had been under ever after he appeared in the Parliament of Religions. He once said in a speech at Almora: "This is the land

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which, since my childhood, I have been dreaming of, in which to pass my life and as all of you are aware I have attempted again and again, to live here for ever, and, although the time was not ripe, and I had work to do and was whirled outside of this holy place, yet it is the hope of my life to end my days somewhere in this Father of Mountains, where Rishis lived, where philosophy was born.....I sincerely pray and hope, and almost believe my last days will be here of all places on earth." This boon was granted to him, and on the 4th July 1902, at the Belur Mutt on the banks of the sacred Ganges near Calcutta he passed away.

(To be Continued)

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SAMADHI

OR

HYPER-CONSCIOUS STATE OF EXISTENCE.

BY HIRENDRANATH SINHA.

In the foregoing chapters on some of the important elements of *Yoga* we had a survey of the various steps beginning with *Yama* or self-control and terminating in *Dhyana* or meditation. We found how some of the early steps dealt with the control of the *Pranas* and mental energy in its gross forms of manifestation as they acted in the lower centres of the vital tree of the cerebro-spinal system of man; while others especially the last three, were connected solely with the finer forms of manifestation of the same energy in the higher intellectual centres of the brain. We also found that the highest object of *Yoga* is to achieve the state to be fully explained in this chapter, technically called *Nirodha Samadhi*, in which all the modifications of the mind that have their root in the unsettled activities of the mind are brought under complete control and truth is left to shine bereft of the instrument of perception. The effect of a well exercised control when practised persistently towards a single point is to create one modification, the controlling modification which will have the power to overcome and suppress all others. But an act of suppression will have sense only as long as there exists a suppresser and objects to be suppressed. When either of these factors ceases to exist, both of them are bound to vanish together; because, of two correlated objects it is not possible for one to exist by itself without the other. Similarly the modification of control will continue to exist only so long as the disturbing modifications caused by the objects of perception which are attempted to be controlled by the *Yogin* keep their heads rising. When these are

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effectively put down by the constant showering of mental blows on them and deprived of any power to put forth their appearance once again, or no room is given to the mind even to feel their existence as such, the controlling modification will have no more work to do and in consequence cease to exist. In such a state the mind is said to become *sattvic* and pure like a crystal owing to the destruction of the impurities arising from the modifications, and to reflect the soul in its true colours. This is the state called the *Samadhi* or hyper-consciousness of restraint and is the consummation of all the practices prescribed in the psychological method of *Yoga*.

The word *Samadhi* literally means that state of consciousness in which the mind is completely absorbed in an object,—"*Samadhiyante asmin iti samadhih.* In this sense it may be described as representing a state of supreme knowledge characterised by the union of the individual self and the universal Self which is consequent upon the previous practices of conservation and control over the dissipating modifications of the mind. It, therefore, differs from the other steps of *Yoga* in as much as no exercise of any kind is taught under it except the attainment of that condition of the mind which results from the suppression of the functioning tendencies of the mind and the consequent mindlessness. Even all kinds of activities in any of the higher organs of the mind do not belong to the state of *Samadhi* but come below it and are the means to it.

It may be asked does not the end always include the means? Such a thing is possible only when the end and means belong to the same plane of consciousness and are capable of being perceived as cause and effect. But the case is quite different with the condition of *Samadhi*. The means employed no doubt belong to higher states of human consciousness and concern the manipulations of the functions of the subtler organs of internal perception and understanding; but the end is characterised by a state which is higher still than the highest on the plane referred to and may be seen to border on the plan of spirituality. According to the doctrines of *Yoga* the so

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called phenomenal universe is a work of the mind. Objects exist because the mind perceives them. The moment these creative activities of the mind are brought to a stand still the phenomenon which characterised the mind's active existence ceases to affect it any more, and as a consequence, it reverts to its natural state. The power of the mind has been described to be so great that it is not possible to check it as easily as it will be to control any of the physical forces. A man may fathom the depths of the ocean, penetrate the sky and span the earth and yet he is not greater than the religious man who has subdued the senses and conquered the mind and in doing so has conquered the whole universe. The method of *Yoga* is to effect the slow but sure conquest of this wonderful power of the mind. The different steps are accordingly so arranged that the control over the grosser forms of mental manifestations of power is first secured; then the finer ones are so dealt with that each step naturally paves the way to the gradual achievement of the highest. Hence the means which immediately tend to *Samadhi* belong to the finer steps of *Yoga*. When these steps are perfected, with the end of struggles for self-control comes the serene state of *Samadhi*. The commentator of *Amritabindu* characterises this final state as the supreme process of the mind lying at the root of all others, and of which all others are more or less imperfect specimens and says that it consists in *manonirodha* or the restraint of all the the mind till its internal and external—subjective and objective—wanderings ceases to appear as it does and attains to the true state of the being which is nothing but the *Brahman*, the Bliss.

The steps in self-control which concern the fine internal organs of perception are held by almost all writers on *Yoga* as the immediate means to *Samadhi*. These are known to commence with *Dharana* or concentration on one object. When the mind is perfected in the practice of *Dharana* and is able to keep itself in one object for some time, it attains the state of meditation or abiding in one object. When *Dhyana* becomes long and steady, the mind gives up, the object of perception and gets itself merged in the idea conveyed to it through the form of the object meditated

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upon. From this last state, it is said to emerge and enter into that of *Samadhi*. From these it will be seen that *Samadhi* though it stands aloof as the result, by virtue of its coming in the end and of having no other mental states beyond, it forms a part of the mental states described by standing as the continuation of *Dhyana*. Patanjali treats the three states—*Dharana*, *Dhyana* and *Samadhi* as belonging to the same condition of the mind and groups them all under the single process called *Samyama* or perfect restraint. He says that each of these should be practised in succession in regard to one and the same object, until the mind attains perfection in the knowledge referring to that object and gets itself established in *Samadhi*. *Samyama*, may therefore be interpreted to mean a thorough control and concentration of the mind on one thing till the form of that thing vanishes and the mind is able to dwell solely on the meaning or idea suggested by its name. From the above enumeration of the factors which compose the practice of *Samyama*, it will be noted that Patanjali divides *Samadhi* into two sorts,—the lower or *Samadhi* treated as the means and the higher or *Samadhi* considered as the end.

There are also various other points of difference between these two aspects of *Samadhi*. We have seen *Dhyana* or meditation to have the two aspects, *Saguna* and *Nirguna*. *Samadhi* which has been pointed out to characterise the same state of mind, has, therefore the same two aspects. *Saguna-Samadhi* is that state of restrained mind in which the aid of objects is not dispensed with as in the other two factors of *Samyama*. *Nirguna-Samadhi* is the higher subjective state in which the mind remains without objects. From the point of restraint that is practised on the fine impressions in the mind-stuff these two states are also called *Sabija* or the seeded and *Nirbija* or the seedless. When compared with the highest seedless and subjective *Samadhi* the limbs of *Samyama*, including the seeded *Samadhi*, are only external, capable of producing at best the highest worldly powers of enjoyment and knowledge to a *Yogin*. The effect of *Samyama*, as we know, is to prevent the formation of new impressions and to wear out the previously formed impressions

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which are at the root of the modificatory activities of the mind by giving up the forms of an object and retaining only the idea relating to it so as to render the impressions supportless. And yet by this process the old impressions may not be said to have been completely irradicated. They are made only powerless for the time by being brought under the subjugating force of a single impression and kept thereby dormant as the seeds for future activity. When favourable circumstances arise, when the stimulative causes are joined, these impressions are sure to gather strength and revive once again so as to reset the wheel of *Samsara* once more in motion. From this fact of the *Samskaras* or impressions of future bodies remaining in the mind in a seed-form, the lower *Samadhi* is called the seeded. When the seeds are completely dead, or as the *Yogins* say '*fried.*' they lose all possibility of producing any further changes in the mind and the *Samadhi* becomes seedless or impressionless and consequently objectless.

The highest restraint spoken of in the above *Samadhi* is the consummation of the control which first began as external and then was made internal, until finally the mind was forced to disappear into the inmost essence of the *Atman*. When compared to the limbs of *Yoga* which deal with the control of the body and of the vital *Prana*, the limbs which deal with the control of the mind are internal; and when compared to these, the supreme *Samadhi* which teaches the sameness of the mind with the *Atman* is still more internal. Or to place it reversely *Dharana*, *Dhyana* and lower *Samadhi* are external to the seedless *Samadhi*; in the same way as the external limbs of *Yama*, *Niyama* and *Asana* are external to the components of *Samyama*. Among the several limbs of *Yoga* each may be considered as the immeditate means for the succeeding one. For this reason *Samadhi* has bee variously defined by various writers beginning with some one of the points of control and ending with the highest. We also often meet with such definitions in which some one of the special features of the highest *Samadhi* is emphasised. We shall give below a few of these.

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If by effecting the union of *Prana* and *Apana*, by restraining the vital energies, by the process of *Kumbhaka* or stoppage, by gazing at the tip of the nose seated in a firm posture and by blocking the six passages of the eyes, ears and nose with the six fingers of both hands, the vibratory force within the mind is heard in the form of *Pranava* and the mind is made to merge in that sound, the state of *Samadhi* is attained. The purport of the above definition is to show *Samadhi* as an act of sub-merging the individualising mental forces into the universal mind or the basis of phenomena by reducing it to its sound form and then meditating upon it. Some define *Samadhi* as that state in which one abides in the Self along with the knowledge and the instrument of perception after bringing into rest the activities of the senses and thereby causing the cessation of mind, in the same way as the udder of a cow is made milkless by being thoroughly milked. This definition takes into consideration *Pratyahara* and other higher steps which are the immediate means to *Samadhi*.

Again *Samadhi* is spoken of in some other *Upanishads* as follows:—" When the vital energies begin to move through the *Sushumna* channel in the middle of the spinal cord steadiness of mind ensues. When the mind becomes perfectly potential and fixed, there comes to it the intensified state of mind known as *Unmani*." In this state the *Yogin* is said to attain that knowledge which is an essential character of *Samadhi*, Again elsewhere *Samadhi* is described to be that supreme state in which the mind is devoid of the perceptions of meditator and meditation and remains solely identical with the object of meditation, motionless like a lamp placed in a place protected from wind. Here *Samadhi* is seen treated as intensified *Dhyana* in which the mind loses its identity in the meditated, It is also stated that when the mind is completely collected within itself, all desires which consists in its tendency to go out cease for ever and there arises to it a feeling of satiation and contentment within itself; and the Yogin perceives only the meaning of things and dwells in their essence, the *Atman*.

The main principle of the above definitions is the same through out and is clearly observable. Making the mind calm

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and deep without becoming agitated by the waves and ripples arising from the perception of objects is the ideal aimed at in all the practices of *Yoga*. When this supreme state is attained, the mind assumes the form of an immense battery potentially containing within itself all the powers and at the same time becoming pure and transparent, capable of reflecting even the subtlest *Atman*. No knowledge, and no power lies beyond the reach of such a mind. Everything is within itself, within the dormant impressions now brought under its control and which it can read at will without much exertion. By judiciously making use of the power so obtained the *Yogin* is able to possess the discriminative knowledge of things and of the *Atman* which is the innermost essence of all existences. If he concentrates his mind on this *Atman* thinking that there is no other existence but That, the mind becomes absorbed in the *Atman* and attains sameness with It. Then the seeds of former impressions which are rendered impotent to sprout out again and do mischief, by the fact of their being brought under the control of a powerful and immovable mind, become capable of being moulded like a soft lump of wax into any shape which suits the purposes of the *Yogin*. They are then allowed to melt away and evaporate before the scorching light of divine knowledge. The seeds are then said to be completely destroyed, the roots of desire dried up; and the yogin enters into the state of seedless subjective *Samadhi*. The higher *Samadhi* has therefore been defined as characterised by the quiescent state of mind which results from the lower state of *Samadhi* and in which the mind is elevated to the realisation of the *Brahman* within his own little self. We meet with the following descriptions of *Samadhi* in some of the well-known minor *Upanishads*.

The most common description of *Samadhi* is to mention it as that state in which the union between the individual self and the Supreme Self is effected. In this sense it is derived from a root which means 'to bring together." It is a state in which there comes to a person the realisation of oneness between the lower conscious self and the supreme, all-pervading Self, which

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is marked by the non-existence of the three correlated distinctions of the knower, knowledge and the known and which is of the nature of Supreme Bliss, of Pure Intelligence, (*Suddhachaitanya*). It is the highest process of self-restraint by means of which is attained the descriminative knowledge of the Supreme Self who is the highest object to be realised and who dwells within the heart of every one and in which the body attains complete repose, and the radiation of mind and intellect is put an end to. For, when all the outward going activities of the mind are stopped, and its tendency to change every moment and assume fresh forms is checked, the mind gets the power to turn inward and concentrate itself on the Self which shines from within; and when it dwells therein for some time by the self-annihilating force of meditation, it loses itself in the Self and assumes oneness with it. The body of the *Yogin* in this state is generally compared to a statue on account of its being bereft of vital activities and sensations. By this comparison to a motionless stock or stone we are not to understand that the consciousness also becomes dead. But though the consciousness is inactive on the plane of worldly consciousness it yet exists in an elevated state on the higher plane of spirituality. The condition of an inanimate being is quite opposite to that of the externally motionless body of the mindless being in the state of *Samadhi* We will refer to this more later on. Having the characteristics of this condition in view *Samadhi* has been defined by some as that state wherein there comes to a person the spiritual consciousness which is fire to the dried grass of fine impressions that are at the bottom of the mind's changeful activities. The destruction of the changeful attributes can never indicate the destruction of the essence of the mind. So long as this essence which is of the nature of intelligence is restricted to the radiation through the intellectual organs of perception and will, it is sure to throw out, obstructed, dim and sickly rays and cannot be expected to shine with its natural effulgence. But when the mind is restored to freedom from the constraining waves of organic thought, when it is made strong and healthy from its

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being devoid of change and fitful assumptions of forms, it becomes elevated and fixed in the state of *Samadhi*. Then, this pure and crystallike mind which is calm, unruffled and waveless will reflect the Supreme Self within. It is then said to have assumed the color and nature of the *Brahman* or to have become the Brahman itself. This is what has been stated at the beginning as the union between the individual self and the Supreme Self. Or, as Patanjali says, when the mind is free from *Vrittis* or modifications, the *Purusha* or Seer rests in his own unmodified state.

From these definitions of *Samadhi* we may safely infer that the supreme state which is the end of all the several practices of *Yoga* is a state of live-consciousness in which the ordinary human consciousness is freed from the narrow limitations of human reason and is made to transcend into the higher and hidden plane of spirituality. The mind is, as it were, elevated and perfected and made synonymous with the possibility of infinite knowledge. While the trend of the Yogic practices is to narrow visibly the field of human consciousness, it may be asked, how are we to know that the consciousness continues to expand on a higher plane and assumes the form of the highest spiritual consciousness. In the first place it may be pointed out that the postulates of Hindu philosophy do not at all give room to such a question. According to the Hindu philosophers, the so-called consciousness in every being is by nature infinite. Its appearance as limited is due to its reflection in the variegated conditioning causes of the phenomenal universe. When these limitations can be managed to be removed human consciousness cannot but regain its natural condition. The infinite ether, on account of the various bodies with which it is associated is variously called as ether in the pot, ether in the cloth and so on. But when the pot, cloth, &c., are destroyed, the ether which was being conditioned by them may be said to have become one with the infinite ether. Similarly the nullifying of intelligence by means of the destruction of the organs of intellectual perception will become possible only in the case where the intelligence is some-

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thing which takes its birth along with the development of the organisms which display this intelligence. According to the Hindu philosophers, this is not so. Non-intelligent matter cannot be the cause of intelligence. Intelligence should therefore have existed from the beginning of the universe and have formed its very essence and substratum, and is sure to exist even after the destruction of the universe or the cessation of phenomenal activity. The destruction of intelligence on the plane of human reason can, therefore mean only the disappearance of it on this plane and the reappearance of it on another. The method of *Yoga* consequently consists in opening at first a passage for this indestructible intelligence into a higher sphere of existence and then squeezing it out of the sphere of worldly life into that higher sphere. This is the process by which we are taught to manufacture a divine being out of a human being.

(*To be Continued*)

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CASTE SYSTEM AND VEDANTA.

BY CHINTAMANI TIRTHAKAR

The so-called caste system of India is a very much misunderstood and misrepresented social division of the people. The misunderstanding is due partly to the want of recognition of the spirit which prompted the ancient seers to organise Indian society and partly to the loss of tradition which connected the old with the new. But the misrepresentation is explainable only by the wantonness on the part of interested people who are responsible for it. For a correct understanding of the real significance and purpose of caste as it prevails in India, we have only to study them in the light of the caste-elements observable in the records of Vedic civilisation; for, the Vedantic conception of caste cannot be anything new and different from that of the Vedas.

In connection with the classification of the ancient people of India, two kinds of divisions are generally referred to by Vedantic writers—*Varna* and A*srama*. The word *Vârna* is derived from a root which literally means to depict. Hence, as applied to people, *Varna* came to mean that which depicts a people. The description of a people may be with reference to their physical qualities or with reference to their mental qualities. In the former sense it signified the colour which, according to the modern ethnological science, forms the distinguishing feature of tribes or races. In the latter sense it represented 'honour' or 'virtue' which determines the nobility of a people and separates one class of them from another. Similarly the word *Asrama* is from the root, *Sram* to work or labour,

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and signifies the order of life of a person which imposes on him the special social and religious duties. We shall see later on how these two divisions are connected with each other; and how the latter enables us to understand the significance of caste system as it exists at present in India.

There are ample evidences both in the Vedas and the Zend Avesta to show that the original Aryans, wherever might have been their ancient home, should have led a settled agricultural life in it, before they came down and inhabited the fertile and sunny valleys of the Indus and the Euphrates. Though of one race, they could not all have been of one tribe. There are records to show that they were composed of several exagomic *Gotras* or tribes each possessing a partiality for a particular denomination of God of their own. But the equality and identity of these gods, mentioned in the Vedas, the common symbology of language and rituals—all tend to prove that the several tribes formed one homogenous whole race. Unity in variety seems to have been their law of life from the very beginning.

In a land where all were of one race, all had equal social and religious privileges and a common communal interest, there could have been no necessity for observing any kind of social distinctions. A priest or warrior, a tradesman or an artisan, however much his profession might have varied from those of others, was an Aryan by birth and had equal privileges with all in all matters of social life. From the carpenter who built the sacrificial *Vedis*, to the professional weilder of the axe which sacrificed the animal, each had his own *mantras* to chant, each had his due share in the sacrifice. Only while officiating in their several posts, certain order of dignity and honour was ascribed to each in accordance with the nature and responsibility of the work done by him. But outside their posts, they were all equal

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members of a social republic, making allowance, of course, for all such natural inequalities of age, culture and position in life. Was there, then, nothing of the now-existing caste system among the Ancient *Aryans*? Were there no elements in their social heirarchy which led to the subsequent development of castes in the land of their adoption?

Caste is purely a social arrangement giving stability to society in its graduated progress towards a higher end; and such an advanced society as that of the ancient Aryans could not have been without some such organisation, some such scheme of social culture. A society depends for its progress on the fitness and capacity of its individuals to secure the communal needs of that society. That which characterises and differentiates the individuals is also likely to characterise and differentiate the component groups of a society that may be formed out of them for economic purposes. The division into *Asramas* is what pertained to the life of individuals. By a study of the principle of differentiation, underlying this classification of individuals we are sure to arrive at the element on which the social scheme of the Aryans was developed. There could have been but one law of differentiation in the social aspect of phenomenal life. What led to the necessity of distinguishing man from man, should have also operated largely towards the differentiation of social units.

Four *Asramas* are mentioned as pertaining to the *Dvijas*. All are born *Sudras*; and the *karmas* or duties which they perform give them the status of *Dvijas*. The *Aryans* in general were entitled to perform the Vedic *karmas*. But no *karma* can be performed by any unless he is initiated by an expert into the secret of *karma*—the method of performing it and the end to be realised by it. This stage of initiation and study is called *Brahmacharya* which

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means the life of celebacy and apprenticeship passed by a *Dvija* boy in the study of the Vedas, and in which he fitted himself for the more responsible coming life he had to lead as a man of the world. Next commences the stage of a *Grihastha* or a householder on whom devolved the duty of preserving the race, protecting immediately the family headed by him as also others on whom depended the well-being of the community, such as those who have either not entered the status of a householder or have renounced the world for a higher spiritual life. Then comes the life of a hermit wherein one may continue to lead a married life but it should be one of austerity and penance. A *Vanaprastha* or hermit should live outside the pale of society in a forest or secluded place and is not bound by the laws of society. Lastly comes the stage of the life of a *Sannyasin* who gives up everything and lives entirely in God. He is entirely free from any social obligations; though he has to rely upon the charity of men for his daily bread, he shall not add in any way to the burdens of the community. Properly speaking this classification of the life of a *Dvija* reduces itself to two stages only—the religious life of a man who lives in society and of him who has renounced society for the higher life of meditation on God. Prayer and Sacrifice to Gods formed the favourite form of religious worship of the Ancient Aryans. Hence, a man so long as he lived in society had to perform *Vedic Karmas* in the form of communal sacrifices, offering oblations in fire which symbolised the cosmic energy or spirit. But when a man renounced society and freed himself from social obligation, he had to identify the external sacrificial fire with the internal and vital fire of Atman (*Atma Samaropana*) before he gave up performing *Vaidika Karmas*. After doing this he should continue the worship mentally in the form of meditation on the *Atman*

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within. In the *Aranyakas* meditation on the *Atman* is spoken of as a sacrifice. This is to be understood in relation to the *Upasana* of meditation on the *mantras* of the earlier portions of the Vedas illustrated by the *Gayatri Upasana*.

Thus according to the teaching of the *Vedas* the purpose of life for every individual was to realise the spiritual unity underlying all the stages of his life by worshipping the same Universal Spirit either externally or internally in accordance with the nature of the life chosen by him. The same purpose and ideal seem to have guided the life of society also. The aim of society was to realise the solidarity of man by seeing the same power work within and without in all the individual members of society in every one of its diverse forms. Unity in variety formed as it were, the core of Indian thought and life. Whatever was the purpose, industrial, social, political, or religious, to serve which the Aryan society was organised, it is certain that it was based on the ideal of unity and renunciation. One of the well-known prayers of the Vedic teacher is,— "May He protect us together ; May He feed us together ; let us show valour together ; let this be the study of the strong ; let us not hate each other." Om ! Peace, Peace, Peace !

The ancient Aryan society could not have subsisted solely on sacrificial worship and the performance of religious duties. We have ample evidences to show that the Aryans possessed great culture and civilisation and had a well-organised society. Such a society should have had many needs to attend to. The acquisition of wealth, the protection of common property as against others, the distribution of work inside the community in accordance with the capacity of individuals, the preservation of internal peace and order by efficient government, the education

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and moral culture of its individuals, all these were necessary to ensure progress and had to be secured consistently with religion. So their society became classed into a number of economic divisions, without giving up their national ideal of religious unity. Some were required to perpetuate traditional culture, stimulate wholesome thought and learning and use their intelligence to legislate laws and organise institutions, others were necessary to enforce these laws, to look to the good government of society and to fight its wars and protect it from foreign agressions. Some others were also required to be apportioned for increasing the communal wealth and keeping up the industrial activity. Thus their society seems to have been divided into the three main classes—the Brahmans, the Kshatriyas, and the Vaisyas, collectively known as the *Dvijas* or the twice-born. In the *Zend Avesta* also the followers of Ahura Mazda are divided into Atharvas, Rathaesvas and Vastrya correspondingly to the three superior-castes of the Vedic Aryans.

In the *Vedas* the words, *Brahmana*, *Kshatriya*, and *Vaisya*, occur, but nowhere they are mentioned as forming the *Varnas* or castes of their society. Here, all the three castes seem to have enjoyed equal privileges. They are all *Dvijas* equally entitled to the performance of Vedic rituals except when they are engaged otherwise, they cannot give up their *Karmas* but have to perform them at least in a way suited to their avocation in life. On account of his intellectual pursuits the Brahmin was more leisurely and had his time not taken up with active service; consequently, he became better fitted to perform Vedic rituals and conduct public sacrifices through common fire in which all can participate. But the other classes whose time was taken up with busy work necessary for the maintenance of society, cannot afford to engage themselves in

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leisurely sacrifices which used to last over days and months. Such men, though they lived as members of society, became *Aranyakas* for the purposes of religious worship. Meditation on the *atman* or mental worship alone was what was possible to them whose *karmas* had to be other than sacrificial rituals, such as war, trade, &c. Thus alone we can account for the two fold division of the Vedas into the *karmakanda* or the ritualistic section and the *Gnanakanda* or the section teaching the knowledge of Brahman, and the two-fold division of the *Vedic Dharma* into *Pravritti* or worldly activity and *Nivritti* or freedom from it. Thus the principle of division which was applied to the stages in the life of an individual also became applied to the organisation of society.

Though according to the *Vedas* war and such other activities were recognised duties of the Aryans, their exclusive devotion to the sacrificial rituals, made them teach only the efficacy of *Vaidik karmas* as leading to the realisation of the real nature of the *Atman*. But the Vedanta which included within its scope even the activities of the post-Vedic stages of society had to extend the significance of *Dharma* and to include under it all that may be called *Karya*, or any kind of work that a society-man is obliged to do as an active member of the society. Sri Krishna, referring to war as a duty of *Kshatriya*, says in the Bhagavadgita : " O Partha, it is (only) the happy Kshatriyas that come by a war such as this, which has unsolicitedly arisen and is an open door of entrance into Svarga." The commentators explain that war to a Kshatriya is a sacrifice and should be performed as such : To the *Pravritti* and *Nivritti Dharmas* every Aryan was entitled. But the *Brahmins* had always to practise *Pravritti* by the performance of sacrificial *Karmas* ; while others had the option of practising it either in the form of war and such

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other actions forming their caste-duty, or in the form of sacrifice while released from other duties they enjoyed leisure. Says Manu--"The sacrifice of the Brahmin is meditation, the sacrifice of the Kshtrya is protection, the sacrifice of the Vaisya is acquisition of wealth, and the sacrifice of the Sudra is services." The only passage in the Rigveda bearing on the caste-aspect of the social division of the Aryans, appears in the tenth *Mandala* wherein the *Brahmanas* are figuratively spoken of as the head of the universal *Purusha* or *Virat*; the *Rajanyas* as His arms and the *Vaiṣyas* as His thighs and the Sudras as His feet. If *Virat* is made to represent the Aryan Society, and all kinds of human activities are conceived as the manifestations in human bodies of the universal energy of this Virat, the meaning of this passage becomes clear. This passage which has nothing to do with the modern and unvedic conception of caste, has been understood by some to be a later interpolation into the Vedas. We will only draw the attention of such to some of the other passages in the earlier portion of the Rigveda itself wherein clear references to social divisions as they prevailed in the Vedic period are traceable.

"Rich Dawn, she sets afoot the coiled-up sleeper,
one for enjoyment, one for wealth or worship.
Those who saw little, for extended vision : All living
creatures hath the Dawn awakened.
One to high sway, one to exalted glory, one to pursue
his gain and one his labour ;
All to regard their different vocations, all moving creatures hath the Dawn awakened.

Rig Veda I, 113, 5-6.

The only other caste which did not seem to have enjoyed equal religious rights with the Dvija castes is that of the Sudras referred to in the Rik mentioned above.

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In the Vedas themselves we find references to other non-Aryan races with whom the Aryans came in contact. Sometimes perhaps it happened that the Aryan nobles utilized these alien races for the performance of menial service. It is natural that these foreign servants should have been excluded from the social functions and religious rites of the Aryans. These perhaps should have formed the fourth caste or that of the Sudras or menial servants. Even with reference to this caste towards which the rigidity of social distinction was observed to some extent, the only intercourse that was in a way prohibited was that of inter-marriage. Probably he might have not been also allowed to partake in sacrifices. This is evidenced by the teachings of some of the later Acharyas who imposed birth as a *Dvija* as a condition of eligibility even to *moksha* or freedom.

Some of the oriential scholars, on the ground that some of the teachers of *Gnanakanda* in society are Kshatriyas, have held that the Brahmans and the Kshatriyas belong to two different races, and that the connection between the two is the result of a wise conciliation. This theory which endeavours to truncate the *Karmakanda* from the *Gnana-kanda* is against all traditions and *Vaidic* practices which are in observance even to day, and falls to the ground when we take into account the fact that these very Kshatriyas were the initiators of sacrifices. Moreover, as pointed out by us, the *Brahmins* that renounced not society and retired into the forest, had mostly to perform sacrifices and in consequence should have acquired a sort of hereditary proficiency for *karma*. On the other hand the Kshatriyas whose duties led them to have greater recourse to the meditative form of sacrifice, should have naturally acquired professional knowledge of the secrets of *Gnanakanda*. It is no wonder, therefore, that the Kshatriyas, sought the help of pro-essional Brahmins for performing sacrifices and some of

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the Brahmins who had no occasion to practise the *Gnanakanda* sat at the feet of Kshatriyas to learn the secrets of it. In the Upanishads even men of other castes are accredited with a knowledge of *Gnanakanda*. We have instances in the *Vedas* themselves wherein even *Antijas* were recognised as teachers of knowledge. Such seems to have been the state of caste as manifested in the early society of the Vedic Aryans.

When our Aryan forefathers spread themselves beyond their ancient home, pushed their conquest, and settled down in India they came face to face with inferior and aboriginal races. Some of these they had to fight against and subdue and others they had to quietly absorb and assimilate before they became well-established in life with a new social polity. This alone can account for some of the un-Vedic elements of caste which are mentioned in the post-Vedic literature of the Aryans. Though the Aryans were endowed with superior culture and power, their instinct for self-preservation never characterised them with the spirit of destruction wherever they went. Despite the differentiating characteristics of other races with whom they came in close contact, their high ethical culture, and their superior instinct for religion made them perceive, even behind the mask of apparent differences, only the solidarity of man. Their interest was not only to preserve all that was good in others and to develop the indegenous institutions of these by giving them a higher interpretation but also to elevate them to their own level and to make it possible to live with these forming one compact body of Aryans. With such an end in view the new social polity of the Aryan settlers in India seems to have been started.

Naturally and as a matter of necessity the Vedic Aryans had to merge their own internal differences and fuse themselves into the aristocratic caste of the Brahmins.

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This is borne out by the fact that among the *gotras* of the modern Indian Brahmins, there are some whose founders are either *Kshatriyas* or *Vaisyas* of old. And in the later Sastras dealing with the duties of Brahmins, these are entitled to the *Karmas* of all the lower castes and can adopt any duty to suit the exigencies of time. If the three old upper classes of *Dvijas* had to combine and form the one class of priests they created the other castes from out of the cultured and powerful classes or tribes of other races and assimilated them into their new social polity. The warrior classes of these became the *Kshatriyas* and the mercantile and moneyed classes the *Vaisyas*, and the less cultured and industrial classes, the Sudras of their organisation. We have reason to believe that even the influential priests of some of the civilised tribes of India were raised to the status of Brahmins to make the assimilation complete. Thus the new Aryan society that was organised after they became peacefully settled in India, assumed a composite character combining within itself the elements of racial difference which required gradual fusion. The policy of the ancient Aryans with regard to religion needed no change ; no fusion of religions was necessary. The high monistic ideal of the ancient religion could tolerate all forms of worship as leading to the same transcendental ideal of oneness in spirit. All *Karmas* done with whatever aspirations were *Pravritti dharmas*. Only their goal of *Nivritti* had to be pointed out to give a common basis for religions. As religion furnished the strongest element of unification and fusion in Asia the political power of the sovereigns and soldiers, the power of wealth and industry of the middle classes, were all subordinated to the power and authority of religion, were brought under the sway of the theocratic aristocracy of priests though individual inspiration was never destroyed.

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Prof. M. Rangacharya, in his Lectures on the Bhagavad-gita, referring to this fact, says :—" As a matter of fact, it has been pointed out by more than one student of European history that, in so far as the survey of European history and European civilization is concerned, progress seems to have been evolved generally, not so much by the aggressive endeavour of the people who were weak and down-trodden as by the insight and readiness of those, who were stronger and higher, to work for the elevation of those that were submerged below them. The force which has propelled all early progress in history has invariably had its origin in narrow aristocratic circles. When, however, culture and capacity become in course of time fairly general among a people, then the privileged aristocracy may, out of an undue regard for its exclusively enjoyed privileges, obstruct some times the furthur elevation and advancement of the common people. In such situations even this obstruction helps popular progress, as history amply demonstrates. Culture, character, courage, and the heroism of self-sacrifice are like carefully cultivated garden-products in the wide field of human civilization. They have grown within fenced areas under special care and watchful tending. That such fenced areas fitted to yield these garden products of civilization have now become wider than before, is no reason why we should consider them to be like the fruit of the wild plants growing on the uncultivated land. If this is at all well understood, it becomes easy to see how the qualifications of the aristocratic *elite* of an old society to serve well their fellowmen are certainly stronger and more numerous than the qualifications possessed by the common plebian section of that society to work to elevate its own level of thought and life.....In this manner we may see that it is chiefly the cultured and highly placed members of society with special privileges and responsibilities

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that were truly able, in the ancient history of all human communities, to win slowly all that accumulated inheritance of good, by means of which it became possible to uplift the whole community gradually to higher levels of discipline and thought and civilization."

Howsoever much the non-Brahmanic classes were elevated and admitted into the religious aristocracy of the Brahmins, howsoever much, these latter classes formed the integral parts of a composite social system and worked for the common good of the community, racial inequality between the different parts was too strong an element to be rooted out all of a sudden. Marriage was strictly prohibited between the different classes. The uncleanly habits of some of the aboriginal classes and the strong desire on the part of the more civilized classes to safeguard their traditional culture and system of manners and purity of life seem to have given rise, to some extent, even to the interdiction of the eating of food prepared by others. And even these rigidities had to be slackend and modified as people advanced. In spite of all these barriers between castes, common religion and worship and common social and political interests have served to weaken the barriers and furnished a stronger incentive to a compact social life.

Instances are not wanting in history to show that not unfrequently, under circumstances similar to those pointed above, the lower classes found their way into the higher strata. In the customs and manners of the Indian Brahmins of modern times and even in the later *Sastras* there are evidences to show that the Aryans who settled in remote corners of this vast continent should have taken girls from the civilised and cultured families of the localities in which they laterly settled. In the Vedas, males and females enjoyed equal rights. Even the females had the privilege of undergoing the initiation ceremony of *Upanayana* as is

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still observable in the followers of Zarathustra and is evidenced by the teachings of Manu. In later India in matters of social intercourse, while the males were allowed without restriction, the females were not permitted to do so. While the *Sastras* ascribe the duty of cooking and serving a guest to the housewife, common sentiment attaches greater purity to *Purushapaka* or food cooked by a male than to *Stripaka* or food cooked by a female. Manu has recognised as legel all the *anuloma* marriages or marriages contracted by a male of one caste with girls of lower castes. He even holds that if a non-Brahmin family gives girls to the Brahmins for seven generations they attain the status of Brahmins. In our own times, among the Jats of the Punjaub, the caste status of children goes by that of the father. The mother may be of any caste not superior to that of the father. The later redaction of the Sukla Yajurveda, which gives Vedic sanction to many of the distinctly non-Aryan practices of religion is a positive proof that it should have been intended for the Brahminised non-Aryans. Some of the followers of this Veda, though they are recognised as Brahmins for public purposes, are privately held in disesteem and looked upon as *Sudras*, not worthy to be mingled with. The *Vratyastoma* ceremony referred to in the Sukla Yajurveda of Yajnavalkya is intended to purify, initiate and include within the Aryan heirarchy the non-Brahminised elements of a new society.

(*To be Continued*)

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THE BRAHMIC CONDITION OF MIND.

Of all the systems of religious philosophy in the world the Vedanta stands unique in respect of its teachings about man's final destiny and its attainment. It is well-known that modern speculative thought has failed to give a satisfactory solution to all those pressing metaphysical problems which appertain to man's ultimate destiny. In spite of its boasted rational and scientific methods, it has not succeeded in satisfying the cravings of the human intellect for a rational system of metaphysics or even a rational philosophy of life whose ideals and methods can appeal to the human heart and provide satisfaction for the human soul. A dry and profitless system of speculation like the modern philosophy can be of no practical good for humanity, and a science of life which sets up any ideal not in harmony with what the human mind intuitively feels to be the noblest and the best can never take hold of the human heart. It is true that modern thought based on scientific method and reasoning has succeeded in driving away superstition and in making ordinary human thought and action more rational and systematic; but at the same time it has demonstrated the impotence of the human intellect, however trained it may be in scientific thought and method, to grapple with those metaphysical problems which are of utmost importance for man in as much as they affect the highest interests of his eternal nature. It is therefore too much to expect either from modern science which aims at systematising man's experience of physical nature or modern speculative philosophy which, by borrowing the

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methods of science, aims at the unification of the totality of human phenomena, that a rational and soul-satisfying philosophy of life may be made possible for humanity. Mere science without religion is light without warmth, a critical and destructive purifier and not a builder of ethical man. Religion is the science of the spiritual : and it is impossible that speculative philosophy or science can ever give any clue to its mysteries. Spirit is beyond the normal experience of the present humanity and so long as the direct experience of the spirit is not attained how can a philosophy of it be possible? Thought and speech cannot attain to the spiritual, as the Upanishads have declared thousands of years of ago. It may even be said that true religion is impossible, till that peculiar state of mind in which spiritual experiences are possible is secured by man. Too much activity or interest in the physical and the mental worlds acts inimically towards the attainment of spirituality. Before the advent of science and scientific thought, the popular religions of the day were beneficial in preparing men and making them fit for a theoretical as well as a practical course of spiritual philosophy. The popular religions, of course intended for the people generally, taught them how to live in society and also how to realise the several forms of worship and dhyana so as to enable them to pass beyond to a direct course of study of the Theoretical Vedanta and the Practical Yoga. It is true that they consisted of certain dogmatic teachings and formulae ; but at a higher stage, after the devotee has passed the dogmatic to the rational stage, then rationality and usefulness were fully appreciated and understood. In these days, scientific thought has put down superstition and dogmas ; pure speculative thought of the West is too intellectual to satisfy the yearning of the heart for the right solution of spiritual problems. In the

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light of scientific thought, the popular religions appear inexplicable or absurd, so that there threatens at the present time a great danger to the growth of spiritual experience even among the elite of humanity. In these circumstances, we believe that nothing but a serious revival of the study of the Vedanta and the practical adoption of its teachings in life can avert the danger to which the present humanity is exposed. The Vedanta offers a spiritual system of philosophy and also a practical course of ethical life in which both physical and mental discipline forms a conspicuous part, and on that account it is the only system which can satisfy our sense of rationality and at the same time our yearning for the spiritual in the world.

Modern philosophy offers no practical training and suggests no practical rules by which the attainment of spiritual insight and the direct intuitive experience of the spiritual is made possible for man. It either refuses to recognise spirit as a factor in Nature or makes a few vague dogmatic suggestions about it which could serve no purpose. None of the popular religions, on account of their crude and dogmatic nature, can help to revive man's natural interest for a proper understanding of the Spiritual in Nature. It is true that they were able to do something at least by way of preparation for a higher life in what we may call the pre-scientific centuries of the world's history. But in this age of scientific method and criticism, they could do nothing to rouse man to a sense of his spiritual nature and to show that such spiritual experience is possible of realisation even in this life. No religion depending on faith or dogma can accomplish this work; and it is only the Vedanta, with its intellectual discipline of Yoga, that can boldly offer to the world a practical and rational system of religious philosophy which can successfully revive the spirit in man and make

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spiritual realisation in this life itself possible for mankind at large, should it, with faith and sincerity, study the truths carefully and adopt the course of life it prescribes.

Direct realisation of the spirit or spiritual experience the Vedanta avers does not form part of our normal experience. The general tendency of human mind is always outwards, in other words, towards physical nature. Attachment to the material or the intellectual side of human nature makes it impossible to realise spirit. For this reason, the mind, must, by training and discipline, be withdrawn from the physical and intellectual aspects of the universe, before it is made fit for spiritual enlightenment. The mind fit for spiritual sight is a peculiar condition which can be brought about only after a long course of study, meditation and other modes of discipline. The mind that can attain to a permanent and stable condition, from which it never deviates even in the midst of physical and intellectual activities is the proper one for the realisation of spirit and attaintment of salvation after death. It is very difficult to attain this state of mind and consequently a long course of preparation and discipline is necessary. So long as this permanant mental change is not effected, no one need dream of religious enlightenment; and religion itself must remain an affair of dogmatic faith. It is this mental condition which goes by the name of *Suddha Sattva Samadhi* stage as Sri Krishna calls it. A mind thus well-equipoised offers to our mental view the spiritual world; and instead of obliterating the physical and intellectual experiences, it harmonises them with the spiritual so that the tranquillity of mind and its stability can never be disturbed. This state of mind is called the *Brahmic* state, in the Bhagavata, and one who has succeeded in its attainment, is a Kritakritya—(one who has accomplished his duty in this world) and has only to wait for

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liberation from the world of Samasara when the time for it comes. The following quotation from the Gita will, we believe, give our readers a proper idea of what constitutes a mind thus harmonised and the nature of the life of such a person who has this stability of the mind.

"When a man abandoneth all the desires of the heart and rests satisfied in the self by the Self, then he is called stable in mind."

"He whose mind is free from anxiety and sorrows, indifferent amidst pleasures, loosed from passion, fear and anger, he is called a sage of stable mind."

"He who is on every side without attachments, whatever may happen fair or foul, who neither likes nor dislikes, of such a one the understanding is well poised."

"When, again as a tortoise draws in on all sides its limbs he withdraws his senses from the objects of sense, then is his understanding well-poised."

"The objects of sense, save those of flaver, turn away from an abstemious dweller in the body, even flavor turneth away from him after the Supreme is seen."

"The aroused senses even of a wise man, though careful, impetuously carry away his mind."

"Having restrained them all, he should sit harmonized devoted wholly to Me; for, whose senses are mastered, of him the understanding is well-poised."

"If man, musing on the objects of sense, conceiveth an attachment to these, from attachment arises desire, from desire anger comes forth."

"From anger proceedeth delusion; from delusion wandering memory; from wandering memory the destruction of Buddhi (spiritual understanding); from destruction of Buddhi he perishes. But the disciplined self, moving among sense-objects free from attachment or hate, mastered by the self goeth to peace."

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"In that peace the extinction of all pains ariseth for him; for him whose heart is peaceful, the Buddhi soon attaineth equilibrium."

'There is no Buddhi for the non-harmonized; nor for the non-harmonized is there concentration. For him without concentration there is no peace; and for the un-peaceful how can there be happiness?'

'The mind of him who yieldeth to the moving senses destroyeth the ships upon the waters.'

"He attaineth peace, unto whom all desires flow as rivers flow into the ocean, which is filled with water, but remaineth unmoved—not he who desireth desires.'

'Whoso forsaketh all desires and goeth onwards, free from yearning, humble and unselfish, he goeth to peace.'

'This is the Brahmic state, O son of Pritha; having attained thereto none is bewildered. Whoso at the death hour is established there-in, he too goeth to the Nirvana of Brahman.'

This state of the absolute and perfect tranquillity of the human heart, which we have described in the previous pages as the source of spiritual enlightenment and revelation, is, according to the Vedanta, the only condition that leads to the higher spiritual bliss or happiness which passeth our ordinary human understanding. It is in this condition that the heart of the devotee gets a foretaste of the eternal bliss of Moksha, or final deliverance. The devotee who has attained to this condition is a Jivan Mukta. Even in life he is able to taste the bliss of spiritual enlightenment and of future salvation. The same view, we believe, is entertained by the Buddhistic philosophers about this peculiar condition of the human mind; Buddha calls it Nirvana, a spiritual state of mind which could only be obtained by the highest form of dhyana or meditation. He views it from the negative standpoint as a state of non-

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existent-existence, in other words as existence which should not be identified with the fleeting mode of being with which only we are acquainted in our experience. He also calls it a state of absolute and perfect peace without joy or sorrow. On the other hand the Vedanta attempts to conceive it in a positive form as a state of positive existence in which the peace attained is the source of infinite and eternal bliss. Whatever may be the difference in the mode of expression, we believe that the conceptions arrived at are identical in both the systems and that both hold the same views with regard to human destiny and the way to attain it. And the following verses from Edwin Arnold's Light of Asia will convince all impartial minds that the Buddhistic teachings on the subject, at least of the Northern School, are identical with those of the Vedanta ; and that the differences in expression are due only to the difference in the standpoint from which the subject is received.

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

———(o)———

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NOTES AND THOUGHTS.

The last birth-day anniversary of Srimat Swami Vivekananda was celebrated with great eclat. The day opened with *bhajana* and *puja*, and feeding the poor. The one peculiar feature of this year's celebration was the feeding a lot of even dumb animals such as cows. The Swami loved the poor and his whole life was a consecration to their service. The Hon. Justice Sankaran Nair presided over the proceedings and Mr. K. S. Ramasami Sastriar B.A., B.L. read a paper on the Life and Teachings of the Swami which is published elsewhere. Mr. Sankara Nair referred to the universality of the Swami's teachings, his broad heart and sublime love, which found in the lowly and oppressed of every country a God to worship and serve. He would be glad, he said, to follow a teacher like the Swami. It is a disgrace, he said, to the public of Madras that they sleep over the Swami's Memorial Meeting. The meeting ended with a vote of thanks to the chairman followed by *arati* and distribution of *prasad*.

In delivering her message to the Indian woman, Mrs. Sarala Devi Chouduri said :—

"We woman are Annadayanis,—givers of food to the world, glorious is the destiny that appointed us so; and our duties as the natural Annadyani, we perform them well generally, but our responsibility as Annadas in the highest sphere of living we never even give a thought to. The consciousness of it lies dormant in our souls, and rarely if ever our brothers themselves help us to awaken it. Give them burnt chapate and half-cooked rice, the thunder-roars of

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their anger will deafen you and threaten you ; give them bad moral food—to be self-seeking, lazy or inactive, to be of the world too worldly, to cheat the country of its claims from him —and never a frown, never a shadow of dissatisfaction clouds his face, he is all smile and devotion and attentive to you. Pinch his moral nature, starve his spiritual being, but give him plenty of meat and fish and dal and ghee to fatten his corporal being and he is unconscious of the injury done to him. Ah! but the ingloriousness that attaches to us sisters mine. We are God-appointed Annadas ours is the birth-right; ours the divine privilege to be preservers of life physical, moral and spiritual of our children and husbands, of our fathers and brothers. Should we perform our duties partially only and not wholly in the grosser part and not in the finer, everlasting shame and infamy will be our lot and misery and destruction to us and ours will follow in their wake. We are not only Annada, we are also Balada to the race of men. Each of us is the partial incarnation of Shakti, Prakriti the primeval force that moves and inspires creation. Givers of our life and givers of our strength, let us know ourselves. My brothers, throw open the door of self-knowledge to your sisters, unlock the portals of culture and education to them, and you will be the most to benefit. Inert and dead as you are of my country, we will bring life to you, weak and emaciated as you are, we will bring strength to you, cowed mortals as you are, we will bring in our hands the gift of immortality to you. Should you save yourselves give your women knowledge Nanyah Puntha Vidyate Ayanaya." The realization of this ideal by the Indian woman will not only build up the sturdy Indian manhood but it has also a message to give to the world, a grander ideal for worlds civilization.

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"In this life two ordinary houses are sufficient for thee: one to dwell in, the other to contain the treasure of the Moslems. See thou to it! Purchase the next world with this; so shalt thou win both!" So wrote Caliph Omar to one of his generals meaning thereby that good works and a righteous life here will secure everlasting life.

———(o)———

We deeply regret to announce the death, from pneumonia of Miss. Henrietta F. Muller at Washingtone D. C. on the 14 th of January last. To many of us Miss Muller during the years 1897 and 1898, was a familiar figure, and none of us can forget the many noble deeds by which she established the sincerity and ardour of her interest in the movement. Many of the world's generous causes have a similiar tale to tell. But the cause of woman and her Education was that *par excellence*, which found in her its steady and unswerving advocate. Miss Muller was educated at Girton College in its early days and to the end of her life would occasionally add to her signature the letters B.A., (cantab).

———(o)———

THE INDIAN SAINTS I.

SAINT TULSI DAS.

"*Whenever virtue subsides and irreligion prevails, know ye that I create myself for the preservation of the good, for the re-establishment of virtue and the destruction of evil—*" says *Bhagavan Sri Krishna.*

So, Nature repeats herself and a band of illustrious men come forward to help mankind from time to time. Instances are

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not wanting, for, every page in history bears testimony to this fact. Spiritual leaders have come and gone and many are yet to come. There have been many Krishnas, Buddhas, Christs &c, all over the whole world. But India, the motherland of Religions, has produced a good many of them whose lives will be written in these pages. After Sri Krishna's time, the tyranny of the Brahmins resulted in the appearance of Lord Buddha, who preached piety, love towards living beings, etc. In course of time, Buddhism also became stale, and the corruptions that led into it hastened its down fall. Suddenly the Great Sankaracharya appeared on the stage and effected a thorough change in the spiritual India. He established throughout India several centres, or *mutts* or religious institutions which remain to the present day. Sankara retired and Ramanuja incarnated. He preached love as the most important factor and his large heartedness was highly remarkable, for he allowed all people to listen to his teachings without distinction of caste or creed, unlike Sankara who restricted his teachings to the Brahmans. Ramanuja began to preach from the tops of Gopurams and platforms. After his time there followed saints like Ramanand, Madwacharya, Kabir etc and Vaishnavaism became the order of the day, so much so that a Vaishnavite would call a Saivite, a heretic, and *vice versa*. Such things should not be allowed to continue. Some one must come forward to preach the oneness of the doctrines of these two sects and Saint Tulsi Das was born of a high class Brahman parents in the village of Rajpur in the Banda District. It is stated that the Devas went to Lord Narayana and requested Him to incarnate on earth to re-establish virtue and to preach unity in Religion. He accordingly ordered the sage Valmiki, the author of Ramayana to incarnate on earth and a son was born to a Brahman named Atma Ram.

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(4) During boyhood every Brahman must study these as well as learn Mathematics, Neethi Sastra (code of morals), and certain other subjects such as rudimentary knowledge of Astronomy, science etc. Now-a-days it has become the order of the day to send him at the age of five to the English schools without caring a bit to know about his own religion or the above rudimentary principles.

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According to the Hindu custom, the child was named "Tulsi Das" on the twelth day. Tulsi Das lived during the time of Akbar, the Great, the then Emperor of Delhi. The boy being a Brahmin was sent to school, in his fifth year, to commit to memory "Amarakosa" or the Sanskrit Dictionary and the rudiments of Grammar, etc.

When he was twelve years of age, he was married to a girl named Mata Devi who had received high (*b*) home education in duty, religion, and morality. It is believed she must have had a good system of education, for it was she (*c*) as we shall see, who was instrumental in the making of "Saint" Tulsi Das. She was a dutiful wife, a good councillor and a true lover and would undergo all difficulties of a family without murmur. This led Tulsi Das not to bear her absence for a single moment.

His father was serving under the Emperor who showed the greatest regard and love towards him and also towards his son Tulsi Das. One day, the Emperor asked Tulsi Das to accompany him on a round (*d*) through the town to which he consented and thus went out for a short time leaving his wife at home to his mother's care. On that day, her brother came from her mother's house and informed her of her mother's illness and that she was very anxious to see her. On hearing those words Mata Devi felt very sorry and her brother immediately consoled her saying that she wants to see her after a very long absence. Then Mata Devi went to her mother-in-law and prostrated before her as is the custom even to-day. This prostration to the relatives of her husband of the

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(*b*) The Hindu mother at home teaches her daughter during the latter's girlhood the rules of morality, and conduct, religion, daily prayer, and about the duty she owes to her parents, husband and his relatives and to the guests and elders. She also recieves knowledge of mathematics and other sciences to the extent that would be of help to her in her daily life. This kind of education at home makes her an ideal girl, a dutiful and loving wife, a kind mother and an useful old member. They also receive instruction in music, needle work, etc. The so-called reformers want western ideas and western education which would surely prove dangerous to the Hindu females. Enough if she learns the above useful knowledge, for, she does not go out to accept a post in an office or become a lawyer etc.

(*c*) Prahalada, Dhruva, and several others were initiated by woman which proves what kind of education woman would have received in those days at home.

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Hindu wife, shows the regard, the love, the duty she owes to them. Having prostrated, she requested her to allow her to proceed to her mother's home as her mother was very ill. The mother-in-law granted her request and she followed the messenger to her home.

When Tulsi Das returned home, his mother narrated to him all that had happened there and he became much dejected and, started at once for his father-in-law's house as he could not bear his wife's absence. It was dead of night and was raining heavily. Still he would have his way. He would not bear loneliness. So he went on crossing rivers and mountains and forests. On the (*e*) way, he had to cross a river which was in full flood. He could not find any man or boat to take him to the other side of the river. He saw something floating, which was a corpse, and having caught hold of it, he managed to cross the river and thus, with difficulties he arrived at his wife's home. All were fast asleep. He tapped the door for a time but to no purpose. So he came round the house to search for an opening by which he might get into the house. At last he found something hanging by the window of his wife's chamber. He caught hold of it and got into the room easily, as almost all the houses in a village were and are still built of mud walls and thatched roofs.

As soon as his wife heard the noise, she was startled and asked who that person standing by her was. On his reply, she found that to be her own dear husband. She regretted very much for his action and asked him how he had managed to arrive at that place at that hour of night. He told her that he caught hold of the rope which, *as he said*, was tied to one of the windows in her bed-chamber thinking that he might easily get into her room as the door was locked. She was very much surprised to

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(*d*) In those days the Hindu or the Moghul sovereign used to go about the town especially during the night, to see personally how the people fared under his rule and whether anybody was making any remarks or comments on his actions, so that such visits might prove to him as occasions to correct his own wrong acts.

(*e*) In those days, there were only a few solid, grand trunkroads and people had to go about the country thro' footpaths over fields and topes, and rivers were crossed through temporary bamboo bridges or by boats. Only in this way, commerce was going on and it was comfortable to them.

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hear his words and requested him to show her the rope which he caught hold of. She brought a light, went near the window, and to their surprise, they saw a large serpent hanging down from the top of the wall. He also narrated to her how he had managed to cross the river on his way. His concentration of mind towards his wife made him forget the risks of life he was undergoing.

She regretted very much for his uncontrolled will and addressed him thus: "Ah! my life's dear! Whoever will dare to act in this way at dead of night? Although you are wise enough, yet I request that you will kindly hear my words. Is it not on account of this bare material body and the love you bear towards me that you left your own parents, crossed the mountains and rivers, and forests and at last came to this house? You have caught hold of a huge serpent in getting into this room. When I consider your actions, it seems to me that you are not in sound mind. What would have been your fate, by this time, if the serpent had fixed its fangs of poison on you? Whom would you love then? This life is maya or illusion. Life is short. This material body is not permanent and it is unstable and undergoes destruction. It is like a bubble. Such being the case, you will please control your *will* from this day forwards and don't allow it to let fall into lusts' nest. Lessen the love you bear towards me which made you forget your own self and do such wrongful and mean acts. If you consider deeply just for a moment, you will find that everything in this world undergoes destruction. So if you love the Lord Narayana with one-hundredth part of that love you bear me, you are sure to attain *Mukti* in the other world and fame in this world. Your name will live for ever behind you, and you will be an example of love to God as long as the sun and the moon exist. Men come under womans' influence and know not what to do. Woman can be compared to Agni and they consume men. Don't you remember the fate of Indra, the king of the Heavens on account of his love towards Ahalya? Of Ravana, on account of his love towards Sita, the incarnation of a dutiful wife, kind and sympathetic Mother and the moral Queen? See how the sage Viswamitra suffered on account of

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an Apsara woman Instances can be multiplied and all these have occurred because on account of the wrongly placed 'love of womankind.' Man loves his wife and children and longs for money and thus becomes deeply immersed in the Ocean of *Samsara* and never thinks of the Supreme Being, *Narayana*,—not even in his dreams—who is the cause of all and who is the protector of all. Man is born to struggle for and to realise God in himself and in everything else—the unity of existence—and to teach the whole world his own experiences in gaining the end and to show them the way to reach the aim of life. He must thus be made to meditate on Him and Him alone. This alone would help men in their object. They would thus be freed from re-birth and attain *Nirvana*. Money, wife, and husband child, house, official career, honorary titles (which are given to men and women by the permutation and combination of the Alphabets), and all these are enjoyed only in this world and that too for a short time. But what is the use of these? These worldly things don't accompany us after our present life. The fruits of action alone,—the law of Karma—will stand as a help to man. A man will not be liked if he has not money or name or fame. But if he has *self* in him, meaning if he has realized his self and unity, he will be worshipped (*f*) by one and all. Such being the case, it is shame on your part to love me, a mere mass of flesh and blood and bone, arranged in a way to beguile you."

Tulsi Das heard all these words from his own dear wife, whom he had been loving for her beauty, her obedience, her action and everything, and was at that time impressed by her advice. His religious life had been infused by his wife. She has acted the part of a Guru. He has thus become her disciple. He has become a *Gnani*. He realized the value of this life and

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(*f*) Sri Ramakrishna Paramahamsa is to day worshipped by so many and even by the materialistic Western nations, not for his wealth, not for name, not for fame, not for his magical powers—for he had none of these—but because he has realized the supreme Being—the one string that runs through all pearls. He is an Avatar of the 19th century and he had no wealth. He was born of very poor parents in one of the way-side villages of Bengal For an account of his life the reader is advised to read Swami Vivekanand's "My Master."

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addressed her as follows :—"Oh ! Mata Devi ! Very well ! You have done me a good service !! You have become my *Guru* !!! I do not know how to recompense you for this help ; you have played the part of the mother who stopped the child that was about to swallow poison, without knowing its nature. You are my doctor, for having cured me of the disease of ignorance. You are my saviour. I repeat you are my *Guru*". So saying, he prostrated before her, even as a disciple would do unto his *Gurudeva*, and walked out of the house.

From that day forwards, Tulsi Das resolved to spend his days in search of true knowledge and to carry out the object of his mission he himself being the sage Valmiki incranated on earth as stated in one of these pages. To attain his object he retired to a forest in search of true knowledge and of the presence of Sri Rama of whose life and exploits, he used to hear in his early days. He began to meditate daily on *Sri Rama*, In the forest, he would rise up early in the morning, a spreading tree there and then he would bathe, and get on with his daily duties of a *Brahmin* : (These are :—"Sandhya snana japa homa devatanancha pujanam. Adityam vaiswadevansha shatkarmani dine dine."—The Upanishads). "Timely bathing, meditation, sacrifice, worshipping God, feeding to their wants etc, these are the six daily duties of a *Brahmin*." A Brahmin must educate himself and others, perform sacrifices and help others in their sacrifices, and give alms and charity and receive the same from others.

S. T. Rangasami Aiyangar

(*To be Continued*)

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The Bhagavad Gita

WITH

THE COMMENTARY OF SRI RAMANUJA.

CHAPTER II.

(*Continued from page 9.*)

25. This (soul) is said to be non-manifest, unthinkable and unchangeable. Therefore, understanding it to be such, it is not proper for you to feel sorry.

By whatever means of knowledge material objects capable of being cut and otherwise similarly operated upon are made manifest to us, by the same means the *Atman* is not made manifest. Hence, the Atman is non-manifest. Moreover, not being of the same kind as the cuttable and similarly dealable matter, it is also unthinkable; because, by reason of its being different in kind from all material objects, it is incapable of being even thought of as possessed of any of the

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material characteristics. Consequently, it is unchangeable, that is, incapable of being modified (into anything other than itself). Therefore understanding this soul as possessed of the above-mentioned attributes, it is not proper for you to feel sorry for its sake.

26. And if, on the other hand, O mighty armed, you think that this soul is constantly born and constantly dies, even then, it is not proper for you to feel sorry;

If, on the other hand, you were to think that the body which is constantly born and constantly dies is alone the soul—that that which possesses the characteristics mentioned is not distinct from the body—even then, it is not proper for you to feel exceedingly sorry; because, it is not possible to avoid birth and death to the body whose nature is characterised by mutability.

27. For, to whatever is born death is certain, and to whatever has died birth also is certain. Therefore, it is not proper for you to feel sorry on account of a thing which is unavoidable.

To whatever is born death is certain, that is, it comes unavoidably; similarly, *to whatsoever has died birth* is unavoidable. How then, it may be asked, does this birth come to what has once died? Because, it is to the really existent alone that birth is obtainable, and to the non-existent (it is) not so obtainable; birth, death and such other conditions are merely notable changes of a real substance. Thread and such other things do really exist; and only articles specially made out of them are called cloth and such other objects. This much of fact has to be admitted even by those who uphold the doctrine of creation out of nothing. In the above example, it will be seen that no other new substance over and above the special collection of threads comes into existence. Since in the process of manufacture, the attainment of new name and the speciality of use are capable of thus much alone,

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the assumption of a new substance is not proper. Hence birth and destruction and such other states are only special modes of a really existent substance. To the material which has entered into the conditions known as birth, the passage into another condition opposed to the former is called destruction; in whatever manner there are to the (same) substance mud, the (several) states of ball, pot, pot-sherd and powder, in the same manner to the (everchanging) material substance the successive flow of mutations is unavoidable. Of these mutations, death is the attainment of a succeeding new state by a substance which exists in a preceding state; and birth is the entrance of the same into that new state of existence. Knowing thus that the successsive flow of mutations called birth and death in an everchanging material substance is unavoidable, it is not proper for you to feel sorry on account of it.

Sri Krishna (next) says that even the slight sorrow, generally felt on seeing a real substance pass from a previously existing condition into another which is opposed to it, is not consistent in regard to men and such other beings:—

28. O, descendant of Bharata, all beings (in this universe) have an unknown beginning, have a known middle, and an unknown end too. Why should there be any sorrow in relation to them?

Man and such other beings really exist as material substances that are of unknown previous states, are of known middle states in the form of human and such other beings and are of unknown after states, and as such they always exist in their own natural states. There is therefore no cause for sorrow in relation to them.

After saying that even according to the doctrine of identity of the body with the soul, there is no cause for sorrow, He next points out that with reference to this *Atman* which is distinct from the body and is of a wonderful nature, any

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determinate knowledge based even on the testimony of a seer, hearer, speaker and the hearsay is hardly obtainable.

29. One man looks upon this (soul) as a marvel; and in the very same manner another man speaks of it as a marvel; and again another hears of it as a marvel, and even after hearing of it none has come to know it.

Among the countless beings (of this world) some one after getting rid of his sins by means of great penance and augmenting his virtue sees this soul which is endowed with the aforesaid charcteristics and which exists as a marvel by being different in kind from the things of the world other than its own self. Some one of the above kind speaks of it to others; some one alone hears of it. And even after hearing of it, none knows it in its true nature, as it really exists. The use of the conjunction *and* implies that the meaning is that even with the seer, the speaker and the hearer, the seeing of it in its true nature, the speaking of it in its true nature and the hearing of it in its true nature are hardly to be found.

30. In the bodies of all beings, O Bharata, this embodied soul is always indestructible. Therefore, it is not proper for you to feel sorry for all (such) beings.

Even though the bodies of all beings such as the gods, &c, are destructible, this embodied soul should be considered as eternally indestructible. Therefore, all beings beginning with the gods and ending with immovable objects, even though they possess unequal forms, on account of the aforesaid characteristic and the essential nature, are all equal and eternal. But the inequality and perishability pertain only to the body. Therefore, in relation to all beings beginning with the gods, it is not proper for you to feel sorry and not merely in relation to Brahma and such others.

31. Considering also (the nature) of your own duty (in life), it is not proper foryou to falter. Indeed, there is

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no other good (thing) for a Kshatriya than a just war.

Again, in this which is war commenced and in which there is the slaying of life, seeing one's own duty as in *Agnishomiya* and such other sacrifices, it is not proper for you to falter. For a *Kshatriya* there is no other good thing than a righteous war begun in a just cause. It will also be shown that, "Valor, glory, firmness, skill, not running away in battle, charity, lordliness,—these are the duties natural to a Kshatriya." In *Agnishomiya* and such other sacrifices, no injury is done to the animal sacrificed, because the *Sruti* declares that by the giving up of the lower body such as that of a goat, &c, there comes (to the animal) the attainment of an auspicious body and of *Svarga* and such other happy results; the teaching of the *Sruti* is: "O, offering (animal) if you die in this way, you will attain human body and justly go through pleasant paths to the gods where only good works reach and not bad ones; and there, may the sun sustain you." Similarly, in this war also, the attainment of a more propitious body is mentioned for those that die here. It is said, "As a man having cast off worn out clothes takes others that are new, &c.,..." Hence, just as lancing and such other operations of a surgeon are for (the protection of) a patient, the protection of the animal alone is taught in Agnishomiya and such other sacrifices.

32. O Partha, it is (only) the happy Kshatriyas that come by a war such as this, which has unsolicitedly arisen and is an open door of entrance into *Svarga*.

It is only the happy, that is, the fortunate Kshatriyas that come by a war such as this which has befallen us unsought and which is the means for the attainment of unsurpassed happiness and is unobstructed.

33. If then you will not conduct this lawful war, you will thereby abandon your own (legitimate) duty and good reputation and will thereafter acquire sin.

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If' out of perplexity and ignorance, you do not conduct this war which forms the legitimate duty of a Kshatriya and which is begun, then owing to your not performing the duty that has befallen you, you will forfeit the unsurpassed happiness which is the fruit of your own legitimate duty, and the unsurpassed glory arising from victory, and will acquire unsurpassed sin.

34. Moreover all beings will attribute to you everlasting disgrace; and in the case of a man of honour, disgrace surpasses (even) death.

It is not simply the loss of unsurpassed happiness and glory, but all beings, both competent and incompetent, will also begin to talk of your everlasting disgrace extending over all times and places, by saying "When the battle began, Partha ran away from it." If it were said, what if it be so.? So a man who is honoured in every respect, for strength, valour prowess and such other virtues, the disgrace arising from the reverse of the qualities would surpass even death; that is, for you even death would, in such a case, become preferable to this kind of disgrace.

So the question, how could disgrace fall on me who am heroic, but have retired from the battle only out of love and mercy for my relatives? Sri Krishna here replies :—

35. The warriors of the great chariot will think of you as having kept back from the battle through fear; and having been highly thought of by them (till now), you will (here after) meet with disregrad (in their estimation).

Hitherto having been highly thought of by Karna, Duryodhana, and such other enemies, that you are a heroic enemy, now, when the battle has actually begun if you shrink back from engaging (in it), you will only meet with disregard and (thought of as an) easy capture. These warriors of the chariot will surely think of you as having kept back from the battle through faar; for, keeping back from the

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battle through love and such other feelings towards relations, unless it be through fear of the foes, is not at all justifiable in enemies however brave.

36. Your enemies, decrying your prowess, will also give out many unspeakable scandals. Is there, indeed, anything more painful than this?

Moreover, "In the presence of brave warrriors how is it that this Partha is not able to stay even for a moment? His boasted prowess, indeed, is only in places other than our presence!"--thus decrying your prowess, your enemies, the Dhartarashtras, will give out many scandals unutterable by brave warriors. Can there be anything more painful to you than this? Even death is preferable to hearing such kinds of talk; you yourself will come to think so.

He next says that, to a brave warrior whether the enemies are killed by him, or he himself is killed by the enemies, both are conducive to happiness.

37. In case you are slain (in battle) you will go to *Svarga*; or if you prove victorious, you will enjoy (the sovereignty of) the earth. Therefore arise, O Kounteya! with the settled determination to fight.

In a just war, if you are killed by the enemies, you shall thereby, surely, attain supreme bliss. On the other hand, if you kill the enemies, you shall thereafter enjoy unobstructed sovereignty. Since the duty of war when accomplished without attachment to the fruits thereof, becomes the means of attaining supreme bliss; you shall attain this supreme bliss. Therefore, rise being convinced that the engagement in war is the means for attaining the highest end of human existence characterised as freedom (*Moksha*). This alone is proper for you, the son of Kunti. This is the purport.

The course of conduct to be pursued in war by one who is desirous of freedom is next explained:—

38. Therefore, treating alike pleasure and pain, gain

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and loss, and victory and defeat, get ready for the fight. By doing so you will not acquire sin.

Thus after knowing that the *Atman* is eternal, distinct from the body and thoroughly untouched by the characteristics of the body, holding the mind unaffected by pleasure and pain arising from the unavoidable fall of weapons and the like in war, as well as by loss and gain of wealth and by victory and defeat, being free from attachment to svarga and such other fruitions, and understanding duty for its own sake, begin the war. Sin means life of birth and death, *Samsara*—possessing the character of pain;—this you will not acquire. The meaning is that you will be freed from the boudage of *Samsara*.

Thus, after teaching the knowledge of the real nature of *Atman*, through it, He next begins to teach *Karma Yoga* or the practical science of *Karma* which forms the means for the accomplishment of freedom (*Moksha*).

39. This that has been said to you so far is the attitude of the mind in regard to *Sankhya*; listen to this (other attitude) in regard to *Yoga*, by adopting which you will get rid of the bondage of *Karma*.

Sankhya means intellect. The principle of *Atman* which is ascertainable by the *Sankhya* or intellect is Sankhyam. Taking for granted that the principle of *Atman* is what is to be known, towards obtaining the knowledge of it, whatever *Buddhi* is mentionable that has been mentioned to you here in the passages beginning from, "It is not at all that once I did not exist" and ending with, "therefore it is not proper for you to feel sorry for all such beings." Whatever disciplinary attitude of the mind (*Buddhi Yoga*) is mentionable in regard to the practical performance of *Karma* which constitutes the means for the accomplishment of freedom attended by the knowledge of *Atman*, that indeed, is what is signified here by the word *Yoga*. It will

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be said later on "Indeed, far inferior is *Karma* to the *Yoga* of mental disposition." Whatever attitude of the mind is to be mentioned in regard to this *Yoga* is being said ; listen to it now. By practically adopting that attitude of the mind, you shall get rid of the bondage of *Karma*. The bondage caused by *Karma* is the bondage of *Karma* ; and hence it means *Samsara* or the life of births and deaths.

(To be Continued.)

THE LIFE AND TEACHINGS OF SWAMI VIVEKANANDA.

(Concluded from page 32.)

Now, gentlemen, allow me to say a few words about the personality of Swami Vivekananda. The first and foremost characteristic that deserves mention was his sincerity of soul. He was an ardent lover of truth ; he refused to allow himself to be cozened by words and phrases and ingenious sophistries. As Miss Waldo says at p. 96 of the eighth volume of the *Brahmavadin*: " Under his clear eyes shams and frauds were quickly unveiled, and for religious hypocrisy he had nothing but contempt. He demaded truth and sincerity before all else". The next characteristic that deserves consideration was his intense patriotism. The very name of India would bring new light into his glorious eyes and lend new animation to his mobile and striking features. As Sister Nivedita says : " His whole heart and soul was a burning epic of the country, touched to an overflow of mystic passion by her very name." He himself says :

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"Shall India die? Then from the world all spirituality will be extinct; all moral perfection will be extinct; all sweet-souled sympathy for religion will be extinct; all ideality will be extinct, and in its place will reign the duality of lust and luxury as the male and female deities, with money as its priest, fraud, force and competition its ceremonies, and the human soul its sacrifice. Such a thing can never be". A third characteristic was his thorough fearlessness. He never dreamt of failure, and spoke of naught but strength. An Englishman who knew him well said, "The Swami's great genius lies in his dignity; it is nothing short of royal". We must mention here another trait, viz, his ever present hopefulness. He always hoped that India would awake from her sleep of ages, and assume her right rank among the peoples of the world. His courtesy and kindliness also should be noted. Miss Waldo says: "To know Vivekananda was to like him, and to know him *well* was to revere him." I must not omit to say in this connection that he had the defects of his great qualities. He was impatient now and then of opposition; he was sometimes combative to a fault. But we must realise that a great soul like his could not but feel acutely the greatness of the work before us, and our discreditable supineness, and that, feeling acutely, he could not help going now and then beyond the limits of drawing-room delicacy and refinement of speech. I must mention also his wonderful versatility. He had powers of eloquence rarely met with elsewhere in India; he had a gift of vigorous expression; he was a master of many languages; he was a considerable musician and had a glorious voice; he wrote grand poems in Bengalee; he brought vernacular pamphlet literature to a high pitch of perfection; he possessed great wit and humour, but his wit, though sometimes incisive, was generally playful

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and never sardonic; he was a great master of the art of conversation, and time would pass swiftly in his presence; and his grasp of the conclusions of science and philosophy was most remarkable. After all is said, it is difficult to express the secret of the charm of his personality. There was something in the man, in his handsome features, in his lustrous eyes, in the melody of his voice that fascinated and elevated all that came across him. Last, but not least, I must mention his wonderful purity, the spiritual glory which enabled him with one glance to raise a man to his own height and to help him to achieve his salvation. Such a great soul incarnates but seldom, and we must be thankful that it was given to us to know and understand this great prophet of Modern India.

I propose, gentlemen, to consider now certain aspects of his genius, before I proceed to consider his services to India and to the west, and his teachings to the World. First let me consider Vivekananda as a thinker. The first characteristic of Vivekananda as a thinker is his speculative boldness. Very often in the realm of thought, thinkers are unable to attain great results because they are not bold enough to carry on an independent investigation of things, are unable to realise for themselves every step in the argument, and are sometimes befogged by words which they use without understanding clearly the ideas which the words are intended to convey. So they proceed on an independent basis up to a certain point, and then they make assumptions while ridiculing the assumptions of others and begin to dogmatise. But Vivekananda always applied rigorously the laws of right reasoning, and never shrank from his conclusions. For instance, he says in his address before the Parliament: "Why should the free, perfect, pure being be thus under the thraldom of matter? How

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can the perfect soul be deluded into the belief that he is the imperfect ? We have been told that the Hindus shirk the question and say that no such question can be there. Some thinkers want to answer the question by the supposing of one or more quasi-perfect beings, and use big technical names to fill up the gap. But naming is not explaining. The question remains the same. How can the perfect become the quasi-perfect ; how can the pure, the absolute, change even a microscopically small part of its nature? The Hindu is sincere. He is brave enough to face the question in a manly fashion. And his answer is, 'I do not know' ..... The answer that it is the will of God is no explanation. This is nothing more than what they say themselves. "We do not know." A second trait of Vivekananda as a thinker is his appreciation of the conclusions of thought elsewhere, and his attempt to unify all experience. He had the genuine catholicity of a thinker, if he came across any fact which he had not appreciated before, he would try to see if it fitted in with the scheme of things as he understood it, and if it did not, he would try to make a new synthesis taking into consideration the new fact, and giving it the weight to which it was entitled. He was, in fact, a great harmoniser of truth and unifier of experience, and in this respect he deserves the gratitude and admiration of the world. A third trait is that he is a true descendant of the sages, and adopted the method of introspection and analysis of the internal world as the proper method for arriving at the truth of things. He realised for himself the great truths which the ancient masters of spiritual science had discovered for the world, and proclaimed in trumpet-tones the great truths the realisation of which will enable man to achieve salvation.

Gentlemen, I shall now consider another aspect of

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his genuis—an aspect which has seldom been considered, but which, I think, is entitled to our attention. I allude to his poetic gift. I do not allude merely to the poems written by him. Of these I shall speak later on. I refer to those wonderfully imaginative passages, those magnificent poetic outbursts, that adorn his speeches and writings. His was a poet's soul, which perceived hints of beauty and Divinity where the ordinary man perceives nothing, and revealed them to the world in language informed with beauty and with grace. Just listen to this description of Asia in his lecture on *Christ the Messenger*: "There is another type in Asia. Think of that vast, huge continent, whose mountain tops go beyond the clouds, almost touching the canopy of Heaven's blue; a rolling desert, thousands upon thousands of miles, where we cannot get a drop of water, nor a blade of grass will grow; forests interminable; rivers rolling down like fresh oceans to the sea. In the midst of all these surroundings, the oriental love of the beautiful and of the sublime took another turn. It meant inside, and not outside. There is also the thirst for nature; and there is also the same thirst for excellence, the same idea of Greek and Barbarian; but it has become a huger circle." As regard his poems, I am told that his Bengali poems are very beautiful, but of them I am no judge. So far as we can judge from the translations, and from his English poems, the chief characteristics of his poetry seem to be sublimity of conception, and simplicity of expression. He does not care much for the word-painting and verbal music that characterises latter day English poetry. His eye is on the sentiment rather than its outward expression; his heart, when it is full to overflowing with rapturous love of beauty and spiritual glory, brims over in words, and he is not one who expresses conventional sentiments in

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conventional language. I shall quote a fine passage from his Hymn of Creation :

One mass
Devoid of form, name, and colour,
Timeless, devoid of past and future,
Spaceless, devoid of all,
Where rests hushed
Even speech of negation,
Voiceless,
From thence
Floweth the river causal,
In the form of desire radiant,
Its waters angrily warring
The constant war,
'I am,' 'I am.'

Let me quote also the opening stanza in his Bengali poem : "And let Shyama dance there."

"Beauteous blossoms ravishing with perfume,
Swarms of maddened bees buzzing around ;
The silver moon—a shower of smile,
Which dwellers of heaven
Smile upon the homes of earth ;
The soft South-wind, whose magic touch
Ope's memory's folds ;
Rivers and brooks, rippling lakes
With Bramaras wheeling
Round waving lotuses unnumbered ;
Foaming cascades—a streaming music—
To which echo mountain caves.
Warblers, full of melody,
Hidden in leaves, love discourse ;
The rising orb, the painter divine,
With golden brush but lightly touches
The canvas earth,

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A wealth of colours floods the ground
—A museum of hues—
Waking up a sea of sentiments."

Just listen to the grand closing lines of the poem :

"Shattered be self, hope and name,
Make thy heart a burning ground,
And let Shyama dance there."

Among his English poems, the best known are the poem called, 'To the Awakened India,' and "The song of the Sannyasin." Though they deserve being quoted in full, yet, considering the limited time at my disposal I shall content myself with quoting the first stanza of the letter :

"Wake up the note ! the song that had its birth
Far off, where worldly taint could never reach ;
In mountain caves, and glades of forest deep,
Whose calm no sigh for lust or wealth or fame
Could ever dare to break ; where rolled the stream,
Of knowledge, truth, and bliss that follows both.
Sing high that note, Sannyasin bold ! Say
"Om tat sat om !."

Let me now consider Vivekananda as a letter-writer, for, though this may be unknown to many, he was a great letter-writer. Those who have seen him only as the inspired preacher can never realise how affectionate and playful he was in his letters to his friends. With his large heart, he was always able to enter into the feelings of others, and his letters were like balm to suffering souls. Here is an extract from a letter to a Madras admirer of his at a time when the latter was under the shadow of a great calamity. "Blessed by Thy name, Thy holy name, O Lord ! and Thy will be done. Lord, we know that we are to submit, Lord, we know that it is the mother's hand that is striking, and the spirit is willing, but the flesh is

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weak. There is, Father of Love, an agony at the heart which is fighting against the calm resignation which Thou teachest. Give us strength, Oh Thou who saw Thy whole family destroyed before thine eyes with thine hands crossed on thy breast. Come, Lord, come Thou great Teacher who hast taught us that the soldier is only to obey and speak not. Come, Lord, come Arjuna's charioteer and teach me as Thou once taughtst him, that resignation in *Thyself* is the highest end and aim of this life, so that with those great ones of old, I may also firmly and resignedly cry *Om Sri Krishnarpanamasthu*. May the Lord send you peace is the prayer day and night of

"Satchidananda."

His letters contain very wise observations on men and things, that he came across during his travels all over the world and thus form not only pleasant but instructive reading. I have already read to you a portion of his letter from Japan. I shall read now only one passage from his letter. about his visit to professor Max Muller: "That nice little house in its setting of a beautiful garden, the silver headed sage, with a face calm and benign, and a forhead smooth as a child's inspite of seventy winters, and every line in that face speaking of a deep-seated mine of spirituality somewhere behind; that noble wife, the helpmate of his life through his long and arduous task of exciting interest overriding opposition and contempt, and at last creating a respect for the thoughts of the sages of ancient India, the trees, the flowers, the calmness and the clear sky, all these sent me back in imagination to the glorious days of ancient India, the days of our *Brahmarishis* and *Rajarishis* the days of great *Vanaprasthas* the days of *Arundhatis* and *Vasishtas*."

Turning to Vivekananda as a writer, the first thing to be noticed is his mastery of a clear, simple, and forcible

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style—a rare possession among educated men in this land. *The London Daily Chronicle* spoke about his 'mastery of the English tongue,' and certainly he had a gift of expression such as has been seldom seen in India. The second characteristic is his wonderful erudition. The extent of his knowledge is marvellous, and almost every work of his bears abundant testimony to his vast acquaintance with ancient and modern literature. I will only refer here to the splendid review of conceptions of the soul prevailing in various lands which we have in his article on 'Reincarnation,' ; the masterly summary of the history of religious movements in India which we find in his reply to the Madras address. Another trait is his wonderful imaginative power which enabled him to bring vividly before the mind pictures of things, which others could describe only in an abstract and uninteresting manner. It is not possible to dilate here on his many merits as a writer, but no one who reads his writings and speeches even casually can fail to see that he is a great master of expression, and has given a glorious setting to the great thoughts which he has given to the world.

Finally I shall attempt to describe Vivekananda as an orator, for it is as an orator that he will be longest remembered. As an orator, the two great traits that are noticeable in him are energy of utterance and passionateness of soul. He seldom prepared his speeches. He felt deeply, and hence he spoke nobly. And as regards his voice, you are all aware of its musical quality and its never-failing charm. Add to all this the wonderful personality of the man, that unanalysable something which exercised such a great power over all that came across him, and we can understand why he was called in the West 'an orator by Divine right,' why he deserves to be remembered as one of the greatest orators of Modern India.

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I shall now proceed to consider, the nature of his services to India and to the West, before I place before you some of his teachings. I must say at the outset that the task he set himself was the harmonising of the East and the West. He says in his Introduction to the '*Udbodhana*': "India is almost without any *rajas* or activity. Similarly the West wants *Sattva* or transcendental illumination. It is certain therefore, that the real life of the West depends upon the influx of Indian transcendentalism, and that we are never to prosper here and are destined to lose many of those noble aspirations connected with our after life, unless we submerge our *tamas*, or darkness, under the tides of an incessant activity or *rajas*." Now, what are his services to India. *First*, he vindicated India before the world. It was a arduous task; She, who was once the queen of the world, had been forgotten, and her greatness never more thrilled admiring hearts. But he restored to her the respect of the world, and reinstated her in her rightful place of the spiritual leader of humanity. I have already quoted to you the passage from *The New York Herald*: "Vivekananda is undoubtedly the greatest figure in the Parliament of Religions. After hearing him we feel how foolish it is to send missionaries to this learned nation." *Secondly*, he taught India that her mission was to teach spirituality to the world. He told us that India's has lived so long in the history of the world because she has been fulfilling her allotted work in the universe. He made us realise that the true sign of life is expansion, and warned us to bring into existence an aggressive Hinduism, a dynamic religion, whose votaries would go to the ends of the earth and spiritualise the world. The Indians, though they are a conquered people, have their own conquests to make. He said: "The gift of India is the gift of religion and philosophy and wisdom and a spirituality

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and religion does not want cohorts to march before its path and clear its way. Wisdom and philosophy do not march upon bloody human bodies, do not march with violence, but come on the wings of peace and love. Like the gentle, dew that falls unseen, and unheard, and yet brings into blossom the fairest of roses, so has been the contribution of India to the thought of the world.....I am an imaginative man, and my idea is the conquest of the whole world by the Hindu race". *Thirdly* he made the people of this land realise the need for manliness and self-reliance. He was in the words of Sister Nivedita, a *man-maker*. She says: "Man-making was his own stern brief summary of the work that was worth doing. And laboriously, unflaggingly, day after day, he set himself to man-making playing, the part of Guru, of father, even of schoolmaster by turns". He told his countrymen: "Pray day and might, Thou Lord, Thou Mother of the universe, vouchsafe manliness unto me, Thou Mother of strength, Take away my unmanliness, and make me man! Again he said: "Be strong my young friends, that is my advice to you. You will be nearer to heaven through foot-ball than through the study of the Gita. Bold words are these. I have to say them. I love you. I know where the shoe pinches. I have got a little experience. You will understand Gita better with your biceps muscles a little stronger. You will understand the mighty genius and the mighty strength of Krishna better with a little of strong blood in you. You will understand the Upanishads better and the glory of the Atman when your body stands firm upon your feet, and you feel yourselves as men. Thus we have to apply these to our needs. People get disgusted many times at my teaching Adwaitism. I do not mean to preach Adwaitism or Dwaitism, or any *ism* in the world. The only *ism* that we require now is this wonderful idea of the

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soul—its eternal might, its eternal strength, its eternal purity and its eternal perfection." He used to advice his hearers to go back to the religion of the Upanishads, to blame none except themselves for their weakness, and to attempt to realise that perfection and strength of the *Atman*. *Fourthly*, he made people realise that they must care more for the spirit than for the letter, and they should give up the blind passion for conformity that had begun to characterise Indian social life. He denounced the weak and miserable clinging to forms which had been outlived without our understanding that forms have no value by themselves except as channels for the expression the spirit. *Fifthly* he popularised religion and awakened a passion for the things of the spirit in the languid souls of his fellow countrymen. He pointed out that religion is the mainspring of Indian national life, and induced his brethren in India to walk in the glorious path trodden by the blessed ones of old. Lastly, we must mention his awakening of a sense of union amongst the scattered peoples of the land. He held that with the advance of the consciousness that the soul is divine and perfect must come a sense of strength and union in this land, and he always strove to impress upon the people of this disunited country the need for a strenuous corporate life. He taught them to realise this ideal by treading the path of renunciation shown by the great sages. Sister Nivedita Says: "His whole life was a search for the common basis of Hinduism. To his sound judgment the idea that two piece postages cheap travel, and a common language of affairs could create a national unity, was obviously childish and superficial. These things could only be made to serve India's turn if she already possessed a deep organic unity of which they might conveniently become an expression."

Now, what have been his service to the West ? Before

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proceeding to consider them it must be stated that it was his mission to give a higher religion to the West by means of the Vedanta. His combativeness, his intellectual vigour, his splendid physique, and hi: untiring energy peculiarly fitted him to be a teacher of the West. He was so to say, the Apostle of the Gentiles. What St. Paul was to Jesus, that Vivekananda was to Sri Ramakrishna Paramahamsa. And was the West, really prepared for the Vedantic teachings? Yes. It seems to me that the one great difference between the Aryan spirit and the Hebrew spirit is this: The Hebrew mind was intensely religious in its own way, but it regarded God as extra-cosmic, as a Power that dwelt beyond the Earth, far away in some radiant region of his own; creating souls to undergo experiences on the earth, sending the bad to eternal damnation in hell, and accepting the good in heaven where they were to glorify him and live happily for ever. The Aryan mind has always shrunk from this conception as degrading the nature of Divinity. It has discovered for the world the two great ideas which Dr. Miller has expressed in beautiful language, viz. The omnipenetrativeness of God and the solidarity of man. I am of opinion that in spite of the apparent conversion of Europe to Christianity, the Aryan mind of Europe remained Aryan still. The Aryanisation of the Christian religion began with St Paul, but we see its progress in all the Christian philosophers. Striking proof of what I have said above is afforded by the great movement of the Renaissance, the sublime philosophy of many of the so-called Christian philosophers, the scientific monism that is professed by all the shinning lights of science at the present day, the noble and beautiful poems of Goethe, Shelly, and Wordsworth, and the inspired utterances of Carlyle and Emerson. This is the reason why the Vedantic teachings of the Swami so soon stirred a responsive chord

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in the Western mind. First and foremost he made them realise that there is a nobler quest than the search for mere earthly possessions; that the triumphs of the spirit are far nobler than the accumulation of wealth, or the acquisition of an extensive empire. I read sometime back an article in *The Nineteenth Century* entitled 'The dying of death'. The central idea of it was that the old world fear of death would vanish amid the many distractions and enjoyments that would engross the attention of human beings in highly civilised societies. But, as Tennyson teaches in his *Palace of Art*, the soul of man cannot rest satisfied amid earthly enjoyments, however refined they may be, but will always seek to understand the mystery's of life and death. Swami Vivekananda made them realise this, and turned their attention to the spiritual world. *Secondly*, he taught them to give up the absurd notion that man is a sinner, and to learn that man is God. He says in his lecture on Immortality: "Silly fools do tell you, you are sinners, and sit down in a corner and weep. Foolishness, wickedness, downright rascality to say you are sinners! you are all God". Again in his address on Hinduism before the Parliament of Religions he says: "Allow me to call you, brethren, by that sweet name—heirs of immortal bliss, yea, No, Hindu refuses to call you sinners. Ye are the children of God, the sharers of immortal bliss, holy and perfect beings. Ye divinities on earth, sinners? It is a sin to call a man so. It is a standing libel on human nature." *Thirdly*, he taught them toleration, and made them realise the harmony of religions. Again and again he denounced bigotry and taught universal toleration. He says in his lecture on *Maya and the conception of God*: "This India has always had this magnificent idea of religious freedom—for you must always remember that freedom is the first condition

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of growth." It must be gratefully remembered both by the East and the West that he laboured incessently for the coming into existence of that nobler Aryan type, which will be the result of the interaction of Eastern and Western ideals, which will be preeminent both in the realm of matter and the realm of spirit, and lead all humanity to its destined goal.

I now come to the last portion of my subject—the consideration of the teachings of Swami Vivekananda. It will be impossible within the limited time at my disposal to give you a fair idea of all the great teachings of Vivekananda. But I shall place before you some of his leading ideas. We must here distinguish three distinct aspects. He was, first of all, one of the greatest of those religious teachers who have adorned India from time immemorial and who have kept undimmed the lustre of her name as the mother of religions. Here his claim to our gratitude and admiration is in his having harmonised the results of ancient thought with the results of modern thought. Of his powers in this direction a New York correspondent says: "People are quick to appreciate the grandeur, and beauty of a system which, equally as a philosophy and a religion, appeals to the heart as well as to the reason, and satisfies all the religious cravings of the human nature; especially so, when it is being expounded by one who, like our teacher, with his wonderful oratory is able to rouse at will the dormant love of the divinity sublime in the human soul, and with his sharp and irrefutable logic to easily convince the most stubborn mind of the most scientific matter-of-fact man." I shall quote to you a few instances of these modern statements of old truths. He himself says in his lecture on *Cosmos*: "The question has been answered once for all, thousands of years ago, and through all subsequent time it is being restated, re-illustrated,

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made clearer to our intellect. What we have to do therefore, is to make a re-statement of the answer; we do not pretend to throw a new light on these all-absorbing problems; our proposal is to attempt to put before you the ancient, the hoary truth, in the language of modern times, to speak the thoughts of the ancients in the language of the moderns, to speak the thoughts of the philosophers in the language of the people, to speak the thoughts of the angels in the language of men, to speak the thoughts of God in the language of humanity, so that men will understand it." He defines the Vedas thus: "They form the accumulated treasury of spiritual laws discovered by different men in different times; Just as the law of gravitation existed before its discovery, and would exist it all humanity forgot it, so it is with the laws that govern the spirit-world; the moral, ethical, and spiritual relations between soul and soul, and between individual spirits and the Father of all spirits, were there before their discovery, and will remain even if we forgot them". I can only mention in passing his learned and lucid papers on *Reincarnation* and *the freedom of the soul*, his clear and scientific exposition of the three *gunas* and the three *Margas*, and other explanations of old truths in the light of the conclusions of science with which his lectures and writings abound. I will only recall to you his beautiful definition of destrucrion as 'the gross becoming fine', his statements that every evolution is the preceded by an involution, that instinct is involved reason. He taught also the great truth that India proclaimed to the world that religion is realisation. In short all the greatest and most fruitful ideas proclaimed by India are seen in his writings and speeches, and he has expressed them in a manner which will be felt convincing by all rational souls.

The second aspect of his work as a teacher is the

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message which he bore to the world from Bhagavan Sri Ramakrishna Paramahamsa. Sri Ramakrishna taught people to realise God as Mother ; he taught that the religions of the world are so many paths to reach the God-head and hence he preached the harmony of religions ; he made men realise that religion is realisation, above all by the influence of his marvellous personality he made people hunger for that union with Divine which he alone among his generation was able to accomplish. All these noble messages from the great saint Swami Vivekananda gave to the world with an energy of utterrance and a passionate beauty of language peculiarly his own, and succeeded in winning for them the loving approval of the world.

I shall now deal briefly with his original contributions to the world of thought, those by which he will be longest remembered as one of the greatest teachers of India. I shall consider them under two heads—religious, and social. I shall first of all place before you some of his most valuable ideas in the realm of religion. He taught us that the origin of religion is the 'struggle to transcend the limitations of the senses', and that 'man is man so long as he is struggling to rise above nature.' He says in a beautiful passage in his *Karmayoga* : "Everything that we perceive around us is struggling towards freedom, from the atom to the man, from the insentient, lifeless particle of matter to the highest existence on earth, the human soul. The whole universe is in fact the result of this struggle for freedom." He also pointed out that in every religion there are three parts—the philosophy and ideals of the religion, mythology, and ritual, and that though the last two may vary in the various religions, they all spoke with one voice in regard to the profoundest problems of existence. So he preached the harmony of religions. At the same time he pointed out that the universal religion is that

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which recognises that unity in variety is the plan of the universe, and so adapts itself to three different types of humanity, the worker, the thinker, and the man of devotion. It was on this ground that he eloquently maintained that the only system which had the best claim to be recognised as the universal religion was the religion of the Vedanta. He says in his reply to the Madras Address: "And as the Vedas are the only scriptures which teach this real absolute God of which all other ideas of God are but minimised and limited visions; as the '*Sarvaloka-hitasihini Sruti*' takes the devotee gently by the hand, and leads him from stage to stage through all the stages that are necessary for man to travel to reach the Absolute and as all other religions represent one or other of these stages in an unprogressive and crystallised from, all the other religions of the world are included in the nameless, limitless, eternal Vedic religion." Thirdly he taught us that the conflict of the future in the realm of thought will be between religion and materialism, and that religions should learn to fraternise with each other and make common cause against materialistic tendencies. Again, he gave an original explanation of the doctrine of *Maya*. He says in his lecture on Vedanta: "This theory of Maya has been the most difficult to understand in all ages. Let me tell you that it is surely no theory, it is the combination of the three ideas Desa-Kala-Nimitta, Time, space, and causation,—and which time and space and causation have been further reduced into *na'marupa* .... It is again no theory, but a statement of facts." Also, he taught us that the Vedanta was neither pessimistic nor optimistic. He says in his *Maya and Illusion*: "Thus the Vedanta philosophy is neither optimistic nor pessimistic. It preaches both of these, and takes things as they are, that this world is a mixture of good and evil, happiness and misery; increase the

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one and the other must increase with it. There will never be a good world, because the very idea is a contradiction in terms; nor can there be a bad world. At the same time it finds out one great secret by this analysis, and it is this, that good and bad are not two cut and dried, separate existences. There is not one thing in this world of ours which you can label as good, and good alone, and there is not one thing in this world of ours which you can label as bad, and bad alone. The Vedanta says, there must come a time when we look back and laugh at these ideals of ours which made us afraid of giving up our individuality." Again he cast immortal ridicule on the view that the Adwaita has no satisfactory basis for morality. He Says: "The infinite oneness of the souls is the eternal sanction of all mortality, that you and I are not only brothers—even—literature voicing man's struggle towards freedom, children have preached that for you—but that you and I are really one. This is the dictate of Indian philosophy. This oneness is the rationale of all ethics and all spirituality." Also, he taught us a lesson that we must remember again and again that there is no conflict between Adwaitism Vishistadwaitism, and Dwaitism. There has been enough and to spare of empty discus-ion as to the real nature of the Godhead, and meaningless and ridiculous attempts on the parts of rival theologians to trip one another in argument, without realising the fact that the monistic conception of God is the fulfilment of the dualistic conception. He says: "The Dualist and the Adwaitist need not fight each other; each has a place and a great place in the national life; the Dualist must remain; he is as much part and parcel of the national life as the Adwaitist; one cannot exist without the other; one is the fulfilment of the other; one is the building, the other is the top; the one the root the other the fruit and so on." Again, "Just as

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in the case of the six *Darsanas* of ours, we find they are a gradual unfolding of the grand principles, the music beginning in the soft low notes, and ending in the triumphant blast of the Adwaita, so also in these three systems we find the gradual working up of the human mind towards higher and higher ideals, till everything is merged in the wonderful unity that is reached in the Adwaita system." Another idea that he gave us is that in this world there is no such thing as absolute happiness or absolute destruction of evil, that the true work of man is not in enjoyment, but renunciation, and that the goal of human effort should be to attain the state of self-realisation. Lastly he made us realise, by his wonderful eloquence and intellectual power, the great idea that India has given to the world, the idea that is destined to have great and far reaching effects on the evolution of man the idea of "the spiritual oneness of the whole universe."

Among the valuable ideas that he gave us in connection with social ideals, only a few can be mentioned now. One great idea which he gave to the world is that every man is great in his own place, that he should do his work and let others' work be done by them, that we must prevent confusion of duties. He says: "Every man should take up his own ideal and endeavour to accomplish it; that is a surer way of progess than taking up other men's ideas, which he can never hope to accomplish." To the reformers he gave very valuable advice. He told them that they failed because they forgot that India must be India or die and because they denounced society instead of gently leading it on. He taught them that their ideal should be growth and expansion to fuller life along the lines laid down by the ancient sages. On the question of caste reform, he pointed out that the absolute destruction of all caste distinctions was impossible. He made us

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realise that the true method was not to bring down the Brahmins but to raise the non-Brahmins up by throwing open to them the treasures of Indian thought and making them participators in the wisdom of the ancients. On the question of foreign travel, he expressed himself very strongly against the foolsh restrictions now prevailing in India He says : "We cannot do without the world outside India. The more you go out and travel among the nations of the world, the better for you and country." Again : "The sign of life is expansion ; we must go out, expand, show life, or degrade, fester and, die ; there is no other alternative". With regard to education he taught us that we must strive to take the education of our youths into our own hands, and that we must realise the indispensableness of spiritual education. In short, his watch words were *Dynamical Religion, and United India,* and he made us realise that it is the duty and privilege of us all to work the regeneration of our beloved India, and the evolution of a spiritually perfect humanity.

Now, gentlemen, I have finished my review of the life and teachings of Swami Vivekananda. Though he has gone from among us, he has left behind him the inspiring example of his noble career. It is left to us to make a sincere attempt to realise the dreams which were so dear to him, and which, had he been spared to us for sometime more, he would have realised by the force of his wonderful personality. In one of his lectures he said : "The people of Northern India are especially grateful to you of the South as the great source to which most of the impulses that are working in India to-day can be traced. The great Bhashyakaras, epoch making Acharyas, Sankara, Ramanuja, Madhva were born in Southern India : great Sankara to whom every Adwaitavadin in the world owes allegiance; great Ramanuja whose heavenly touch converted

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the down trodden Pariahs into Alwars; great Madhava whose leadership was recognised even by the followers of the only Northern prophet whose power has been felt all over the length and breadth of India—Sri Krishna Chaitanya. Even at the present day it is the South that carries the palm in the glories of Benares, your renunciation controls the sacred shrines on the farthest peaks of the Himalayas, and what wonder then that with the blood of prophets running in your veins, with your lives blessed by such Acharyas, you are the first and foremost to appreciate and hold on to the message of Bhagawan Sri Ramakrishna. The South has been the repcsitary of Vedic learning, and you will understand me when I say that in spite of reiterated assertions of aggressive ignorance, it is the Sruti still that is the backbone of all the different divisions of the Hindu religion." Gentlemen, how have we deserved this encomium? Not only have we not yet taken any steps to realise the noble dreams of one of the noblest lives in the world, but we have not yet been able to erect a memorial to that high-souled man. It is now four years since we, in meeting assembled, resolved to erect a fitting memorial to him; yet nothing has been done. Funds have not been forth coming. He needs no memorial to perpetuate his name: he was a true Sannyasin who never cared for a name or a fame: and besides, he has his best memorial in the new-born love for the things of the spirit which, through his efforts, characterises Hindu society at the present day. But we owe it to ourselves to erect a memorial to him and it is proposed that it should take the form of a building where our revered swami Ramakrishnanda will be able to reside, and which wi l be, in the words of one of the leaders of our society, "a centre for the study and propagation of our religion and philosophy". It has been said often enough that we have no real enthusiasm

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for noble things, and that our efforts are momentary and our results nil. I fear that the charge is but too true in the present case. I hope we shall make an effort, and that soon, to erect a fitting memorial to a man, who was one of the noblest of men, who loved the very dust of India and laid down his life in one supreme effort to make her once more the spiritual wonder of humanity, who should be ever present before our minds as our ideal, if we are going to realise the dearest dream of our lives, the restoration of India to her legitimate place among the nations of the world.

K. S. RAMASWAMI SASTRI.

SAMADHI

OR

HYPER CONSCIOUS STATE OF EXISTENCE.

BY HIRENDRANATH SINHA.

(*Continued from page 42.*)

According to the doctrines of *Yoga*, the organs of perception are superior to the organs of action and the organs of internal perception are superior to the organs of external perception. And among the organs of internal perception, collectively called the *Antahkarana*, the organ of reason and understanding (*Buddhi*) is higher than the other organs. Higher than all these and at the head stands the organ of egotisim or individuality whose function is to appropriate everything to ones-self and create the feeling of 'I' and 'mine.' The more refined is the organ that is developed in a being, the greater is its capacity to

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display intelligence and higher is its position in the order of worldly beings. What distinguishes man from other animals and gives him a place at the head of creatures is his superior faculty of intelligence displayed through a highly developed organisim. On account of the existence in him of the finest organ of individuality man has the capacity to refer every action and thought to what may be called the individual consciousness. This capacity existed, more or less in almost all beings, but not to the extent of refinement in which it is found in man. Whenever an act is done or a thought projected, it is invariably accompained by a feeling of egotism of the sort, 'I' such and such an individual did this work or generated this thought and am entitled to the results there of." That which distinguishes a rational being from others is traceable only to such acts and feelings &, such knowledge as have their origin in the self-consciousness within. But this does not end the faculties of man. There are various other elements in man of which no one is conscious. The fine internal organs of the bodies, the vital forces that act through them, the central source of the impetus which comes from within, all these are the constituents of an embodied being of which no body ever knows anything. With reference to these, man is no better than the lower-animals in whom this self-consciousness has not been developed. All that scientific analysis can teach is a knowledge of physical bodies and their laws of development but not the secret of their internal forces. When we get the knowledge of these forces then alone we will be able to understand the real distinction between man and other beings, between a religious saint and an ordinary man.

Now the question arises whether the vital force which manifests itself in man as reason and consciousness, through the higher intellectual organs, is the same as the force which in man as well as in lower animals manifests as sensation and action or is different from it? Whether there is any connection between the so-called conscious acts of a being and the unconscious workings in the body of the same being; whether the higher functions of the highly advanced animals are altogether new products of

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the freaks of nature, or are developments of the inferior order of function of the lower animals? The answers to these questions are very important to the students of practical religion. Because they alone can teach the means for developing the self-less divine man out of the selfish man, in the same way as the self-conscious man is evolved out of animals of undisplayed consciousness.

Physiologists speak of various kinds of activities which ceaselessly go on in the human body, of which none of us are conscious. Certain actions are mentioned under the name of reflex actions. The alternative contraction and expansion of the heart, the work carried on by the digestive organs, and some of the glands of the body, and such others, are all actions done every moment independently of the will of a person and yet they are actions claimed by persons as having been done by them. A person talks of his digestion having gone out of order, of his heart beating quickly or slowly, and so on. When our stomach is empty, we feel hungry and know that it is empty. When it is over-loaded, we feel uneasy and know that it is too full. All these show that there is some connection between the organs whose actions are attributed by the physiologist to reflex centres, and the organ which is the seat of consciousness. Mere material contact will not do. It is also a well-known fact that by directing our mind to special places in the body by exercising our feeling of consciousness in the proper channel we can quicken or retard the actions of these reflex centres. From various experiences like the above, it will be evident that the so-called-reflex actions, however much they may appear to be unaccompanied by the conscious feeling of a person, are all actions ultimately traceable at least, to this consciousnes of persons. So long as they are actions going on in our body we cannot say that they are actions done by others for us. Added to this, if these can be brought by sufficient exertion under the control of the will, they should undoubtedly have been related from the beginning with our feeling of consciousness. The Yogins theory is that almost every action in the body of which we may not be conscious at present, are actions which exist thoroughly under the control of the

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will; and that owing to out of use the connection between the reflex centres and the will has become faded and invisible. By proper exercise it is possible to bring back all such actions within the influence of consciousness.

Let us take another kind of unconscious action called by the physiologists automatic actions. These are well-known to be actions which were once under the control of the will, but subsequently by force of habit which assumed such a form as to throw into the background the voluntary exertion required from the performer. We know of persons who can play on piano and other musical instruments while talking to others. Certain persons will be found to possess the bad habit of contracting their facial muscles in a ludicrous manner without being consious of it. Automatic actions may therefore, be said to be conscious actions degenerated by force of habit to the level of reflex actions. Similarly the reflex actions proper were also conscious actions at one time but owing to structural change and long time, the connection between the will and these actions has become obliterated. Consequently they can be restored back to the control of the will, if a person learns how to do it. Hence all kinds of physical activities which are found in ordinary persons to be beneath consciousness may be said to be worked by us alone though they are done by us unconsciously.

Thus in judging the workings of the human mind, we have to grant the existence of two planes of action. There is the conscious plane in which every work done is accompanied by a feeling of egotism or individualistic consciousness. There is also the lower unconscious plane in which any work done is unaccompanied by the feeling of egotism and should be judged only from the results. Psychologists call the works of latter description subconscious or beneath ordinary consciousness. In all these actions of man whether done on the conscious plane or on the subconscious plane, the basis may be seen to be the same principle of consciousness. It is the single essence, which projects itself into the several organs of the body, and manifests itself as their functional activities, which displays itself in different degrees in

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different grades of beings. In lower animals which have not developed the fine internal organ of self-consciousness, any work done, should necessarily be of the nature of unconscious action. These animals may be said to live in the senses or in the organs of physical activity according to the nature of the highest organs their system has produced. There are some animals which are classed among animals simply because they are capable of locomotion. The life of all such animals may be said to be on the surface, on the circumferance. The further is this circumferance from the centre, the lower is the rank of the animal concerned. The unconscious work carried on by the lower animals is characterised as instinct. In higher animals, such as man, every work is followed by the feeling of egotism which forms his distinguishing mark. His life may be said to be more in the intellect and reason than in any other. What is known as instinct and what is known as intelligence belong to the same category of vital principle; and their difference consists only in the respective organs which characterise its manifestations. The faculty of intelligence, is a deeper development of the lower and external faculty of instinct.

The Yogin says, that the plane of conscious intelligence is only one step nearer the centre but not the real centre. It is also the surface or outer sphere when compared to the inmost centre, though this sphere appears to be inner when compared to the other spheres of instinct and other lower faculties. The real core is deeper than the sphere of human self-consciousness. Taking the ordinary human mind to represent the standard plane of consciousness, just as the state of self-consciousness which characterises the standard state of intelligence is superior to that of instinct, so there is another state higher than the ordinary human consciousness and beyond its plane. As this plane does not come within the scope of any of the grades of beings commonly known to us, it is not possible to get more than a comparative knowledge of this state by reason. A being who is accustomed to live on a lower plane of existence cannot easily grasp the charcteristics of a higher plane except by a

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comparison with its own. For a human being whose highest mental activities are confined within the limits of egotism, this higher plane is apt to appear at first as an enigma. The only way of knowing it precisely is to rise to that higher level and personally experience it. All other notions formed of it by a comparative judgment can only be theories. We shall first see what ideas we can form of it by examining its nature from our standard of consciousness.

Instinct and such other lower order of qualities which are beneath the level of our standard consciousness, are, as pointed out, characterised by an absence of egotism. Even in self-conscious beings, the lower faculties were found to be degenerate forms of this egotism. Carrying this comparison one step higher, in works done in a plane of consciousness above the ordinary level, the feeling of egotism should similarly be absent. And all the highest things that are done on the plane of human consciousness can be conceived only as degenerate manifestations of that super-human consciousness. Man can at best know the conscious states both below and above his own only as distinguished from his own peculiarities. Consequently when the mind is above or below the line of ordinary consciousness, it has been characterised to be devoid of the feeling of egotism which is peculiarly mans' special quality. And yet the same mind cannot be denied to act on all the three planes of existence referred to. The same intellectual force was found to act from behind the several species of organs and show itself as instinct, reflex actions and the feeling of self-consiousness. Consistently with this idea it may also be conceived to be capable of manifesting itself in some superior form when the mind transcends its own limitations and rises higher than the organic state. Science teaches us that light and sound are the products of the vibrations on ether. When the vibration is below a certain pitch sound or light is not audible or visible. When the vibrations rise above a certain pitch the same result is repeated. Comparing the normal consciousness of man to the sound or light vibrations, when the mind works below the line of self-consciousness there is no feeling of egotism, when it

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works above then also there cannot be the feeling of egotism. This hyper-conscious state of existence in which the mind of man transcends its ordinary self-conscious state and rests in aesthetic contemplation, has been defined as the state of *Samadhi*; just as the state of instinct, &c., are states of unconscious existence below the conscious state of the mind, this *Samadhi* is also an unconscious state but situated above the normal state of consciousness.

We have ample means at our command to judge the superiority of conscious existence over the existence in the senses and other lower organs. In the absence of any such test how are we to know that the mind in the state of Samadhi has risen higher? What guarantee is there that the mind has reached its maximum point in consciousness and is incapable of further progress, and has not gone down again in some way? It has been pointed out that the distinguishing mark of *Samadhi* is the absence of egotism. The same absence has also been said to characterise activities below the plane of consciousness. How then are we to know that the consciousness in *Samadhi* has actually expanded beyond the limits of egotism but not narrowed and degenerated into a lower state. The answer is that we are to judge the inferiority or superiority of the state by the results, by the effects which this state has left on persons who have realised it. Next we have to trust the teachings of sages who after coming down from such a state have described in the *Sastras* their strange experiences. These are the only two ways left to us.

Before judging this state by its effects, let us first consider what makes the difference between the life of an animal which lives on the lower plane and that of man who lives on the plane of reason or intellectuality. The life of an animal consists in merely satisfying the natural cravings of the senses and acting in response unconsciously to the stimulus, internal or external, at the moment they come. Such a being has no thought for the future as it acts on the impulses of the moment, no hopes and aspirations, no thoughts for others except when it concerns

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self-gratification and enjoyment of the pleasures of the senses. But man lives a better life in the intellect. While he also enjoys his pleasures of the senses, he takes care to augment their zest by saucing them with reason and discrimination. He does everything with prudence. He has thoughts and aspirations and considerations for the future as well as for his fellow beings. The so-called moral life may be said to begin with him. In this world of ours everything is a mixture of pleasure and pain and there exists nothing like unmixed pleasure or pain. While the lower animals take pleasure as it comes with pain, man alone has the power of distinguishing pleasure from pain and taking a maximum amount of pleasure with the minimum amount of pain possible. He alone knows to protect himself from the reactionary consequences of self-enjoyment by avoiding as much as possible giving pain to others. While we applaud the superiority of man over the life of a brute, we often look to those who have attained moral perfection as the highest among men. Men with whom self-gratification is the law and who revel in the enjoyment of sensual pleasures are held worst than beasts, whom nature forbides from rising higher. But those who possess self-control, who display self-sacrifice and whose pleasure consists in doing good to others and in helping others to do good, and whose very life is a proof against the superficial enjoyment of the transcient pleasures of the senses, but aims to go deeperinside into the very source and essence of happiness itself and to realise it as eternal and immortal joy—such men alone are said to have attained moral perfection and are compared to gods on earth.

What do all these tend to show? They show that the selfish life is not the real life, does not form the core of true existence, does not give a man his moral perfection, and the acme of true happiness. The actual centre of life is deeper down, is above and beyond the self-conscious state of existence. It can be reached only by conquerring the senses and controlling the lower self; nay by sacrificing this narrow self for the higher Self in the same way as a flower sacrifices itself for the fruit. The life of individual consciousness itself may be said to be attained by the

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sacrifices of the life in the senses. When a man attains this higher state he is said to have expanded and to have attained divine perfection. All our ideas of moral greatness, and of superior human life and consciousness, are therefore the best criterion for determining whether a particular mental condition is in the line of progress or degeneration. Let us apply the above standard of test and determine the nature of consciousness in the state of *Samadhi*.

It is an undeniable fact that a man however great a fool and a knave he may be, when he enters into *Samadhi* or hypher-consciousness always returns from it a sage. On the other hand a man who enters into a life, below the level of self-consciousness and responsibility, either comes out with dfficulty the same man without any improvement or moral and intellectual addition or comes out as a low type of mankind. Judging therefore *Samadhi* by its effects, the activity or life led in it should certainly be one of elightenment and progress; for, a man who reaches it once remains ever after a perfected human being, a sage a prophet, a saint, his whole nature changed, his life changed, and his mind illumined. This is no doubt entirely in a direction opposite to that of degeneration and lower life. Judging then the cause by the effect, *Samadhi* is a state superior to that of self-conscious activity and individual life. It is one devoid of consciousness in the sense that the lower consciousness gives way and a man attains the universal, moral consciousness. As the illumination or spiritual knowledge which a man attains in realising this state is very much higher than what he can get by human reason, it should be superior to the ordinary consciousness of men. Hence it is called the hyper-conscious state of existence. It may be found that in the case of difference between man and other lower animals the superiority of man consists in his highly developed organs of the body. The question whether there is any such development in the constitution of a man who has attained Samadhi is left to the solution of future scientists.

Yet the science of *Yoga* has some light to throw on this point. Modern science teaches us that every organic development

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is a link in the long chain of evolution. The more advanced is the body, the more intricate is its structure. Even among men who externally point to the same type, differences in the weight and convolutions of the brain have been shown to mark the different degrees of intellectual culture. The various organs which are maintained to be the developments from a more rudimentary ones are supposed to possess, according to the laws of evolution, the whole characteristics of the rudiments though not in the same degree of intensity. The same facts are expressed by the Indian philosophers in a different way. They hold that evolution always takes place in a circle. Each link in this circle of evolution contains within itself the whole circle in a condensed form. In the natural course of evolution, after a body has run through some of the points on this circle, it will have to run through others before it can complete the circle. Accordingly an animal may be said to contain within itself in an unmanifested potential state the powers of man and other higher beings. A man while he partakes of the nature of an animal possesses within himself the power to become a Higher being. On account of his proximity to the higher spiritual and divine life, he is able to achieve, by means of proper exertion, the highest state much more easily than other beings. As manifestation of higher powers involves higher organic medium, man in order to reach the state of *Samadhi* has actually to develop new senses, new organs of perception, and new forms of conscious life.

(To be Continued.)

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CONCEPTS OF RELIGION.

A.—FORMS OF UNITY.

By Philos.

(*Continued from page 16.*)

Contrasted with unity as including difference's stands the doctrine of abstract identity, our next subject of study. It must not be supposed for one moment that 'abstract identity' is in any form of existence; it is merely a logical idea which has found favour with metaphysicians of a certain type, and into its real validity we have now to enquire.

Amidst many points of difference, the systems of Descartes, Locke and Spinoza have this feature in common:—all of them posit a Substance lying behind qualities and separate from it. Descarte's Self is a thinking substance *i.e.*, a substance having thinking for attribute. The primary and secondary qualities of presented objects, according to Locke, all inhere in a substratum a 'something he knows not what' of which nevertheless he has an idea. Spinoza's ultimate reality is a formless, characterless, substance stripped even of the barest mental and material characteristics.

Now, this substance, however we might come to have an idea of it, by whatever process of reasoning its individuality and separateness might have been inferred, is more *real* than the qualities which we know by means of sense perception. It is contrasted with the qualities as the Real from the Phenomenal. The qualities are appearances only, effects produced in us because of the inter-action with the external world. But the substance is there, independent of such presentation and revealing its existence to us by ways other than those of sense-perception.

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Moreover, this substance can be defined only negatively. We cannot say that it *is* so and so, for, any such affirmation would relate the substance to its qualities; it would not explicate the character of the substance itself. Hence of the substance nothing can be predicated but mere existence. The way in which substance is discovered to philosophic thought will make what we have just said about it clear. The various objects that we have experience of can be divided broadly into (1) the phenomena of sense-perception and (2) the phenomena of conscious experience. Thus all the various sights, sounds and tastes, etc., give us the world of external reality; thinking, enjoying, suffering, desiring, etc., give us the world of conscious experience. The process of conception is different from that of desiring; yet both of them are modes of consciousness. A thing seen is different from one touched; yet both of them are material objects. Matter and mind then are the two ultimates into which all experience can be resolved. And yet in this process of resolution, we abstract from living experience only that which remains constant and eliminate all that is accidental. One book may be bound in red cloth and another in blue. Yet redness and blueness are not essential ideas involved in the concept 'book'. Redness is the attribute of *this* book; blueness of *that*. But of "the book" neither redness nor blueness (or any colour for the matter of that) is an essential predicate. These accidental attributes or modes of being are purely external to the real existences. In the same way, amidst the various forms of perceived objects, nothing remains constant except the broad characteristic of of spatiality (and the negative mark, absence of consciousness). And amidst the various phases of mind only the positive feature of consciousness (and the negative one of absence of spatial attributes) is constant. Mental and Material Substances are the realities lying behind all this

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world of existence. And yet these two are not ultimate. For they are differentiated from one another by their attributes —the mental and the material features. But as was shown above, attributes are external to substance and added on to them. The ultimately real is thus *substance* in the abstract.

We must notice one other feature of substance, its static character. It is not an active agency producing results, but an inert basis for qualities to attach themselves to. In fact we know of substance only as affording an explanation for that unity which mark the qualities in experience. We never know of qualities as separated from one another, but as gathered together in groups called things.

Such, then, are the main features of a doctrine which persisted in philosophical thinking from the time of Descartes to that of Hegel. It exercises inevitable influence over untrained minds which are unable to resist it. It is but natural in an age when scholastic ways of thought still prevailed, when science was just beginning to win a place for herself independent of metaphysics, when epistemology and inductive logic were not heard of, that the most apparent conclusions should be accepted without question. If in India, our ancient philosophies show reasoning as clearly enunciated and applied and leading to the same conclusions as that of Spinoza, we can be proud of the achievements of our ancestors in the region of philosophy. But modern thought has shown how inadequate and illogical such a *substantial* conception of reality is. The study of Evolution as a philosophical concept has, as has already been said, revolutionised our entire attitude in speculative reasoning. And before the attacks of this new weapon, the doctrine of abstract identity cannot stand for a moment.

The first question that suggest itself to us about this Substance is, how if the substance be the one ultimately real, are the various phenomena evolved out of or related

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to it. These phenomena are all given immediately in experience: the substance is inferred from what is given in experience. Hence either the substance creates the phenomena from itself or they are independent entities brought into relation with it under certain specific circumstances. In the latter case, we must admit that the claim of the substance to be the one ultimately real must fall to the ground, in the former, we are still left in doubt as to the way in which the phenomena are manifested. We understand well enough the process of abstraction by which we pass from immediate experience to the ultimate Reality, but we do not understand how we can trace back the growth of the world of experience from the substance. As was observed of it by a shrewed thinker, the substance is the lion's den to which all foot prints lead, but from which hardly one is ever seen to return.

We have to note, again, that no affirmation can be made of substance. It is not an immediate object of perception and yet nothing but bare existence can be predicated of it. We can only deny limitations to it—limitations of time, space or quality. Nay, it is *one* substances not for the reason that it is one as opposed to a plurality of substances; but merely for the reason that it is a logical idea. What we were, in fact doing in searching for the one was to separate the logical concept of substantiality and then hypostasise it, predicate existence of it. But such logical abstraction cannot at any time supply us with a metaphysical concept, it must necessarily be subject to the limitations of the method by which such an abstraction was made.

That between this logical idea and living reality there is a wide gulf will be readily apparent, if we just study the process of perception and the growth of apperceptive systems. Do we ever know of a general entity, a table for instance, which is not any particular table? Can we say that 'the table' is

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a fact of existence lying behind the given tables of experience or at least other than them all ? We know that such a supposition was made by Plato and by him worked out into a system which has proved inadequate for philosophical purposes. There is no more abstract 'table' lying behind the given 'tables' of experience than there is an ideal man lying behind each man. In other words, the general ideas like man, chair, table, etc.. are not concrete existences, but general features in which the given particulars of existence are found identical. 'Man' is merely the general feature of humanity as manifested in man and so on. Not only does the assumption of the abstract universal prove contrary to experience, it is inadequate for philosophical purposes for, the general concept we have spoken of above is a static, not a dynamic unity. On the other hand, if we note the genesis of the concept in human consciousness we always find it having a significance for human purposeful activity. The same object is a metal, from one point of view, a sword from another. The same book may be good from the book binders' point of view; but bad from the reader's, and so on. Hence, every general idea which emanates in human consciousness has some dynamic significance. In the same way, the concept of substance, too, has some function in perceptual synthesis and without such a concept the synthesis would be incomplete. On the other hand, the supposition of an independent substance lying behind the qualities and standing in some relation which we do not and cannot know, representing a fact whose significance is beyond human knowledge—for an entity whose character can be defined only by negatives cannot *mean* any thing for us—is at best a static entity. It does not serve the purpose of constructing thought systems; it is of no use to us in the explanation of reality.

Lastly, we must note that this conception of an unity without differences is only a disguised form of Agnosticism

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The agnostic says that the ultimate form of existence is beyond the reach of human knowledge, at the same time he insists on the existence of such an noumenal reality. Now this conception of substance, too, is much the same as the Agnostic's position. Here, too, we assert that One Substance exists distinct from qualities and having no character except being. But 'being' is a relational concept (if it is to be taken as a concept at all) and as for substantiality it is the very idea needing explanation which we try to explain by itself

It will thus be clear that the form of reality is not an abstract but a synthetic unity, a unity not numerically or qualitatively different from plurality of forms, modes and attributes, but intrinsically related to them and expressing itself in them. How unity can express itself in plurality we have seen to some extent: further detailed explanation will form the subject of another article.

(To be Continued.)

To India.

O young through all thy immemorial years!
Rise, Mother, rise, regenerate from thy gloom;
And, like a bird high-mated with the spheres,
Beget new glories from thine ageless womb!
The nations that in fettered darkness weep
Crave thee to lead them where great mornings break.
Mother, O mother, wherefore dost thou sleep?
Arise, and answer for thy children's sake!
Thy future calls thee Sarojani Naidu with a manifold sound
To crescent honours, splendours, victories vast;
Waken, O slumbering mother, and be crowned,
Who once wert Empress of the sovereign past.

Sarojani Naidu.

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TEMPLES AS CENTRES OF REFORM.

Temples may be said to represent in a way the religious and social life of modern India. They form the house of God, places with which high spiritual ideas are associated, in which one or the other symbol of God is established within the heart of the temple, according to certain accepted *Vaidic* and *Tantric* rites and to which people from the surrounding localities flock to pay their homage to and worship God. Though the taking away of the Government of the people of India from out of the hands of their own kings and other changes naturally brought about by the vicissitudes of time have made the temples lose their full significance and usefulness, yet they may be said to possess within themselves immense possibilities for exercising influence over the people and bettering their intellectual and moral condition independently of Government. That these have not lost their power is evident from the fact that they still continue in India to be great schools for the moral and spiritual elevation of the ignorant masses and contain within themselves in a condensed, though neglected, form the historical past of similiar institutions of ancient India.

In the days of the Vedic Aryans when sacrificial worship formed the national religion of the people, fire represented the energy of the gods on earth and formed their sacred object of worship. Just as every householder found it his bounden duty to preserve a family fire in his house, every village found it also necessary to preserve a common village fire for conducting their public and communal sacrifices. Whenever the family fire went out it had to be replenished from this common fire. The place where

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this common fire was preserved for the benefit of the public formed the *Yagnasala* or the public temple of worship. Periodic sacrifices were held in these places and people thronged there on all such occasions. As time rolled on and changes were introduced into the form of religious worship and symbolism, the significance of these institutions should have also undergone corresponding changes. The Zaroastrians who may be said to form the eldest branch of the Indo-Aryan family and who still continue to be fire-worshippers are known to maintain even to-day a fire temple in their villages for carrying on their traditional and communal worship.

These great centres of pilgrimage of the Vedic Aryans whereto a large concourse of people assembled from time to time, naturally developed themselves, as will be seen, into the national institutions of the people. Those who attended the festivities or *Satras* of these places from distant quarters had to be fed during the time of their stay in the place. And arrangements had to be made for their recreations and religious discourses instituted for their benefit ; consequently these public places of worship gradually came to combine within themselves, the functions of feeding and educating the poor. In the Brahmanas we find mention of grand disquisitions on the ancient literary and scientific lore of the Aryans being held in such places on the occasion of these *Satras*, and we find also *Puranic* and *Itihasic* narrations by specialists. Even the modern dramas may be said to have had their origin from the public entertainments held on such occasions. Even to-day the word *Satra* is coloquially used in the sense of public charity-houses built for the accommodation of Indian pilgrims. These public places of worship may therefore be said to have acted not only as the religious institutions of the Aryans but also in a sense as their social and political

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institutions, as a sort of universities, where people very often went to receive their education, and sometimes as councils of the wise and the learned where people got their doubts cleared and disputes settled. The public utility of these satra-centres seems to have undergone some change when the religion of the Aranyakas began to play a prominent part in the evolution of Indian society.

The emigration of the Aryans into the foreign parts of India brought on by the growth and expansion of society and the resulting contact with alien races, should have naturally led to the recognition of new forms of religious worship and the adoption of new ideals of duty to meet the needs of altered times. External and communal worship in the forms of sacrifices to Gods through fire, gave preference to the more advanced and universal form of worship in the form of contemplation of the *Atman* within every being. This internal aspect of religion as modified and developed by the *Aranyakas* while it discouraged gatherings in public centers of communal worship, led to new phases of development in the conception of the symbol of God and new forms of social life. The body of every man symbolised the temple of God and the heart the place of its residence and meditation on it was an advanced form of sacrifice. The tendency of this aspect of religion was to add an organic conception to these national institutions of the Aryans. Worship of forces of nature through fire gradually gave place to hero worship or the worship of universal spirit through flesh and bone. A great sage was a living God and his habitat a place of pilgrimage ; and the *tirtha-yatra* became synonymous with a *satra*. Sri Krishna says in the Bhagavadgita. "I become the bodily fire *Vaisvanara* and enter into the body of beings ; and becoming united with the vital currents of *Prana* and *Apana*, I cook the food into four kinds". This passage shows that the vital

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heat of the body is to be understood as no other than the universal Spirit. But one man cannot satisfy all the needs of a public institution. So education and such other works had to be shifted on to other bodies. Either to the court of kings or to a band of Sannyasins who formed a walking university in themselves. The courts of Kings like Janaka became the centres of light, giving birth to a sort of institution like the Frenc Academy or the Tamil Sangam. So we see that in the reorganisation which followed the anti-sacrificial teachings of Buddha, which may be said to be the logical outcome of the teachings of the Upanishads, the *Bikshus* assumed the functions of teaching and training men.

Flesh is always opposed to spirit. An active man of the world was too much for a spiritual being. Mutual hatred and jealousy is the nature of flesh, is what stands in the way of the realising the God in man. Says the Bhagavata :—In the Kritayuga men felt the throbbing of the divine spirit in every object in nature ; in the Tretayuga they found God in great men ; When man lost his respect and love for fellow-man, Idolatry came into existence in the Kaliyuga. Even supposing that the worship of man is the best thing that man can do in this world of passions and evil, it is not always possible for one to find a man-god in every place, who would be a fit object of worship for every one. The Sastras teach that an act of worship for the amelioration of the worshipper must be practised independent of the human nature of the worshipped. Still is such a thing practicable for the ordinary masses ? Can the old communal worship which gave opportunities for men to assemble for a common religious purpose be made compatible with such a religion ? The worship of the spiritual teacher *Gurupuja* and the rise of Maths as centres of social and religious

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advancement may be traced to this period. But these also were institutions based on the sanctity of human personalities and were susceptible of degeneration. So this refined form of the worship of human spirit had to exist side by side with that of sacrifice through fire which was older and better fitted for the purposes of communal worship. While *karmakanda* still continued to rule the religion of the men of society, *Gnanakanda* exclusively characterised the religion of the Aranyaka recluses and the Sannyasins.

It was given to the post-Buddhistic period, along with the great impetus it gave to art, to develop the ancient institution of Temple still further by combining the material worship of the masses with the refined religion of the Upanishads. "Wood and stone" were found to be better substitutes for "flesh and bone". Images gradually came to symbolise God. The exigencies of the time required a new form of worship which would not only combine the two ancient forms of Vedic and Vedantic worships, but would be free from the defects of both and would cope with the reaction that set in into the popular religion of the masses of India after the passing away of the august personality of Buddha.

The humane religion of *Buddha* served to stir the feeling of the masses to revolt against the cruelty to animals practised in the name of Religion; man or animal so long as they were pervaded by the same spirit was equal as an object of love and worship. The spirit of *Gnanakanda* was too high to be practised by the ignorant masses. Flesh is ever ready to dethrone the spirit. So the effect of Buddha's teaching was to reject all worship of form as worship of the unreal and adopt the worship of God as the Law or *dharma*. But a universal law was a still more abstract conception than that of one Universal Spirit. The mind of the untutored

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masses is always after the concrete. So a reaction set in the wake of the teaching of Buddha. If the foibles of the flesh often prevented people from seeing the spirit behind it, they took to the more convenient form of worshipping images of the one all-pervading God which was not inconsistent with their traditional symbolic worship. Image as a symbol of God was not only unassociated with the defects of flesh but was also of easy access to every one and was fit for the purposes of communal worship. The great *Acharyas* that came on the decline of Buddhism were all staunch advocates of *Archavatara* or incarnations of God in images as objects of worship.

Just as in Vedic times fire was necessary both for household worship and public worship, so images were now used both for Graharadhana or household worship and for purposes of a common communal worship. The modern temples in which the images of God are worshipped by the people of India may therefore be said to represent the old *Yagnasala* of the Vedic Aryans. At the gate of each temple stands the *Yupa sthambha* now styled the *Dhvaja sthambha* or the flagstaff; and at the foot of it the *Balipitha* or the sacrificial stone; and to the left of it the *Yagnasala* or the sacrificial hall. And the worship of God done through an image was itself a sacrifice. Special and periodical festivities celebrated on occasions of grand *satras* were similar occasions for the gathering in of people. The modern temples should therefore be understood as representing the old national centres of religious, social and intellectual activities which developed in connection with public sacrifices. Not only these centres were useful as institutions for feeding the poor, educating the people in religion, science and art, but they seem to have been utilised even for political training during the time of the Mahomedans. Some of the noblest ideas, classic text

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books on literature and art, are traceable to the erudite scholars that lectured in some of these temples.

In post-Vedic times in Southern India the Jains were great hero-worshippers and builders of temples. For a Jain scholar it was considered part of his duty to write for three objects,—the purification of the body, mind and speech—a treatise on hygiene and medicine for the purification of the body, a treatise on philosophy and religion for the purification of the mind, and a treatise on grammar and literature for the purification of speech. Their temples supplied the necessary institutions for the maintenance of scholars and *Sramanas*. It was the duty of kings to finance these public institutions. A free dispensary for men and animals and a free school and library formed an invariable adjunct of a temple ; for according to the religion of the Jains a temple was a public institution for the cultivation of love and charity.

The Mahommadan rulers of India even though they owned a religion different from those of the people, did not interfere to any large extent with the religious institutions of the people especially of South India. Politically they became one with the people and soon realised the oneness of Asiatic thought and life. Beyond stray eruptions of fanaticism and violence, on the whole great toleration was shown towards their Hindu subjects. *Inam* land was given to Hindu temple endowments, grants were given to Brahmin communities, Hindu Physicians were employed in hospitals, even the civil and military power were in the hands of the Hindus. The spiritual power of the Southern Saints exerted a moderating influence on Islam. Alla-uddin the first conqueror of Deccan realised the incompatibility of a stable political power with religious bigotry. He practically carried out the broad tenet of Mahammad that every man can follow his own faith,

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there can be freedom in religious beliefs without weakening the sense of political solidarity—a maxim which the British had to re-learn from the great revolution of 1857. Though these (the British) also did not directly interfere with the temples and their management, they did not support them by endowments from Government. The result was that most of the temples lost their influence and became shrivelled into mere places of public worship. The education of the people was taken up by the Government who assumed the responsibility of disbursing peoples money to their own satisfaction and even destroyed some of the national institutions to suit their purpose. Only the Maths retained their influence to a certain extent because they were founded on revenue and endowments from disciples independent of the Government. The divorce of education from temples caused by the diminution of funds, naturally led to the moral decay of its congregation. These grand institutions which were once centres of light and learning, potent institutions for moral culture became show houses--the hotbeds for corruption, hatred and jealousy.

In some of the temples of Southern India which were the last places to come under the denationalising influence of the West, the old order of things lingered for a long time. The great Vaishnava reformer of Southern India, Sri Ramanuja, in trying to reform religion and reorganise the society of his followers, restored most of the important Vaishnava temples of Southern India. Two of the most important temples which came under his influence were the temples at Srirangam in Trichinopoly and Kanchi the old capital of the Cholas. He tried to revive them into the national and religious universities of old. He organised lectures on religious and secular subjects, and instituted indigenuous hospitals in these, and appended free libraries.

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Some of the best Srivaishnava literature were written by scholars educated in these temples. Even Tamil poets sought recognition for their merit before scholars assembled here—called *Arangettapadi.* To the inmates of these temples even immunity from political persecution was insured. But the reforms started by Ramanuja were not destined to continue long. These very soon fell into a chaotic order. These temples whose constitution once withstood the machinations of Chola kings became powerless against party feuds.

There is no use of blaming the people who are interested in the management of these temples. Without the moral force of indegenous religious education and sympathetic help and cooperation of Kings the people cannot help deteriorating into what they are. One such institution of Southern India which has in spite of Government is able to command a large and independent income is the temple of Balagi at Tirupati in the North Arcot District. This temple is a marvel of modern India. The God of this temple is even to day a living presence with every one of His votaries. Only one has to pray for any boon from this God unattached to wealth and it is sure to be granted. Beggared and uncared for as is this Southernmost Presidency of India which has been the birthplace of epoch-making Acharyas, the immense revenue of this one temple if properly managed and utilised for the good of its votaries is sure to advance this presidency one step ahead of others.

At a time when the whole of India is loudly vociferating for a national university, the trustees of this temple have, fortunately for the people of Southern India, taken it into their head to utilise the surplus income of this temple for educational purposes. We also learn that the education is to be indigenous and on national lines for the

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poor. On what plan this public trust should be disposed of for the benefit of the people, we need not point out. There is already a neatly laid out plan instituted by Ramanuja who was the last of the Acharyas to establish this temple and organise it for the guarding of its interests. This plan slightly modified to suit the modern requirements is sure to work well for the benefit of the nation. Temple Muths and similar other institutions whose resources are misspent and mismanaged must immediately become the concern of educated India and they must be restored to their proper place in the scheme of things. To utilise the services of men trained in these institutions for such purposes as service in the temples, dissimination of religious and secular knowledge &c is sure to offer sufficient secular encouragement to the students of such institution. The Sanatana Dharma Sabha at Benares are maturing their plan for a national university. If the temple authorities cannot find it advisible to cooperate with the Sabha they can at least adapt their scheme for the conducting of their institution on national lines.

Charity can always flow on national lines in every country. In India religion furnishes the keystone of her national life. If the rich *muths* and temples of Southern India can concentrate their forces and utilise the large incomes that are at present wasted without an aim towards national ends, the Southern half of India, which is preeminently the land of religious teachers is sure to become a potent factor for the progress of her people. If the benign Government have not done hitherto anything towards this end of helping the down-trodden millions of India, the people themselves with the resources still left at their command can elevate themselves,

'For Victory is from within or mighty death from without.'

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CASTE SYSTEM AND VEDANTA.

BY CHINTAMANI TIRTHAKAR.

(Continued from page 56.)

Some of the modern evils of caste distinctons cannot be attributed solely to racial differences. The economic divisions of labour, and the different degrees of social refinement, which existed among the original inhabitants of India even before the Aryans from the North settled among them have something to do in the formation of modern castes. The culture and refinement of these had to be preserved and encouraged to progress. Just as the Aryans had special aptitude for spiritual culture, certain families among the non-Aryans had attained special proficiency in certain sciences. To guard against the danger of these families losing their aptitudes by becoming diluted with others, marriage with others, not possessing the skill had to be prohibited. Such families had therefore a tendency to form professional castes of their own even without the influence of racial prejudice.

The geography of the land is another element to be considered in this connection. The vastness of India has to a large extent contributed to the subdivisions of castes. Though from the Himalayas to the Cape Comorin all bowed down before the same social, political and religious ideals, when people belonging to a community split into smaller communities and settled in distant quarters of the land, they are apt to forget their consanguinity and social equality in course of time and look on each other as belonging to different communities. The difficulty of maintaining free intercourse with one another, makes them ignore each other at first. And the fear of being led to have intercourse with inferior castes completes the separation when they meet again after some time. The instinctive desire to preserve the purity of

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one's own community by avoiding free intercourse with others is no doubt a good thing. But the same when it becomes the cause of weakening a community by continuous splits, becomes a source of evil. Among the innumerable castes of modern India we often find countless sections each named after some locality or other wherein the ancestors of these sections are known to have lived at some remote period in history. But these, though they belong to the same strata of society, are kept separate without intermarriage and at times even without the less serious matters of social intercourse.

Out of an evil sometimes comes good. The barrier of distance has a tendency to make each community autonomic and independent of others in all social matters. Other qualifications which mark an Indian caste being common to all, if a community advances and choses to proclaim itself as belonging the highest strata of society, there is nothing to prevent it, no social ostrocism is likely to injure its autonomic character. In modern Europe the upper or the wealthier caste receives its vigor and beauty from the lower and in return gives back its weaknesses. In India the physical, mental and moral aquisitions of individuals are never lost to their caste. Manu says, that if any section of the lower strata of society produces one great man, one character who can augment the heritage of the nation, then, the caste-status of the whole community to which that individual belongs becomes raised.

Thus it will be seen that the caste-distinguishing elements of India, though considered as productive of great evils by others, have proved rather conducive to the growth and progress of the Indian communities. No caste has reason to look down on itself by the side of others. But on the other hand each caste is great in its own place in the social polity of the Indians, only if it serves to discharge its functions faithfully and subserviently to the national interest and fulfils its objects. So long as the individual members of a

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caste are all socially equal, independent of the pride of wealth and worldly power, none need care how his caste is looked upon by others outside it. If he elevates himself spiritually and rises above the ties which bind him to society, he not only becomes the revered of his own caste, but the revered of all castes and attains to the highest caste of *beyond-castes*. Indian society has no quarrel with a man's mode of life so long as it is acceptable to that man's caste fellows. But it has the highest reservation for him who by the conscientious and faithful discharge of his caste duties has made himself fit for the realisation of the highest ideal of spiritual perfection. We have heard the story of *Dharma Vyada* in the *Mahabharata*. In it we find the social recognition of the greatness of one who though born of the low caste of butchers' lived an honourable life and conscientiously discharged the duties of his profession, without fogetting the great Ideal of all duties. Even the austerest of Brahmins had to go and wait at his door to receive spiritual wisdom.

In this spiritual equality of Indian castes and the right of every man to become spiritually great lies the secret of the unity of castes in the midst of their diversity. We pointed out how the *Vedic* Aryans saw in the *Vedic karmas* only a physical means for the realisation of the all moving universal Spirit and made war and such other duties consistent with *Gnana kanda* or the realisation of the internal Self through a mental sacrifice in the form of meditation on the *atman*. It was given to *Vedanta* or the teaching of the *Upanishads* to bring down this teaching of the *Vedas* and apply it once again for the building of a new social organisation in the adopted land of the Aryans. Just as it saw in every kind of worship from the lowest fetticism to the highest form of meditation, the worship of the same Brahman, in the worship of a multitude of *Ishtadevatas*, the worship of the God of gods, so also, it saw in the multitudinous performance of caste duties, only the orthodox performance of Vedic *karmas* towards the attainment of supreme freedom and bliss which is the end of all

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karmas. Every kind of worldly activity, religious or otherwise was *pravritti*. If it is performed in a proper spirit, consistently with one's own fitness and capacity, birth and position in life, it is a religious service offered to God and is destined to lead to the common goal of *Nivritti* or *freedom*.

The difference between the man of one caste and the man of another, like that between man and other species of beings, is but an accident of life. The body factor of man is perishable and transcient and is the source of distinction. Hence the distinctions based upon the body are impermanent. But the real man is the imperishable and eternal Soul behind all the manifestations of matter, who is perfect and equally pervading all beings. The assumption of various bodies by such a soul is only to work out its past *karmas* or the activity-generating impressions of the experiences of past lives. Freedom from the life of births and deaths can be achieved by the rooting out of this activity producing *karmas*. Whatever duties in life fall to one's lot, whatever kind of bodily activity one is destined to perform in life, if he knows the secret of work, if he knows how to control, himself, his senses his mind or the very instruments of bodily activity, and work unattached to the results of work, then alone he will attain the highest moral culture and discipline and be able to put an end to his *karmas*. Nature always attempts to complete herself; the ideal of everything is its opposite. The ideal of renunciation is to make life fruitful in society; the ideal of worldly life is renunciation. Similarly the Ideal of all castes is the casteless Spirit, working from behind; and the duties of castes, however low they may be are the means of attaining that ideal. He, who works in his caste honestly and uprightly with love and charity to others and realises the source of infinite happiness beyond the limitations of castes, belongs to the highest caste. Ramanand expressed the true principle of caste when he said, the weaver Kabir by knowing the Brahman has become a Brahmin.

In the *Mahabharata* Nahusha, the ancestor of the

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Pandavas, by the power of his austerities attained the position of Indra in the Svarga. But his ignorance and pride of power brought on him a curse; and he fell down taking the body of a huge mountain-snake. Years rolled on. Once it chanced that the Pandavas were caught into his coils in the forest; but his very contact with them awakened him. He questioned Dharma the eldest of the Pandavas "Who is a Brahmana and what in this world is worth knowing?" Dharma replied that caste and position in life does not make a *Brahmana*; but that in whatever person truth, charity, forgiveness, compassion, love and austerity are found, he is a Brahmana, even though he be a Sudra by birth; in whatever person the opposite of these qualities is found he is a Sudra even though he be a Brahmana by birth; and that which is worth knowing in life is the *Brahman*. After answering certain questions put to him by Dharma, this ancestor of Dharma is said to have gone to heaven proclaiming aloud: "Truth, self-control, austerity, charity, non-injury to all beings, devotion to one's own duties in life,—these alone are ever the means of Salvation, but neither caste nor family in which one is born, O King!"

Thus according to the teaching of the *Vedanta*, caste has no reference to birth and position in life; but it is based solely on the righteousness of conduct. The Sanskrit *Varna* or caste has therefore a two-fold significance,—a subjective sense with reference to mental, moral and spiritual culture of man and an objective sense with reference to physical culture and approbation by others. Subjectively it therefore connotes "honour and virtue" characterised by a voluntary self-sacrifice; and objectively it connotes, "public opinion" or the approbation of one's own fellow-men, for good work and moral efficiency. Says a French philosopher "That the true ignorance is moral ignorance, that labour and suffering are the lot of all men, and that classification according to a greater or less degree of folly is inferior to that which proceeds according to a greater or less degree of virtue. The kingdom of

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God belongs not to the most enlightened but to the best; and the best man is the most unselfish man. Humble, constant, voluntary self-sacrifice,—this is what constitutes the true dignity of man. And therefore is it written, 'The last shall be first.' Society rests upon conscience and not upon science. Civilization is first and foremost a moral thing. Without honesty, without respect for law, without the worship of duty, without the love of one's neighbour,—in a word, without virtue,—the whole is menaced, falls into decay, and neither letters nor art, neither luxury nor industry, nor rhetoric, nor the policemen, nor the customhouse officer, can maintain, erect and hold an edifice of which the foundations are unsound."

The teaching of *Bhagavadgita* is clear on the point. Says Sister Nivedita in her "Study of Indian Caste": "If a man's mode of life be acceptable to his own caste fellows, the rest of Indian Society has no quarrel with it. And this autonomy of caste is the real essential for social flexibility, fundamental equality. As bearing on this point, few utterances have been misquoted as the great dictum of Buddha that he who attains to God is the true Brahmin. For this is misquoted whenever it is made to imply that the Brahmin holds in any sense a monopoly in religion. No possible statement could be more foreign to the genius of Hinduism. When we read that shortest and greatest of India's Gospels, the *Bhagavadgita*, we find ourselves in the presence of the most comprehensive mind that ever contemplated Hindu life. The compassion of Buddha perhaps looms greater across the centuries but in dealing with social problems, His very tenderness and spiritual fire make Him second to Krishna, who was always calm, broad and consistently national in his outlook. We must accept the Gita as an authoritative pronouncement on Hindu society. And the Gita rings with the constantly reiterated implication that 'He who attains to God is true man,' while it interprets all life and responsibility as a means to this end."

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Notes and Thoughts.

That India has awakened few can deny. That there is a general excitement urging the nation on to progress all along the line—social, political, commercial, economic and religious, all can perceive. What direction the resultant of all these forces for good will take time alone can prove. Any manifestation of strength displayed in a single department of life is sure, before long, to show itself even along other departments. If all the forces be transmuted into one single idea of civilization and progress and directed towards the single aim of national self-expression then the clear vision of the great Swami Vivekananda will be soon an accomplished fact. He says in his 'From Colombo to Almora',—"A voice is coming unto us gentle, firm and yet unmistakable in its utterances, and is gaining volume as days pass by and behold the sleeper is awakening; like a breeze from the Himalayas, it is bringing life unto almost dead bones and muscles; the lethargy is passing away, and only the blind do not see, or the perverted will not see, that she is awakening, this mother land of ours from her deep long sleep. None can resist any more, no outward power can hold her back any more; for the infinite gaint is rising to her feet". "The ancient Mother has awakened and is going to sit on her throne rejuvinated, more glorious than ever; proclaim her to all the world with voice of peace and benediction."

* * *

One child of this newly awakened consciousness is the attempt to found a national university at Benares. We heartily congratulate Pandit Madhan Mohan Malaviya and his collaberateurs for the great zeal and self-sacrifice they have displaped in the cause of national education. Every Indian, prince or peasant should co-operate and contribute his own might in the accomplishment of this great object. We have no doubt that Mr. Madan Mohan Malaviya will follow the methods f our great Acharyas and national heroes whose methods were consistent

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with national tradition and continuity; of course modifying it a little bit to suit modern conditions. No movement is worth any thing if it does not take the masses one step higher, said a great Patriot. The object of the new University we hope will be not only to carry enlightenment to the people at large but also bread to their hungry mouths. As a fitting prelude to this great scheme, a Congress of Religions was organised by the Pandit at Allahabad. Sannivasins, Bairagis and scholars of the different schools of Hindu thought met and discussed with a spirit of sympathy, preeminently Indian, the different aspects of Vedantic philosophy. A unity of feeling seems to have actuated the Dwaitin, the Visishtadwaitin and the Adwaitin. A Ramanujite welcomed a leader of advaitic thought to take the chair. Lectures on the life and teachings of the great Acharyas were delivered.

Such meetings where the leaders and followers of Hindu thought realise the solidarity and oneness of the national heritage, that all religious systems of thought are only different phases of the one Religion Eternal must become regular national institutions. They must become national festivities to which all may go, as to a *tirtha*, to drink the waters of pure religion,; just as in the days of old, people used to go to the court of King Janaka Videha, where the ancient Rishis like Yagnavlkya and women like Gargi threw light on the difficult problems of life. We appeal to all our rich men to help and co-operate in this great cause.

* * *

In this connection it may not be out of place to mention here, that amongst some of Swami Vivekananda's dreams regarding the regeneration of India the organising of the different bands of sadhus and Sannyasins into a coordinate whole was one.

* * *

The one peculiar feature of modern India is the revival of the study of national literature. The Ubhaya Vedanta Pravartana Sabha whose object is to create a little examining university at Melkota in the Mysore Province held its fourth year's conference, examined students in the Veda, Vedanta and Tamil religious works and distributed prizes to them. During the

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three years from 1902 to 1905 sixty candidates in all passed in the higher, intermediate and lower grades of the examinations and prizes of the aggregate value of nearly 60 Rs. were awarded by the Sabha to them. The Sabha is conducted under the patronage and kind co-oparation of the some of the councillors of the state and several charitably disposed gentlemen of the Southern Presidency.

* * *

The sytematic study of the oriental classics is not recognised as a duty by the civilised and imperialistic British Government even to the extent to which it was recognised by the East India Company. Leaving aside India where the nation still clings to its national heritage, England is far behind other countries on the continent such as Germany in this respect. Prof. A. A. Macdonell in a paper read before the Royal Asiatic Society on the study of Sanskrit as an imperial question, urged on the necessity of the revival of Sanskrit study in England. We have no doubt that such an effort will do great good to Europe. Christianity which is a form oriental thought once put life into decaying Europe; the spread of Islam and the revival of Greek and Latin Classics brought about the Renaissance which stirred the slumbering life of Europe to higher Art, Poetry and Philosophy. The study of Indian classics will we believe act as a check on the materialistic tendencies and the scientific dualism of modern Europe. Such a revival is sure to fascinate and spiritualise the occident and make it alive to the sublime music of the Vedanta.

* * *

"Now, at last it is given to the mighty advancing human mind to have its eyes opened ; it is given to it to shew that a true knowledge of nature affords full satisfaction and inexhaustible nourishment not only for its searching understanding, but also for its yearning spirit.

Knowledge of the True, training for the Good, pursuit of the Beautiful: these are the three great departments of our monism; by the harmonious and consistent cultivation of these we effect

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at last the truly beatific union of religion and science, so painfully longed after by so many to-day. The True, the Beautiful and the Good these are the three august Divine Ones before which we bow the knee in adoration.....

In the hope that free research and free teaching may always continue, I conclude my monistic confession of faith with the words! 'May God the spirit of the Good, the Beautiful, and the True, be with us.'

This Confession of Faith, coming as it does from Prof. Haeckel, forces on us the conviction that the restless atheist or agnostic of Europe can find his haven of peace only in the Gita. The Vedanta which describes the Brahman as *satchidananda swarupi* one whose essential nature is existence, knowledge and bliss can alone satisfy the rationalising minds of the modern scientific world.

Vedanta Work.

BANGALORE.

RAMAKRISHNA VIVEKANANDA JAYANTI.

The celebration of the 44th birth-day anniversary of Swami Vivekananda was as usual celebrated here on the 21st January 1906. Arrangements were made for feeding the poor in the open field opposite to A. N. M. Institution. The day opened with *Nagara Sankirtan*. A number of parties started in procession led by two of the resident disciples of Swami Vivekananda from the premises of the Vedanta Society and marched through all the main streets of the C. & M. Station. After their return to the Hall of the Institute at 12 noon, Tamil pamphlets on the life and teachings of Swami Vivekananda were freely distributed to the

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masses. After *Arati* and destribution of *Prasad* the feeding commenced. Separate arrangements were also made for the feeding of high caste Hindus.

The Hall was tastefully decorated with festoons and flowers, with large sized pictures of Sri Ramakrishna and Swami Vivekananda placed one above the other at one end of the hall. There was a musical entertainment from 4 P. M. to 6 P. M. Then a public meeting was held. The Hall was crowded to the utmost of its capacity and many had to stand in the side-verandahs and the small hall behind.

In the absence of Mr. P. N. Purnayya who was prevented by unavoidable circumstances from taking the chair, Mr. A. Narasimhaiyanga was proposed to the chair by M. K. Ramachendra Row Headmaster.

The Chairman made the following short introductory speech.

Ladies and Gentlemen,

Just now, after coming here, I was asked to take the chalr. Not only had I no thought of it beforehand, but I come with no preparation at all. And however unworthy I may be to preside on such an important occasion, still the privilege I had, of knowing Swami Vivekananda who stayed in our midst in Mysore as the guest of the late Maharajah of Mysore—that privilege which I appreciate and remember with feelings of respect and reverence to the great Swamiji—that alone induced me to stand here, and introduce the lecturer Mr. G.G. Narasimhachar. The Swamiji, as a great Indian Missionary, has brought India great credit, from his great religious conquests of Chicago. The respect for India created by Swamiji's preaching in America and England has made the nations of the world to look up to India as worthy of being imitated, as possessing something which the world should respect and appreciate.

One or two incidents in Mysore I shall mention to show what wonderful powers the Swamiji possessed. There was one great Austrian Musician of world-wide fame who happened to be in Mysore when the Swamiji was the guest of the late Maharaja. The Musician came to the palace and in a conversation on

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the subject of Music, the Swamiji showed his wonderful knowledge of the European system of music. It was a surprise to all how he could possess such wonderful knowledge of European, side by side with Indian, systems of music. Again, another day he met an electrician, and casually the talk turned upon the subject of electricity; and there also the Swamiji proved to be more than a match to the man who had studied electricity, and handled it for the purpose of making arrangements to light the Mysore Palace with electricity. On another occasion there was an assembly of Pandits assembled, with Sir Sheshadri Iyer as President, and the discussion was about Vedanta. And Swamiji proved himself to be more than equal to the best of those Pandits. So, on whatever subject we had the good fortune to listen to him, he showed himself a wonderful master; and by his example as a bachelor, to work for the good of the country, and to establish Hindu philosophy and religion high in the eyes and estimation of the nations of the world, he has done great service to the country. His followers so many Swamijis, scattered over the different parts of India, leading the life of simplicity and celibacy, preaching our philosophy and religion, are doing good service, a service which our Mutts fail to perform.

Although I feel nervous to proceed further, and feel quite unequal, to the task before me, still I feel so happy when I remember the past associations with the revered Swamiji, that I now feel that it was a very fortunate day with me when I talked to him, and I hope his spirit will inspire me to do something to walk in the foot-prints of the Swamiji (Cheers).

Then Mr. G. G. Narasimhachara gave a short sketch of the life of Swami Vivekananda which will be published in another issue.

After this, two vernacular speakers addressed the audience in Tamil and spoke eloquently about the greatness of Swami Vivekananda and the services he has rendered to Humanity.

Then Mr. M. G. Varadacharya read an In Memoriam on Swami Vivekananda followed by a short speech.

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IN MEMORIAM.

A LOVING TRIBUTE TO SWAMI VIVEKANANDA

Immortal Son of Aryan land,
O patriot-souled Vivekanand !
Tho' brief thy mortal stay on earth,
We bless the day that hailed thy birth.

In two score years thy race was run,
In ten short years thy work was done :
Thy blissful life, so truly wise,
Flashed like a meteor in the skies,

Thy voice rang out so sweet and clear,
And vanquished ev'ry doubt and fear,
It sang of life, it sang of love,
It sang of Peace that dwells Above.

It sang of *Karma's* endless chain,
It sang of *Dharma's* priceless gain—
In accents sweet it led the Soul
On *Bhakti's* wings to *Mukti's* goal.

Thy star did rise in Western lands—
And homage drew from alien hands ;
O mystic Light by India blest,
O link that bound the East and West !
How oft thy feet from door to door,
Had walked to aid the friendless poor
For them thy heart was spent with sighs,
For them thy pray'rs had rent the skies.

Samsara's stream flows full and strong,
And down its course we speed along—
Our barks are frail, as fast they sail,
Our eyes are blind by *Maya's* veil.

O kindly friend ! Be thou our ark,
And help us cross these waters dark ;
O Perfect Soul, be thou our sight,
And lead us still from night to light.

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One of the stages which almost every nation seems to have passed through in the course of its history, is that of hero worship. It may indeed be said, that the sacred song of religion has always begun with the prelude of the song of its heroes; and when we bear in mind the nature and constitution of the human mind, and the limitations to which it is subject, this will not appear to us as a matter of wonder at all. To the growing child its father is the first hero, and its mother the first saint. To the growing soul, that is searching after the infinite, the personal must always have an attraction, before it can rise to the impersonal. And no where in the world has this fact been more readily recognized and more distinctly emphasised than in India. I claim the privilege of being an Indian, and one of the forms to which my nature naturally inclines me, is that of Hero-worship; and my hero, the *type* of my hero, answers to the hallowed name of Swami Vivekanand (cheers). The extremely narrow limits of a few minutes constrain me to present to you but one aspect of this great soul. I offer to you his solution of the one problem, which may be called the problem of the youngman. And I hope gentlemen, since I am myself some what young still, my words will be construed as being within the bounds of pertinancy. On one occasion, being asked what was the distinctive feature of his mission, he said it was that of *man-making*—a fine, sturdy manhood must be considered to be extremely necessary for the regeneration of India; and when you remember that before he left for Chicago he was himself a young man, scarcely having reached the age of 30, this problem of young men gains in tremendous importance.

Gentlemen, what was the problem he thought out and what were the results he attained? In the first place, nobody recognised more distinctly than he did, that we are living in an age of degeneration. He once said that for the last thousand years India has been in a state of degeneration; and to raise India up from this low, degraded condition, the building up of a sturdy manhood was the first condition, he emphasised. He said that our young men must be strong first, and religion would come in its own course. In one of his Madras addresses he said "Be

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strong my young men, that is my advice to you. I assure you you will be nearer to Heaven by playing football than by a study of the Gita. You will appreciate better the mighty genius and the mighty strength of Sri Krishna, when you have a little of strong blood coursing through your veins. This was the first lesson he taught. Physical development first, and then mental and spiritual. He said that he drew all his inspiration from the Upanishads, and if we would only follow its teachings, we would indeed be leaders of all nations in the world. So, the harmonious blending of a firm manhood, with intellectual and spiritual perfection was what he always laid before us. But what was the mission, that young men thus perfected had to carry out? He said that there must always be self-sacrifice. India needs at least the sacrifice of a thousand of her young men, who would go about preaching all over the land, giving up everything for the salvation of the poor and the suffering and the miserable among the people. So long as the millions live in poverty and misery, every man educated at their expense and paying no attention to their welfare, he considered a traitor. So the second great lesson he taught was that we should expand our hearts, towards the poor, give them bread and all the necessary conditions by which we ourselves have reached to that stage of which we are proud. And to this great task, he formed a wonderful plan which it is a pity he did not live to carry out. He has left this on younger shoulders. He says "I bequeath to you this sympathy and the struggle for the poor and the miserable. Go on and act as if I never existed and as if on you alone lay the whole burden."

There was yet a third lesson—that he laid stress on, that is the spirit of co-operation. He tells us that we are lacking the spirit of combination. The two great dangers of India are—the spirit of jealousy and the lack of the spirit of union. He exhorts us to forget that we are leaders, but that we should always be willing to serve; and so this great soul went about from door to door, village to village, country to country, preaching the great teaching of *harmony*, *strength* and *self-sacrifice*. He was indeed a great patriot and a great

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prophet, and it is certainly to the great misfortune of India that he died at the very early age of 40 years. Suffice it to say that he was a great prophet, seer and a patriot, and as an American disciple of his has written of him, he trod the path that patriots have trod, and he loved his country as he loved his God." (cheers).

The meeting closed with a short and witty discourse on the personal reminiscences of Swamiji by Mr. S. . . . . m. and the concluding remarks of the Chairman.

Swami Bodhananda, on behalf of the Sri Ramakrishna Mission, thanked His Highness the Maharajah of Mysore for his very graciously lending the phonographic recorder of the voice of Swamiji, which was taken in the beginning of that memorable year of 1893, when the Swamiji was living as a guest of his illustrious father, the late lamented Maharajah of Mysore, and has since been preserved in the palace; and also the venerable President for the prominent part he has taken in the ceremony and Mr. Arcot Narainswamy Moodliar for his kindly allowing the use of his spacious school hall and ground for the celebration purposes, the members of the Anna Basanti Sangam, for their kindly undertaking the management and supervision of the feeding work, and those of our friends, who have helped us with contributions in various shapes.

The Meeting dispersed with the distribution of *Prasad* fruits and *Pan-supari*.

———o———

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SAMADHI

OR

HYPER-CONSCIOUS STATE OF EXISTENCE.

BY HIRENDRANATH SINHA.

(*Continued from page 112.*)

Modern psychologists admit a submerged state of consciousness in man called the sub-conscious state. People have been observed to lead consistent double lives. After a period in one life they are known to take up the other and continue in it for sometime, commencing from where they discontinued during the last period of that life. After leaving this at some point they are known to take up again the former one and continue it. In this way the lives are kept up without colliding with each other. Such a person may be said to live the life of two individuals in one body. The explanation given by the psychologist is that when one life is kept moving on the surface of consciousness, the other is kept submerged under the surface as sub-conscious. Some

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times it may happen that the same mind tries to be busy on both the planes—the conscious visible plane and the sub-conscious invisible plane. In the one it works with one set of ideas while in the other it works with another set of ideas. This is accounted for by the fact that people are known to come out with astounding solutions to difficult problems while their minds are busy otherwise and their attentions are engaged in other works of life. In the case of two lives led by a single person, the waking state for one life may be said to be characterised by the sleeping state of another. Sleep never causes a break in the continuity of life; for when we rise from sleep we continue our life from where we left before we went to sleep. What is conscious in the state of wakefulness becomes sub-conscious in the state of sleep. When we wake up everything comes to the surface once again. In the case of double consciousness, the same consciousness may be said to be simultaneously busy on both the planes—the conscious plane of active life and the subconscious plane of passive life. The work done on the subconscious plane joins the category of conscious work, the moment the result comes to the surface or we become conscious of the result.

While admitting these two states of consciousness, the *Yogin* says, "Why should we limit ourselves to these two states. Does not the admission of a conscious state which is capable of remaining sub-conscious under certain conditions imply also the admission of another state in which the consciousness remains entirely dormant; and of a fourth in which the ordinary consciousness transcends its own limits and rises higher?" He accordingly postulates two others outside the extremities of these two. He says that just as it is possible for work to go on simultaneously or alternately on the planes of sub-consciousness and consciousness, it is also possible for the mind to work similarly on the conscious plane and on the hyper-conscious plane above it. Else how are we to account for such moments of exaltation when wonderful visions, and supernatural wisdom, which are beyond the pale of reason and logic, flash before our mental eyes? When our hyper-conscious experiences are suddenly brought down to the lower surface of

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consciousness we get dim outlines of truth in the form of strange experience and knowledge. As it is possible for the sub-conscious life of a person to become a permanently conscious one lifted up by the force of results, so also it is possible for the ordinary conscious life which is only sub-conscious when compared to the hyper-conscious existence, to become permanently hyper-conscious when developed by the methods of *Yoga*. This permanent life on the hyper-conscious state, the unbounded knowledge that results therefrom, is what is known to characterise the state of *Samadhi*,

Thus according to the science of *Yoga* there are four states of consciousness—*Jagrat* or wakefulness, *Swapna* or dream state, *Sushupti* or deep, dreamless sleep and *Turiya* or the fourth hyper-conscious state. *Jagrat* is the standard consciousness of the wakeful mind with which every one is familiar. *Swapna* is the sub-conscious state in sleep in which the activities of the mind remain submerged and of which we are not conscious while awake unless the events that have passed in our minds in that state are subsequently brought to the surface of wakeful consciousness in the form of recollected dream. The third is the state of *Sushupti* or deep sleep. In it the principle of consciousness gets itself freed from the organ of consciousness and remains unmanifested within itself on account of the organ having become dead, as it were, to any kind of active stimulus. A person who thus gets his consciousness under complete repose is said to become unconscious. The *Turiya* or the fourth state is quite the opposite of *Sushupti* though both of them resemble each other in many respects. In this state all the activities of mind on the wakeful state of consciousness are quieted down, not on account of the extreme dullness of the instrument of consciousness but on account of the activities being projected into the higher plane of spirituality. This hyper-conscious state bears the same kind of relation to the wakeful state as the wakeful state bears to that of *Swapna*. That this state is an intensely active one will be evidenced by the fact that when a person returns to his normal state of *Jagrat* after remaining for sometime in the *Turiya* he is

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known to bring with him supernatural experiences uncommon to the wakeful state, which would have been impossible had the consciousness remained inactive. Such a person is said be inspired. Hence *Samadhi* which is the state of intense *Dhyana* is defined in the *Upanishads* as belonging to this fourth state of hyper-consciousness.

"That state of mind which is devoid of consciousness, in persons whose mind is restrained from activities is called the state of Quietude. It is a state which, while being awake and active possesses the characteristics of deep sleep. It is neither the condition of wakefulness nor that of *Swapna* (dream) on account of the mind not being active in the same way as in these; nor is it the condition of deep sleep because the qualities of dullness and inactivity do not exist in it. It is characterised by the awakening of the knowledge of supreme existence which is the fire that consumes the grass of unconscious tendencies of past actions (*Vasana*). Only such a state is signified by the word *Samadhi*, but not that of remaining inactive." The condition of mind described above as being entirely devoid of the activities of the lower states and yet intensely active in a higher sense is no doubt such as can be inferred from the knowledge produced in it, from the effects preceptible in a person emerging out of it. Still there is another method of knowing the nature of this highest state from the standpoint of *Yoga*. This is the process employed in *Yoga* for attaining it by the gradual intensification of the mind and at the same time weaning it off from its wakeful activities.

Gaudupada discusses the whole question of *Samadhi* from the Vedantic point of view and points out the distinction between *Sushupti* and *Samadhi*. He says, "The behaviour of *Manas*, which is restrained, freed from volition and endued with wisdom, is clearly perceived by the *Yogins*. In *Sushupti* it is different; it is not the same as that. In *Sushupti* the *Manas* attains *Laya* (dissolution); but when restrained it does not attain *Laya*. This latter state alone is the fearless *Brahman*, luminous with knowledge all around. It is unborn, sleepless, dreamless, nameless,

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formless, ever-luminous, omniscient. No activity whatever." In explaining this passage the commentator says that when a person is convinced of the grand truth that the *Atman* alone is real there will remain no external object for the mind to think of. Having nothing to think of, the mind will altogether cease to think. Like fire which becomes cool when it has no fuel to feed upon, mind will grow tranquil. It is then said to have become *Niruddha* or completely restrained and balanced, and attained the state of *Samadhi*. When the mind thus becomes 'no-mind,' the duality which is only the mind in motion will be absent. Accordingly when the mind possesses the discriminative knowledge that the Atman alone is real and nothing else, it becomes thoroughly restrained, freed from all meditation owing to the absence of the objects of thought. Then alone the mind gets resolved into the inmost self. This peculiar behaviour of the mind is familiar only to the *Yogins*. It is known as *Vidvatpratyaksha* or that which is directly perceivable by the sages.

If it be objected that since the absence of cognition is also the characteristic of the *Nirodha* state as of *Sushupti* there is nothing for the *Yogin* to be conscious of as he gets beyond consciousness, it is answered that the behaviour of the mind in the *Nirodha* state is quite different from that in the *Sushupti* state. In the *Sushupti* state the mind is enshrouded in ignorance (*Avidya*,) infatuation (*moha*) and darkness (*tamas*) and is pregnant with innate impressions (*Vasanas*), which lie hidden within its organ and are the source of all those activities which lead to all kinds of evil consequences. On the other hand in the *Nirodha* state, *avidya* and other seeds of activity which produce evil results are burnt up by the fire of the knowledge, that the Atman alone is real and in consequence the quality of *rajas* which is productive of the pain-bearing activities is reduced to perfect equilibrium. The mind is then said to remain in its own state, quite independent, having attained the state of Brahmaic existence. Thus the behaviour of the mind in the state of *Nirodha* is quite distinct from that in *Sushupti*. Though this

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state is very hard to know; it is a thing which one may realise in consciousness. Accordingly the *Moksha* or freedom which results from the attainment of supreme knowledge is not an invisible something which like *Swarga* is enjoyable elsewhere as the fruition of *Karma* performed here in this world. It comes to a person as directly and immediately as the sense of satisfaction follows the act of eating. The *Mano-nirodha* or restraint of the mind which immediately follows *Gnana* is, therefore, a fact of actual experience. In *Sushupti* the mind is dissolved into its seed, the primary cause or the chaotic principle of unconsciousness (tamas), together with the innate impressions of ignorance and other causes of affliction: where as, in the *Nirodha* state, the mind is restrained in virtue of its discriminative knowledge that the Atman alone is real. It does not attain destruction, nor does it get dissolved into its seed, the *tamas*, and exist in the subtle form of cause. Thus when the mind reaches the state of Samadhi, it is rid of the twofold dirt caused by ignorance—the dirt of perception and the dirt of the organ of perception—and assumes identity with the Atman who is pure and tranquil.

With a view to examine this nature of *Samadhi* from the standpoint of the methods of achieving it, we shall, for practical purposes reduce the several states of consciousness referred to to two only. First we have the highest state of human, individual consciousness which includes all other lower states of subconsciousness forming different aspects of it. Next there is the hyperconscious state to which the ordinary human consciousness is capable of being elevated at times. The essence of both should be the same; for we see by actual experience that the removal of the limiting conditions of individualising consciousness develops the other; or the suppression of the former intensifies the latter. Had it not been for this oneness of essence, this hidden connecting link not only between the different states of consciousness in the same person but also between the myriads of beings in the wide universe, there could be no such thing as ethics, no such feelings as sympathy; all of which are only subdued manifestations of one vast inner force through the manifold open

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channels of consciousness. So long as the sense of individuality and self-love is assertive in a person he cannot hope and cherish universal sympathy and love. Individuality is characterised by localising thought and action, where as universality belongs to the region of impersonal and objective thought. In other words individual consciousness is characterised by limitation or imprisonment of the universal Being within the narrow limits of a single arbitrary form. On the contrary hyper-consciousness consists in the transcending of all limitations, in the breaking of the prison house of form and giving liberty to the essence of universal being. This is the goal aimed to be achieved by the method of *Dhyana* or meditation. While meditation appears to limit and restrain the actions of mind on the lower plane of individual consciousness, it is endlessly expansive on higher plane; while it hushes the localising will, it stimulates the universalizing thought and teaches us how to realise the absolute, beyond all. *Samadhi* may therefore not only be characterised as a state of moral perfection and spiritual realisation, but may be affirmed as a state of positive expansion into the universal consciousness or the absolute *Brahman*.

Patanjali gives a scientific analysis of the different methods of attaining *Samadhi* which may be summarised briefly thus. All our perceptions and knowledge arise from the continuous modifications of the plastic substances of the mind (*chitta*) in response to external stimulus and the seer's identification of his self with these changes. The endeavour of *Yoga* is to cause this Purusha to remain within its nature without mixing itself with any of these modifications which do not belong to its real nature. This is brought about by restraining the modifications of chitta or the internal organ of mind by means of concentration. So he goes on to define what the modifications of the mind are, what the means by which the restraint is brought about and what the methods are by which it is to be conducted.

The modifications which are to be distinguished by the characteristics of pleasure and pain are mentioned as five,—right knowledge or the instruments of knowledge such as direct

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perception, inference, and competent evidence, indiscrimination or false knowledge not established in real nature, verbal delusion or deception arising from words having no corresponding reality, sleep or the state of being devoid of *Vrittis* and memory or the state in which the modifications of once percieved objects do not step away but come back to consciousness. through impressions. All these are to be restrained. The best way of accomplishing it is by persistent practice and non-attachment. By practice is meant persistent struggle to keep the *Vrittis* under control and zeal and love for the end aimed at. Non-attachment is the endeavour to be free from hankering after enjoyments once enjoyed and objects once seen or heard and to resist temptations to join these. When extreme non-attachment comes to a person the whole nature including the finest manifestations of it will come under control. Instead of preventing the full shining of the Self, nature will them help it. When the Self is thus seen in its true state, the mind will become fixed in *Samadhi*.

The supreme state af *Samadhi* is not a thing to be reached all of a sudden. First of all there are various obstacles to be overcome, various snares to be avoided, various difficulties of practice to be got through. Goudapadacharya mentions some of these and suggests their remedies. Mere untiring effort alone cannot help very much in the subjugation of the mind: If it were so there would be no necessity for the various methods taught in the *Sastras* and there would be no need for teachers. The various obstacles to the practice of *Samadhi* are enumerated as follows: *Laya* or mental slackness, *Vikshepa* or distraction, *Kashaya* or passion, *Sukharaga* or aching for pleasure. He says, "By skill should one restrain the mind when it is distracted by desire (*Kama*) and enjoyment, and even when it is tranquil in *Laya*; for, *Kama* is the same as *Laya*. Ever thinking that every thing is pain, one should, therefore, restrain the mind from the enjoyment of desire; ever thinking that every thing is the Unborn one never sees the born in everything. In *Laya* let him wake up the *Chitta*; when distracted let him withdraw it again. Let him know that is then *Sukashaya* or impassioned. When

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it is balanced let him not disturb it. Let him not taste the pleasure therein. Without attachment let him resort to wisdom. Let him with effort make the steady mind one when it lends to go out. When the *Chitta* is not dissolved, when it is not distracted again, when it is unmoving and unmanifesting, then it becomes Brahman." (4s—46). The mind should be restrained from falling into any of these states in the way specified above.

(To be Continued.)

CASTE SYSTEM AND VEDANTA.

BY CHINTAMANI TIRTHAKAR.

(Concluded from page 134.)

In the opening chapters of the Gita, Sri Krishna says that the four castes were evolved by Him in accordance with the classification of physical aptitude (*Gunas*) and activity (*Karmas.*) But as *Gunas* and *Karmas* are only physical characteristics, He who is actionless and infinite is beyond all these physical distinctions, and is not affected by them in any way. This classification of human nature based on the twofold, physical and spiritual factors of man is explained more fully later on in the Sixteenth Chapter. Here men are divided into the two broad classes of the *Devas* and the *Asuras*. Those that are selfish and flesh-bound and believe in the gratification of the senses and the enjoyment of bodily pleasures are the *Asuras*. And those that believe in the permanency of the spirit and the potency of virtue and righteousness in this world as a means of realising the supreme existence in this spirit, are the Devas. The Asuric nature is selfish, and utilitarian. It starts from

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one's own self, divides one's friends from one's enemies, and distinguishes those antipathetic to one, those who are indifferent, who can serve or harm one. The Daivic nature is disinterested. It classes men according to their intrinsic value, their own qualities and defects, apart from the feelings which they have for them and they for these. The Hindus as a nation belong to the Daivic class of humanity. Whatever caste or creed a Hindu belongs to, whatever may be his religious practices he is always the follower of the Religion Eternal of the Vedas. To him life has no meaning except for the realisation of the supreme spiritual perfection. In him are to be found all those conditions, laid down by a great thinker, which should characterise a man who does not aspire after the transcient pleasures of the body. "Life should be a giving birth to the soul, the development of higher mode of reality. The animal must be humanised: flesh must be made spirit; physiological activity must be transmutted into intellect and conscience into reason, justice and generosity, as the torch is transmutted into life and warmth. The blind, greedy, selfish nature of man must put on beauty and nobleness. This heavenly alchemy is what justifies our presence on the earth: it is our mission and our glory." The realisation of such a life is what characterised the Aryan Civilisation of old. Vedanta has elevated the whole of India to the status of the *Aryans*. For no two nations can long live togather without, approaching each other in thought and forms of life. India of to-day is, therefore, of one caste, the caste of the Aryans, of the Devas. If there is any one still left in India who believes in the fictitious distinctions of the flesh but not in the reality of the Soul beyond, he is a demon in the disguise of man.

In the above manner, the religion of the Vedanta has made it possible in India to fuse the social freaks of nature into one harmonious whole. Religion became a comprehensive term for all forms of higher individuation. It meant the Supreme unity behind all varieties of life,—varieties of

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thought, learning, social and political organisations and physical activities. Freedom is the fundamental law of growth on every plane of life. Society was freely allowed to grow according to its natural law of growth, until it outgrew its own limitations and burst into the brotherhood of spirit. The Sastras gave the lowest minimum of four castes in accordance with the four grades of physical organs in man for the display of his activity. But castes have gone on multiplying, sections within sections, and still go on doing so, as if to demonstrate, the unchangeable ideal of caste perfection. In India itself there are some reformers who hate Caste. What have these people done? In their very attempt to destroy caste, whose granite foundation is beyond the reach of such men, the utmost they could achieve is only to form a new caste of Caste-haters. Mahomedanism and Christianity were freely given shelter in India. These are no doubt great religions, containing grand religious truths. But the followers of these religions were saturated with the utilitarian principles of worldly happiness. They couid not, therefore, injure the supra-mundane principles of the eternal religion of the Hindus. But their contact with it has done them some good. They have gradually added two more castes to the already existing countless numbers of them. To-morrow these new Indian castes may go on further subdividing and multiplying; yet the core of Indian life cannot be touched or altered.

Thus we see that caste in India is not the mother of social evils, is not a positive obstruction to the progress of Indian nation. It obtained in Egypt, in Persia exemplified in ancient (gens), in the Christianity of the middle ages divided by rites and usages, and in modern Europe based on the preference of wealth and power. It cannot be said to have had its origin in any one of the causes which led to the evolution of Western nationalities. It is neither purely a "caste of blood" like that of the Negroes and the White men in the United states, nor a caste of trade and industry like that of modern European countries, nor is it a caste of pride and

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culture like that of the patrician and plebian of the old Roman Empire. It is based on the innate spiritual dignity of man and the consequent solidarity of the universe. Sri Krishna touched the core national life and preached the unity of social aims, when he asked Arjuna to fight who refused to do so on the score that war would bring about confusion of castes. It is the best solution that the Aryan genius ever offered for the mitigation of the evils of social inequalities, naturally existing among the peoples of different grades of culture and capacities, on account of racial and such other differences. It is the greatest triumph of the spirit over the incidental caprices of physical nature. Nay, it is the noblest conception of unity in diversity that was ever applied to a motley group of men like that of the modern Indians. In the natural course of the evolution of thought and culture, many new sentiments and ideas of social life have arisen and a new adjustment of caste may be necessary. But the natural genius of the Hindus when awakened, is apt to find its own solution.

For more than a century and a half, India was placed in immediate contact with Western civilisation and culture. With what result? The tendency of the West is *Asuric*. Their government, politics, social organisations, and every other thing concerning them are constituted to secure selfish enjoyment. They brought to India their inherent tendency for prospecting this newland and digging out the hidden-treasures of this ancient country of the *Devas* and utilising them for their own comfort and aggrandisement. But the strangeness of Oriental civilisation has placed them on the horns of a dilemma in their attempt to materialise the land. Their *modus operandi* required all those mechanical means, of minimising the obstructions of time, place, and labour, such as, railroads, telegraph, machines, and industrial organisations, which are known to their civilisation. Their whole work rested on the creation of an organised unity of a political kind. But in carrying it out they were forced to bring into closer contact the innumerable sections of Indian society;

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and their notions of civilization was the instrument for mitigating the evils of caste and knitting the people of the country into a closer union and render dynamic the latent and already existing sentiment of nationality. And such an union was against their political interests. The wider the breach between the castes, the less aggressive all these castes will be, and the more docile will they be to their rulers. They therefore brought their Western political experience to the solution of this difficulty, and tried to keep these politically separate. They retarded for a time the fusion of the people into a living whole. The result is that they added one more element to the already existing elements of caste-distinction. They gave to the social polity of the Indians a new political varnish. In doing so they forgot that they themselves were forming a new caste of their own, that of white Western rulers and that they will have to go in for a share in the new sentiments aroused in the people and for which they themselves were responsible.

Now the solution of this new problem rests with the Indian themselves. The religious genius of the ancient *Aryan* thinkers have anticipated all these difficulties and provided for them in their grand scheme of social organisation. Whether the new political caste has to become Aryanised like so many other castes and join the grand symphony or it should disappear either by becoming absorbed into the other or by some other means, time alone can prove. For, the sentiment newly roused by them is now on the surface; but when it sinks down and enters the national view of the people, it is sure to remain circulating for ever in their system. This new political element of caste will then share the fate of those other elements which fell on the Indian soil and bear the same fruits which those others bore. India has no room for any others except the *Devas*. The mythological struggle between the *Devas* and the *Asuras*, has often re-peated itself in India and the result has always been in favour of the *Devas*.

Western civilisation, whatever changes it may be able to effect in other matters, cannot touch the adamantine founda-

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tion of religion on which the Indian castes are built and which has firmly stood the buffeting of time unscathed and unaffected. Hatred and jealousy are bad emotions in the religions of other nations. But the Vedantic religion has the power to apotheosise even these evils of society. According to this religion, all the human emotions, such as, love, respect, anger, jealousy, fear, and hatred, &c., are the manifestations of the one transcendental emotion of love. The lower manifestations of it in apparently opposite forms is due to the selfishness and worldliness of man. Self-sacrifice in worldly matters full of selfishness, of jealousy and hatred, and self-expansion in matters of the heart and spirit is a positive means for realising the supreme ideal of Love. But the opposite poles always meet; and the reverse method of self-contraction in matters of the heart and self-expansion in matters of jealousy and hatred is also a negative means for realising the same ideal, the opposite pole. The former method is subjective and spiritual while the latter is objective, material and political but the ends of both are one and the same. The highest self is synonymous with the highest non-self. Whether one sacrifices the lower self for the attainment of the highest non-self or one expands the lower self for the realisation, of the Universal Self the ultimate result which one attains is the same. This the Vedanta has fully recognised. Instances are not wanting in the religious literature of the Hindus wherein great souls like Ghantakarna, Hirnyaksha, Hiranyakasipu, Sisupala, Dantavakra and such other *Asuras* have attained their salvation by the apotheosis of hatred. Political hatred can never take a firm root in the spiritual soil of the Hindu heart; it can never successfully replace the indegenous plant of religious love and self-sacrifice which has had therein censuries of growth. When the intrinsic national chord begins to vibrate, the loosely stuck, disintegrating political elements of hatred and jealousy are sure to be thrown up to the surface and to give to the compact body of this ancient spiritual nation an additional coating of protective varnish against the

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corrosive *Asuric* influences from outside. This is the universal panacea which the far-seeing *Vedanta* has furnished against the evils of society from whatever source they may arise.

As to the existing differences among the castes which have come to assume an irksome aspect, we have only to say that they are probably due to people having lost sight of the power of the basic principle of *Vedanta* which has sustained them and preserved them so long. The society has only to find its own level and make, of its own accord, the necessary re-adjustment consistently with their religious tradition. Whether the unmanageable and meaningless number of these castes are again to be minimised and reorganised so as to suit the existing state of affairs, or whether some of these castes have actually outgrown the purpose for which they were originally intended and as such they either deserve to be given up or absorbed in others are points to be settled by the common consent of the people. The people themselves should diagnose the disease and apply the remedy. The weeds grow in cultivated tracts, where they are not wanted, but it is the look out of the cultivator to see that they are removed if he really cares to reap a harvest of plenty. The utmost that Vedanta could do is to point out the noblest and the safest lines on which any reform should be made and the highest ideal towards which it should move consistently with the continuity of national life; but the actual work lies in our hands.

Dreamy and aged as India is, her children are likely to be slow to bestir themselves even in matters affecting them vitally; unless some stimulus comes from outside and rouses them to action. Whether they wish for it or not, the stimulus has come in the form of Western civilization and culture rich with new kinds of political ideas. We hope that in their endeavour to face the new situation and assimilate the best things of the West, that they will find the way to achieve some good for their society. Amiel says:—Without intending it, nations educate each other, while having apparently nothing in view but their own selfish interests. It was France who

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made the Germans of the present, by attempting its destruction during ten generations; it is Germany who will regenerate contemporary France by the effort to crush her. Revolutionary France will teach equality to the Germans who are by nature hierarchical. Germany will teach the French that, rhetoric is not science, and that appearance is not as valuable as reality. The worship of prestige—that is to say, of falsehood; the passion for vain glory—that is to say, for smoke and noise;—these are what must die in the interests of the world. It is a false religion which is being destroyed. . . . . In the order and harmony which would result from free adhesion and voluntary submission to a common ideal, we should see the rise of a new moral world. It would be an equivalent, expressed in lay terms, to the idea of a universal priesthood. The model state ought to resemble a great musical society in which every one submits to be organised, subordinated, and disciplined for the sake of art, and for the sake of producing a masterpiece. No body is coerced, no body is made use of for selfish purposes, no body plays a hypocritical or selfish part. All bring their talent to the common stock, and contribute knowingly and gladly to the common wealth. Even self-love itself is obliged to help on the general action, under pain of rebuff should it make itself apparent."

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DYNAMIC DUALISM.

"Life is narrow. Bring any club or company of intelligent men together, again after ten years, and if the presence of some penetrating and calming genius could dispose them to frankness, what a confession of insanities would come up!" says Emerson.

Nations grow and express themselves according to their inherent tendencies. All national movements, social, political, religious and philosophic, all systems of thought, all creeds and beliefs, however opposed they may be to each other, find their synthetical unity in the key-note of the national genius. The greatmen of a nation, therefore, are not mere accidents but organic agents deliberately prepared by nature to fit into the complex texture of society. They are the exponents of a vaster will and come to fulfill. Clearly grasping this sublime harmony in nature Swami Vivekananda tried to reconcile the different systems of Indian philosophy by his theory of *Avastas*, (*i.e.*,) phase or stages of viewing the same "Whole,"—a comprehensive scheme of finding isolated thoughts in their right bearings. The accommodation of the eternal laws of religion to the empirical capacity of the intellect, emotion and will of man, the attempt to express metaphysical intuitions in the language of empirical knowledge, the adjustment of the supreme reason of the Upanishads to the understanding limited by *desa*, *kala*, *nimitta*, (time, space and causation) gave birth to doctrinal developments seemingly opposed to one another but can be consistently harmonised if viewed behind the experiential prepossessions created by environments. Hence the life teachings of the great builders

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will have their full meaning only in the historical setting, in relation to the environment that give birth to them.

Among the eminent teachers of the eleventh century Ramanuja was the most powerful and owes predominance to the the fidility with which he expresses, the thoughts, sentiments and aims of the active and intelligent men of India. He is the soul of a new epoch ; the father of a new spirit ; the producer of a new wave of thought and a new hope for the people which as time advanced was to quicken national life. This spirit manifested itself as simple and sublime poetry, as complex works of art, as great compassion for the masses and outbursts of political solidarity determined by circumstances. All the great Acharyas are democratic in their expression and aspiration.

Ramanuj is one of the greatest characters in Indian history, the centre of a new light and a new hope. He was the natural successor of Sankara and stands at the head of dualism. Sankara's Absolute Idealism was brought down from its metaphysical heights and scientific perfection and made effective. Any monism that fails to comprehend dualism decreases in efficiency and ceases to enlighten even the normal man. The dualism of *Brahman* and *Maya* must continue for ever though they may cease for individuals. This *prapancha* is an empirical reality though it may be a transcendental illusion. Sankara himself never completely overthrew dualism whatever may be the extent to which his followers pushed his conclusions. A complete shaking off of dualism is an intellectual impossibility, however it may be in the matter of realization. The one absolute and pure intelligence, by force of *Maya* and its evolute the organs of consciousness, appears as Jiva and Isvara. When the Jiva realises in itself its pure state, then the organs of consciousness cease to operate, and with it *Maya* ceases. The *Jiva* then becomes Brahman. Here some of the Indian

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philosophers argue that the *Jiva* in the act of realizing can only get rid of its conditions but not the conditioning cause which is eternal. Nor can the dualistic philosophers completely get rid of the idea of oneness in the state of Mukti. Ramanuja believes in the cognition of distinction by the freed soul; and at the same time denies the instruments producing the knowledge. Every kind of knowledge imply three things, a knower, object of knowledge and instrument of knowledge. He tries to overcome this difficulty by calling it attributive knowledge, which need no organs of perception, its essential nature being this perception of relations. Now, if the will is a form of attributive knowledge, then it is against the teaching of Badarayana. And a third thing, eternal harmony and oneness between the wills of the Jivatman and Paramatman must be posited. If the will is not a form of attributive knowledge then volition implies the instrument of knowledge. Hence, denying the organs of perception means destroying the mind itself, effacing the distinctions of knowledge, knower and known. Some of the southern Vaishnavite Acharyas went to the extent of saying that by a fiat of the supreme Isvara the individual souls may be destroyed. This is in a way suggesting the possibility of absolute unity. Hence Ramanuja's system is called Visisihtadvaitism, qualified monism or monism with the limitation of attributes. As Sankara assimilated Buddhism by positing a certitude, Brahman, behind the veil of Maya, evolving *chit*, *achit* and *Isvara*, so Ramanuja assimlated Jainism by positing an Isvara connecting the plurality of souls and holding them in an organic unity. He therefore inherited the realistic tendency of the Jains, the modern representatives of the ancient Sankhyas.

One or two scientific analogies may make this position clear though analogies have no value and explain nothing.

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In a limited quantity of momentum, if the mass be decreased the force is increased and if the mass becomes infinitesimal the force is infinitely great though the resulting momentum is the same. If the mass becomes zero then infinite force exists. If the limiting conditions of false individuality be decreased and the *jiva* becomes atomic then man manifests his infinite latent potentiality. 'With draw yourself into the sanctuary of your inmost consciousness, become once more point and atom that thou mayest be free' says Ramanuja. Why stop with the infinitesimal? Let us carry it to its logical perfection. Reduce our individuality to zero we become the infinite Brahman itself, says Bhagavan Sankara. Or to express it in another form, what is the condition of a peace of matter reduced to absolute zero? Some scientists say that though it neither acts nor is acted upon by any force still it preserves its original configuration and others say it is reduced to a uniform mass, for, even configuration is a force. Similarly, if desire which stands in the way of jiva's realizing its infinite potentiality be thoroughly destroyed then Jiva's individuality is completely destroyed and becomes one with the Brahman, says Sankara. It retains its original configuration of atomicity says Ramanuja. Whatever may be the condition of the released soul in Mukti, whether it is the temporary cessation of relative existence, or the abstract shrinking into the essential nature of things, or the entire cessation of *Maya* by the *Jiva* becoming Brahman, the fact remains the same.

Whatever differences of theory there may be in speculative philosophy which to the Indian mind are not contradictory and exclusive, still in practical religion all the great Masters are one. Their ideals differ not by the contents but by the disposition of the contents, by the predominance given to this or that inner power. As a practical philosopher,

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as a religious and moral teacher and as a reformer Ramanuja has done the greatest service to the world. 'Man can progress only through love and duty, and by the hope that springs from duty; for, liberty is only the flower of *necessity*.' The intensely religious consciousness of the sage of Bhutapuri seized on this intellectual deduction and clothed it in the language of the heart, in the sublime language of faith. Religion has its origin in the struggle for freedom, in the effort to go beyond limitation. It is a complete transformation of the natural man into the moral man and the moral man into the spiritual man, who is beyond the bonds of Samsara which has its root in egotism. What then is the cause of this bondage. It is ignorance, replies Sankara. Ramanuja puts it in a positive and more concrete form and says it is sin. The former perceives degradation in the intellectual side of man and the latter in the volitional or moral side. The one aims at the emancipation of the intellect and the other the *conversion* of the will. Piety is not in mere transcendental knowledge, not in compassion and justice alone but also in grateful righteousness and love. Man is a thinking, feeling and willing being. The power of the *Atman* manifests differently as it acts on each one of these planes. Hence the Maya doctrine has a philosophical, ethical, poetical or even a political significance. Destroy the ego sums up the past; drive out the ego and make it fruitful in society is the beginning of the new. Sankara's Idealism though it may explain the problems of life still begins from a region which is the culmination of and beyond all duty and obligation. It never cares to preach a moral philosophy which alone can evolve the higher man from the lower man. A strong sense of duty towards God and our fellow-beings is essential to the up-lifting of society if not for systems of transcendental philosophy.

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Advaitism by the very fact of its all comprehensive metaphysical flight set up an unbridgeable chasm between the Vyavaharika and Paramarthica world. Both speculative and practical faculties draw their inspiration from the same *atman* in man and hence must not be considered as two. The Visishtadvaitic Brahman is therefore both personal and supra-personal, slightly differing from the Dharma of the Buddhists and the Brahman of the advaitin. The contact with foreigners and the partial assimilation of their forms accentuated the worship of *Saguna Brahman.*

As the natural consequence of his philosophy the era of Ramanuja initiates afresh that sacred struggle, that divine sympathy for the massess. The cup for all, the cup for all! The logical outcome of the doctrine of the Upanishads, the unity of God and the solidarity of the human race. "Every where is the same perfect being, all are of my beloved blood," sang the Dasas. This he preached from the towers of temples and public platforms. It is an effort to realize the command of the song celestial, *Sarvadharman parityaja mamekam Saranam Vraja.* Not his color, his birth, his fortune, not all that is accidental and transitory in him that entitle man for the kingdom of heaven, but his faith, his selflessness, his love. "Every man is a temple of the living God; that the altar upon which he ought to sacrifice to God is the earth, his field of trial and labor; the incense is the good work done by him; his prayer is love to all creatures; his power is love realized in society." There is no more the antagonism between the *paramartika* and the *Vyavaharika.* The earth is a place of discipline, a stepping stone to heaven 'a line in the immense poem of the universe, a note in the everlasting harmony of divine music. On the accordance of his actions with this divine symphony depends the power and dignity of man in this world and freedom and

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immortality in the next. This self-surrender realised through Karma Yoga is Buddhism, realised through Jnana-Yoga is advaitism and realised through Bhakti Yoga is Visishtadvaitism; this *prapatti* manifested through the Semetic mind is Christianity, through the Arab mind is Islam; through the Mongal mind is the art of Hein period.

Like the Protestant reformation of Europe, it was the beginning of a religious, literary and social revival and reformation in the 11th century. Luther fought for freedom of conscience and civil liberty and in India individual freedom was never shackled. Ramanuja fought against the individualism ot the preceding era, for communal life based on ethical preference and on the law of love. This religious revival was the work of the masses, begun long before him and Ramanuja gave it only a rational and philosophic sanction. Prophets and poets, Alwars and Nayanars who sprang from pariahs, hunters, gardeners, shopkeepers, &c., began it. This new impulse, this newly awakened self-confidence was felt in religion and philosophy, in art and manners, in the growth of vernacular literature and in the freedom of corporate life. The temple architecture, the folk songs of Theogaraya, and Vittais, Merabhai, and Ramaprasad the writings of the saints of Northern and Southern India, all speak of one continous effort through the laboring centuries, all sing of one idea of national life, the joy of equality and the communal freedom of life. This power of a new age, this re-vivified feeling of confidence, the soul-stirring idea of equality flowed and spread a characteristic spiritual atmosphere in India.

The softening of the national life by the human teaching of the prophet of Kapilavastu, and the consequent invasion of India by foreigners completely disfigured the social homogeneity. The vaisyas almost disappeared.

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The Kshatriyas lost the power of resistance. Custom jarred with custom, opinion with opinion and the public mind found no haven of rest. Unity of faith and worship and the unity of action among the ministers of religion diminished. Learning declined. The first result of this mighty conflict was Ramanuja. The transmutation of man through *gnana marga* is difficult of achievement. It required a high discriminative faculty and initiation into the knowledge of traditional lore. So he preached the supreme efficiency of devotional love (Bhakti) over all other methods of attaining to Knowledge. Faith and love are far superior to all other forms of worship. The realisation of God in the heart of every creature was treasured up by the people as the only solace of life. *Gnanam, dyanam, satyam* are the only flowers by which we can worship God.

He simplified the Indian caste into two divisions—those who are entitled to the Vedic karmas and those who are not. This division is simply a social arrangement and has nothing to do with religion. Spiritual emancipation is the concern of all. Every one is fit for *mukti.* All can equally enter the supra-social caste of *prapanna* ; faith and abandonment of pleasures abrogate the distinctions of race. Wherever there is religion there all social differences vanish. Thus Ramanuja fought manfully for the divinity of the soul and against the privileges of caste.

A new people entered the country ; a new element hastened to unify and render dynamic, disorganised Hinduism. Awakened by the mountain Koords and pastoral Turkumons, Islam fell on the diminished empire of Vikramaditya and influenced Hinduism by the severity and simplicity of its monotheistic creed. Ramanuja tried to assimilate even Mohammadanism on the broad basis of Bhakti, love to God and to his creatures. He built a sort

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of temple universal at Melkota ; accepted a Mohammadan Bhakta of Narayana as His consort, offered Moslem food and permitted even pariahs the right of worship in that temple on particular days. In short his divine soul perceived the necessities of the times ; with the insight of a sage and the foresight of a statesman, he preached the spiritual equality of all men, elevated woman and accepted their right to sainthood, preached in the vernaculars and elevated the masses and recognised Islam as sounding the same note of faith and devotion. Thus he accomplished what a godman alone can accomplish—the spiritual emancipation of the Indian mind and its glorious unity for national self-realisation.

It is the historical task of every Religion to change its standpoint with every fresh metamorphosis. Old wine must be put into new bottles ; new forms must be created to satisfy the demands of a growing generation. It must recognise and provide for many of the important elements of a changed society by enlarging its intellectual and moral borders. Ramanuja represents one such change in Indian History ; and such is the interpretation of this new movement which is dualism made dynamic.

How these ideas worked in the North and South of India and how Islam and Hinduism acted and reacted on one another will form the subject of another article.

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The Bhagavad Gita

WITH

THE COMMENTARY OF SRI RAMANUJA.

CHAPTER II.

(*Continued from page 81.*)

The greatness of the *Karma* of him who adopts in life that attitude of the mind which is being mentioned is explained :—

40. Here there is no loss of initial effort put forth, there is no sin accruing therefrom. Even a little of this moral discipline delivers (one) from great fear.

Here in this *Yoga* of *Karma*, there is no loss of initial effort put forth. *Initial effort* means preparatory effort ; *loss* means, loss in its capability to accomplish the result sought. Even if it were begun and not completed, or if it were interrupted in the middle, it does not cease to fructify. There does not exist any sin, even if what is begun is interrupted in the middle. Even a small portion of this moral discipline known as *Karma Yoga* delivers one from great fear, that is, from the fear of *Samsara*. The same meaning is fully explained later on thus : "Neither in this world, nor in the next, O Partha, there is destruction to it." But the other means of Vedic and secular *Karma*, when interrupted in the middle, not only become non-productive of results but also give rise to sin.

He now distinguishes the mental disposition relating to the *Karma* that forms the means for the accomplishment of freedom, from the disposition of the mind relating to the *Karma* which is performed with a view to obtain a desired object :—

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41. That disposition of the mind which is characterised by steady pursuit is here one (and the same), O Kurunandana. The dispositions of those who are wanting in steady pursuit are many-branched and endless.

Here (it will be seen that) in all *Karmas* which are in conformity with the *Sastras*, the disposition of the mind which is characterised by steady pursuit is one (and the same). *That disposition of the mind which is characterised, by steady pursuit* is the disposition of the mind (*Buddhi*) in regard to the *Karmas* performable by one who is desirous of freedom. *Vyavasaya* or steady pursuit means the determined pursuit (after a thing); and the disposition of the mind characterised as such is, indeed, what precedes the determination of the real nature of the *Atman*. But the disposition of the mind in regard to the *Karmas* which are performed for the attainment of particular objects of desire is characterised by the want of this steady pursuit (after a single object). But here in regard to the *Karmas* which entitle a person to the attainment of particular objects of desires, only so much as the knowledge that the *Atman* which is distinct from the body exists, is necessarily taken into account though not the determination of the real nature of *atman*; because, even if there is no determined pursuit after the real nature of the *atman*, there arises (at least) the solicitude for the fruition of *Svarga* and such other results, the adoption of means for the accomplishment of those fruits and also there will be no contradiction (whatsoever). This aforesaid disposition of the mind which has been characterised by steady pursuit is one (and the same) on account of its having reference to the accomplishment of a single fruit; for, to one who is desirous of nothing but freedom, all the *Karmas* are, indeed, prescribed for the acquisition of this single fruit known as freedom. Therefore, since the purpose aimed at by the *Sastras* is one only, the disposition of the

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mind in regard to all the *Karmas* cannot but be one (and the same).

The meaning is that this is to be understood in the same manner as in the following: On account of their being the means for the accomplishment of the same fruit, the group of six sacrifices beginning with Agneya, which have to be performed each by itself as a distinct one, serve one and the same purpose of the *Sastras*; and in consequence the disposition of the mind with reference to these is one and the same.

But the dispositions of those who are wanting in steady pursuit and who are engaged in the performance of *Karmas* for the sole accomplishment of such fruits as, *Swarga*, son, cattle, food, &c., are endless on account of the endlessness of fruits; nevertheless they are many-branched. In *Durasa-purnamasa* and such other *Karmas*, even though they are prescribed for the attainment of one and the same fruit, on account of the distinctions of secondary fruits, as evidenced in such intercessions for blessings as "He desires long life, &c.," there arises to these many-branchedness also. Hence the dispositions of those that are wanting in steady pursuit (after a single object) are many-branched and endless.

This is what is said:—Whatever fruits primary and secondary are heard in relation to obligatory and occasional *Karmas*, abandoning all of them and viewing freedom as the one only fruit (to be accomplished), all *Karmas* should be performed as having a common purpose in the *Sastras*. Also, of the *Karmas* intended for the fulfilment of particular objects of desire, only such as are suited to one's caste and order, should be performed in proportion to ones' capacity, after indentifying these with the obligatory and occasional rites, as well as resigning the fruits thereof with a view to accomplish freedom (*Moksha*).

Then He condemns the teachings which pertain to the

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Karmas performed with a view to accomplish special objects of desire.

42-3. The unwise who take delight in the discussions bearing on the letter of the *Vedas* and say that there exists nothing other than this, whose minds are given to worldly desires, and who aspire after *Swarga*,—it is these, O Son of Pritha! that speak such a language, vainly flowery (without fruit), which is productive of the fruition of rebirth and *Karma*, which abounds in varied rites and which tends towards the acquisition of enjoyment and lordly power.

Such a language vainly flowery without fruit,—whose flower alone is the fruit and which at first sight seems beautiful; *the unwise*,—who know very little, who extol rites tending towards the acquisition of enjoyment and lordly power. *The unwise that take delight in the discussion bearing on the letter of the Vedas*,—who are given to discuss about *Svarga* and such other fruits taught in the *Vedas* and say that *there exists nothing other than this*,—say that surpassing the attainment of this there exists nothing else over and above *Svarga* and such other fruits; *whose minds are given to worldly desires*, —whose minds are bent on the attainment of worldly objects; *who aspire after Svarga*,—who are intent on the attainment of *Svarga*; (these speak a language) which at the close of the fruition of *Svarga* and such other results is productive of the fruit known as rebirth and *Karma*, which abounds in varied rites, that is, being devoid of the knowledge of spiritual truth abounds in various kinds of rituals which all *tend towards the acquisition of enjoyment and lordly power* by these (unwise persons),—such a language vainly flowery (without fruit) they extol; this is the construction.

44. No mental disposition characterised by steady pursuit can arise in the mind of those persons who are attached to enjoyment and lordly power and whose understanding is carried away by that language.

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In the case of those persons that are attached to enjoyment and lordly power and whose knowledge of the *atman* is carried away by that language bearing on enjoyment and lordly power, the aforesaid disposition of the mind characterised by steady pursuit does not rise in the mind (*Samadhi*). *Samadhi* is that organ wherein the knowledge of *atman* arises, that is, the mind or the organ of intelligence. The meaning is that in the mind of these persons, there could never arise such disposition in regard to the *karma* which forms the means for the attainment of *moksha* attended with the determinate knowledge pertaining to the real nature of *atman*. Hence no attachment to *karmas* performable with a view to accomplish special objects of desire should be formed by one who is desirous of *moksha*.

What for do the *Vedas* which, on account of their being more loving than thousands of mothers and fathers, and are engaged in the salvation of souls, teach *karmas* whose fruits are extremely short lived and which are productive of rebirths? And how could what is taught in the *Vedas* be pointed out as fit to be abandoned? These questions are then answered:—

45. The Vedas have the three *Gunas* for their subject matter. Be free from the three *Gunas*, Arjuna! free from the pairs (of opposites), established in pure and unmixed *Sattva*; and free from *Yoga* or the acquisition of what is yet unobtained and *Kshema* or the safe-guarding of what is acquired; and be self-possessed.

The three *gunas*—*sattva* (purity), *rajas* (activity), and *tamas* (dullness), taken collectively is *traigunyam*. Here by the word *traigunyam* is indicated the persons in whom the three *gunas* of *sattva*, *rajas* and *tamas*, are preponderant. The *Vedas* have these persons for their subject-matter. Since the *Vedas* are extremely loving to all,—those in whom *tamas* preponderates, those in whom *rajas* preponderates,

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and those in whom *sattva* preponderates,—they teach every one of them. Had they not taught these, the attainment of *svarga* and such other fruits suitably to the *gunas* (preponderant in them), then, these, on account of the preponderance of *rajas* and *tamas* would have become averse to *moksha* which is the fruit of *sattva*. And not knowing the means of accomplishing the fruits of their desire, overcome by their attachment to worldly desires and having entered into activity by confounding what is unattainable and what is attainable, they would have become lost. Hence the *Vedas* have for their subject-matter the three *gunas*. But you become free from the three *gunas*. Now you have the preponderance of *sattva* in you,—that alone do you develop and not become actuated by the preponderance of the three qualities in their state of inter-mixture. The meaning is that you should not allow the growth of its preponderance.

Free from the pairs (*of opposites*),—rid of all the characteristics pertaining to worldly life (*samsara*); *established in pure and unmixed sattva*,—become established in pure and unmixedly grown *sattva* which is freed from the influence of the (other) two *gunas*. If it be asked how this is to be done, it is pointed out that it should be done by becoming free from the acquisition of what is not yet obtained and the safeguarding of what is already obtained, that is, by the abandoning of both the acquisition of objects which are external to the means for the realisation of the real nature of *atman* and the safeguarding of what has been acquired, and thus become self-possessed, that is, become an ardent seeker after the essential nature of *Atman*. *Yoga* is the acquisition of what is not obtained, and *Kshema* is the safeguarding of what has been already acquired. To you, who will remain so, the preponderating influence of *rajas* and *tamas* will be destroyed and *Sattva* will develop.

46. As much utility (as there is) in a reservoir which

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is flooded with water from every side, so much (only is) in all the *Vedas* to a discerning *Brahmana*.

All that is taught in the *Vedas* is not to be, utilised by all persons. Just as even in a reservoir which is constructed for all kinds of purposes and is flooded with water on all sides, there is only so much of utility to a person desirous of quenching his thirst as there is in his obtaining therefrom that much of drinking water which is required for his purpose, and not all (the uses the tank is capable of), in the same manner, in all the Vedas whatever is helpful to a discerning Brahmana, who is versed in the *Vedas* and who is desirous of *moksha*, as a means for the attainment of *moksha* that same alone is to be taken by him and not any other.

That this much alone is what is required for a person who is desirous of *mokska* and is well established in *Sattva*, is next pointed out :—

47. To the work alone there is right to you and never to the fruits (thereof). Do not become the cause of work and (its) fruit, nor have attachment to inaction.

In regard to works such as the daily (*nitya*), occasional (*naimittika*), and those that are performed to accomplish particular objects of desire (*kamya*) which are (all) taught in the *Vedas* as associated with some kind of specific object or other, *to the work alone there is right to you* who are established in pure *sattva* and are desirous of *moksha* but never is there any to the fruits which are understood as being associated with the work. Because fruits have the nature of bondage, and because work for work's sake devoid of (motive for) fruits and which is of the form of worship to Me becomes the cause of *moksha* and, *do not become the cause of (both) work and its fruit.* To you who are established in pure and unmixed *Sattva* and are desirous of *moksha*, even in regard to the works which are being performed by you, the state of not being the real agent (*akartritva*) should be

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observed by you as well. Similarly you should also consider that you are not the cause even of such fruits as the appeasing of hunger, &c. Later on, it will be taught that both these (the agency of action and the enjoyment of fruits) ought to be considered as pertaining either to the *gunas* or to Me who am the Lord of all. Thus thinking perform work. To inaction, that is, to the non-performance of (legitimate) work as is done by you when you said, "I will not fight," let there be no attachment in you. The purport is, let there be attachment to you in war and such other works, only in the manner pointed out above.

This alone is again made clear :—

48. Fixed in *Yoga*, giving up attachment, do your work, O Dhananjaya ! being the same in success and failure. Evenness (of mind) is called *Yoga*.

Giving up attachment to kingdom, relatives, &c., and becoming fixed in *Yoga*, do war and such other works ; do these becoming same in success and failure which are included in them. This sameness in success and failure is what is indicated by the word *Yoga* in the phrase "fixed in *Yoga*." *Yoga* is the evenness of mind which is of the form of sameness in success and failure.

What for, this fact is mentioned over and again is here taught.

49. Work is far inferior to the *Yoga* of mental disposition, O Dhananjaya ! (Therefore) seek refuge in mental disposition. Pitiable are they whose motive is the fruit (of their works).

This *Yoga* of the mind which consists in giving up the principal fruits and in maintaining sameness in success and failure which are the secondary fruits,—whatever work is other than the work that is united with this disposition of the mind is far inferior to such work. Great is the disparity between these two kinds of work which bear the characteris-

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tics of superiority and inferiority. The work which is imbued with this Yoga of the mind mentioned above removes all the miseries of *samsara* and enables one to attain *moksha* which forms the highest end of human life. Every thing else (leads to the attainment of) *samsara* which has the character of endless misery. Therefore, while doing work seek refuge in the aforesaid disposition of the mind. Refuge means the place of abode. The meaning is ever remain solely in that disposition of the mind. *Pitiable are they whose motive is the fruit (of their works)*,--pitiable are they who doing work with attachment to fruit and the like, become bound by *samsara*.

50. He who is possessed of this disposition of mind (*Buddhi*) gives up both good and bad deeds here. Therefore, apply yourself to the practice of the Yoga (of mental disposition). *Yoga* is cleverness in doing works.

He who, devoting himself to the *Yoga* of mental disposition, performs works gives up both the good and bad deeds which are accumulated from time without beginning, and are endless and which form the cause of bondage. Therefore, apply yourself to the practice of the aforesaid *Yoga* of mental disposition. *Yoga is eleverness in doing works.* In works which are being done, the practice of the *Yoga* of mental disposition is cleverness, is great skill, that is, is what is accomplished with very great ability.

(*To be Continued.*)

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THE VISIBLE AND THE INVISIBLE WORLD.

BY

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

Comparative ontogeny or the science of the development of the individual animal is a child of the nineteenth century in even a true sense than comparative anatomy and physiology. How is the child formed in the mother's womb? How do animals evolve from ova? How does the plant come forth from the seed? These pregnant questions have occupied the thoughtful mind for thousands of years. All the older scientists were possessed with the idea that the complete body, with all its parts was already contained in the ovum of animals, only it was so minute and transparent that it could not be detected; that, therefore, the whole development was nothing more than a growth or an unfolding of the parts that were already infolded. This erroneous notion, almost universally accepted until the beginning of the present century, is called the preformation theory. Sometimes it is called the evolution theory (in the literal sense of 'unfolding'). But the latter title is accepted by modern scientists for the very different theory of 'transformation.' In the hatched egg there is at first no trace of the coming chick and its organs; instead of it we find on the top of the yolk a small, circular, white disk. This thin germinal disk becomes gradually round and then breaks up into four folds, lying upon each other. These are the rudiments of the four chief systems of organs—the 'nervous' system above, the 'muscular' system underneath, the 'vascular' system (with the heart) and finally the 'alimentary canal'. Thus the embryonic development does not consist in an unfolding

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of preformed organs, but in a series of new constructions. One part arises after another and all make their appearance in a simple form, which is very different from the later structure. This only appears after a series of most remarkable formations. Sometime after the formation of the theory of 'germ-layers', a new task confronted embryological science. What is the relation of the ovum and the layers which arise from it to the tissues and cells which compose the fully-developed organism? The correct answer is that the ovum is at first one simple cell and that the many germinal globules or granules which arise from it by repeated segmentation are also simple cells. From this mulberry-like group of cells are constructed first the germinal layer and subsequently by differentiation or division of labour, all the different organs. The seminal fluid of male animals is also a mass of microscopic cells. The active pin-shaped seed-animalcules in it are merely ciliated cells. Thus both the materials of generation, the male sperm and the female ova fall in with the cellular theory. All the older studies in embryonic development concern man and the higher vertebrates, especially the embryonic bird. In the innumerable classes of invertebrates on the other hand, that is, in the great majority of animals, the embryonic development seems to run quite a different course and most of them seemed to be altogether without true germinal layers. It was not until about the middle of the century that such layers were found in some of the invertebrates. The lowest vertebrate is developed in just the same manner as an invertebrate, apparently quite remote. Even in some of the worms, there is a similar formation of the germinal layers. The same formation of two primary germ-layers is found everywhere in the lowest classes of multi-cellular animals. This important embryonic feature is common to the entire

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animal world. Let us now see what far-reaching consequences follow from the evolution of the germ, especially with regard to our great question, the place of man in nature. The human ovum, like that of all other animals, is a single cell and this tiny globular egg-cell has just the same characteristic appearances as that of all other viviporous organisms. The little ball of protoplasm is surrounded by a thick, transparent, finely reticulated membrane. Even the little, globular, germinal vesicle (the cell-nucleus) which is enclosed in the protoplasm (the cell-body) is of the same size and the same qualities as in the rest of the mammals. The same applies to the active spermatozoa of the male, the minute, thread-like, ciliated sells of which millions are found in every drcp of the ceminal fluid ; on account of their life-like movements they were previously taken to be forms of life. Moreover, the origin of both these important sexual cells in their respective organs is the same in man as in the other mammals ; both the ova in the ovary of the female and the spermatozoa in the spermarium of the male arise in the same fashion—they always come from cells, which are originally derived from the *caelous epithelium*, the layer of cells which clothes the cavity of the body. The most important movement in the life of every man, as in that of all other complex animals is the moment in which he begins his individual existence. It is the moment when the sexual cells of both parents meet and coalesce for the formation of a single simple cell. This new cell, the impregnated egg-cell, is the individual stem-cell, the continued segmentation of which produces the cells of the germinal layers and the *gastrula*. With the formation of this stem-cell, hence in the process of conception itself, the existence of the personality of the independent individual, commences. Man like all other complex animals,

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inherits all his personal characteristics, bodily and mental, from his parents. Hence the minute processes of conception and sexual generation are of the first importance. The one essential element in conception is the coalescence of the two sexual cells and their nuclei. Only one out of the millions of male ciliated cells which press round the ovum penetrates to its nucleus. The nuclei of both cells, of the spermatozoa and of the ovum, drawn together by a mysterious force, which may be taken to be a chemical sense-activity, related to smell, approach each other and melt into one. Thus by the sensitive perception of the sexual nuclei, a new cell is formed, which unites in itself the inherited qualities of both parents; the nucleus of the spermatozoa conveys the parental features, the nucleus of the ovum those of the mother, to the stem-cell, from which the child is to be developed. That applies both to the bodily and to the mental characteristics. The formation of the germinal layers by the repeated division of the stem-cells, the growth of the gastrula and of the later germ-structures which succeed it, take place in man in just the same manner as in the other higher mammals under the peculiar conditions which differentiate this group from the lower vertebrates. The substantial similarity in outer form and inner structure which characterises the embryos of man and other vertebrates in this early stage of development is an embryological fact of the first importance. From it, by the fundamental law of biogeny, we may draw the most momentous conclusions. There is but one explanation of it—heredity from a common parent form. When we see that at a certain stage, the embryos of man and the ape, the dog and the rabbit, the pig and the sheep, although recognizable as higher vertebrates, cannot be distinguished from each other; the fact can only be elucidated by assuming a common parentage. And this

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explanation is strengthened when we follow the subsequent divergence of these embryonic forms. The nearer two animals are in their bodily structure and therefore in the scheme of nature, so much the longer do we find their embryos retain this resemblance and so much the nearer do they approach each other in the ancestral tree of their respective group, so much the closer is their genetic relationship. Every scientist who penetrates with open eyes into this dark but profoundly interesting labyrinth of our embryonic development and who is competent to compare it critically with that of the rest of the mammals, will find in it a most important aid towards the elucidation of the descent of our species. For the various stages of our embryonic development cast a brilliant light on the corresponding stages of our ancestral tree, in accordance with the great law of biogeny.

The youngest of the great branches of the living tree of biology is the science we call 'biological evolution or phylogeny'. It came into existence much later and under much more difficult circumstances than its natural sister, embryonic evolution or ontogeny. The object of the latter was to attain a knowledge of the mysterious processes by which the individual organism, plant or animal, developed from the egg. Phylogeny has to answer the much more obscure and difficult question, What is the origin of the different organic species of plants and animals, Ontogeny (embryology and metamorphism) could follow the empirical method of direct observation in the solution of its not remote problem. It needed but to follow, day by day and hour by hour, the visible changes which the fœtus experiences during a brief period in the course of its development from the ovum. Much more difficult was the remote problem of phylogeny; for the slow processes of gradual construction, which affect the rise of new species

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of animals and plants go on imperceptibly during thousands and even millions of years. Their direct observation is possible only within very narrow limits. The vast majority of these historical processes can only be known by indirect inference—by critical reflexion, and by a comparative use of empirical sciences which belong to very different fields of thought, palœontology, ontogeny, and morphology. Every serious attempt that was made, before the beginning of the nineteenth century, to solve the problem of the origin of species lost its way in the mythological labyrinth of supernatural stories of creation. The first question which forced itself on the mind of the thougtful scientist was the question as to the nature of the concept of species, its contents, and its range. It is easy to understand that the prevalent ideas of the absolute unchangeability and supernatural creation of organic species could not satisfy the more penetrating thinkers. The first thorough attempt at a scientific establishment of transformation was made at the beginning of the nineteenth century. It was thought that all species are changeable, and have arisen from older species in the course of very long periods of time. The common parent forms from which they have descended were originally very simple and lowly organisms. The first and oldest of them arose by abiogenesis. While the type is preserved by heredity in the succession of generations, adaptation, on the other hand, effects a constant modification of the species by change of habits and the exercise of the various organs. Even our human organism has arisen in the same natural manner, by gradual transformation, from a group of pithecoid mammals. Science had now to wait until this great effort to give a scientific foundation to the theory of evolution should shatter the dominant myth of a specific creation and open out the path of natural development. It is true that the reform of comparative anatomy and

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physiology had inangurated a new and fertile epoch for the whole of biology, that the establishment of the cellular theory, the reform of ontogeny, and the formulation of the law of substance were scientific facts of the first importance. But no one of them has had so profound an influence on the whole structure of human knowledge as the theory of the natural origin of species. For it at once gave us the solution of the mystic problem of creation, the great question of all questions, the problem of the true character and origin of man himself. One of the most pressing of the many important tasks proposed to modern biology was the reform of the zoological and botanical system. Since the innumerable species of animals and plants were not created by a supernatural miracle, but evolved by natural processes their ancestral tree is their natural system. The chain of our earlier invertebrate ancestors is much more difficult to investigate and much less safe than the tree of our vertebrate predecessors. The evidence of our comparative anatomy and ontogeny therefore becomes all the more important. Since the human embryo passes through the same stage as the germs of all other vertebrates, since it evolves, similarly, out of two germinal layers of a gastrula, we infer in virtue of the biogenetic law the early existence of corresponding ancestral forms, most important of all is the fact that the human embryo, like that of all other animals, arises originally from a single cell ; for this stem-cell—the impregnated egg-cell—points indubitably to a corresponding unicellular ancestor. For the purpose of our monistic philosophy, however, it is a matter of comparative indifference how the succession of our animal predecessors may be confirmed in detail but sufficient to know for the important thesis that man descends immediately from the ape, and secondarily from a long series of lower vertebrates.

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Notes and Thoughts.

My religion is one of which the Bhagavad Gita is the offshoot, Buddhism a rebel child and Christianity a patchy imitation.—Swami Vivekananda.

* * *

We have more than once pointed out that Buddhism is Vedanta precipitated in a foreign consciousness and isolated from national tradition. Its forms varied from race to race determined by the environments amidst which the life of the nation was cast.

* * *

"Unquestionably the influence which Buddhism exerted upon Japanese civilization was immense, profound, multiform, incalculable.....it became as much as official religion as Shinto itself, and influenced the lives of the highest classes not less than the lives of the poor. It made monks of Emperors and nuns of their daughters; it decided the conduct of rulers and the administration of laws.....But the religion of the Buddha brought to Japan another and a wider humanizing influence, a new gospel of tenderness. In the highest meaning of the term it was a civilizing power. Besides teaching new respect for life, the duty of kindness to animals as well as to all human beings, it actually gave to Japan the arts and industries of China. Architecture, painting, sculpture engraving, printing, gardening, in short, every art and industry that helped to make life beautiful developed first in Japan under Buddhist teaching.

But perhaps the greatest value of Buddhism to the nation was educational. The Shinto priests were not teachers. Buddhism on the other hand, offered the boon of

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education to all, not merely a religious education, but an education in the arts and the learning of China. The Buddhist temples eventually became common schools, or had schools attached to them. By degrees the education of almost the whole nation came under Buddhist control and the moral effect was of the best. Samurai scholars taught to effect their knowledge under Buddhist teachers of renown. For the common people everywhere the Buddhist priest was the school master. Much of what remains most attractive in Japanese character, the winning and graceful aspects of it, seems to have been developed under Buddhist training. To give any just conception of the immense civilizing influence which Buddhism exerted in Japan would require many volumes.....All the refinement of Japanese life were Buddhist introduction and at least a majority of its diversions and pleasures. There is even to-day scarcely one interesting or beautiful thing produced in the country, for which the nation is not in some sort indebted to Buddhism."

* * *

In the chapter on "the higher Buddhism" Hearn enters the arena as an exponent of the philosophy of Buddhism and tells his readers that Buddhism is not agnosticism but gnosticism and professes to know the unknowable." He discusses the complex problems of Karma, Rebirth and Ego showing a comprehensive knowledge of the principles of the higher aspect of Buddhism. He tells his Japanese friends that "THE DAY ON WHICH JAPAN ADOPTS A WESTERN CREED, HER IMMEMORIAL DYNASTY IS DOOMED."

In the chapter on "Feudal Integration," the author's picture of the Japanese woman is exquisite. He compares her to a Buddhist angel. She is "working only for others, happy only in making pleasure for others, a being incapable of unkindness, incapable of selfishness, incapable of acting

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contrary to her own inherited sense of right, and in spite of this softness and gentleness ready, at any moment, to lay down her life, to sacrifice everything at the call of duty"...

" A human creature so shaped for the service of gods and men that every beat of her heart is duty, that every drop of her blood is moral feeling, were not less out of place in the future world of competetive selfishness, than an angel in hell."

—L. Hearn.

* * *

In characterising and comparing the Eastern and Western woman Swami Vivekananda pithily said 'the Eastern woman is ethical and the Western woman is poetical.'

* * *

Referring to the paper on " Higher Criticism in its relation to missionary teaching and preaching " read at the Madras Missionary Conference and published in the Harvest Field, a Missionary Magazine, a Hindu Convert to Christianity writes to the Englishman of Calcutta thus :—" Missionaries have made us to believe all this time that Bible is inspired from first word until very last, upon that reliance I have abandoned—as mythology of my forefathers what is written in Mahabharata and Ramayana and Purans.....and accept Missionaries' view about total inspiration of the whole entire Bible.....and now we hear Dean say, this only allegory and that only parable ; *How can we choose and pick, how much accept and how much reject*.....This will make great mischief in convert circle, I can plainly say."

* * *

" Christianity has encountered alread as animating two hostile movements, one of these being the Humanistic Movement of the Renaissance, the other the Scientific Movement of the past hundred years. Now both these, let the

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Churches view them as they may, have taught traditional Christianity one lesson at all events, namely, that it was too narrow to contain, recognise, and provide for many of the important elements of civilized human nature.

If Christianity is to retain its ascendency, it must continue to fulfill the same functions; but in order to do this, it must enlarge both its intellectual and moral borders, purging its doctrines, on the one hand, of the now intolerable imagery derived from old geocentric vision of things; and taking to its heart, on the other hand, ideals of knowledge, culture, mundane progress, and enjoyment, which hitherto it has but barely tolerated, when it has not positively denounced them .....If Christianity fails to effect this self-enlargement—or in other words, in proportion to the strength of these civilizing impulses which it leaves unsanctioned and unprovided for—its ascendency will inevitably decline."

—Mollock.

* * *

Without offending the Church which has done so much in the past for Europe it must be said that she has ceased to be elastic. She must extend her intellectual horizon so as to comprehend the modern Scientific Movement which added circumstances have brought into existence. As Amiel puts it, "the Christianity which Christ taught must be disentangled from the Christianity which has taken Christ as the object of worship. The Eternal Gospel must be distinguished from the ephemeral forms". In short Christianity must rise from its being a Puranic religion and become Vedantic in order to assimilate the aggressive modern thought.

———:(o):———

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THE INDIAN SAINTS 1.

SAINT TULSI DAS.

(Concluded from page 72.)

In those days, the *Brahmans* used to read daily *Sri Ramayana* and even now there are certain men who continue to do the same. And Sree Tulsi Das belonged to that class of men. He used to read daily a few pages from the *Ramayana*. One of these days, as usual he poured down the excess of water, under the tree whence there appeared before him a Devil and addressed him thus:—"Oh! Tulasi Das! I have appeared to you. Ask me whatever boon you want." Tulsi Das asked him in return:—"who are you that promise to grant a request?" "I am a Brahmarakshas. (*a*) Not being able to quench my thirst by drinking water from tanks and rivers, I came to you and quenched my thrist, this day, by drinking the excess you used to pour down all these twelve years. I am to day satisfied and am very willing to grant any request you might ask for." Tulsi Das was really thunderstruck. He wanted the presence of Sri Rama, but a Devil appeared to him.

What could he do? He felt very sorry for it and thought that his action all these days in the forest had not been acceptable to God. The Devil told him that one cannot make a garland of flowers without the thread; without a broom, one can not sweep a place; so without any hesitation, ask me for a boon. I will grant it," Tulsi Das, there upon, told him that he did not require anything but he only wants the presence of Sri Ramachandra. The Devil, which is only an evil spirit, requested the saint not to repeat the name

(*a*) The Hindus believe that if a person dies an unnatural death, such as drowning himself in water or committing suicide or murder, or being murdered, etc., his soul becomes a ghost after death, and it wanders over every place, until it comes across what it wanted or it was searching for or aiming at, just before the death; one which has murdered a Brahmin is called *Brahmarakshas*.

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"Ramachandra," for that holy name will cure him of his sins and his present condition would be destroyed meaning his present state will at once change into a better one and added that though he could not comply with his request, as it was, beyond his power, he would show to him the disciple of Sri Rama Hanuman, through whose help he could gain his end. Tulsi Das consented to this procedure and the Devil said :—"St. Tulsi Das you will see daily just in front of you, when you read *Ramayana*, an old *Brahmin* wearing a fashionable cap on his head and a rag in his loins ; he would retire after all have gone ; he would be very attentive and dutiful ; kindly take note of him. He is Hanuman. He will help you." And the Devil disappeared. After its disappearance, he believed in it, and the next day he found the person, Hanuman as stated by the Devil. After his reading was finished, the saint requested Hanuman to show him Sri Rama. Hánumnn took, pity on him as is the custom with all true bhaktas or devotees, and meditated on Sri Rama who appeared on the spot. He told Sri Rama his intention and requested him to appear to St. Tulsi Das also who had been searching for him all these days. Rama said he would and disappeared. The next day, Sri Rama with a retinue of monkeys and Mohummadan disciples, in the form of an ordinary man passed by the side of Tulsi's cottage, Tulsi taking it for a gang of Muhammadans with a set of monkeys to play with, kept quiet. Hanuman afterwards came and asked him if he saw Rama who just then passed by that way. Tulsi understood it and added that devotees would meditate on Sri Rama, only in the form described by the sage Valmiki in his Ramayana and Hanuman promised him to fulfil his request and again meditated on Sri Rama who appeared as before and asked him why he wanted him. He requested the Lord to appear before Tulsi Das in the form described by the sage Valmiki and the Lord disappeared promising to do so. Hanuman went to Tulsi Das and told him to be ready to receive the Lord in the form he (Tulsi) wanted. The saint thanked him much and was conversing with him when Sri Rama appeared on the scene with his consort Sita, and his brothers Lakshman, Bharata, and Satrugna. Hanuman was ready there

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and Sri Rama gave him an audience as He did on the occasion of His coronation day and as He is presented to the public in pictures even to this day. [Raja Ravi Varma's picture showing this scene is very beautiful and can be had everywhere.]

Tulsi Das joy knew no bounds and his *Anandabashpa* (tears of joy) flowed in torrents. He fixed the form in his mind carefully and began to utter loudly His one thousand names, *Sahasranamastotra*, over and over, again. He prostrated before him and began thus :— O Lord of Lords; O Supreme Being who is beyond the description of the Vedas and who cannot be completely described even by the many-tongued Sesha ! O Vasudeva ! O Wealth of the Devas ! O Intelligence-Knowledge-Bliss ! O father of all beings ! O Mother of the Universe ! O Creator-Protector-Destroyer of mankind etc ! O Lord of all the worlds ! O aim and central figure of the Vedas, the Puranas, the Ithihasas, etc," and so on. Ramachandra told him of his previous birth and asked him to remain in the world for sometime more to help mankind by his own practice, example, and teachings. Tulsi Das promised to do so and Sri Rama disappeared. Tulsi Das was fully satisfied with all that had happened and the first thing he did was that he wrote a Ramayana in a clearer style and in a comprehensive form. [This book is called Tulsi-Ramayana, and it has been translated into English by Prof Griffith (Tulsikrit Ramayana). This book is the guidance for all the Hindus and is best revered for its exposition of truth, morality, behaviour, kindness and love. This is in the possession of every man rich or poor in Northern India.

Tulsi Das spent his days in the forest for sometime and went to Benares to live in a Math (sea for saints) built there by his disciples who thronged to him in thousands on hearing of his fame and devotion. The disciples endowed the sea with property and there were a number of silver and golden vessels and jewels. People began to listen to him for his teachings and utterances which were helpful to them in the realisation of the Supreme Being. They began to celebrate festivals for Sri Rama, and feed thousands of men and every day there were Bhajanas (sermons and prayers) and Kalakshepams (holding discourses or

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lectures on the life of God in His various incarnations and forms and on the lives of holy saints and sages) and many more initiated into the mysteries of Divine communion (*b*).

On one night, two thieves came in and stole away some vessels and on going out approached the gate where to their disappointment, they saw two gate-peons with bows and arrows. They went in again and approached a second gate where also they saw similar things. Thus they tried to get out by any one of the four gates of the *mutt* but finding it impossible, they concealed themselves in the *mutt* and at last threw the stollen goods there. The thieves now came to the gate and the gatekeepers would not even then allow them out but were arguing with them till the day dawned when Tulsi Das himself came out, as usual, to go to the river to bathe. On his approach, the two peons disappeared and the thieves trembled and prostrated, before the saint and begged of him to excuse them for what they had done during the night and which was narrated to him. Tulsi Das knew not what to do for he saw the two servants disappearing on his approach. He saw them standing there with bows and arrows armed like Sri Rama and his brother Lakshman. He was really sorry in one way for he could not enjoy their presence for a long time and was glad for, he had another unexpected occasion to see God and that too early in the morning as he woke up. He was glad for he had an opportunity of seeing men who enjoyed the presence and conversation of Sri Rama for a night who were there in the disguise of gate-keepers (*c*) in his own residence. The Saint took pity on

(*b*) This is precisely the object with which the several Hindu maths (seas) were established in these days all over India. There are separate mutts for the followers of Vishnu, and of Siva. No doubt several of these have deteriorated.

(*c*) Instances there are many in which we hear, through tradition, that God has appeared in the disguise of porters, peons, servants and such menials to his own true disciples to relieve them from their trouble, to help them in their distress and the like. He has appeared to Ramadas as his own servant, to Kabirdas as night watchmen, etc. These are all the results of the action of His true disciples or devotees. Hence he is called "Bhaktavatsala" "Disciple of disciples." Of such lives we shall hear more later on.

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the two thieves and initiated them into religious mysteries having blessed them before-hand. The thieves underwent the initiation willingly, and requested the saint to take them as his disciples and from that day forwards they remained there and spent their lives.

News spread through out the length and breadth of India and people began to muster. One day, a Vaisya (merchant) died in the town and his people were carrying the corpse, through the street, where St. Tulsi Das was living, to the *Smasana* (burning ghat) followed by the merchant's wife who had determined to undergo *Sati* (*d*) (being burned in the same fire with her husband) as was the custom in those days.

The dead merchant and his wife having been staunch devotees of our Saint, the wife on her way to the cremation ground with the idea of paying her last homage to the Saint went into the *mutt* and prostrated before the Saint who blessed her saying, "May you live long, happily with your husband!" The woman burst into tears and with obeisance narrated all that had happened to her. Tulsi Das, on hearing her words, exclaimed, "What! Can Sri Rama's words be false? Bring hither the so-called corpse; let me see it." It was obeyed and the corpse, duly untied, was placed before Tulsi Das who addressed it thus, "What, O Rama!

(*de*) This Sati was a peculiar custom which existed in those days; though it was not sanctioned or authorised by the Vedas, yet it was the custom coming down through a long time. Apart from other things it has, this one peculiar feature viz :—it made the true and devoted wife to breath her last after her lover was no more. This custom has been stopped by legistation by our British Government in the early part of the nineteenth century. The custom showed the true love, the great respect and regard, the true devotion and duty a woman had for her husband. It seemed as if it were only one soul, one mind but only two bodies. Even in these days there have been such women who breathed their last soon after the demise of their lovers, though were prevented from *Sati* on account of legislation. Hence it is, women, in India, now-a-days after the death of their husbauds shave their heads, throw away all jewels, undergo severe fasts and ordinances, meditate on God, go on pilgrimages after one year after the death of their husbands, and thus pass their remaining days in renunciation. They might now he trained as teachers to help the womankind, in which also lies the salvation of India].

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Won't you please get up ?" Up rose the dead man on hearing these words, and stood up, to the joy of all, as if he was rising from his sleep. The merchant prostrated before the Saint and begged for his blessings. On the Saint blessing him and his wife once more, the people returned home with them ; and Tulsi Das' name became a household word, on account of his various similar and other good and noble actions which he was gladly doing for the sake of Sri Rama, without hope of reward in return.

On another occasion, Tulsi Das ordered a Brahmin, who was a Brahmicide to dine with all others who refused to dine with him on the score of his being a murderer. Tulsi Das, in return, said, that Brahmin was a true devotee of God and he would never forget to repeat the name of Sri Rama and recite prayers to Him.

And he added that if a person were to utter this name once, that person would be freed from all his sins, as well as those who hear him when vociferating the name of the Lord ; as that man was always doing it, how could he be a sinner still? The Brahmins, not satisfied with the reply, asked the Saint to show the particular book in which the above statement had been written and added that, if that be true, he should ask the Sacred Bull, sitting before the Lord Visweswara of that place (Benares) to eat the food that was placed before it. Tulsi Das hastened to the bull with a plate of food in his hand and addressed the God Visweswara thus, " O Lord of Kailasa! O Blue-necked one! O protector of the helpless! If it be true that poison stopped in your neck without getting into your stomach, because you uttered the name of Sri Rama, please cause the Bull to eat the food in the plate." So saying he placed the plate before the Bull which stood up and ate the whole and returned to the seat, to the astonishment of all witnessing the same. At once, the Brahmins prostrated before our Saint and begged of him to forgive them for their bad conduct. The Brahmins then retired to the *Mutt* to eat with that Brahmin.

A leper, who learning the spiritual power of this Saint, had been waiting at the gate for a long time for an opportunity to

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request him to cure him of the dreadful disease ; he met him one day and prostrated before him. The Saint cured him of the disease with Sri Rama's help and the man became a disciple ever afterwards.

All these and similar actions of the Saint reached the ears of the then Emperor of Delhi, Akbar, who invited him to go to him and received him with all honors. Akbar while he was speaking, to him, caught hold of the Saint and locked him up in a room stating he would not let him out, unless he showed him *that* Rama who was helping him all these days. Tulsi Das prayed to *Hanuman*, who immediately sent into the town an Army of monkeys which played such havoc and caused several damages there that the people reported the matter to Akbar who appeared before the monkeys and asked their chieftain, Sugriva, the cause of their action, Sugriva replied, that the town was being ruled by a Muhammadan Padsha, whose army they were, and they had come there preceeding Rama. Akbar afraid of this, asked his minister for his advice, who said it was all owing to the imprisonment of the "Saint of Saints," Tulsi Das. On hearing this, the Emperor ran to the Saint and begged of him to ask the monkeys to retire and to relieve his town of the trouble; the saint took pity on him and requested Hanuman to comply with the Emperor's request and thereupon the monkeys retured and the Saint was also liberated ; the Emperor thereafter endowed the *math* with some property.

Our Saint then went to several places of pilgrimage, such as Kolhapur, Pandarpur, Muttra, etc., the inhabitants of all of which were very glad of the presence of the Saint and enjoyed those days as festival days-:

Days, months and years went on thus and our Saint, one day requested the Sadhus of that place to narrate to him, the lives of all saints and sages and one of the Sadhus, named Priya Das, who had compiled the lives of many Saints and Sages, in Sanskrit, complied with this request. He was lecturing about the several saints and in one of the pages of the book, Priya Das saw the life of St. Tulsi Das also which he had not written. When Priya

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Das began to read he omitted this saint's life but to his surprise he saw this life although he had not written it before. Priya Das and other hearers were very glad to see that this Saint's life, whom they loved so much and cherished in their hearts, was written secretly by Sri Rama himself. For none else can do such things. This life of the Saint is held in high esteem because of its Divine composition.

Tulsi Das passed, the rest of his life at Benares in his usual way. He died after the Emperor Jehangir's death.

Tulsi Das' conception of Sri Rama was "the incarnation of truth, justice, love, obedience, and duty. Rama was, the deal of a dutiful son, a loving husband, a faithful and obedient disciple, a true house-holder and a good and benevolent king." People enjoyed happiness, peace and prosperity under His rule and even to this day, people say, 'Is it Rama's rule? Tulsi's idea of Sita was, the graceful maiden, the dutiful and loving wife, the kind mother, the original energy, the reliever of pain and death and all that is bad and the bestower of all blessings." In Lakshmana, we find a true brother and friend.

S. T. RANGASAMI AIYANGAR.

———:(o):———

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EXTRACT.

THE FAITHS OF ANCIENT INDIA.

BY PROFESSOR ROMESH DUTT, C. I. E.

HINDU RELIGION.

Much has been written from time to time of the religious practices and observances of the Hindus, their ancient and rigid caste system, their strange celebrations and festivities, their gorgeous shrines and temples, their annual pilgrimages to holy spots and sacred streams. Much, too, has been said of the silent and uncomplaining religious devotion of their women, and the self-imposed vows and penances of their men, which remind one strongly of the practice of mediæval Europe. But in these popular and interesting accounts of the Hindu religion and customs we often miss the under-current of thought and philosophy which unites and holds together the people of a vast Continent like India, and which has enabled them to resist every outside influence, Greek or Persian, Moslem or Christain, for thousands of years. For it may be truly said that in India alone we see the faiths and traditions of the long past still unbroken and still instinct with life and vitality. The ancient faiths of Egypt and Babylon are now things of the past, and the religion of ancient Greece and Rome lives only in poetry and art. The doctrines of the old Medes and Persians survive among a handful of Parsees now living in India, and even the doctrines of Confucius, in China, have been transformed and changed by Buddhism imported from India. Among the Hindus only the link between the present and the ancient past remains unbroken; and though the forms and practices of religious worship have undergone modifications, the cardinal doctrine and the inner thought of Hinduism are the same as we find them in the Upanishads and the ancient Vedas. They run through the history

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of thousands of years like perennial stream which nourishes and fertilizes the surrounding land and covers it with vegetation and life. And it is worth the while of the modern student to penetrate through the outer forms and observances of modern Hinduism, in order to obtain some glimpses of that inner thought which connects it with the earliest forms of Aryan civilization, of Aryan religious thought.

NATURE WORSHIP.

The earliest form of religious worship in India was the worship of Nature—sacrifices and prayers offered to the Powers of Nature. The Rig Veda is the most ancient religious work of the Aryan world, and is a collection of 1,028 hymns, which were uttered at sacrifices by the ancient Hindu worshipper four thousand years ago. The sky was invoked under various names; Dyu or the bright sky; Indra or the rain-giver; Varuna, or the covering expanse of heaven. The Rain-giver was a martial god, who helped the Aryan Hindus in their battles with the dark-skinned Aborigines, and who rent the clouds (Vrita or Ahi) by his thunder bolt in order to give rain-water to the sons of men.

'We sing the heroic deeds done by Indra the Thunderer. He destroyed Ahi and caused rains to descend, and opened out the paths for the mountain streams to roll.'

'Indra slayed Ahi resting on the mountains; Twashtri had made the far-reaching thunderbolt for him. Waters in torrent flowed towards the sea, as cows run towards their calves.'

Rig Veda, 1, 32, 1 and 2.

More striking and more sublime is the invocation of the sinner to Covering Heaven, who sees all who binds the sinner in chains, and who can free them in his mercy.

"O Varuna! Deliver us from the sins of our fathers; deliver us from the sins committed in our persons. Deliver Vasistha like a calf from its tether, like a thief who has feasted on stolen cattle.

"Not wilfully we have sinned, O Varuna! but error or wine,

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dice or anger, has misled us. Even the elder leads the younger astray, even sleep leads to sin."

Rig Veda, VII, 86, 5 and 6.

The sun was similarly invoked under various names: Savitri or Surya or the Adityas, the Suns of the different months of the year; Fire, which received libations and offerings, was Agni the priest of the gods; and Soma, the libation itself, was also an object of invocation. The Maruts were storm winds which helped the Rain-Giver in milking rain from clouds, and the Ushas was the lovely Dawn-goddess, who stirred all creatures to life, and nourished them, and sent them to their work.

"Beauteous daughter of the sky,
Hold they ruddy light on high,
Grant us wealth and grant us day,
Bring us food and morning's ray.
White-robed goddess of the morning sky,
Bring us light, let night's deep shadows fly!
"Fathers hailed thy glorious light,
We too hail thee, goddess bright,
For like ship that ploughs the sea,
Sky-borne chariot bringeth thee.
Come then, goddess, in thy radiant car,
Come and bring thy joyous light from far!
'Come like housewife gentle-hearted,
Tending us, for night's departed,
Grant another joyous day
Unto beasts and herds so gay.
Let all creatures to their work repair,
Birds with joyous accents fill the air!"

Rig Veda, 1, 48, 1, 3 and 5.

Such was the simple invocation of the powers of Nature in the ancient days, and such was the popular from of worship. But the sacrificers, invoking the various deities by various names, did not forget that they were the different manifestations of the One Supreme Being who comprehended all, and who created all.

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"Great is the All-Creater; He creates all, He supports all, He presides over all. The blest obtain the fulfilment of their desires in the sky where the One lives—beyond the constellation of the Great Bear.

"He is the father who made us" who knows all creatures and things. "He is One, though He bears the names of many gods. Others wish to know of Him."

Rig Veda, X, 82, 2 and 3.

This was the inner thought and the true philosophy of Vedic religion in India; and though we may popularly describe that religion as the Various Powers of Nature under various names it is neverthless necessary for us to remember that the Hindu mind, even in that ancient age, penetrated beyond the visible manifestations and phenomena of Nature, and grasped the idea of that unity of power which modern science, too, teaches us to recognise as the moving and inspiring force of the universe.

The cardinal doctrine of a Unity, concealed under the changing phenomena of Nature is more fully developed in the Upanishads, the final results of Vedic teaching as the All-pervading Breath, the Universal Soul which manifests itself in all the universe, which comprehends the universe and into which the universe will merge in the end.

The Intelligent, whose body is spirit, whose form is light whose thought is truth, whose nature is ether-like, from whom all works, all desires, all sweet odours and tastes proceed—He who embraces all this, who never speaks and is never surprised,

"He is the soul within the heart, smaller than a corn of rice, smaller than a corn of barley, smaller than a mustard seed, smaller than a canary seed, the kernel of a canary seed. He also is my heart, greater than the earth, greater than the sky, greater than heaven, greater than all worlds.

"He from whom all works, all desires, all sweet odours and tastes proceed, who embraces all this, who nevers speaks, and is never surprised; He, my soul within my heart, is Brahma. When I shall have departed from hence, I shall obtain Him."

Chhandogya Upanishad. 11. 14.

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And when systems of Hindu philosophy were fully developed some centuries before the Christian era, out of the vague speculations of previous ages, the Vedanta philosophy grasped the cardinal doctrine which had been handed down from the preceding centuries, and fixed it as the abiding principal of all subsequent Hindu thought.

"The sea is one and not different from its water, yet waves, foam, spray drops, froth and other modifications of it differ from each other. (And so all creatures differ from each other, but are sprung from one Primal Cause)."

"Brahma Sutra," 11, 1 and 5.

"Like the sun * * seemingly multiplied by reflection, though really single, and like space apparently divided in containing vessels, but really without division the Supreme Light is without difference and without division."

"Brahma Sutra," 111, 2.

It must *not* be supposed, however, that this philosophical doctrine comprehended all the popular beliefs of the mass of the people. On the contrary, the old sacrifices to the Powers of Nature, invoked under different names and worshipped as different deities, continued from the Vedic times two thousand years before Christ, to the centuries immediately preceding the Christian era. Indeed, the sacrifices became more elaborate and ostentatious with the lapse of centuries, and as the priests formed themselves into a separate and hereditary caste, they multiplied rules and observances, and a vast body of religious literature concerned itself with the minute details of sacrificial rites. The simple faith of the early Vedic times was, to some extent, lost in an ostentatious performance of rites and ceremonies, and all these sacred rites and observances were confined to the Aryan Hindus. The millions of the non-Aryan people who had adopted the civilisation, the language, and even the religious faith of their Aryan teachers and masters, were still jealously kept out of the pale of Vedic rites and sacred laws; and thus a great and unfortunate distinction between the handful of Aryan Hindus and the mass of Hinduised non-Aryans was perpetrated and deepened

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with the lapse of centuries. On the one hand, the Aryan communities with the pride and exclusiveness of all civilised and conquering races in ancient and modern times, jealously guarded their privileges against the non-Aryans. On the other hand, the non-Aryan races, having assumed the mantle of Aryan civilisation and customs, and having risen to political power in Magadha and other provinces demanded admission into the charmed circle. The anomaly required a solution, the times called for a leveller—and a great leveller arose in Gautama the Buddha.

RISE OF BUDDHISM.

This is the true explanation of the rise of Buddhism in India in the sixth century before Christ. Gautama the Buddha did not regard himself as the founder of a new religion, but as a teacher of true Hinduism, a reformer who welcomed all worshippers of all races and castes within the pale of his reformed faith. His religion is a system of self-culture—a striving after perfect holiness—to be attained, if not in this life, then after a succession of re-births, gods and men, and all living creatures, are striving for that perfect state of holiness, and are passing through a number of re-incarnation to attain it. Every deed in this life, every Karma leads to its legitimate result in the next life, and when at last the fetters which link us to life are broken by prolonged self-culture, we attain that blessed state of holiness that Nirvana which is the Buddha heaven. All those doctrines were adaptions from the doctrines of the ancient Hindu Upanishads; but the Gautama the Buddha proclaimed them to all men of all nations, and thus he spread a catholic religion which eventually embraced the nations of Asia from Ceylon to Siberia, and from Kashmir to China and Japan.

As may well be conceived, this religion of self-culture and of striving after holiness, is specially rich in its moral teachings, and the precepts and maxims of Buddhism are unsurpassed in their moral elevation and grandeur. We quote a few below:

"5. Hatred does not cease by hatred at any time; hatred ceases by love; this is its nature."

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"51. Like a beautiful flower, full of colour, but without scent, are the fine and fruitless words of him who does not act accordingly."

"129. All men tremble at punishment, all men fear death. Remember that you are like unto them, and do not kill, nor cause slaughter."

"130. All men tremble at punishment, all men love life. Remember that you are like unto them, and do not kill, nor cause slaughter."

"183. Not to commit sin, to do good, to purify one's mind, this is the teaching of the prophets."

"197. Let us live happily, not hating those who hate us. Among men who hate us, let us live free from hatred."

"223. Let one overcome anger by love, let him overcome evil by good. Let him overcome the greedy by liberality, the lier by truth,"

"232. The fault of others is easily perceived but that of oneself is difficult to perceive; a man winnows his neighbour's faults like chaff, but his own fault he hides; as the cheat hides the bad die from the gambler."

"260. A man is not an Elder because his head is grey His age may be ripe, but he is called old in vain."

"261. He in whom there is truth, love, restraint, moderation, he who is free from impurity and wise, he is called an Elder."

"393. A man does not become a Brahman by his platted hair, by his family or by birth. In whom there is truth and righteousness, he is blessad, he is a Brahman."

"394. What is the use of platted hair, O fool, what of the raiment of goatskins? Within thee there is ravening, but the outside thou makest clean."

Dhammapada.

Maxims like these appealed to the higher sentiments of men and women of many nations; Buddhist missionaries found attentive listeners in various distant lands, as far as Palestine and Egypt and Greece, in the centuries preceding the birth of Christ;

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and the pure-souled Jesus proclaimed once more that religion of charity, forgiveness, of love, which the pure-souled Gautama had proclaimed five hundred years before. In India the ancient and exclusive faith of the Aryan Hindus lived for a thousand years side by side with the reformed and catholic religion of Gautama, Brahmans and, Aryan castes clung to their ancient privileges while millions of the lower classes entered by the gate opened by the reformer. Hindu shrines and Buddhist monasteries flourished inside every town Indian from the third century before Christ to the seventh century after Christ; Hindu sacrifices and Buddhist celebrations were performed in the same villages; Hindu and Buddhist citizen lived in peace and harmony in the same localities for centuries. It is a remarkable instance of the spirit of toleration of the Hindus, that we do not read of any religious persecutions in India during the thousand years, except when some cruel warrior or invader signalised his conquest by acts of cruelty. The communities were divided in faith, but lived in harmony and peace.

It is generally believed that Buddhism has now disappeared from India, because it failed to shake the stronghold of Hinduism. The very reverse of this is the truth. Buddhism has disappeared from India, because its work is done; the Hindus are united, and Hinduism has accepted and adopted Buddhist maxims and observances. The distinction between Aryans and non-Aryans exists no longer, all Hindus from the Punjab to Travancore although divided into professional castes, are the followers of the same religion, and perform the same rites. The Vedic sacrifices, from which the non-Aryans were jealously excluded, have died by reason of this very exclusiveness, or survive only in marriage and funeral rites which all Hindus have an equal right to perform. Buddhist celebrations and pilgrimages were imitated and Gautama the Buddha himself has found a place in the modern Hindu pantheon. It is necessary to remember these facts to understand the history of Buddhism in India; Buddhism has disappeared from India because its mission is fulfilled. Modern Hinduism has eschewed its old sacrificial rites and exculsive Aryan privileges,

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has adopted the joyous celebrations of the million, and has re-united Aryans and non-Aryans into one united Hindu community.

Indian Mirror.

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Vedanta Work.

Madras.

The 73 birth day celebration of Bhagavan Sri Ramakrishna was celebrated at the Castle Kernan on the 4th of March. In a pandal specially erected for the purpose a life size painting of the master was beautifully decorated with flowers. About 5 thousand poor were fed that day; and all the time bajana was going on. Between 3 and 5 P. M. Mr. Krishna Tatachariar entertained the audience with a Harikatha on "Garuda Bangam" inculcating the lesson that faith is far more potent than knowledge. At about 5 P. M. Mr. M. O. Parthasaradhy Aiyangar M. A., M. L., our City Small Cause Court Judge delivered a lecture on on Paramahamsa, Justice Subramania Aiyar presiding. Mr. Parthasaradhy Aiyangar pointed out that the life of Sri Ramakrishna clearly proves that Hinduism is a living religion, and that the Bhukti Marga is far more efficacious and easy than Gnana Marga. The Chairman in a long speech dwelt on the Gnana Marga and the importance of Sraddha in the building up of a Hindu's life. Prof. M. Rangacharyar M. A., proposed a vote of thanks to the chair and to Mr. Jaga Row for kindly lending the use of the castle. The day closed with Arati and distribution of prasad to all assembled.

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KANKHAL.

(The Report of the work of Ramakrishna Sevasarama Khankal for January and February 1906 during the Kumbhamela.)

There were 345 Sadhue patients and 155 Glrhastta patients, of the Sadhus 305 were cured, 36 left treatment and 4 died, of the Girhasthas 137 were cured, 14 left treatment and 4 died. There were 36 cholera cases of which 19 were cured, 13 left treatment and 4 died.

RECEIPTS.	RS.	A.	P.
Last year's balance	677	13	3½
Babu Nickunja, B. Mullick	10	0	0
A friend	1	0	0
Babu Madhaba Chandra Chatterjee ...	5	0	0
Mr. Sebaram Gopepur	0	2	0
A Sathue	1	0	0
Lala Kaithalmal	15	0	0
A Bengalee	1	0	0
Mr. Kaleeram, Kalkapahar	1	0	0
Lala Badree Shaha, Almora	5	0	0
A friend Sind	2	0	0
Mr. Indra Chandra, Lucknow	0	8	0
"Sweeper Ramakrishna Shebasram" ...	5	0	0
Members Bharotapakarenic Sheba ...	3	4	0
Mr. Sing Beneras	1	0	0
H. Friend, Lucknow	0	8	0
Dr. G. C. Bose, M. B. Allahabad	2	0	0
Mr. J. Raj, Allahabad	2	5	6
Lala Sukdev Das, Delhi ...	20	0	0
Babu Jatupaty Chatterpur Siliqure ...	20	0	0
Mr. Satish Ch. L.L.D.	10	0	0
A. Devotee	5	0	0
Babu Hemchandra Mittra	1	0	0

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Hon'ble Justice P. C. Chatterjee... ...	10	0	0
Kumbha Dina Rakshena Sheba	25	0	0
A Gentleman, Punjab	1	0	0
Babu Hari Mohon Raj, Vakeel	2	0	0
Mrs. F. C. Waber, America	3	0	0
Total Receipts Rs. ...	830	4	9½
Disbursments total Rs. ...	188	12	6
Balance in hand Rs. ...	641	8	3½

DISBURSMENTS.	Rs.	A.	P.
Food	30	1	3
Clothing	1	0	0
Light	3	8	6
Medicine	26	6	3
Establishment	9	8	6
Servant's wages	7	8	0
Railway fare, and coolie hire	60	14	3
Raising 5 temporary huts	47	11	6
Postage and Telegrams	2	2	6
Total Rs. ...	188	12	6

Besides the above two chests of medicines worth above two hundred Rupees received from Nathi Bhy and Keshen Dass Hargobind of Bombay ; 2 mds. Rice, 20 srs. Dal, 2 srs Ghee received from Jambu State Satra ; 1 md. rice, 1 md. Floor, 20 srs. Dal, 1 sr. Ghee and 4 blankets, received from Kumbha Dina Rakshenee Shabha and 1 md. 30 srs. Rice, 21 srs. Floor, 17 srs. Dal and 2 srs. of Ghee, received frame a kind friend of U. P, were all consumed.

Contributions will be thankfully received by Swami Kalyanananda, the Ramakrishna Shebasram, Kankhal, Dist. Shaharanpore U. P. or by the Editor of the Prabuddha Bharata, Lohaghal P. O. Almora, U. P. or the Brahmavadin Office Madras and acknowledged in the Prabuddha Bharata and the Brahmavadin.

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

—*Rig. veda*, I. 164 46.

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

--*Rig. veda*, 1. 164 46.

Vol. XI.] APRIL. 1906. [No. 4.

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Notes of some wanderings with the Swami Vivekananda.

Persons:—*The Swami Vivekananda; Gurubhais; and disciples.*

A party of European guests and disciples, amongst whom were Sthir Mata, the Steady Mother; One whose name was Joy; and Nivedita.

Place:—*Different parts of India.*

Time:—*The year 1898.*

The foreword written at the year's end

Beautiful have been the days of this year. In them the Ideal has become the Real. First in our river-side cottage at Belur; then in the Himalayas, at Naini Tal and Almora; afterwards wandering here and there through

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Kashmir ;—everywhere have come hours never to be forgotten, words that will echo through our lives for ever, and, once at least, a glimpse of the Beatific Vision.

It has been all play.

We have seen a love that would be one with the humblest and most ignorant, seeing the world for the moment through his eyes, as if criticism were not ; we have laughed over the colossal caprice of genius ; we have warmed ourselves at heroic fires ; and we have been present, as it were, at the awakening of the Holy Child.

But there has been nothing grim or serious about any of these things. Pain has come close to all of us. Solemn anniversaries have been and gone. But sorrow was lifted into a golden light, where it was made radiant, and did not destroy.

Fain, if I could, would I describe our journeys. Even as I write I see the irises in bloom at Baramulla ; the young rice beneath the poplars at Islamabad ; starlight scenes in Himalayan forests ; and the royal beauties of Delhi and the Taj. One longs to attempt some memorial of these. It would be worse than useless. Not, then, in words, but in the light of memory, they are enshrined for ever, together with the kindly and gentle folk who dwell among them, and whom we trust always to have left the gladder for our coming.

We have learnt something of the mood in which new faiths are born, and of the Persons who inspire such faiths. For we have been with one who drew all men to him,—listening to all, feeling with all, and refusing none. We have known a humility that wiped out all littleness, a renunciation that would die for scorn of oppression and pity of the oppressed, a love that would bless even the oncoming feet of torture and of death. We have joined hands with that woman who washed the feet of the Lord

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with her tears, and wiped them with the hairs of her head. We have lacked, not the occasion, but her passionate unconsciousness of self.

Seated under a tree in the garden of dead emperors there came to us a vision of all the rich and splendid things of Earth, offering themselves as a shrine for the great of soul. The storied windows of cathedrals, and the jewelled thrones of kings, the banners of great captains and the vestments of the priests, the pageants of cities, and the retreats of the proud,—all came, and all were rejected.

In the garments of the beggar, despised by the alien, worshipped by the people, we have seen him ; and only the bread of toil, the shelter of cottage-roofs, and the common road across the cornfields seem real enough for the back ground to this life.....Amongst his own, the ignorant loved him as much as scholars and statesmen. The boatmen watched the river, in his absence, for his return, and servants disputed with guests to do him service. And through it all, the veil of playfulness was never dropped. "They played with the Lord," and instinctively they knew it.

To those who have known such hours, life is richer and sweeter, and in the long nights even the wind in the palm-trees seems to cry—

"Mahadev ! Mahadev ! Mahadev !"

Place :—A cottage at Belur, besides the Ganges.
Time :—March to May 11th.

Of the home by the Ganges, the Master had said to one "You will find that little house of Sthir Mata like heaven, for it is all love, from beginning to end.

It was so indeed. Within, an unbroken harmony, and without, everything alike beautiful,—the green stretch of grass, the tall cocoanut palms, the little brown villages in

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the jungle, and the *nilkunta* that built her nest in a tree top beside us, on purpose to bring us the blessings of Siva. In the morning, the shadows lay behind the house; but in the afternoons we could sit in front, worshipping the Ganges herself,——great leonine mother!——and in sight of Dakshineswar.

There came one and another with traditions of the past; and we learnt of the Master's eight year's wanderings; of the name changed from village to village; of the *Nirvikalpa Samadhi*; and of that sacred sorrow, too deep for words, or for common sight, that one who loved had alone seen. And there, too, came the Master Himself, with his stories of Uma and Siva, of Radha and Krishna, and his fragments of song and poetry.

It seemed as if he knew that the first material of a new consciousness must be a succession of vivid, but isolated experiences, poured out without proper sequence, so as to provoke the mind of the learner to work for its own conception of order and relation. At any rate, whether he knew it or not, this was the canon of educational science that he unconsciously fulfilled. For the most part, it was the Indian religions that he portrayed for us, to-day dealing with one, and to-morrow with another, his choice guided, seemingly, by the whim of the moment. But it was not religion only that he poured out upon us. Sometimes it would be history. Again, it would be folk-lore. On still another occasion, it would be the manifold anomalies and inconsistencies of race, caste, and custom. In fact India herself became, as heard in him, as the last and noblest of the *Puranas*, uttering itself through his lips.

Another point in which he had caught a great psychological secret was that of never trying to soften for us that which would at first sight be difficult or repellent. In matters Indian he would rather put forward, in its extreme

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form, at the beginning of our experience, all that it might seem impossible for European minds to enjoy. Thus he would quote, for instance, some verse about Gouri and Sankar in a single form—

"On one side grows the hair in long black curls,
And on the other, corded like rope.
On one side are seen the beautiful garlands,
On the other, bone earrings and snake-like coils.
One side is white with ashes, like the snow
mountains,
The other, golden as the light of dawn.
For He, the Lord, took a form,
And that was a divided form,
Half-woman and half-man."

And carried by his burning enthusiasm it was possible to enter into these things, and dimly, even then, to apprehend their meaning.

Whatever might be the subject of the conversation, it ended always on the note of the Infinite. Indeed I do not know that our Master's realisation of the Adwaita Philosophy has been in anything more convincing than in this matter of his interpretation of the world. He might appear to take up any subject, literary, ethnological, literary, or scientific, but he always made us feel it as an illustration of the Ultimate Vision. There was, for him, nothing secular. He had a loathing for bondage, and a horror of those who "cover chains with flowers", but he never failed to make the true critic's distinction between this and the highest forms of art. One day we were receiving European guests, and he entered into a long talk about Persian poetry. Then suddenly, finding himself quoting the poem that says, "For one mole on the face of my Beloved, I would give all the wealth of Samarcand!" he turned and said energetically "I would not not give a

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straw, you know, for the man who was incapable of appreciating a love song!" His talk, too teemed with epigrams. It was that same after noon, in the course of a long political argument, that he said "In order to become a nation, it appears that *we need a common hate* as well as a common love."

Several months later he remarked that before one who had a mission he never talked of any of the gods save Uma and Siva. For Siva and the Mother made the great workers. Yet I have sometimes wondered if he knew at this time how the end of every theme was *Bhakti*. Much as he dreaded the luxury of spiritual emotion for those who might be enervated by it, he could not help giving glimpses of what it meant to be consummed with the intoxication of God.

And so he would chant for us such poems as

"They have made Radha queen, in the beautiful groves of Brindaban.
At her gate stands Krishna, on guard.
His flute is singing all the time:
'Radha is about to distribute infinite wealth of love.
Though I am guard, all the world may enter.
Come all ye who thirst! Say only 'Glory unto Radha!'
Enter the region of love!'"

Or he would give us the great antiphonal Chorus of the Cowherds, written by his friend:

Men. 'Thou art the Soul of souls,
Thou yellow garbed,
With thy blue eyes.

Women. Thou dark One! Thou Shepherd of Brindaban!
Kneeling at the feet of the Shepherdesses.

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Men. My soul sing the praise of the glory of the Lord,
Who took the human form.
Women. Thy beauty for us, the Gopis.
Men. Thou Lord of Sacrifice, Saviour of the weak.
Who lovest Radha, and thy body floats on its own tears.'

One such day we can never forget. We had been sitting talking under the trees, when suddenly a storm came on. We moved to the terrace, overhanging the river, and then to the verandah. Not a moment
May 9 too soon. Within ten minutes, the opposite bank of the Ganges was hidden from our view, and in the blackness before us we could hear the rain falling in torrents, and the thunder crashing, while every now and then there was a lurid flash of lightning.

And yet, amidst all the turmoil of the elements, we sat on, in our little verandah, absorbed in a drama far more intense. One form passed back and forth across our tiny stage; one voice compassed all the players; and the play that was acted before us was the love of the soul for God. Till we, too, caught the kindling, and loved for the moment with a fire that the rushing river could not put out, nor the hurricane disturb. "Shall many, waters quench Love, or the floods overwhelm it?" And before Prometheus left us, we knelt before him together and he blest us all.

One day, early in the cottage-life, the Swami took the Sthir Mata, and her whose name was Joy, to be received for the first time by Sarada Devi, who had come from her village home, to Calcutta, at his call. Thence
March 17 they brought back with them for a few hours, a guest to whom the memory of that day makes one of life's great festivals. Never can she

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forget the fragrance of the Ganges, nor the long talk with the Master, nor the service Joy had done that morning by winning the most orthodox of Hindu woman to eat with her foreign disciples; nor any one of the many happy ties that that day brought into existence and consecrated.

A week later the same guest was there again, coming late on Wednesday, and going away on Saturday evening. At this time, the Swami kept the custom of coming to the cottage early, and spending the morning-

March 25

hours there, and again returning in the late afternoon. On the second morning of this visit, however,— Friday, the Christian feast of the Annunciation,—he took us all three back to the Math, and there, in the worship-room, was held a little service of initiation, where one was made a Brahmacharini. That was the happiest of mornings. After the service, we were taken upstairs. The Swami put on the ashes and bone-earrings and matted locks of a Siva-yogi, and sang and played to us—Indian music on Indian instruments,—for an hour.

And in the evening, in our boat on the Ganges, he opened his heart to us, and told us much of his questions and anxieties regarding the trust that he held from his own Master.

Another week, and he was gone to Darjeeling, and till the day that the plague declaration brought him back, we saw him again no more.

Then two of us met him in the house of our Holy Mother. The political sky was black. It seemed as if the storm so long expected were about to burst. The moon of those evenings had the brown haze

May 3

about it that is said to betoken civil disturbance——and already plague, panic, and riot were doing their fell work. And the Master turned to the two and said "There are some who scoff at the

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existence of Kali. Yet to-day She is out there amongst the people. They are frantic with fear, and the soldiery have been called to deal out death. Who can say that God does not manifest Himself as Evil as well as Good? But only the Hindu dares to worship Him in the evil."

He had come back, and the old life was resumed once more, as far as could be, seeing that an epidemic was in prospect, and that measures were on hand to give the people confidence. As long as this possibility darkened the horizon, he would not leave Calcutta. But it passed away, and those happy days with it, and the time came that we should go.

SAMADHI

HYPER-CONSCIOUS STATE OF EXISTENCE.

BY HIRENDRANATH SINHA.

(Continued from page 153.)

One should joyfully wait for the result of freedom even though it be through many incarnations. Patience and bold determination are the foremost criterion for success in any undertaking. It is more so in *Yoga* practice. Once when a person makes a firm resolve and pursues the achievement of a result, God Himself will come to his help. Whoever may dissuade one should never give up a righteous attempt like the *Tittibhas* of the story which resolved to dry up the ocean drop by drop with their beaks of *Kusa* grass.

There lived a pair of small *Tittibhas* on the shore of a rough sea. When time came for laying eggs the he-bird insisted that they should be laid on the shore in spite of protestations from his mate. He said, "Don't fear, my dear, if the ocean is so proud as to wash off our eggs, I shall surely

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punish him by drying up his water thus rendering him powerless to make mischief any more." Even though the wife tried to dissuade the husband by pointing out the absurdity of such small birds attempting to dry the ocean, he insisted on the eggs being left where they are and wander with his mate in search of food. The ocean who had been all along listening to the dispute of the birds, with a view to curb the pride of the bird, carried off the eggs, and hid them in a safe place. He thought within himself. "We should not judge the strength of a person by his size. Does not the same almighty Lord, live in the smallest of his creatures. Who knows who the friends of the Tittibha are, what power he has and what he may do. Did not the thumb-sized Agastya once drink the ocean dry. Timely prudence is better than rash valor. I shall therefore keep the eggs in a safe place and await the result." When the Tittibhas returned back to the shore, the eggs were gone. The he-bird got wild and took a vow to dry up the ocean, if the eggs are not safely returned. His wife tried to dissuade him once again and said thus:

"What are you, a tiny creature born from an egg and where is the mighty ocean. To wage war against such an enemy is against all reason and prudence. Alliance or enemity is fitting only among equals. Thy body is but sixteen inches long, thy wings not more than a foot wide; thy legs are like the stem of a mango, thy beak is like the kusa grass. Thy spread-wings resemble a twelve inches wide silk cloth. So small is thy stature, what can it avail against the ocean. Time which produces change in every other being is always the same with brute creation. Friends have you none excepting your poor mate who is weaker than you. Money can purchase enemies; even that wealth we lack. You cannot fly in the air even the distance of an arrows flight. By birth you are the meanest of the oviparous race. Where as the ocean is millions of miles in extent and holds the earth herself on its lap and is capable of innundating the three worlds at the time of *pralaya*. He gives shelter within his

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bosom to a greater number of creatures than the earth can boast of, and holds within an inexhaustible store of precious gems ready to supply to his friends. Mighty Devas and Munis of great austerity are his friends. He gave refuge to huge mountains *like* the *Mainaka* at the risk of incurring the displeasure of *Indra*. Think well of the disparity between thyself and the ocean. Do not provoke enemity which may end in your death. Already I have lost my children. Do not add to my misery by risking thy life."

The more he heard his wife's advice, the more he became infuriated, his eyes became red, and hair stood on end. With a firm resolve he addressed his wife thus:

"In times of prosperity friends are many. He alone is a real friend who is a friend in times of adversity. Whosoever forsakes a friend in difficulty is an enemy, even be he the son or the wife. He is a true friend who firmly adheres in virtue and sin, in happiness and misery. He who seeks success in life should first slay the enemy disguised as a friend, and then the open enemy. I trusted in thy friendship and wisdom: but thy prattling shows that thy appearance belies you. I have lived long and happily with thee. How can I now slay thee a weak woman. So get thee gone. I have nothing more to do with you. I will with my own might dry up the ocean; with my beak and wings pour out his water and reduce him erelong to a shallow pool." So saying he flew into the air and commenced to work.

The she-Tittibha saw his firm resolve, and as a dutiful wife, followed him suit. Days and nights they worked together in their impossible task. They dipped their beaks and wings in water but the water evaporated as soon as it was taken out to be poured. Other *Tittebhas*, at first tried to dissuade this foolish pair. But seeing their mighty resolve, joined them in their work. So did other members of the feathered race. One day the divine sage Narada happened to pass that way. When he saw a host of birds engaged in the foolish task of drying the ocean, he tried his best to dissuade them, but

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found them not caring for his advice. Seeing their determination, he advised them to evoke the help of *Garutman*, their king. At the very sight of the fierce Garutman, against whose valour even Indra's host trembled, the ocean was struck with fear and yielded the eggs.

Apparentiy there is an allegory couched under the above story. The two birds may be taken to represent the mind and its manifestive force. The ocean is the Samsara with its desires and passions. The moment the mind lays an egg it is swept away by the ocean. The ocean has many friends and resources to support itself while the mind and its power have none except they will have to depend on themselves. So long as each tiny force struggles for itself, however large their number might be it will be of no avail against the inexhaustible ocean; Its waters, that is its forces cannot be dried. The *Brahmagnana* is the only antidote to the evils of *Samsara*. So, Narada who represents this knowledge of the Self advices the vainly struggling birds to evoke the help of Garutman who is the Supreme Self embodied in the mighty *Kundalini*, who is the mighty bird of immortality soaring up to heaven. Then the individual efforts of these tiny birds are combined to produce this Garutman, the ocean trembles and yields, before this irresistable power of the Self, before the destructive fire of knowledge. He who engages himself in the subjugation of the mind, should begin his work with a mighty resolve, should never turn back even in the face of the deadliest foes. He alone will achieve the *Atman* who possess the attributes of manliness, courage, self-control, skill and perseverance. God Himself will come to his resque in the same way as Garutman came to the help of the bird. A teacher and a guide will come of his own accord and direct the course to be pursued in the same way as Narada came to advice the little birds. Every obstacle is sure to melt away before the heat of firm determination and the illuminating grace of the master.

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Mind is the hardest thing to be controlled. It is the finest manifestation of matter. Its force cannot be successfully subdued unless we have learnt how to manipulate the gross products. When the mind is made unobstructed and pure all things from the smallest to the greatest, from the atomic to the infinite will come under its power and the knowledge of truth will set in. Before we realise and live the life of the ideal we should acquire a knowledge of that ideal. This knowledge has been pointed out to be of the nature of discrimination—discrimination between what is real and what is unreal, knowing that Purusha or Self is not nature and its products but is something unchangeable, is the essence of all knowledge and which alone manifests through *Buddhi* intelligence, through the lower organs as *Prana*. The dross is thrown out only after the essence is secured. The real knowledge cannot be obtained by a person unless the gross objects are first brought under his control and made to disgorge their hidden recrets. When the discriminating knowledge of the ultimate reality begins to illumine the mind, all obstacles will be overcome, all the impurities of the mind will be burnt, all delusion and ignorance will be banished and the soul set free. The best means for overcoming obstacles and attaining the highest knowledge is concentration. As concentration varies according to the object meditated upon and the nature of the result sought after, *Samadhi* which is the culminating point of concentration is classified into various kinds. The nature of the process pursued and the character of the realisation aimed at are the important elements to be judged in these.

The two important divisions of *Samadhi* already referred to are *Sabija* or with seed and *Nirbija* or without seed. We shall first try to understand the meaning of the word 'seed.' We know that the aim of *Yoga* is to perceive the soul-in-itself bereft of all its unreal appearances. So long as it is veiled by nature, as it is enshrouded in mind and body we can percieve it only as the embodied soul but not as it really is. As perception has its source in the modificatory impressions

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in the mind-staff, the different *vrittes* or the modificatory waves of the mind may be said to rise constantly and hide the soul, and only a tiny reflection of the soul through these waves is seen. The mind-stuff or *Chitta* is a great recorder of experiences. Every act of perception leaves a corresponding impression (*Samskara*) in it. When a sound is heard or an object is seen an impulse is sent to the mind. As the result of the reaction set in motion therein, the impression corresponding to the sound or object is converted into a thought wave. Through this wave the soul perceives the object. All our ideas may therefore be said to take their rise in these *Samskaras* or impressions which cover the soul. The real nature of the soul cannot be perceived as long as a single impression capable of producing object-waves remains in the *Chitta*. Accordingly we are taught in *Yoga* the method of obliterating all such impressions, and causing to subside the various thought waves, by the creation of one strong impression, one tremendous wave of control capable of swallowing up all others. After the many are reduced to one, it will be easy to control that one. Even after they are completely suppressed if the restraining force is removed, they are liable to grow again. Even a tiny impression if allowed to revive is sure to develop into the huge banyan tree of *Samsara* and envelop the soul once again in darkness and misery. These impressions which are the sources of the soul-binding modificatory activities of the mind are called the 'seed' of worldly life. *Sabija-Samadhi* or concentration with seed is that state in which not only the growth of new impressions is prevented but the already existing ones are kept under control and made invisible to the vivifying impulses from outside. The old impressions are allowed to remain without becoming active. *Nirbija* or the seedless is that state in which all the disturbing impressions are engulfed into that of control and then even this last impression is given up leaving the mind impressionless, calm and pure. In this highest state the

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concentration of the mind is self-absorbant so as to leave the soul unclouded and shinning in perfect glory.

The *Sabija Samadhi* or the highest state of objective concentration in which the mind is absorbed in the single object of concentration and the impresions which characterise its active manifestive state are forced to yield their place to the single impression of control is, according to Patanjali, a state to be attained in steps with the help of suitable means. He therefore enumerates various processes of this *Samadhi*, all of which ultimately give rise to one strong mental wave. *Sabija Samadhi* is accordingly divided by him into two kinds, *Samprajnata* or that which is productive of right knowledge and *Asamprajnata* or that which is productive of the state higher than right knowledge. *Samprajnata-Samadhi* is again of four sorts,—*Savitarka* or with reasoning, *Sanichara* or with discrimination, *Sananda* or the blissful and *Sasmita* or that which is characterised by unqualified ego. The main object of *Samprajnata Samadhi* is as the name indicates to get the right knowledge of the Self. Right knowledge of a thing always requires two elements. One is that we should know all those distinguishing characteristies peculiar to the thing; the other is we should be able to know all other things which are not that thing so that we may have negative knowledge of it. Accordingly in order to know the self we should not not only know it as of the nature of essential intelligence which is above and beyond everything else but also know it to be unlike any of the ordinarily perceivable objects which come under the categories of *Prakritic* products and distinct from them. The safest method for perceiving the self is to begin with the categories of nature, and attain real knowledge about these and then discriminate the Self from them. By concentrating our mind solely upon an object we get knowledge of that object. And knowledge means power. As soon as we know a thing we get power over its forces; because intense meditation has the power to keep under check the dispersing waves of the mind and thereby bring the

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impressions under the control of the meditating mind. When the impressions are made submissive to the will, there will be no more necessity for the mind to go and search outside for knowledge. A complete knowledge of things which were hitherto perceivable only externally will be reflected as in a mirror within the mind itself. By the several process of *Samprajnata Samadhi* all the power of controlling nature are said to come to a person.

As has been repeatedly pointed out, it is not so easy to control the fine manifestation of nature at first as it is to do the gross ones. When a person succeeds in thoroughly controlling the fine ones, then alone it will be very easy for him to concentrate his mind on the soul which is finer than the finest. According to the Sankhya philosophy the substances of Nature are twenty-four and the soul which is distinct from these is the twentyfifth. The twenty four categories of nature or Prakriti are insentient and *Purusha*, the twentyfifth is the one only sentient. For the purposes of meditation in the above manner, these are classified into three groups. The first group consists of the gross elements or the *Bhutas*, and the muscular organs of the body, the second of the subtle elements or the Tanmatras, and the organs of internal perception which compose the *Antahkarana* and the last of the sentient soul or the ego. The method of *Samprajnata Samadhi* is by taking each of the above groups of objects beginning with the grossest first, and meditating upon it in all the ways described. They are to be held as distinct from the meditator until the meditator gets a clear understanding of their nature. After all the members of the gross and fine categories of Prakriti are so exhausted, the soul which is the highest is taken up. In meditating upon it in the ways prescribed, the perceiver perceives in it the Supreme Existence and becomes ultimately merged into it. The knowledge which results to a person from this last meditation is technically called *Grihitri-Sampatti* or the attainment of the perceived.

(To be Continued.)

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The Bhagavad Gita.

WITH

THE COMMENTARY OF SRI RAMANUJA.

CHAPTER II.

(*Concluded from page 178.*)

51. The wise who are endued with the mental disposition, do, indeed, give up the fruit that is born of work ; and becoming freed from the bondage of birth, go to the abode where there is no suffering.

Those that are endued with the *Yoga* of mental disposition give up the fruit which is produced by work and then perform work. Therefore, becoming freed from the bondage of birth, these, indeed, go to the abode where there is no suffering. This, indeed, is the teaching well-known to all the *Upanishads*. Such is the meaning.

52. When your intelligence gets beyond the turbid mass of dulusion, then you will attain disgust for what is to be heard as well as what has been (already) heard.

You who are engaged in work in the aforesaid manner and by so doing have cast off your sins.—*When your intelligence gets beyond the turbid mass of dulusion*, that is, the dense impurity of sins which is of the nature of delusion and which forms the cause of attaining very much shortlived fruits ; then, towards fruits and such other results which have been heard taught by Us as objects fit only to be renounced, as also towards works which are to be heard from Us hereafter, you of your own accord, will surely, attain disgust.

Here is taught the fruition known as *Yoga* whch forms the significant feature of the performance of *Dharma*

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which was taught in the passage,—"(Listen to this other attitude in regard to *Yoga*, &c." (II—39) which is attained by the knowledge of the real nature of *Atman*, and which is refined by the exalted attitude of the mind.

53. When your intelligence (*Buddhi*) which is well convinced by hearing (from Me) and is firmly fixed, stands unshaken in *Samadhi*, then you will attain *Yoga*.

When your intelligence which by hearing (my teaching), that is, after hearing (the truth) from Me has become greatly convinced, and which has for its object the subtle principle of *Atman*, which is of a species different from all others and is eternal and unsurpassed and which of itself is firmly fixed and is invariable and same in form,—when such intelligence stands unshaken in the mind which is purified by work without attachment, then you will attain to *Yoga* which is the direct perception of the *Atman*.

This is what is said, *Karmayoga* which is attended with the knowledge of *Atman* obtained from the *Sastras*, leads to firm devotion to knowledge known as *Sthitaprajna* or steady understanding; and the possession of steady understanding which is characterised by firm devotion to knowledge brings about the direct perception of *Atman* known as *Yoga*.

Having been taught thus, Partha questions about the state of steady understanding which forms the means for the accomplishment of *Yoga* and is attainable by means of *Karmayoga* characterised by unattached work, as also about the method of practice of the man of steady understanding.

Arjuna said :—

54. What is the language, O Kesava! (which is descriptive) of him who is steadfast in understanding and is staid in *Samadhi*? How may he of steady understanding speak? How may he stay or go.

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Of him who is self-controlled in mind and steadfast in understanding, what is the language? What is the descriptive term? that is, of what kind is his nature? How may the person of steady understanding speak?

Sri Bhagavan Said :—

55. When a person completely gives up all the desires which have taken root in his mind, O Partha! and becomes satisfied in himself with himself, then, he is said to be of steady understanding.

By the mention of the special occupation of a person, his real nature becomes defined. With this idea, the special occupation is here mentioned. *In himself, with himself*;--with his mind rested on the soul within himself, when he becomes self-contented, and with that contentment entirely gives up all other desires which have taken root in the mind, then, he is of steady understanding. This is the climax of firm devotion to knowledge.

56. He whose mind is not distressed in adversity, who is devoid of desire for joy in prosperity and who is free from longing, fear and anger—(he) is called a *Muni* with steady understanding.

He whose mind is not distressed—even when cause for pain arising from loss of beloved objects and the like is close at hand, does not become afflicated with misery. *He who is devoid of desire for joy in prosperity*, even though the objects of desire are in proximity, he who is devoid of the desire (to enjoy them). *He who is free from longing, fear and anger*: Longing is ardent desire for what is unobtained, free from this; fear is the pain caused by the preception of causes indicative of the loss of a beloved object and the gain of an undesired object, free from this; anger is the mental change within one's self which is productive of pain and which is in relation to another sentient being who has been instrumental in bringing about

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the loss of a beloved object or the gain of an undesired object, free from this also. The *Muni* of such description who is given to constant meditation on the *Atman* is called a man of steady understanding.

Then the state next below is mentioned :--

57. He who has no affection (to anything) everywhere and who whatever he may come by, good or evil, feels neither delight nor aversion (for any),—his understanding is will established.

He who has no affection everywhere for any kind of desired object, that is who is indifferent and who coming by good and evil in the form of attainment to a desired object or the loss of it, is devoid of delight or aversion,—he also is of steady understanding.

The next lower state is then mentioned :—

58. When he withdraws his senses in every way from the objects of the senses, as tortoise (draws in) its limbs, the understanding of him is well-established.

When he in everyway withdraws from the objects of the senses, his senses that are engaged in sensing these sense-objects, as a tortoise (draws in) its limbs, and fixes his mind on the *Atman*, he also is of steady understanding. Thus the four kinds of firm devotion to knowledge are to be understood as (four stages) each stage denoting one higher than the one that succeeds.

Now the difficulty of attaining firm devotion to knowledge as well as the means of accomplishing it, is mentioned :—

59. The objects of the senses excepting the relish for them turn away from an embodied being who abstains from the food (of the senses). But even this relish of him goes away on beholding the *Atman* that transcends (them).

The food of the senses is the sense-objects. The objects of the senses of an embodied being, who abstains

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from such food, who has withdrawn his senses from the sense-objects, go away, every one being turned away (from him) excepting the relish for them. Relish is the savour of attachment. The meaning is that the savour of attachment for the sense-objects does not go away. But even this savour of attachment will go away on beholding the greater happiness transcending the sense-objects which forms the essential nature of *Atman.*

60. Even in the case of the wise man who strives (to subdue them) the senses are impetuous, O son of Kunti ! and carry away the mind by force.

Unless by beholding the *Atman* the savour of attachment to sense-objects does not go away. When the savour of attachment to sense-objects does not go away, the senses even of the wise man, which are impetuous, that is, powerful, carry away his mind by force, however much he may strive to subdue them. Thus the conquest of the senses is dependent on the seeing of *Atman*, and the seeing of *Atman* is dependent on the conquest of the senses. Hence firm devotion to knowledge is difficult to obtain.

61. Having snbdued them all he should remain absorbed in Me as the highest refuge. For he whose senses are under control, the understanding of him is well established.

With a view to avoid this (difficulty) and since he is intently devoted to attachment for sense-objects he has to subdue the senses which are difficult to conquer. Then having fixed the mind in Me who form the blissful abode of the mind, he should remain calm and collected. If the mind remains devoted to me, then such a mind purified by the complete destruction of all impurities and freed from attachment to the sense-objects shall keep the senses under its own control. Then the mind which keeps the senses

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under its control shall be able to see the *Atman*. What is taught in the text,..."In whatever manner fire united with wind burns with puffed up flame even a forest of dry wood, in the same manner, Vishnu enshrined in the heart of *Yogins* (burns up) all sins," the same is also taught here by the passage,—"He whose senses are under control, the understanding of him is well established."

It is taught here, that without thus fixing his mind in Me whosever is engaged in the subjugation of the senses, relying on the weight of his own exertion, he becomes lost :—

62. In the case of the man who keeps meditating on the objects of sense, there arises (in him) attachment to them. From attachment is born desire, and from desire spirings anger.

63. From anger comes indescrimination ; from indescrimination, confusion of memory ; from failure of memory, loss of intelligence ; and from loss of intelligence the man is lost.

In the case of the man whose attachment to the objects of sense is not rooted out and whose mind is not fixed in Me, even, though the man has succeeded in subduing the senses, meditation on the objects of sense cannot be avoided by reason of the unconscious subtle impressions of the beginningless evil *Karmas*. In the case of the man who keeps meditating on the objects of sense, his attachment rises again fully developed. *From attachment is born desire.* What is known as desire is only a mature state of attachment. Desire is that state by attaining which a man is unable to remain without enjoying the objects of sense. *From desire springs anger.* When a desire exists, but the objects of sense are not near, the feeling against persons near,—"that by these alone our desires are foiled,"—is anger.

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From anger comes indescrimination. Indescrimina- is want of descrimination as to what aught to be done and what ought not to be done and through which one does everything. Then there arises the failure of memory in regard to the attempt to subjugate the senses and such other acts begun by him. *From failure of memory, loss of intelligence.* The mental effort which has been put forth with reference to the knowledge of *Atman*,—the loss of that will arise. From loss of intelligence, the man becoming immersed again in *Samsara*, is lost.

64. But he who meets (with indifference) the sense-objects by means of senses that are free from desire and aversion and are under his control, he, possessed of subservient mind, attains tranquillity.

In the aforesaid manner having fixed the mind in me who am the blissful abode of the mind and am the Lord of all, he who meets (with indifference) the sense-objects, that is, rejects them, by means of such senses as are free from desire and aversion and are under his control on account of all the impurities becoming completely burnt up,—such an one being possessed of subservient mind that is, having one's mind at one's disposal, attains tranquillity. It means that his *Antahkarana* will be free from impurities.

65. On (his mind thus) becoming tranquil there arises to him the loss of all miseries. (And) in the case of him whose mind is tranquil, the intelligence does, indeed, become soon well established.

When the mind of this man becomes tranquil there arises to him the loss of all miseries arising from contact with *Prakriti*. *And in the case of him whose mind is tranquil*, whose mind is free from blemishes which are detrimental to the seeing of *Atman*, the intelligence with reference to the pure *Atman*, does, indeed, become well

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established, at that very instant. Therefore when the mind becomes tranquil, the loss of all miseries surely takes place.

66. There is no intelligence to him who is absorbed in Me, nor is there (any) conception (of *Atman*) in the case of the unabsorbed. And to him who does not reflect (on it) there is no tranquillity. Whence will there be happiness to him who is not tranquil ?

In the case of him whose mind is not resigned to Me and who is engaged in controlling the senses by means of his own exertion, the intelligence with reference to the pure *Atman* as distinguished from others is never established. Therefore alone there does not arise to him the conception of such an *Atman*. And to him who does not reflect on the *Atman per se*, the purification of the desire for sense-objects does not come. He who is not tranquil who is addicted to the desire for sense-objects, whence will come to him the attainment of eternal and unsurpassed happiness ?

The misfortune of him who does not practise the control of the senses in the aforesaid manner is again taught :—

67. For, the mind of man, which is left to obey the roving senses, carries away his understanding as the wind (carries away) a ship in water.

For, the mind of man which is left by him to obey, that is, to go after, the senses that keep roving in sense-objects,—such a mind carries away the understanding of that man which is disposed towards the pure *Atman* as distinguished from others, that is, it makes the understanding devoted to sense-objects.

68. Wherefore, O mighty armed ! He whose senses are in everyway withheld from the objects of senses—his understanding is well established.

Wherefore, he whose mind is fixed, in the aforesaid manner in Me who am the abode of bliss and whose senses

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are in everyway withheld from the objects of senses,—in the mind of him alone the understanding becomes well established.

The accomplishment of him whose senses are thus kept under control and whose mind is made tranquil is next mentioned :—

69. That which is night to all (other) beings, therein the self-restrained sage is awake. Wherein all (other) beings, are awake, that is the night to the discerning *Muni* (sage).

Whatever intelligence concerning the *Atman* is night to all beings, that is, dark like night with reference to that intelligence concerning the *atman*, the sage who controls the senses is awake endowed with a tranquil mind,—that is, he keeps seeing the *atman*. With reference to whatever intelligence concerning sound and such other objects of sense, all (other beings are awake, that is, are actively cognisant, that intelligence is dark like night to the *Muni* who is bent on seeing the *atman*.

70. He attains to peace ; into whom all desires enter as the waters enter into the ocean, which is (ever) being filled and (yet) remains unaltered and within its bounds, but not he who cherishes the desires.

The waters of rivers enter into the ocean which is naturally (ever) being filled and (yet) remains the same, unaltered. Whether the waters of these rivers enter into or not, the ocean does not undergo (thereby) any kind of special change. Even so, the self controlled sage into whom all desires, sound and such other objects of sense, enter, that is, come within the range of his senses,—he attains to peace. Whether sound and such other objects come within the range of his senses or not, whoever, solely on account of the contentment arising from seeing one's own *Atman* within, does not undergo

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any change, he surely attains to peace. This is the purport. *But not he who cherishes the desires*; Whoever gets changed by sound and such other objects of the senses, he never attains to peace.

71. The man who having abandoned all desires, lives without attachment, free from selfishness and egotism—he attains to peace.

Desires means what are desired, such as sound and other objects of sense. Whosoever lives having abandoned all objects of sense, such as sound, &c., free from attachment therefor and without selfishness and the egotistic feeling of self in regard to the body which is not the *Atman*, he after seeing the *Atman* attains to peace.

72. This is the *Brahmic* state, O Partha! After attaining this, one does not become embarrassed. By abiding in this state even at the closing time of life one obtains the bliss of *Brahman*.

This state of performing work unattached which is attended by knowledge of the eternal *Atman* and which aims at steady concentration of the mind, is the *Brahmic* state, or that which brings about the attainment of *Brahman*. After attaining such a state of performing work one does not become embarrassed, that is, does not again attain *Sāmsara*. By abiding in this state even at the closing years of life one attains the bliss of *Brahman*, that is, he obtains the *Brahman* who is full of bliss. The meaning is that he attains the *Atman* who is the sole seat of bliss.

Thus in order to remove the embarassment of Arjuna, who does not know the real nature of *Atman* and the characteristic of the *Karma* known as war, as a means for the attainment of that *Atman*, and who is bewildered by taking the body for the *Atman*, and who on account of that bewilderment has retired from fighting, in the second chapter are taught, the *Sankhya* disposition of mind in

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regard to the eternal *Atman* and the prior disposition of mind in regard to the *Yoga* of work which is characterised by the performance of work without attachment and the possession of steady concentration of the mind which forms the means for the accomplishment of *Yoga* or the practical realisation through work. This is what is also taught in the following :—

"The disposition of mind in regard to *Sankhya* or the knowledge of *Atman* and *Yoga* or the practical realisation of it through work which comprehends within its scope the eternal *Atman* and the longing for unattached work, and which has for its aim the steady concentration of the mind,—this is taught in Chapter two, with the object of removing the embarrasment of Arjuna."

Thus ends the second Chapter of Srimad Gita with the commentatory by Bhagavad Ramanuja, Entitled,

Sankhya-Yoga.

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CONCEPTS OF RELIGION

BY PHILOS.

A.—FORMS OF UNITY.

If we examine the history of religion, we find that relations of Religion to Agnosticism have been varied. Though to-day the most powerful opposition to religion comes from the agnostic, in earlier times the reverse has been seen also. The arguments in favour of Faith were drawn as much from the limited capacity of the human mind to know as from any other source; and, generally speaking, the agnostic of the earlier days never thought of questioning the Ontological Entities of the Philosophy of Religion. But a greater development of philosophic dialectic revealed the big gulf that lies between the two and now any attempt at reconciling them is discarded as worthless.

The fundamental tenet of Agnosticism is that human knowledge can never embrace the Absolute, that between the finite and the infinite there is an eternal barrier. Hence beyond a certain limited range of knowledge all belief must be based on conjecture. And if truth about *that* region is insisted on, the answer must always be "We cannot know."

Such a conclusion may be arrived at in more than one way. There may be, in the first place, a psychological examination of the human mind, its powers of perception, judgment, etc., and as a result of such investigation it may be seen that from *the very nature* of human knowledge it is impossible that Reality should ever be presented to it. As contrasted with this stands another type, which argues from the logical standpoint—how every object of perception suggests a something which the object is the result of,

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how there can be no end to the questions regarding causation, how the conception of a first cause is not reachable by thought, and so on—and from these it concludes that what cannot be completely known cannot be understood in its true nature and therefore all knowledge must be more or less provisional (distorted) approximations to that unreachable ideal—Truth.

We need not undertake any more detailed exposition of the Agnostic position. The student of philosophy finds it expressed clearly and forcibly in all periods of philosophic thought. A detailed study of the various forms, too, will not be of much use to the student of religion who is interested more in the general trend of Agnostic thought than in its details.

There are two questions suggested by agnosticism which must be answered before any positive religious system can be constructed. These questions are (1) the place of faith in human thought or, in other words, the relation of knowledge and faith and (2) the validity of synthetic concepts *i.e.*, the concepts employed by the human mind in the proper interpretation of experience. The two questions are connected somewhat closely and in answering any one of them the other also will be found partly answered. But the first question, the relations of faith and knowledge, is part of a wider question which will be considered in its place. The latter we shall now take up.

The question may be put in the following form :—If we examine the structure of human knowledge we find that among those factors which go to make it a whole, there are various concepts such as substantiality, unity, identity and so on. These concepts are not the effects in consciousness of any sense-stimulus. Their origin, accordingly must be traced to some other source. The

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only source they can be traced to is the human mind itself. Hence arises the doubt that if knowledge is the relation of the knowing subject to the object known, how can such a relation be established or how can the nature of the relation truly understood when what we call the object is a product or a construction of the subject itself?

This is the question. But, before proceeding to answer it let us notice all the assumptions involved in the framing of the question itself. In the first place, the object is regarded as a something in itself which can exist independly of its relation to the subject. This is the common sense standpoint and Agnosticism starts from and accepts the common sense standpoint. Secondly, knowledge is described as a relation. This relation is between two factors, each of which is regarded as an independant entity. It is not a relation between parts within a whole. The last assumption is that the synthetic concepts in human knowledge owing their origin to the subject rather than the object there cannot be any assurance that they represent Reality. What is constructed by the mind may be a fact or a fiction. There is no means of knowing which it is. But what is due to sense impression is Real. It is not a mental construction; on the other hand, the human understanding is constrained to accept it. These are the several assumptions, an examination of which would be found profitable.

As regards the general assertion that knowledge of Reality is impossible, it is, logically considered, one of those judgments in which there is no definite predication at all. In the proposition Reality is unknowable, the subject is Reality. If we ask what is Reality, what idea it connotes, we get no answer. For if that word had any connotation at all, then surely those attributes, can

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be predicated of it and Reality will cease to be unknowable. The ultimate agnostic position, then is a logical absurdity. It gives you what is apparently a reasoned conclusion which on examination turn out to be no proposition at all.

Hence anything that is of value in the agnostic position lies in the assumptions which we have noted above. And, first as regards the assumption of two independent entities the *subject* and the *object*. What we find given in immediate experience is the subject cognisant of the object, the subject *in relation to* the object. Experience, as immediate presentation, is a complete whole in which you find the two parts subject and object. This duality in experience is constantly referred to in all idealistic systems. The parts may be distinct, may be distinguishable from each other; but they ought not, on that account, be regarded as separable without further evidence. And if the two-substance doctrine is tenable in itself, if it is the one hypothesis which can answer metaphysical difficulties it can be accepted. But that doctrine creates more difficulties than it solves. The history of modern philosophy shows how from Descartes and Locke onwards down to Kant, one philosopher after another tried to construct a system based, partly or wholly, on the two-substance doctrine and how such attempts have proved fruitless. Even the scepticism of Hume was a voilent breaking away from a system which to him was worse than Agnosticism. And in the philosophy of Kant, we find the doctrine stripped of all its adornments and the underlying Agnosticism laid bare.

Secondly, knowledge is described as a relation between two independent entities—the subject and the object. But every relation between objects presupposses a system in which both the related objects find a place and

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then the system will be the unity and not the objects. There is the system, for instance, called logical inference. In that system the various propositions forming the reasoning find a place. At the same time, they are *parts* of the inference. You cannot understand their real nature as premises and conclusion unless you study them in their relation to one another and to the whole of which they are parts. Similarly of a legal system. The various rights and duties and other legal incidents can only be properly understood as parts of the legal system and not otherwise. It must be admitted that system is relative and that what are systems from one point of view must be taken as parts within a wider system. In the same way what is regarded as an individual will, on examination, reveal several parts. But all these remarks do not conflict with the truth that things cannot be in relation with one another unless they are parts of a system whose character must dominate the parts and their relation. Or in other words, the part cannot have the character it has apart from the whole in which it is a part. And what is more important, the character of the whole manifests itself in each of the parts so that there is a common character reavealed in them all. But the recognition of this truth means the giving up of the two-substance doctrine.

Let us attend to this aspect of the question a little more closely, for it involves the whole point as regards the discussion of forms of unity. We have seen above, that in all forms of relation the terms, so to speak must always regarded as parts whereas the relation to each other is the unity. We saw further that the character of the unity is impressed in each of the parts. Now it is obvious that the objects of experience are not isolated, but enter into some sort of a relation. The relation in which each object may stand to another may be various. But

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they must be comprehended in a unity of some sort and the determination of the sort of unity, then becomes the great philosophical problem.

Not only this. The idea that thing can stand apart from relations that they can be independent turns out, on examination, to be a fiction. The abstract particular, as the logician calls it, is a mere dream. We do not meet with it in experience at all. On the contrary, every object of experience is a particular as well as a universal. It is a always such and such an object, an object with such and such features and these features always serve to give a universal character to the object and relate it to the other objects of experience. We distinguish in every presentation characteristics which it has in common with other objects of experience and such distinction always places the object in relation to the rest of its class. The same process is repeated only more elaborately, in the methods of science whose end is classification and the discovery of laws of Nature. The simple truth underlying all these methods is that there is never a mere A and that A cannot be an irreducible A, that A can always be read as A bcd *i. e.* every object in experince has several distinguishable features about it. Or, to express it in other words, every unity is a unity inclusive of differences and there is never any abstract unity.

When, therefore, we have to answer the question 'What the type of Reality must be' we shall have no hesitation in saying that it must be a unity including differences. Such a unity alone is reared in experience and Reality must be given in experience if it is to be known at all. Further, the unity inclusive of differences is a system. Now we have used the word system in several places, but never defined it. It is best described as a relation between

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entities in which each part is what it is because it is the part of such a whole. We can also say that a system is a unity constituted in such a manner that from a knowledge of one part we can infer as to the nature of a different part.

We cannot, of course, say that all forms of unity including differences are systems in this respect. That which we have styled the organic is most appropriately systematic. But the other two reveal, in varying degrees, some features of the system. For instance we may not be able to infer (in the cases a mass containing many varieties of things) what one part of the mass would be when another part is known. In the case of a systematic unity, from a given relation of straight lines (in a square, for instance) you can infer something as to the nature of the angles. Even in the physical form of unity, general arithmetical relations hold good.

The organic type of unity thus stands as the most appropriate concept for explaining reality. In that type, the characters of both the physical and the chemical types can be noticed. Also, it is the one form of unity which can adequately explain purposeful activity, its forms and its workings. In the science of religion, accordingly this concept must be our chief guide. But its full significance can be understood only when we apply it to explain the various facts of religion.

(To be Continued.)

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HUMAN PROGRESS.

Aim of Nature.

It is said that the aim of nature lies in "the establishment of the next generation," or in the perpetuation and future of the species. In order to accomplish this, nature is continuously engaged in producing living forms of various discriptions, and eventually absorbing them in never-ending rotations. The process of evolution and involution is marvellous. A huge tree, once so beautifully green full of flowers and fruits, eventually changes its state into a piece of dead wood, and is burnt down. Similarly a handsome young man, above time, a centre of attraction and around whom people clustered so strongly, eventually succumbs to the disappointment of any one. In this way while nature is extremely kind in presenting us all the good things of the world, is ruthlessly unkind in taking them away. And yet, this is the law of nature, to which we must bow down. Speaking of the cosmos, Prof. Huxley says, "That which endures is not one or another association of living forms but the progress of which the cosmos is the product, and of which these are among the transitory expressions." In short, this beautiful earth on which we are placed, although we know not how or why, and the wonderful objects with which we are surrounded are the expressions of nature, and while these expressions are transitory being bound by the law of evolution and involution, nature lasts. Hindu Philosophy calls this nature *avyakta* or the unmanifested from which the whole universe is evolved, and into which it is absorbed. The process continues from time immemorial, although it looks as fresh as ever. Mighty beings of the past have succumbed to it and the present is threatened with extinction so as to build up the

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future. In this state of uncertainty, there is however one redeeming feature, which enables mankind to live happily or otherwise according as it chooses. Considering the shortness of existence, it is of great importance to the find ways and means of how to live happily.

Happy life.

But there is no single royal road to happy life, since men are placed under different conditions and circumstances; each one has therefore to struggle his way through from the centre in which he finds himself placed. It will however be an interesting study to watch how nature works in the lower kingdom and gain some experience to guide our progress.

The Study of Plant Life.

The vegetable world with which we are surrounded gives us a lesson by which we can be greatly benefitted. There is nothing which it can hide from the scope of our investigation, and the result must be natural and interesting as well. The world of plants we see around us may be generally divided as plants in a "state of nature," and plants in a "state of art." The former *i.e.*, the state of nature, refers to the soil with which man had no sort of interference and on which grasses, weeds and such other vegetations grow of their own accord "fighting against the draughts of summer and the frosts of winter" and making up the gaps made in their rank by all sorts of underground and over ground animal ravages. In this manner, they have continued to exist from time immemorial, impressing in our mind that they are as old as our dear earth. In fact the plant which we see all round as we cast our eyes are the descendents of those which existed in prehistoric times, and the forefathers of those yet to come in a chain of existence, But in persisting to exist they have not however been without their share of trials and difficulties.

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The Phenomena of Life.

Speaking of the living world as a whole, Prof. Huxley says "One of the most characteristic features of the cosmic process is the struggle for existence the competition of each with all, the result of which is the selection, that is to say, the survival of those forms which on the whole are best adopted to the conditions which at any period obtain, and which are therefore in that respect and only in that respect the fittest." It must therefore be interesting to enquire into this peculiar phenomena of life especially of the vegetable kingdom with which we are immediately concerned at present. Wherever we caste our eyes we find life struggling to express itself in some form or other and it is a pleasure to see a green meadow or a tall tree, or any other object which is full of life. The recent discoveries of Dr. J. C. Bose has thrown a fresh light on the conception of the world, when he proves that the responsive processes seen in life have been foreshadowed in non-life, and that there is no abrupt break between life, and non-life but one uniform and continuous march of law, pointing always towards the clearer perception of underlying unity in the apparent diversity. He concludes his "discourse on the response of the inorganic matter to stimulus" with the following remarks. "It was when I came upon the mute witness of these self made records and perceived in them one phase of a pervading unity that bears within it all things—the mote that quivers in the ripples of light, the teeming light upon our earth, and the radiant suns that shine above us—it was then that I understood for the first time a little of that message, proclaimed by my ancestors on the banks of the Ganges thirty centuries ago"— *i. e.*

"They who see but one in all the changing manifoldness of this universe, unto them belongs Eternal Truth—unto none else—unto none else."

Turning to the subject the peculiar feature of this phenomena of life, which keeps up the continuity of the universe is

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the struggle for existence, and the competition of each with all. The common plants including the native weeds and grass possess this in a remarkable degree. They have a *Will* to exist and persist to do so by contending against all sorts of difficulties, and trying to overcome them by adapting themselves to environments *i. e.*, to the circumstances of the soil, and other climatic conditions.

Plant-life in a State of Nature.

In a state of nature, the facilities for plant-life are at a minimum, as it has to depend entirely upon the bounties of nature although it would be hasty to say that the nature is in any way imperfect so as to call forth any external aid to accomplish its purposes; all that can be said is that in a state of nature, the plant-life is devoid of some physical helps which are otherwise procurable for their growth and development.

Plant-life in a State of Art.

On the other hand in a State of Art, man steps in and by taking a piece of land, he clears it, and prepares it as it were to introduce fresh plants of his own selection. This is a distinct advantage for growth, as the soil is made to suit the conditions of plant-life rather than the plant-life adapting itself to the conditions of the soil. The interference of man has made the process as different as possible, although both the processes lead to the same goal. But the advantages gained by man's interference are not an unmixed blessing; no sooner the struggle for existence and competition are removed to a certain degree than the facilities to multiply without limit are increased, which man has again to watch and set right by weeding out the excessive growths and keeping the plants in a normal state. Again, the unscientific manuring and other causes lay open the plants to diseases from within, while the attack of locusts and other insects is a source of danger from without. These can, however, be overcome by scientific agricultural education. The expansion of this knowledge by

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means of the establishment of agricultural institutes and other scientific institutions is a great blessing. However the lesson that can be drawn from a study of this important feature of plant-life is that however great the dangers and difficulties of plant-life in a state of art, they can yet be overcome by the well-directed efforts of man, and that when it is accomplished immense are the advantages that are likely to accrue therefrom.

Condition of Human life.

It is now time to apply the experiences gained from a study of plant-life, to the conditions of human life, and see how far it helps to ameliorate the condition of man. It is a remarkable saying that in the whole universe there is nothing so great as man, and in man, nothing so great as mind. And yet, the only faculty which distinguishes man from brute is *Reason*. It is obvious that reason is not a separate physiological organ. Dr. Paul Deussen says that " We regard it (reason) rather merely as a particular application peculiar to man of that uniform faculty of reaction which we call understanding or brain ". According to evolution theory man is not a new being, suddenly called into existence, for mankind presupposes both the animal and vegetable worlds which in turn depend upon inorganic nature for their existence and subsistence. There are so many points of structural and other resemblances which man carries in common with the animal kingdom, although the faculty of reason with which he is endowed at once marks him out as greater than all other beings in the order of creation and yet, his imperfections are so many, and the necessity for improvement is so great. The religions, as a body, presupposes the imperfect condition of man and advocates the necessity to improve himself. The Vedanta teaches that man is bound by "Avidya" or ignorance, which must be conquered by "Vidya" or knowledge. The Greak philosophers say that the senses are our enemies and accuse them of deceiving

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us. Whilst Christianity teaches that from the moral depravity of mankind has come a darkening of intellect. The philosophical researches also point to the imperfections of human intellect. First there are the five senses that carry their impressions to the mind which turns them into understanding, the sum total of such understanding or perceptual representations constituting our knowledge. This is the empirical method, or, the system in which we find things as they appear to us that is as they are reflected in human consciousnes. The transcendental method is that in which we discover things as they exist; it is beyond the grasp of human intellect or senses, and as such it is said that it can only appeal to the emotions of man, reveal itself to his spiritual vision, the intellect having no hold on it. In this light, it is said that the world we see is our representation because we see it only in the form in which it appears to us, or, is reflected in our consciousness. For instance what we call darkness is not that absence of light as we are inclined to believe, because owls can see through it. We are obliged to call it as such on account of the limited power of our vision, although in reality it is not so. In this way, it has been found necessary to analyse the constitution of mind into *apriori i.e.*, inherent in ourselves pervious to all perception and *aposteriori i.e.*, that is that which we appropriate by means of internal and external perceptions. In fine, either from a philosophical or theological point of view, the imperfections of man are so apparent as to make it incumbent on him to improve his condition. It is also obvious, that the surest way of improving one-self is by self-culture, which no doubt, depends upon the degree of knowledge and experience which one acquires.

Condition of man in uncivilized life.

Let us now consider what the condition of man in a primitive state of life, which is akin to the state of nature already spoken of, and whether it is the proper state to acquire knowledge and experience which form

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the essentials of self-culture. In a state of savage life, man is predominated by a rude nature, his mental-faculties not having evolved or unfolded yet. Nevertheless he occupies the first place among the creatures of this world imbued with all the chareteristics born of the struggle for existence and keen competition. In fact, the peculiar formation, the lightness of his body are his strongest advantages over other animals. The self-asserting, "the unscrupulous seizing upon all that can be grasped, the tenacious holding of all that can be kept," which according to Prof. Huxley constitute the essence of the struggle for existence, reach perfection. Possessed of these qualities, he is supreme over the animal world, the higher faculties being still latent, owing to the conditions not being favorable for this growth and development. It is no doubt a state in which the Darwinian Gospel of "Marry multiply, let the strongest live and the weakest die" has its consummation. It is a condition of unrestrained strife of individualism in which the oppression of the weak and the fear of the strong are the guiding principle. There is no mutual trust or harmony except that of the kind which prevails among wolves that they must not hurt each other when they hunt in packs. Antagonism and the attendant consequences take hold of the man in a state of savage life, shutting out all blessings of higher life. This is no doubt a state which is by no means enviable; and although it may be said to satisfy the Cosmic process of continuing the species it lacks all the charms of higher life; nor does it appear that the nature is resourceless and intended to stop here, while, the law of nature is progress in all other departments of life.

VENKATARAMANA ROW.

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DYNAMIC DUALISM II.

One epoch becomes extinct and another begins. One ruling idea reaches its highest expression, is completely evolved and practically realized in life and it is rebaptised and clothed in newer forms. Every age forges fetters which the succeeding one breaks. Buddhism degenerated into awful vamacharas, and Advaitism by its scientific abstraction failed to inspire the people. Visishtadvaitism was the beginning of a new synthesis to be evolved. A synthesis which by its very simplicity and assimilating power, foreshadowed a coming renovation founded on a great, harmonious, organic, moral unity. As Buddhism is the Aryanising of the Asiatic mind so Advaitism and Visishtadvaitism are the re-Aryanising of the Hindu mind; it is the bringing back India anew to the Vedanta. Dharma and Moksha were united into an organic whole.

Buddhism trifurcated Hinduism into Vaishnavism, Saivism and Saktaism. Saktaism assimilated all the new forms which the non-Aryan races brought into the fold of Hinduism. Savaism, stood for all that is sublime in the Hindu faith, for renunciation and yoga, and Vaishnavism for all that is beautiful and ennobling. Except in the South these forms of faith were not imprisoned within well-defined boundaries. Vishnu, or Siva, or Sakti were merely *Ishta* to realize the highest ideals of the Vedanta. Each God is a centre to which all the others are made accossaries in accordance with the mental and moral aptitude of the aspirant. It is a fundamental doctrine of Hinduism that no one ought to be forced into religion. A number of ideals are presented to the mind of the learner and he is left to choose his own *Ishta*. This is the canon of educational science that the

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greatest teacher Vyasa fulfilled when he wrote the eighteen Puranas.

From the time of Siddharata man and nature were regarded in a new light, for in every object is the all-pervading Vishnu. Hence the whole life is an embodiment of the Divine. It is Goutama that first actively shifted the direction of human efforts and the realization of individual perfection from nature to man. The Pancharatra Agma says, "the only acceptable worship to God, is love and service to all creatures, for the same God is in all. That which is hateful to God is injury to his creatures." This is but another form of the doctrine of same-sightedness preached in the Gita. Life is an interpretation of the divine thought. Religion, art, politics are but limited expressions of this fundamental unity. The writings of Manasara, temple-architect of this period clearly bring out this idea. Unlike Greece they do not express a a single intellectual idea but the whole cosmos, with its imperfections and shortcomings, with crime and virtue, with the lowest demon as well as the highest God. In this harmonious blending of the spirit and form, there is no activity that did not recieve the attention of the highest intellect. This fusion of the *Paramartika* and *vyavaharika* worlds into a consistent whole led on one side to temple worship or the realization of the supreme spirit in concrete forms and on the other to the living poetry of home and experience. Even the Sannyasin became a sequestered type of house-holder. The notion that every-day life is true life democratised many a fine thought and subtle emotion. The poeple laid up immense stores of latent energy. This energising of the Indian consciousness destroyed the individualism of the preceding age, created a fresh revival of social faith and self-confidence and re-expressed the national life in the language of emotion.

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Thus Hinduism was preparing itself for a dyanamic outburst latter on. In one such out-burst of love and the realization of the glory of the *Atman*, of a strengthened sense of duty, the overflowing heart of the Brahmin will embrace the Pariah, the Hindu and the Mahammodan, and herein lies the hope of modern India, of its religion art and politics.

From the time of Ramanuja to that of Dayaram the one peculiarity we observe in regard to religious India, is the paramount value of Bhakti, Faith and Grace. This is the foundation of all moral and spiritual purity and an expiation for every crime. "God is our Lord, soul is his leige, Grace is the means, Love is the end and lust is that which stands between." This is the meaning of life. An age of love succeeded an age of knowledge. The rigid and masculine discipline of the preceding ages—seeking the dissolution of the individual self in the universal self through personal effort and self-mastery through self-examination and suberb discrimination—gave place to the expansion of spiritual emotion. The religious consciousness exhausted by the terrible struggle for samadhi through renunciation swang back upon the madness of Para-Bhakti, or transcendental Love. The spirit of the age of Jnana and Bhakti are beautifully typified in this encounter between Dynadev and Namadev. "The former by the exercise of yogic powers, became small in size and drank the water of a deep well, while the latter, by his devotion brought the waters to overflow the well for all time, so that all who passed by, and felt thirsty, might drink to their hearts content." Thus taught Dyanadev that genius itself is unable to scale the heights of knowledge unless it is assisted by love. In a fit of divine madness of love the Indian Society got its wrinkles smoothened and its soul sprang afresh with new life.

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The essential features of this epoch are democratic and all-embracing. An increased consciousness of God and His glory characterise this period. There was a continuous protest against the privileges and exclusive spirit of caste. The glory of the human soul, the power of the Atman to realize its true nature and infinite potentiality is independent of the accidents of birth and social position. Caste is purely a social concern, and finds no place in the religious sphere of life. A Mohammadan, even a chandala is free to attain salvation by faith and love. And in all out-bursts of national sentiment, on occassions of great political upheavals and in the cause of social solidarity, in all pilgrim gatherings and moments of relgious enthusiasm, even these barriers of social difference and caste are forgetten. The condemnation of meaningless penances and endless austerities restored the society to healthy social progress and physical well-being. Another great, event of this epoch is the emancipation of the national intellect from the thraldom of scholastic learning. Education was made accessible to all, high and low and there was a wide spread popular awakening. But classical learning means culture. The neglect of Sanskrit, in a later age, greatly impeded the fusion and progress of national life. Thus the nation develoved a higher capacity for thought and action and laid the germs of a united and free India moving in a fresh self-confidence to her destined goal. Insisting on the essentials or the common elements, individuals were left free to work out the details each according to his own Law. Society was reconstructed on the basis of the moral identity of humanity.

The saints that illumined the Indian annals during this age aimed at finding truth in all religions and all teachings, each being a particular method of attaining to the Highest. Let each man follow his own path.—The

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Hindu his, and the Mohammadan his own. Still there can be fraternity of noble spirits being the children of the same Father, however much they differ in their notions of life and forms of faith. The same ray assumes different colors according to the media through which it passes. Thus among the Prananadins, "as a test of the disciples consent to the real identity of the essence of the Hindu and Mahammadan creeds, the ceremony of initiation consists of eating in the society of members of both communions." With the admission of a general principle that the God of all religions is the same, each class is left free to observe the practices and rituals of its forefathers. The path of knowledge is a difficult one suited to a chosen few; but the path of love is the easy path through which all can pass. This idea of divine love, of equality in the eyes of God and that the accidental circumstance of birth or position is no bar to salvation through faith and grace was elaborated by the whole nation the Hindu as well as the Mohummadan and found varied expressions. Shaik Mahammad expressed the underlying national idea when he observed the Ekadasi and Ramjan fasts and made pilgrimages to Mecca and Pandarpur; Bahiram Bhat when he said that he was neither a Hindu nor a Mohammadan but a Bhakta preached the same idea; Kabir when he said that the God of the Hindu is in Benares and that of the Mahammadans in Mecca but that the God of all is in the heart of all creatures lived that same idea. Nanak, Manik Prabu and Nagur Meran were claimed both by the Hindus and Mohammadans. Prana nath in his work called Mahitariyal brings together passages from the Koran and the Vedas and shews their essential identity. An edict promulgated by Bukkaraya of Vijayanagar declares that there is no real difference between the Jainas and Vaishnavas. Moshim Fanee in Dabistan points

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out the similarity between Jogees and Mohammadans. The worshippers of Dattatriya often clothed their God in the garb of a Mohammadan. At the Baba Budan hills in the Mysore Province the Mohammadans worship Dattatriya with Hindu rituals. The Moslem child who was nurtured in a Hindu home, the Great Emperor Akbar, tried to found a new religion on this principle of life. This sentiment when it precipitated in the Moghul consciousness manifested itself in devotion and love towards his own wife; and rose the divine Taj the eternal monument of deathless love.

The idea for which Ramanuja consecrated the whole energy of his soul, the idea that inspired him to prefer a Sudra to a Brahmin after ablution, that love which caused Ranamanuja to faint when he saw a pariah being pelted with a stone, that sacred idea of love and purity was never carried to its logical conclusion in the South. The want of social homogeneity greatly retarded the fulfilment of his divine mission. Besides the Ramanuja movement did not completely shake off the intellectuality, and metaphysical flight of Brahminical orthodoxy. With a sense of positive duty towards man and God, stirred by holy thoughts, inspired to holy deeds every man must struggle up to God and seek divine communion. Aught that is not gained by individual efforts, that is not made organic can never elevate man. This is the psychology of education that the Southern Acharyas could not perceive. Every man through his guru and not through his individual exertion and sacrifice—this is what they preached. This perhaps was what Ramanuja foresaw when he refused to name a successor at his death.

In the East and North of India the tree bore sweeter fruits. In the Maharashtra, men and women, Brahmin and Pariah freely mixed to glorify God and man. Dyanadev

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and Mukundaraj preferred the spoken language of the country. A series of saints and saintesses carried spiritual enlightenment to the lowest stratum of society. These holy men of peace laid the foundation for true nationality. Under the influence of Ramadas and Tukaram "the national sentiment was kept up at a higher level of spirituality and devotion to the public affairs." "Unite all who are Marathas (who shrink not from death) together," and propagate the Dharma of Maharashtras" is the advice of Ramadas. In India every movement political or social is but a reflection of an underlying religious current. On this background of moral fervour and spiritual equality, created by these sons of light, the divine fire and masterful genius of Sivaji Chatrapti worked out the national liberation and unity. Minds educated by religion to self-surrender and a strong sense of duty that feared not death were led into new channels for political emancipation and corporate life. No social transformation is possible without the religion of duty.

In the North the Hindu mind was no longer stagnant; it was stirred by Islam. Ramanand and Goraknath preached religious equality; Chaitanya repeated that faith levelled caste; Kabir appealed to the people in their own tongue and tried to unite the Hindus and Mohammadans in a larger synthesis, and Vallabha taught that effectual devotion was not incompatible with the ordinary duties of the world, and Nanak laid the germs of an organization for the social amelioration and compactness of his race, with which Govind fired his countrymen to a new national spirit. Thus he gave a fuller application to the doctrines of Ramanuja and preached that the lowest is equal to the highest in political rights as in religious hopes, and that all must co-operate in the interest of the national Dharma—the Khalsa. As the Gnana Marga of Sankara gave birth

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to the Rajaput Chivalry so the Bhakti Marga of Ramanuja gave birth to the martial spirit of the Maharatas and Sikhs. The first effort of this newly awakened consciousness was to break the barriers and clear the ground for a new national life, to assimilate and unify the different forms of belief in a larger synthesis and under a common guiding principle. The next effort was to allow the unified national mind to create its own fresh forms. Integration in thought and then integration in form. The rise of this new unity and compactness is visible in the eclecticism of Akbers new dispensation. The luxury of spiritual emotion, enslaved the Hindu mind. The head was sacrificed to the heart. Spontaneity of life and the strength of individual initiative was lost by constantly dwelling on the weakening ideas of man's littleness. The nation once more began to swing back on the *Gnana Marga*, on the advaitic idea of man's omnipotence. The latter day sects such as the Baba Lals, Sadhus, Prananadins Sivanarayan's and Sunyavadins were advaitic in their ideas and martial in their bearing and communal in life. The founders of most of these sects were Kshatryas. Dayaram the king of Hatras and a distitinguished patron of Sunyavadis say's :

"Hindus and Musalmans are of the same nature, two leaves of one tree—these call their teachers Mullas, those term them Pandits ; two pitchers of one clay : One performs Namaz, the other offers Puja : Where is the difference ? I know of no dissimilarity—they are both followers of the doctrine of duality—they have the same bone, the same flesh, the same blood, and the same marrow. Ask of them the difference, enquire the importance of these distinctions, they will quarrel with you: dispute not, but know them to be the same ; avoid all idle wrangling and strife, and adhere to truth, the doctrine of Dayaram."

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"Let every one meditate upon himself, nor make known his communion to another ; let him be the worshipper and worship ; look into yourself and not into another, for in yourself that other will be found."

Thus Hinduism from the 12th to the 18 century was intensely dynamic. The sameness of its general character and identity of generic attributes with an infinite range for variations clearly prove that India has not been without a sentiment of nationality. It needs awakening once more and assume forms suited to the altered conditions. It manifested infinite variety of forms all converging towards a single divine purpose. New races were elevated and new faiths assimilated without affecting the core of Hindu faith and national continuity. Harmonization and nationalization was the dominant note of this systolic period. Individual rights were reconciled by transmutting them into duty and harmonized by referring to that which is above all rights and is its source. Even under the most unfavorable circumstances the fire of Vedanta was kept burning with undiminished vigor. A new force has entered the country with newer conceptions of life. It is the duty of every Indian to go forth into the world under the guidance of these becon lights of the past, with the eye always fixed on the future, and make the Western Science an Upaveda of our own and grow according to the national genius, renovated, strengthened and unified into a stately tree yielding goodly fruits.

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Notes and Thoughts.

We are happy to be able to print in another part of this issue, a first instalment of a manuscript entitled *Notes of Some Wanderings With the Swami Vivekānanda.* The journeys referred to were taken, as will be seen from the *Notes* themselves, by a number of European friends and disciples of the Swami Vivekananda, amongst whom was Sister Nivedita, whom we all know. The European party travelled side by side, so to speak, with the Swami's party of monks and disciples, and in this way enjoyed an unexampled opportunity of seeing and understanding both Indian religious life, and also those parts of India which it was possible to visit at that time. The *Notes* are written up in narrative form, from diaries and note-books kept by a member of the party. Incidentally they throw a very interesting light upon the great courtesy and graciousness shown by the Swamiji to his foreign disciples and guests.

* * * *

India is passing through a moment of germination and is struggling to see the light. She is labouring to give birth to a profound thought, a more universal synthesis. Swami Vivekananda whose life is an interpretation of the new vision of things, deplored the decay of Indian art and its loss of power in the building up of a new nation. Our social and political movements are but weak external manifestations of the mighty energy within the national womb. We cannot adequately thank Mr. Havell for constantly drawing public attention to the fact that "the vitalsing influence of true national culture is the artistic sense and that a University system that leads the educated classes to prefer

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the tawdry commercialism which generally represents the European art in India is fundamentally unsound." This advice is opportune coming as it does at a time when the intelligent and thoughtful public are considering the question of nationalizing Indian Education. Art and poetry, morals and religion are the soul of a people and as such always evade the grasp of foreigners. Great achievments are the creations of the true artist and not of the scientist. The Government of the world belongs to the man of feeling —to one who feels and acts.

The conscious and unconscious vandalism of mercinary Europe, has labelled all idealism, all spiritual emotion, all expressions of higher illumination as dreamy and unpractical and sacrificed the Indian art at the altar of the practical voters of Burmingham and Lancashire. They have disfigured a Buddhist Sthupa by seeking for gold in its hidden chambers; the unfortunate cleaning and white washing the result of ignorance and want of taste disfigured the caves of Ajanta; the exploiting of the art handicraft of the country for the sake of gain by the philistine dealers, completely paralized the peasant decorative art and in a way prevented 'the modern artist of India from rivalling the great achievements of their ancestors for want of opportunity." Considering how 'the native nobility affected a taste of the Brummagan art the Englishman introduced into the country and a sentimental passion for spurious old masters supplied to them at fancy prices by unscripulous agents and picture dealers,' it is no wonder that Indian national life is at a very low-ebb. Our national University and Swadesi patriots must seriously consider and take up this great instrument in the cause of national Education.

Art is the result of the joy of freedom. British India with a sense of oppression under foreign domination

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may not affect much in this direction. But our Rajas and Maharajas, our Native States where there is still enough of vitality, will earn the eternal gratitude of the nation by helping the development of Indian art. Of course the whole nation must combine to elaborate the thought that will inspire the nation with strength, richness and efficiency.

* * * *

Swami Vivekananda once remarked that no *man* has any right to solve problems relating to woman. Education is the only panacea for all her ills. Give our woman education and she will find out what is good for her. If a number of Brahmacharins who will be ready to sacrifice themselves for the good of the country is essential for the national progress why not Brahmacharinis as well? Our national life is based on renunciation. Every man or women that renounces adds to the sum-total of national strength. We have in India a number widows? Why not the nation direct its attention to this neglected side of our society and develop it into a power for the enhancement of its national strength. All reforms must be constructive. We must 'superstruct' on the past and not torture society into foreign moulds. Our women are austere and moral, their very bones are made of renunciation and every drop of their blood tingles with love, charity and self-sacrifice. They are the incarnations of Adyasakti. Lakshmi Tantra says, "When Vishnu says I exist, Lakshmi says I am that I-ness" She is the kinetic power of God, the becoming of Being. She is the mother, the guardian angel of the nation. An educated woman is a much greater power than an educated man. If widow's renunciation be used as a powerful lever for regeneration, if it is brought out of its isolation and made active, if they are properly educated along national lines and turned into religious and

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secular teachers, into nurses and sisters of charity the nation would acquire immense power for good which can be utilized for national and universal ends. Widow marriage may or may not be good. But as the Swami said, 'the salvation of the nation does not depend on the number of husbands their widows get." But it does depend on the moral and spiritual backbone of the people, on their intellectual and spiritual stamina, and on renunciation and love. We are glad to learn that His Highness the Maharaja of Mysore is taking some interest in this direction. We very much wish that a greater interest will be evinced in the education and elevation of our widows. The problem is one of very great inportance in the interest of the nation. An institution where the widows of all classes and creeds may be given a good Sanskrit and Vernacular education as also all that is good and useful in Western culture is essential. Arrangments should be so made as not to injure their social and religious sentiments. Some such scheme is a serious desideratum on which Modern India has spent very little thought.

* * * *

"The less the missionaries talk of immorality, infanticide, and the evils of Hindu marriage system, the better for them. There may be actual pictures of some countries before which all the imaginary missionary pictures of the Hindu Society will fade away into light" said a great Hindu teacher. In a pamphlet entitled "Race suicide vs children," A. Milton Musser lays open the moral cancer eating into the vitals of western civilization. The Milford Sentinal says, "There has been great sickness here throughout the whole of Cleveland, and as it was not restricted to any one locality, the authorities concluded that the cause must be in water, consequently the water was drawn from the reservoir and revealed to the

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astonished inhabitants the bodies of seven hundred infants." Here is a book for Christian missionaries to ponder over, before they purposely imagine evils and unjustly vilify non-Christian civilizations. We do not like even to refer to this pamphlet, for it is against the fundamental canon of Vedantic Education to hold aloft the evils of individuals and society before the public gaze. They must be cast into oblivion and thus destroyed without giving them a power to injure society.

Extract.

HINDUISM, ANCIENT AND MODERN.

BY

SWAMI RAM TIRTHA

Everything in this world moves rythmically and the law of periodicity governs all phenomena. In accord with this law should move even the sun or star of prosperity. There was a time when the sun of wisdom and wealth shone at the zenith of glory in India. As seen through the eyes of history, this luminary like other heavently bodies began gradually to march westward and westward. It passed Persia, Assyria, and further west. Egypt saw it shining over head. Next came the turn for Greece. After that Rome enjoyed the noon of glory. Then Germany, France and Spain were duly waked up by the Light.

At last England began to receive the dazzling splendour of the son of prosperity. Westward ho! travels the sun and brings America to the high swing of fortune. In the United States the Light spread in the usual course travelling

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from New York (or "the East") westward and westward till it reached California (or "the West"). When it was day in India, nobody knew America. Now that it is day in America, the night of poverty and pain is hovering over India. But, now the sun seems already crossing over the Pacific Ocean, and Japan bids fair to be among foremost powers of the world, and if the laws of Nature are to be trusted, the sun of wealth and wisdom must complete his revolution and shine once more on India with redoubted slpendour. Amen!

Reviewing the past history of India we find, as in the case of any other country, an ultimate internal cause of India's night to be no other than Exclusivism. "How glorious is the broad daylight in this room (India)! Oh! it is mine—mine! Let it belong to me alone." So saying, we practically pulled down the curtains, the doors closed and the windows; and in the very attempt to monopolize the light of Ind created darkness. God is no respector of persons, nor is fortune geographical. We ceased to incorporate in our lives the divine truth of One-ness, feeling (*Tattwam asi*); we were divided and weakened. The great wrong which the leaders of the nation committed was to lay more stress on their (self-seeking rights than on their (self-denying) duties to their children—the lower classes. Be that it as it may, be the very necessity of situation, the matters are taking a most hopeful turn. Those who sleep well wake well. India has slept long enough. Most surely, though slowly, the lethergy is breaking; and most surely though slowly, conservatism is playing liberal to adapt itself to the altered conditions.

The principle of progress demands differentiations of form and function, but integration of spirit and feeling. The Hindu caste system was due to the national advancement expressing itself beatifully in organised division of

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labour and occupation and the union of spirit and heart. But in course of time the form came to be exalted above the spirit, the national order was reserved; evolution gave room to dissolution and there we had division of love (spirit) and mixing up of labour (occupation). Members of one caste often took up the occupations of other castes, and yet the ancient caste feelings kept the hearts even more estranged than before. The abnormal development of skin-consciousness (caste prejudices) buried the real Self (Atman, God) under a heap of transitory names, forms and limitations. The Sruti (Vedic wisdom concerning the eternal self) was practically made, a dead-letter, and *Smriti* (Law-codes dealing with the Ancient custom and affairs) was made the tyrant's staff, the letter dominated over the spirit. Some one says "Grammer is the grave of language." Yes, try to save the grammar, keep it invariable, and thereby, the language will be dead. Just so the rigidity of laws, customs and *karmakand* saps the vitality of a nation. Up to a time the laws and rules are helpful like the husk for the protection and preservation of the seed, but if not changed after a while, they became the choking prison impeding all growth. Bear in mind, dear people, the laws and Smritis are for you, you are not for the laws and Smritis. Spread universally the teachings of eternal Sruti, but adapt your Smritis to the needs of the day. Let the heritance of Smritis belong to you and not you to the heritance. The rivers have changed their bed in India, the snow-lines are shifted, forests are replaced by cultivated fields, the face of the country is altered, government changed, language changed, colour of the inhabitants changed; yet in this inconstant, transient world ye seek to perpetuate the rules and customs of the past which is no more. Sad indeed, is the state of one who is all the time looking behind while he wants to walk forwards. Such an one must stumble at every step.

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Life evolves on the principles of heredity and adaptation. The laws of heredity reigns supreme in the lower kingdoms. It is the predominance of the principle of adaptation or education that distinguishes man from the animal and the plants. The pretty little baby is just as unintelligent and silly as the infant puppy, nay, the puppy or polly is often more intelligent than the little Adam. But the difference lies in this, that whereas the little dog or the parrot has at the time of birth inherited almost all it required for its perfection, the child will or can through adaptation and education bring the whole world under his away.

My beloved Hindus! By aversion to change or adaptation, laying too much emphasis on the old customs and heredity, pray, degrade not yourselves below the level of man.

You live in time as well as in space. You are descended from the ancient Rishis of India, but you live not in their age now, do ycu? Steam engine, steam-ship, telegraph, &c., are at you; you can no longer shut yourselves off from the present world; your struggle is with the twentieth century scientists and workmen of Europe and America; you cannot escape it, and if you please observe carefully, you will see that yon cannot survive except by making yourselves fit to live in the altered environments of this age. If you are not willing and ready to assimilate the New Light, which is also the old, old light of your own land, go and live in *Pitri-loka* with the forefathers. Why tarry here! Good bye!

Rama does not mean that you should be denationalized. A plant assimilates the outside air, water, manure and earth: but does it by that turn into the air or water or the earth? No, Similarly should you by absorbing and digesting the outside materials develop and flourish, with the original life of *Santi* still beating in your breast and bosom.

The object of education should be to enable us to utilize

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the resources of the country. Proper education should enable the people to make the land more fertile, the mines more productive, the trade more flourishing, the bodies more active, the minds more original, the hearts more pure, the industries more varied, and the nation more united. The capability of quoting big long texts to show off our learning, nonsensical hair splitting, to torture the sense of passages and ancient scriptures, the study of subjects which we never have to use in life is not education. The taking in of knowledge which we cannot give out in practice, is spiritual constipation, or mental dyspepsia.

It is a matter for satisfaction that in spite of all surface discouragements and bitter but lifeless opposition steadily and surely, the Hindus are acquiring proper education showing necessary adaptation; the social laws of past ages are becoming less stringent and the caste system is resuming its more natural proportions. Instead of being scared by Western Science, the Hindus to day welcome her as the greatest ally to their own Brahma Vidya (Srurti.)

As to Hindu marriage, the different communities, often headed by the most orthodox and learned Pundits are enacting social laws to increase the age of marriage, and now and then suitable inter-marriages are also tolerated.

Apparently the question of food has gained such undue dimension amongst the Hindus that some have nicknamed our religion as no more than 'kitchen-religion.' But in spite of all our fuss, our energy on the point has been misdirected and dreadfully wasted. We never examined scientifically what to eat and how to eat. As you eat, so will your acts and throughts be. You cannot get out of a machine what is not put into it. It is silly to expect muscular or brain work from persons who never took any food for the muscles or the brain. From vegetables, grains and fruits we could easily make a proper selection to supply us with

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the necessary amount of nitrates and phosphates to keep up high mental and physical activity. Is it not a pity that we prize ghee so much which contains not a particle of food for brain and muscle, and we despise barley, such an excellent food, for students? Proper condiments and medicines undermine the system, prevent our natural tastes invite all sorts of weakness, disease and death. Carbonates, like butter, sugar and strach, which serve only as fuel to the lungs and supply no nutrition for the muscle or the brain, are valued out of all proportion; the consequence is that lethargy, drowsiness and exhaustion become inevitable. Let Gnanam (Science Knowledge) guide our eating (Annam)!

The Sadhus of India are a unique phenomena peculiar to this country. As a green mantel gathers over standing water, so have Sadhus collected over India, full fifty-two lacs by this time. Some of them are indeed beautiful lotuses—the glory of the lake!

But the vast majority are unhealthy scum. Let the water begin to flow, let there be marching life in the people, the scum will soon be carried off. Sadhus were the natural outcome of the past dark ages of Indian History. But now-a-days the general spirit of reform, inasmuch as it is changing the feelings and tastes of the householders, is affecting also the Sadhu. There are springing up Sadhus who instead of remaining as suckers and parasites to the tree of Nationality, are anxious to make of their body and mind humble manure for the tree, if nothing more.

The sense of dignity of labour, the religion of unselfish activity, so long orally repeated by millions of the Gita-students, is at last being more or less realized in practice in the land Krishna.

"And live in action! Labour;
Make thine acts thy piety;
Casting all self aside;

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Contemning gain and merit;
Equable in good or evil
Equabilty is Yoga, is piety;

Deep devotion and keen discrimination is observable among some of the laity as well as the Sadhus. And any one who is duly acquainted with the external, ancient and modern situation of India, can see without difficulty that the future religion of educated India must be

PRACTICAL VEDANTA; OR

Renunciation—through Love—in Action.

True action is not separable from true love, and true wisdom. The religion of Sruti (Practical Vedanta) makes every act, feeling and thought of your life a yajna, an offering to the devas.

Deva in the Vedantic language means this Power-giving life and light to the different faculties; and the deva or devata of a faculty, indriya or sense, implies that faculty, indriya or sense taken cosmically, (Cf. Adhiatmik and Adhidaivik.) The devata of chakshu (or sight) is the sight of all beings, called Aditya and only symbolized by the material sun or the worids, eye. The devata of hands is the power in all hands and is named Indra. The devata of feet is the power in all feet styled Vishnu, and so on. Thus true *yajna* or sacrifice to the *devas* means offering or dedicating my *individual* faculties and senses to the corresponding cosmic powers. Offering to Iudra would mean working for the good of all hands in the land. Offering to Aditya would mean realizing the presence of God in All eyes; honouring and respecting All Eyes; not offending ones eyes by unworthy conduct; presenting smiles, blessing, Love and kindness to whatever eyes may turn upon you; and offering your eyes to the All Sight with such a devotion that the egoistic claim being entirely given up, the All Light Himself may shine through your eyes. Sacrifice to Brihaspati is dedicating

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my intellect (thoughts, to all the intellects in the land or thinking for the good of the land as if myself were none else than my countrymen, merging my interests in that of the people and exulting in their joy.

In short, Yajna implies realizing in active practice my neighbour to be my own Self, feeling myself as identical with all, losing my little self of all. This is cricifixion of the selfish-selfishness' and this is resurrection of the All Self. One aspect of it is usually styled *Bhakti* and the other is called *Jnana*.

O All (Om !)—

Take my life and let it be
Humbly offered, All, to Thee.
Take my hands and let them be
Working, serving Thee, yea ! Thee
Take my heart and let it be
Full saturated Lord, with Thee.
Take my eyes and let them be
Intoxicated, God, with Thee.
Take this mind let it be
All day long a shrine for Thee.

This dedication being thoroughly accomplished, one realizes the blissful significance of Tattwamasi ("That Thou Art".)

Do you wish to be a patriot? Tune yourself in love with your country and the people. Feel your unity with them. Let not even the shadow of your present personality be the thin glass partition between you and your people. Be a genuine spiritual soldier laying down your personal life in the interests of the land. Abnegating the little ego and having thus become whole of the country, feel anything, your country will feel with you; March, your country will follow. Feel health, your people will be healthy. Your strength will begin to pulsate in their nerves. Let me feel I

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am India—the whole of India. The land of India is my own body, The Comorin is my feet, the Himalayas my head. From my hair flows the Ganges, from my head come the Brahmaputra and the Indus. The Vindhyachals are girt round my loin. The Coromandel is my right and the Malabar my left leg. I am the whole of India, and its east and west are my arms, and I spread them in a straight line to embrace humanity. I am universal in my love. Ah! such is the posture of my body. It is standing and gazing at infinite space; but my inner spirit is the soul of all. When I walk, I feel it is India walking; when I speak, I feel it is India speaking. When I breathe, I feel it is India breathing. I am India, I am Sharkara, I am Shiva. This is the highest realization of patriotism, and this is Practical Vedanta.

Peace like a river flows to me,
Peace as an Ocean rolls in me,
Peace like the Ganges flows—
It flows from all my hair and toes.
Through the Arched door
Of eyebrows I pour
And sit in the heaven of heart
There well do I ride
In glory, and guide,
And no one can leave me and part.
Merry wedlock, union,
On earth or in heaven,
Is a dim foreshadowing symbol
Of my perfect embrace
Of the whole human race
And my clasp so firm and nimble.
As the golden lance
Of the sun's sharp glance
I pierce the hearts of flowers.

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As the silvery ray
Of the full moon gay
I hook up the sea to my bowers.
O Lightning! O Light!
O thought, quick and bright!
Come, let us run a race.
Avaunt! Avaunt! Fly! Fly!
But you can't
With me even keep pace,
O Earth and Waters,
My sons and daughters!
O Flora and Fauna!
All limitations flinging
Break forth into singing
Hosanna! Hosanna!
Om!

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—*Rig. veda*, 1. 164 46.

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Notes of some Wanderings with the Swami Vivekananda.

Persons :—The Swami Vivekananda; Gurubhais, and disciples.

A party of Europeans, amongst whom were Sthir Mata, the 'Steady Mother'; 'One whose name was Joy'; and Nivedita.

Place :—The Himalayas.

Time :—May 11 to May 25, 1898.

May 11 We were a large party, or, indeed, two parties, that left Howrah station on Wednesday evening, and on Friday morning came in sight of the Himalayas. They seemed to rise suddenly out of the plains, a few hundred yards away.

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Naini Tal was made beautiful by three things,—the Master's pleasure in introducing to us his disciple of Khetri; the dancing girls who met us and asked us where to find him, and were received by him, in-spite of the remonstrances of others; and by the Mohammedan gentleman who said "Swamiji, if in after times any claim you as an avatar, remember that I, a Mohammedan, am the first!"

May 14 to 16

It was here, too, that we heard a long talk on Ram Mohun Roy, in which he pointed out three things as the dominant notes of this teacher's message, his acceptance of the Vedanta, his preaching of patriotism, and the love that embraced the Mussulman equally with the Hindu. In all these things, he claimed himself to have taken up the task that the breadth and foresight of Ram Mohun Roy had mapped out.

The incident of the dancing girls occurred in consequence of our visit to the two temples at the head of the tarn, which from time immemorial have been places of pilgrimage, making the beautiful little "Eye Lake" holy. Here, offering worship, we found two nautch-women. When they had finished, they came up to us, and we in broken language, entered into conversation with them. We took them for respectable ladies of the town, and were much astonished, later, at the storm which had evidently passed over the Swami's audience at his refusal to have them turned away. Am I mistaken in thinking that it was in connection with these dancing-women of Naini Tal that he first told us the story, many times repeated, of the nautch-girl of Khetri? He had been angry at the invitation to see her, but being prevailed upon to come, she sang—

"O Lord, look not upon my evil qualities!
Thy name, O Lord, is Same-Sightedness,

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Make us both the same Brahman !

One piece of iron is the knife in the hand of the butcher,
And another piece of iron is the image in the temple.
But when they touch the philosopher's stone,
Both turn to gold !

One drop of water is in the sacred Jumna,
And one is foul in a ditch by the roadside.
But when they fall into the Ganges,
Both alike become holy !

So, Lord, look not upon my evil qualities !
Thy name, O Lord, is Same-Sightedness.
Make us both the same Brahman !"

And then, said the Master of himself, the scales fell from his eyes, and seeming that all are indeed one, he condemned no more. [And she whose name is Joy, heard from another of this same visit, when to the assembled women he spoke words of power that moved all hearts,—full of love and tenderness, without separation and without reproach.]

It was late in the afternoon when we left Naini Tal for Almora, and night overtook us while still travelling through the forest. On and on we went, following the road into deep gullies, and out again, round the shoulders of projecting hill sides, always under the shadow of great trees, and always preceded by torches and lanterns to keep off bears and tigers. While day lasted we had seen the "rose-forests" and the maiden-hair fern by the spring sides, and the scarlet blossoms on the wild pomegranate bushes ; but with nightfall, only the fragrance of these and the honeysuckles was left to us, and we journeyed on, content to know nothing, save silence and starlight, and the grandeur

Monday, May 16

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of the mountains. Till we reached a quaintly placed dak bungalow, on the mountain side, in the midst of trees. There after sometime, Swamiji arrived with his party, full of fun, and keen in his appreciation of everything that concerned the comfort of his guests, but full before all, of the poetry of the weird "night scenes" without, the coolies by their fires, and the neighing horses, the Poor Man's Shelter near, and the whispering trees and solemn blackness of the forest.

From the day that we arrived at Almora the Swami renewed his habit of coming over to us at our early breakfast, and spending some hours in talk. Then and always, he was an exceedingly light sleeper, and I imagine that his visit to us, early as the hour might be, was often paid during the course of his return with his monks from a still earlier walk. Sometimes, but rarely, we saw him again in the evening, either meeting him when out for a walk, or going ourselves to Capt. Sevier's where he and his party were staying, and seeing him there. And once he came at that time to call on us.

Tuesday, May 17

Into these morning talks at Almora, a strange new element, painful but salutary to remember, had crept. There appeared to be, on one side, a curious bitterness and distrust, and, on the other, irritation and defiance. The youngest of the Swami's disciples at this time, it must be remembered, was an English woman, and of how much this fact meant intellectually,—what a strong bias it implied, and always does imply, in the reading of India, what an idealism of the English race and all their deeds and history,--the Swami himself had had no conception till the day after her initiation at the monastery. Then he had asked her some exultant question, as to which nation she now belonged to, and had been startled to find with

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what a passion of loyalty and worship she regarded the English flag, giving to it much of the feeling that an Indian woman would give to her *Thakoor*. His surprise and disappointment at the moment were scarcely perceptible. A startled look, no more. Nor did his discovery of the superficial way in which this disciple had joined herself with his people in any degree affect his confidence and courtesy during the remaining weeks spent in the plains. But with Almora, it seemed as if a going-to-school, had commenced, and just as schooling is often disagreeable to the taught, so here, though it cost infinite pain, the blindness of a half-view must be done away. A mind must be brought to change its centre of gravity. It was never more than this; never the dictating of opinion or creed; never more than emancipation from partiality. Even at the end of the terrible experience, when this method, as regarded race and country, was renounced, never to be taken up systematically again, the Swami did not call for any confession of faith, any declaration of new opinion. He dropped the whole question. His listener went free. But he had revealed a different standpoint in thought and feeling, so completely and so strongly as to make it impossible for her to rest, until later, by her own labours, she had arrived at a view in which both these partial presentments stood rationalised and accounted for. "Really, patriotism like yours is sin!" he exclaimed once, many weeks later, when the process of obtaining an uncolored judgment on some incident had been more than commonly exasperating. "All that I want you to see is that most people's actions are the expresssion of self-interest, and you constantly oppose to this the idea that a certain race are all angels. Ignorance so determined is wickedness!" Another question on which this same disciple showed a most bitter obstinacy was that of the

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current western estimate of woman. Both these limitations of her sympathy look petty and vulgar enough to her now, as compared with the open and disinterested attitude of the mind that welcomes truth. But at the time they were a veritable lion in the path, and remained so until she had grasped the folly of allowing anything whatever to obscure to her the personality that was here revealing itself. Once having seen this, it was easy to be passive to those things that could not be accepted, or could not be understood, and to leave to time the formation of ultimate judgments regarding them. In every case it had been some ideal of the past that had raised a barrier to the movement of her sympathy, and surely it is always so. It is the worships of one era which forge the fetters of the next.

These morning talks at Almora then, took the form of assaults upon deep-rooted preconceptions, social, literary, and artistic, or of long comparisons of Indian and European history and sentiments, often containing extended observations of very great value. One characteristic of the Swami was the habit of attacking the abuses of a country or society openly and vigorously when he was in its midst, whereas after he had left it, it would often seem as if nothing but its virtues were remembered by him. He was always testing his disciples, and the manner of these particular discourses was probably adopted in order to put to the proof the courage and sincerity of one who was both woman and European.

Wednesday May 18.

That first morning, the talk was of the central ideals of civilization,—in the West, truth, in the East, chastity. He justified Hindu marriage-customs, as springing from the pursuit of this ideal, and from the woman's need of protection, in

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combination. And he traced out the relation of the whole subject to the Philosophy of the Absolute.

Another morning he began by observing that as there were four main castes,—Brahmin, Kshattriya, Bunea Sudra,—so there were four great national functions, the religious or priestly, fulfilled by the Hindus, the military, by the Roman Empire; the mercantile by England to-day; and the democratic by America in the future. And here he launched off into a glowing prophetic forecast of how America would yet solve the problems of the Sudra, —the problems of freedom and co-operation,—and turned to relate to a non-American listener, the generosity of the arrangements which that people had attempted to make for their aborigines.

Again it would be an eager *resume* of the history of India or of the Moguls, whose greatness never wearied him. Every now and then, throughout the summer, he would break out into descriptions of Delhi and Agra. Once he described the Taj as "a dimness, and again a dimness, and there—a grave!" Another time, he spoke of Shah Jehan, and then, with a burst of enthu-iasm,—"Ah! *He* was the glory of his line! A feeling for, and discrimination of beauty that are unparalleled in history. And an artist himself! I have seen a manuscript illuminated by him, which is one of the art-treasures of India. What a genius!" Oftener still, it was Akbar of whom he would tell, almost with tears in his voice, and a passion easier to understand, beside that undomed tomb, open to sun and wind, the grave of Secundra at Agra.

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SAMADHI.

HYPER-CONSCIOUS STATE OF EXISTENCE.

BY HIRENDRANATH SINHA.

(*Continued from page 224.*)

Among the divisions of *Sampragnata Samadhi* the first was called *Savitarka* or with reasoning. The word *Tarka* means reasoning--reasoning with the elements and making them yield their secrets to the meditator. The method of this *Samadhi* is to isolate a single object from others and meditate upon it over and again until knowledge and power over it is gained. The object selected for this purpose should be a gross element of nature. If the mind ponders over these elements of nature with reference to their antecedent and postecedent states of existence, or on a word with reference to the relation of words to their meanings the Savitarka state realised is of one kind. There is a purpose in trying to understand the origin and goal of every object and its relation with other forms. Perceptions are known to take their rise in the Chitta or mind stuff. The mind stuff, receives the forces of nature and projects then as thougt. All our ideas regarding things are only peculiar combinations of the so called matter and force of the scientists. As these two exist together in all conditions they should be the twofold manifestations of one and the same source. This source is called the *Avyakta* or the unmanifested from which the products of Nature are evolved and to which they ultimately return at the end of each cycle. When the idea of this *Avyakta* dawns upon our mind all the old objective perceptions of distinction become merged in this one idea and the mind will have no more attachment to the material attributes. Beyond *Avyakta* is the *Purusha* who is the essence of knowledge. By bringing this *Avyakta* under control we learn that

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the best things which the power over it can produce is an intensified capacity for worldly enjoyment and the reactionary misery consequent upon it, but not freedom for the soul. After rejecting all sorts of knowledge and power obtained from *Prakriti* and its products as useless and transcient, we should turn our mind to *Purusha* till we succeed in attaining freedom. This is the ultimate goal to be reached by means of the objective meditation on the external and gross elements. So long as reasoning follows meditation, the mind cannot get over the idea of time and space, for reasoning is that which takes place in time and space. When the mind by force of training succeeds in taking the above elements, independently of time and space, apart from the ideas of cause and effect or the relationship of words and their meanings, the meditation becomes *Nirvitarka* or without reasoning and spiritual.

Next comes the meditation known as *Savichara* or with discrimination. This is the same as the other but only the meditator goes a step further and chooses his objects among the *Tanmatras* or the rudiments of elements and meditates on them first in relation to time and space as before. When this meditation gets beyond time and space and is able to take the fine elements, in their unmanifest condition as submerged in their root principle, it is said to become *Nirvichara* or without discrimination. The four kinds of meditation described above are collectively known as *Grahya Samputti* or the realisation of that which is worthy to be perceived. The exact idea to be put to practice in these kinds of meditations is not easy to comprehend unless they are illustrated by practical examples. We shall endeavour below to bring out the purport of some of these practices as means for the perfection of *Samadhi* by narrating a few lessons from the pages of the life of the greatest of *Mahatmans* whom the last century gave birth to.

This sage knew the secret of every object in this world because he lived the life of meditation and would never let go an object without attaining its secret powers. He was

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never in the habit of meditating on an object without questioning. Hindu philosophers have taught that though gold and mud are different in their properties, they are the products of one and the same substance. To realise this fact this sage used to take a piece of gold in one hand and a piece of earth in another and question thus: "What is this? This is what people call gold. What is this other? This is called earth. What constitutes the difference between these two pieces? Does the difference belong to their intrinsic nature or is it extrinsic? Both of them are evolutes of the same intrinsic principle of *Prakriti*. Let me therefore try to meditate on their common nature and learn to forget all extrinsic differences." Questioning thus he used to shut his eyes and imagine the gold to be mud and the mud to be gold. After meditating so for some time, he used to make them interchange hands and continue the meditation. This process was pursued till all the apparent differences between gold and mud ceased to affect his mind and both of them appeared to him to be of the same character and value. The result obtained by this man from such an act of meditation did not end with the mere knowledge and power to view both mud and gold alike. It went further still. He can distinguish ever afterwards a metal without seeing by mere touch. Even while asleep if a coin were to be applied to any part of his body that part would shrink, indicating his strong power of non-attachment to money which in his estimation was nothing better than earth. The tremendous knowledge of things which this man possessed and the marvellous power which he was able to wield, not only over objects of nature but also on the minds of others, may be said to be due to his habits of meditation with questiong and reasoning. He would never allow a thing to pass by without understanding the pros and cons of it, without knowing its causes and effects, in fact its whole nature to the very root. He would never allow a thought to pass in his mind without challenging its practicability.

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The meditation higher than the above kinds is that in which the elements both gross and fine are given up, the mind itself is made the object of meditation. The mind is composed of the threefold qualities of *Sattva*, *Rajas* and *Tamas*. When the *Rajas* and *Tamas* particles predominate and characterise its activities, unhappiness and restlessness are the result. In meditation, when the mind is thought of as bereft of the qualities of *Rajas* or restless activity and *Tamas* or dulness, the Samadhi attained is called *Sananda* or with bliss. The very fact of concentering the mind on itself may be said to produce all these results. That the mind is engaged in deep meditation is enough to free it from Tamasic inactivity and that it stays within itself is a fact which is in contradiction to the Rajasic state of mind going out and getting thereby dispersed. When thus the activities due to *Rajas* and *Tamas* are brought under restraint the Sattva is sure to become enlivened and produce the feeling of happiness, because the causes of misery becoming suppressed, those of happiness naturally begin to predominate. In this state, the fine particles of Rajas and Tamas which constitute the mind are not destroyed completely but are only brought under check and made dormant and inactive. Rooting out these would mean the rooting out of the *Sattva* also and along with it the organ of perception itself.

If in the process of meditating on itself the mind reaches that state in which it is able to remain unopposed in the *Sattva* condition, by becoming differentiated from other conditions on account of the fine forms of Rajas and Tamas becoming completley powerless, it is said to have reached the condition of *Sasmita* or with egotism. This state is the one which just precedes the act of transcending the mind itself. In the above state the mind of the meditator is said to become ripe and fully concentrated, and on account of the accelerated impetus given to the faculty of intelligence even the *Sattva* quality brought into prominence in meditation is forgotten and the existence of ego is the only perception left. To

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reach a still higher state, even this single perception of ego should completely disappear.

So long as the feeling of 'I' remains, however much unqualified and unlimited that feeling may have become, its objective correlative 'not I' must also remain with it. Else existence as a being is impossible. But it is possible for a person to remain free without being tormented by the body idea of limitation. The man who has attained perfection in the above state is therefore said to have become *Videha* or bereft of body idea. From the fact of his having transcended the idea of gross and fine elements he is able to think and act without the instrumentality of gross body or the idea of a fine body. But he cannot be bereft of the fine body or think of himself as without it; for no individualising thought is possible without the conception of some sort of body, which would distinguish him from other individuals. This state is the result of realising the bare fact of existence in nature apart from the qualities of nature, as the only individualising condition. Without attaining the goal when people get merged in nature in this state, they are known as the *Prakritilayas* or 'the merged in nature.' They are said to have rebirths as superior beings and enjoy higher kinds of pleasures. It is only when they reach the goal rejecting all kinds of enjoyment, they attain real freedom. The *Videha* state mentioned above is also known as *Grahana Sampatti* or the attainment of perception.

Then comes the state called *Asampragnata Samadhi* or the Hyper-conscious state of subjective existence in which are transcended all preception and knowledge, all thought and meditation. This state is characterised by the complete cessation of all mental activities including the activity of self-control brought on by the force of unremittant practice; and in which the *Chitta* or mind-stuff retains only the unmanifested rudiments of impressions. The previous kinds of *Samadhi* were pointed to be capable of bestowing only superior powers of enjoyment but not freedom in the real sense. The object-

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ive world of pleasures is so full of temptations that there is no guarantee for any one to reach the goal safely until the soul gets beyond the meshes of nature and the conscious perception of its products. The method of this higher *Samadhi* as described in the *Sastras* may appear easy. But in practice it is really difficult to attain. After concentrating the mind on itself, the method of *Asampragnata Samadhi*, is the process of putting down every thought as it appears and restraining every tendency to run into activity, so as to create a complete vacuum in the mind. Many have misunderstood this vacant ideal of the mind by mistaking it to be of the nature of that state in lower animals wherein the mind is dull on account of want of organic development. As a consequence, some of the students of *Yoga* are known to take to a misdirected practice by which they succeed in effecting only such kind of vacancy as would fill them with *Tamas* or ignorance and make them dull and stupid. Real vacancy is the result of a manifestation of great mental vigour and powerful self-control. In it the activity of the mind is so great that it may be said to have become invisible on the material plane of existence and to have projected itself on the higher plane of spirit; for, we can judge this from the external signs which distinguish a dull face from an intelligent face. This is what the *Sastras* mean when they speak of this state as vacant and motionless like a stock or stone. One striking external sign of mental activity of a person who has attained this state is the intense brilliancy and glow which would play on his face, or in the language of science the flush caused by the rush of an excess of blood to the face characterising intense activity within the brain. A *Siddha's* face which will be prominently marked by the halo of an angelic glow unlike the brilliancy of anything else on this earth can never be confounded with the dull and stupid look of a mal-practitioner whose face becomes entirely devoid of even the ordinary brilliancy of an intelligent face. Lusterless face is a sure sign of mental degeneration and the pursuit of ill-directed practice. When the hyper-conscious state of

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Asamprajnata Samadhi is accomplished with well-directed practice and preparation, the *Samadhi* becomes *Nirbija* or seedless.

The fundamental characteristic of *Asampragnata Samadhi* has been pointed out to be the reduction of *Chitta* to the condition in which it retains only the unmanifested impressions or *Samskaras*. In this state of concentration, the mind may be said to have succeeded in quelling the waves of *Chitta* and holding them under subjugation; but the impressions or *Samskaras* which give rise to the waves are still left to continue as unconscious tendencies waiting for a favourable opportunity to develop again into waves. When even these tendencies are completely destroyed by the well-known Yogic process of first reducing them to one and then allowing this one also to die, the mind is said to attain the state of seedlessness. There will then be left no more seeds in the mind to manufacture once again this plant of life, no more potency to keep in motion this ceaseless round of births and deaths.

Here again people are apt to mistake this highest state of spiritual activity with that of gross ignorance and darkness, and misunderstand greatmen for fools and lunatics. We should remember that extremes are always alike. The so-called knowledge is only the middle state of mind while ignorance belongs to the lower and *Samadhi* to the higher states. Ignorance is the outcome of incapacity and want of self-control, whereas hyper-consciousness is the result of transcendental wisdom. Knowledge which requires a knower and the known belongs to a dual state of existence and as such cannot be absolutely real. We should intensify and extend knowledge, make it cease to vibrate on the lower plane of dual perception, but not deteriorate it or reduce it to the level of ignorance and unconscious consciouslessness. We should stop all restlessness, all bad tendencies with the help of good ones and eventually use the power of control obtained thereby to do away with the good tendencies also. When all the tendencies, good and bad, are gone, the soul will be left without

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a second to shine in its full splendour, unimpeded, untrammelled by good or bad bondages. Then alone will it have reached the state where it has neither birth nor death, neither increase nor decrease, neither desires nor passions, but where it is perfect, omnipresent, omnipotent, and omniscient. In such a state the *Samadhi* is said to have become *Brahmapurnam* or filled with the knowledge of *Brahman*. We shall quote below some of the definitions of *Samadhi* as given in minor *Upanishads*, which though *Vedantic* in tenor are full of significance.

"*Samadhi* is that state in which there is the rise of internal bliss and which is free from the agitations of love and hatred caused by the knowledge springing from objects of perception." "By the word *Samadhi* is indicated that calm and motionless state of mind which is unagitated, devoid of egotism and undeceived by the perceptions of duality." "Certain, free from desires, devoid of the tendency to grasp undesirable objects,—such a state is called *Samadhi* in which the goal of the mind is reached." "That, unmanifested state which is one of great vacuum, vacant in the faculty of perception, vacant in mind, vacant in intellect, without any kind of affection." "By the practices of knowledge, by strenuous endeavours, by restraining the formation of waves and the suppression of egotism, when the mind is reduced to the form of *Brahman*, the *Samadhi* is called *Sampragnata*. When the mind thus becalmed, enlivens, supreme bliss alone, it is called *Asampragnata* which is the favourite of the *Yogins*." "Let not a person taste the pleasures which rises in *Samadhi*, without attachment let him resort to wisdom. Let him with effort make the steady *Chitta* one, when it tends to go out. When the Chitta is not dissolved nor distracted again, unmoving and unmanifesting, then it becomes *Brahman*." (*Gaudapada-karika.*)

The details of practice leading to this highest *Samadhi* are described by Patanjali. When a person reaches the state of seedless *Samadhi* his knowledge becomes filled

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with Truth because all desire to know any more will end here. Hitherto our knowledge was made of what is obtained by the direct perception of sense-objects and by inference therefrom. In regard to supersensuous perceptions our only instrument of knowledge is the testimony of competent persons, scriptural records of realisation attained by great seers of Truth. These cannot give direct realisation for one's self. The utmost they can do is to lead us on in the way to realisation. We should use our own exertions and should practise for ourselves, if we want to reach that state of realisation where reason cannot penetrate, where neither sense-perception nor inference can go, where the testimony of others is of no avail. We should be able to project our mind beyond sense-perception, beyond reason, beyond knowledge of things; then alone we can enter into the realm of realisation. Every being has within itself the faculty of transcending the senses and intellect. Only it requires to be freed from encumbrances and obstacles and set free to act. The object of *Yoga* is to teach every one how to rouse this dormant power, how to transcend the limits of ordinary reason and perceive for one's self that which is beyond all, that which is the *Atman*. Habits long formed are difficult to be eradicated. How much more so should it be with tendencies or impression slowly built up by a whole course of evolution of births and deaths. All these impressions should be restrained, minimised and rooted out. Then alone will the Seedless *Samadhi* be an accomplished fact. Then alone will all illusions vanish, all coverings of the soul be removed, knowledge made transcendental, and the soul perceived by the Yogin as the unchangeable, eternal, immortal and indistructible essence of intelligence.

The forms of meditation described by Patanjali in his First Chapter on *Yoga* are not intended for the practice of a beginner. They are difficult to be attained without previous preparation. The ground should first be cleared, levelled and made ready before any building may be reared on it. With

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this view he gives in the Second Chapter certain modulated exercises under the name of *Kriya-Yoga* or the practical working out of *Samadhi*. "Mortification, study, surrendering of fruits to God are called *Kriya-Yoga*. The result of these practices is mentioned to be that of teaching a person the way to overcome gradually pain-bearing obstructions which are in the way of *Samadhi*. The pain-bearing obstructions are enumerated as five—ignorance, egoism, attachment, aversion and clinging to life. These are stated to have the power of binding us down to sense-objects and preventing the mind from soaring high by subjecting it to incessent modifications. Whenever a pleasurable or painful experience is had our mind is thrown into a wave. After the experience is passed the wave does not entirely disappear, but takes subtler form and remains imbedded in the mind-stuff in the form of impressions. When we try to remember a past experience or to bring the stimulus of some external force, they get life and come up again to the surface in the form of waves. These obstructive waves should be subjugated and calmed.

Among the pain-bearing obstructions ignorance is so very radical that it might be called the mother of all others. Every kind of impression is primarily traceable to that of ignorance. The various impressions may be found to exist in different degrees in different persons according to their character and the state and circumstances in which they are placed. They are either dormant, attenuated, overpowered or expanded. All our actions and thoughts are called " pain-bearing obstructions " because according to the *Yogins*, whether our thought be happy or unhappy they are distined to bring ultimately pain to us and thereby obstruct the freedom of the soul. Hence for the liberation of the soul two things are necessary—the getting rid of ignorance which is the parent of impressions at the root of the painful experiences of life, and the rooting out of impressions already left in the mind-stuff by the past experience both in the present and past lives which are capable of being stimulated at any time and made to act

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as obstructions. According to Patanjali the misapprehension of the eternal, pure and happy self as the non-eternal, impure and unhappy non-self is ignorance. In other words all our unhappiness, impurities and changefulness arise from the seer or the self joining the body and mistaking the body for his real self through ignorance. The self which is by nature pure and perfect is tainted by the colour of the body with which it is in contact and cannot therefore be apprehended as it really is. By the destruction of ignorance and the avoidance of the junction of the soul with the body, if the soul is allowed to resume its own nature, it is said to be liberated. The means prescribed by Patanjali for the destruction of ignorance is the constant practise of discrimination between what is real and what is unreal. The attainment of this knowledge is the pivot on which every kind of *Yogic* practice is hinged. But such a practice of knowledge is not possible as long as the impressions of past actions cling to the mind. For the eradication of these impressions, physical followed by the mental control should be well established and the constant bubbling of the mind into waves should be completely restrained. The rest of the teaching of Patanjali is taken up with descriptions of the means for bringing about the pacification of the mind by the destruction of all impurities and impressions.

(To be Continued.)

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THE HIGHEST AIM OF YOGA.

In no other system of religious philosophy is the importance of Yoga so strongly emphasised as in the Vedanta of the ancient Rishis. Unlike the Western thinkers the ancient sages of India were well aware of the futility of mere speculation in the field of religion and metaphysics. Experience has shown that bare speculation tends to produce diversity of systems which, by their mutual contradictions destroy their usefulness and breed only confusion and doubt. Intellect is always circumscribed. It is obviously impossible to expect that contradictory systems of religious thought can give satisfaction for the human soul in its longing after spiritual perfection. The Rishis, therefore, set very little value on the purely unaided speculations of metaphysical thinkers. The only proof according to them for the existence of God and soul is coming face to face with them *perse*. Experiential realisation is the highest proof. The words of these seers are far more authoritative than logical analysis which always works within limitations. Unable to understand the value of *Aptavakya* as superior to reasoning, some of the orientalists condemn the Hindu philosophers for considering the Sruti as the highest and final authority. The Indians knew that the normal intellect of man is unable to cope with the higher problems of life and that a peculiar mental training is necessary before it is able to deal with them successfully.

It is this mental training that goes by the name of Yoga. No one who has not gone through the process of Yogic discipline can either understand or realise spiritual truths. There are, of course, several kinds of Yoga whose

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object is to bring out some one or other of the latent powers and capacities of the human mind ; but the highest purpose of Yoga—the Yoga in its highest form—is to rouse the spiritual understanding latent in the human mind, so that it may, by its own internal light, realise for itself the highest spiritual realities of existence. It is an aesthetic contemplation in which the human soul sees the vision of the Ultimate and drinks the nectar of infinite bliss. The uneducated mind of man, which is wholly engrossed in the ideas of sensual experience and thought, is unaware of its spiritual potentiality ; it is in fact spiritually blind and the peculiar Yogic training is essential before it is able to give up its strong attraction for matter and realise its inherent capacity to understand spiritual truths. Material attachment is always an obstacle to self-realization and God-realization. The Physical man must be transmutted into the mental man and the mental man into the spiritual man. Towards realising this goal of existence, the human mind must be freed from the impressions of Karma, from the Samskaras of its association with matter. In such a state of self-annihilation the mind becomes seedless and reflects the pure light of the Soul.

It is well-known that the Vedantic Psychology recognises three states of consciousness in the waking life of man. These pertain to the three *gunas*—the ultimate triune qualities of Satva, Rajas and Tamas which are seen to be involved in every form of matter. The first, is the sensual state or the state of self-contraction, in which the mind is wholly engrossed in the objective world of sense. In this condition the mind is passive and it is driven by the five senses in any direction they please. The second is the *Ahankaric* or self-assertive state ; the state in which the mind has partial control over the senses. This is what we call the ordinary intellectual

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state, in which the mind is able to perceive all relations between phenomena—physical or mental, and which is characterised by desire and selfish attachment to things. The third is the state of Buddhi (spiritual understanding) in which the spiritual power of the mind exercises control over the last two states of consciousness: This state of self-expansion is characterised by pure *Sattva*, love and devotion; and it is in this state that the mind of man is able to realise the moral and spiritual order among phenomena, along with the physical order of things. It is then only can one realise that the material is but a line in the immense poem of the universe and that every where it is filled by sublime Harmony and Great Love, and that "He fills, He connects and equals all." Higher than even this is the state of oneness. The aim of spiritual Yoga is to develop this Buddhi, the spiritual aspect of the mind, and establish its sovereignty over the other states of consciousness and finally lead it into *samadhi*. The two lower states which are characterised by *Tamas* and *Rajas* are partly evil and partly good. But in the higher spiritual state, the mind is free from all the evils of the lower, and is characterised wholly by knowledge, righteousness, love and devotion. Then, the mind casts off both good and evil as bondages, as producing in it waves which obscure the true Light. Moral precepts and ethical laws preached in all the religions of the world are only for the lower man, for the *Rajasic* mind. But the Satvic mind is above all moral laws and is a law unto itself. This is perhaps why the Vedanta which describes the realizations of such freed and illuminated minds do not dwell much on ethical maxims. *Yama* and *Niyama* are the beginnings of religion and not its end. A single Upanishadic Vakya, as *Tattwamasi*, contains a whole world of moral maxims. The satvic condition includes all that is good in the lower and keeps

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them in complete accord and harmony with the higher state. This is the ideal of the ethical and spiritual life of the Vedantin —a life in which the spiritual understanding has permanent and supreme control over the intellectual and physical part of man and thereby enable the soul to realise its highest end.

Of the three states of consciousness referred to above, it will be seen that the two lower ones are characterised by selfishness and attachments to things of sense. The mind of man, in that condition is so to speak, under the bondage of the senses and the passions which results in misery and spiritual confusion. It is only after the awakening of Buddhi that the lower states are kept under subjection and the mind becomes free and pure and attains spiritual enlightenment. The tamasic mind is a slave of the senses and preceives the universe as highly colored by passions. The awakening of thought tends to relax this despotism of the senses which binds us to the material world. The eye of reason sees nature full of life and expression. Still nature is aloof from man. With the rise of a grander vision, nature dissolves and becomes transparent and the spirit shines unobstructed. As Emerson puts it "that the solid seeming block of matter has been pervaded and dissolved by a thought; that this feeble human being has penetrated the vast masses of nature with an informing soul, and recognized itself in their harmony." The evils of Samsaric life lasts only till the awakening of Buddhi, after which they disappear disclosing to our view, the blissful, ethical and spiritual order, which lies underneath. As the Mahabharata says "Frightful is the current of life which, flowing in diverse directions, bears the world onward in its course. The five senses are its crocodiles; the mind and its purposes are its shores; temptation and stupefaction are the grass and straw that float on its waters; lust and

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wealth are the fierce reptiles that live in it ; truth forms the pure water by its murky banks ; falsehood forms its surges ; and anger its mire. Having its source from the *Avyakta* (the unmanifest) rapid is its current, incapable of being crossed by persons of impure souls. Do thou with the aid of spiritual understanding, cross that river which harbours aligators in the shape of passions."

As we have already stated, the highest aim of Yoga is to secure the necessary discipline for the purpose of awakening the spiritual consciousness of man. The mind of man unable to realise the spirit is at all times so engrossed in matter that it takes matter to be the only reality. For the ordinary human consciousness spirit does not exist; for it has not roused its latent capacity to recognise spirit which can be done only by Yoga. As the Vishnu Purana says "Mind is the cause of both bondage and release." The bondage of the mind is the bondage of sense and passion. When it is directed towards the objects of sense, with longing attachment to them, it is in bondage ; and it obtains release when by the development of its spiritual sense, it shakes off all attachments to things of this world and establishes the supremacy of Buddhi over sensual and even the mind-life of man—which is the real object that the Yoga training has in view.

Thus it will be seen that Yoga tries to establish the spiritual ideal in the human mind, in preference to intellectual or physical ideals. In fact its aim is to lay bare the spiritual consciousness of man and make him realise the aims of spiritual life for himself. And to secure these aims, the Yoga prescribes a sort of training, intellectual, moral and physical, without which the detachment from bondages is impossible. And we believe that the following quotation from the Santi Parva of Mahabharata, will give our

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readers a clear idea of spiritual life and its aims, which the practical life of the Yogin, has for its ideal.

"One that behaves towards all creatures as if one is their kinsman, and one that is acquainted with the Supreme Spirit, is said to be conversant with the Vedas ; one that is divested of passion, being contented with the knowledge of the immortal Atman. It is by such behaviour and such a frame of mind one becomes a truly regenerate person. By the mere performance of religious rites and diverse sacrifices, with gifts of Dakshina, one does not acquire the status of a Brahman if one is devoid of compassion and hath not given up passions. When one ceases to fear all creatures, and when all creatures cease to fear one ; and when one never desires for anything nor cherishes aversion towards anything, then is one said to have attained the status of a Brahman. When one obstains from injuring all creatures, in thought, speech and act then is one said to have acquired the status of a Brahman. There is only one kind of bondage in this world *viz.*, the bondage of passions and no other. One that is free from the bondage of desire attains to the status of a Brahman."

"The Vedas have truth (Satya) for their recondite object. Truth has the subjugation of senses for its object. The subjugation of senses has charity for its recondite object. Charity has purification for its recondite object. Purfication has renunciation for its recondite object. Renunciation has happiness for its recondite object. Happiness has heaven for its recondite object. Heaven has tranquillity for its recondite object. For the sake of contentment, thou shouldst wish to obtain a serene understanding which is a precious possession, being indicative of emancipation and which scorching all griefs and all distractions and doubts together with all longings, moistens, them in the end. One possessed of these six virtues,

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namely contentment, grieflessness, freedom from attachment, peaceſulness, cheerſulness and freedom from envy is sure to become perfect."

Such a being is a real blessing to mankind. He sees beauty, virtue and truth everywhere. The stream of his life glides steadily and peacefully always centred in a "magestic unity."

HUMAN PROGRESS.

(Concluded from page 249.)

Condition of Man in Civilized Life.

History affords us ample light to guide our next step. It tells us how the spirit of antagonism in a savage life was first replaced by continuation. The family cohesion was the first element of union, which while securing "peace, harmony and mutual help within the family helped to maintain strength without." Knowledge is the foundation of all progress. Family cohesion eventuallay developed into tribal and national combinations, although it was the work of centuries. With the growth of this union and combination, the primitive instincts of strifes and struggles have not however, ceased to exist. If individuals warred with each other at first, families and tribes carried it forward, as nations do at present even on a larger scale. The evil has not stopped, but has become more destructive in proportion to the extent of combination. It cannot be otherwise so long as the combinations are intended to compete for the attainment of the same or similar objects—mostly of the nature of worldly prosperity, especially as Prof. Huxley remarks, the instincts of savagery still exist in

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civilized men. Neverthless, these combinations have not been without their beneficial effects, as they tended to produce greater harmony of mind among members of the same community, and pushed them forward on the stage of the world, since union is strength. Impelled by necessity and backed by power, every community of the West pushed itself forward in spite of all difficulties and dangers of travel in those early days. The credit of such a bold venture is not a little due to the West. It was the West that discovered ways and means for the greater intercourse between the East and the West. The West consisted of young and vigorous communities and when they pushed themselves forward they had to contend against many difficulties both within and without. Applying the law of the survival of the fittest in the struggle for existence, those communities that possessed a greater physical and mental energies succeeded in the end. It was a gigantic task, as history tells us; and in proportion to the trouble which it entailed, it has left a mark on the world. The result is stupenduous. It has created quite a stir on the face of the earth, the enormous activities which we see around us, being not a little due to it. The steam-power and electricity have shortened distances, bringing the world closer and closer. Scientific researches, discoveries and inventions are the order of the day, even religion not being excepted from the scope of mere investigation. The whole world is galvanized, as it were, by the spirit of physical and mental energies, of all sort. It will however, be difficult to say how far these activities are directly due to the Eastern and Western civilizations. It is a social law that as in the case of individuals, so also communities are influenced by environments. When there is a contact of world's communities, it is natural that each one must influence the other according to the inherent power which it possesses in the physical, intellectual, and moral departments of human activities; the greater the contact, the greater the result although not always necessarily in the right direction; professedly it must be for something good although evil might creep in

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stealthily. Let us take for instance the society under whose auspices we are met at present. Although it is composed of members of different age, temperament, culture and faith, still there is a kind of homogeneous union, which keeps us together and enables us to love each other, as members of the same institution. It also enables us to admire and respect the good qualities of patience, humility, charitableness, kind-words and such like, with which the fortunate few are endowed. The occasional defects and mistakes of a few are not also without their educative influences. While imbibing the good qualities, we try to avoid the opposites of those, as far as possible, so as to keep the objects of union as sweet as possible.

Ancient Institutions.

While there is so much good in a union formed purely for secular purposes, the advantages of institutions formed in the past, by great minds under the blessings of God are more to be imagined than described. They have stood the test of ages and therein lies their power. These unions whether as world-loving nations of the Western communities, or, as spirit-loving castes in the East have for their object the ideal of peace and happiness both here and on the other side of the earth. In so far both the institutions aim at a common object, although it may be said that the constitution of the one points more to the attainment of material prosperity, while that of the other to the spiritual progress. History tells us how the Western communities combined into nations for political and economical purposes, while the caste of the East is entirely a social and religious institution. But it must not be forgotten that these institutions were intended to serve the aims and purposes of the different communities with reference to their requirements at the time. It is a wonder they stood so well, and the success which each attained in its own sphere, is too patent to call for any special mention. It is enough to point out that the West has successfully explored the depths of science,

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and acquired a command over the powers of nature, while the East which is remarkable for its calmness and equanimity of mind has successfully grappled with the subtle question of life and existence. The result of the former is self-evident, the blessings of personal comfort and convenience, the easy means of communication, the free and liberal institutions of self-government which the West enjoys at the present day being mostly due to it. With regard to the latter, its influence being entirely subtler in its nature, it can only be seen through the social and religious institutions and habits of the people, although some of which are admittedly in a degenerate and degraded state at present, and also from the testimony of great men, about whose opinions and honesty of purpose, there can be no manner of doubt. That selflessness, and other worldlincss, renunciation and contentment, that self-restained life that welcomes even death as a messenger from God is the heritage from Eastern Philosophy. Omitting however the testimony of the East, the following are some of the testimonies which have come down from the West, and which call for our serious attention.

Pro. Max Muller says:—If was only in a country like India with all its physical advantages and disadvantages, that such a rich development of philosophical thought as we can watch in the six systems of philosophy, could have taken place, "again, if philosophy is meant to be a preparation of a happy death or Euthanasia, I know of no better preparation for it than the Vedanta Philosophy." Sir William Jones, who is an authority as an oriental as well as a classical scholar remarks "It is impossible to read the Vedanta, or, the many fine compositions in illustration of it without believing that Pythagorus and Plato derived their sublime theories from the same fountain with the sages of India."

Victor Cousin of France remarked so far back as 1828 "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

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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."

Frederick Schlegal of Germany 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 vigour 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.

Prof. Schopenheur of Germany has said—" In the whole world there is no study so beneficial and so elevating as that of Upanishads. It has been the solace of my life, it will be the solace of my death."

Dr. Paul Deussen says:—And so the Vedanta in its unfalsified form, is the strongest support of pure morality, is the greatest consolation in the sufferings of life and death "—These, in brief, are some of the testimonies in regard to the scope and achievements of philosophy; nor is this the only field in which the East achieved distinction, its success on the moral and ethical side being equally great. Suffice it to accept in all frankness, the excellent work which the institutions of the East and the West have done in the past whatever might be their future under the present conditions and requirements of the world; and it will be nothing short of injustice to condemn the one as a militant system or the other as an inefficient one, as it will then be talking like Alphonso the King of Castile that he had not been present at the time

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of creation as he could have given excellent advice to the creator.

A Look into the Existing Institutes.

As practical men, it would, however, be within our sphere to see through the institutions, and find the chief points of defects, if any, and devise means to rectify them. As was already mentioned the caste system being more or less social and religious, its effort was to minimise the evils of competition; the duties and responsibilities assigned to each having made it impossible for the community to live, each without the co-operation and help of the other. Organic unity and co-operation towards spiritual ends seem to be the aim of castes. From the nature of its constitution, it cannot be aggressive and there is therefore no need for different communities to live in dread of each other, especially under a strong civil tribunal to check their occasional strifes which must be more or less of a civil nature. But there is in it a lack of the spirit of union and pushing-nature for a common materiai cause, on the other hand, the union of the West being more of a political and economical nature, the element of cohesion is apt to be stronger and even aggressive if left, without the control of any higher tribunal or central authority, the rules of international law as it exists being so very feeble and imperfect. The arbitrament of war is freely resorted to as the only remedy. But what these wars and their frightful consequences are, are too well known to the present generation to call for any special account. Prof. Shopenheur aptly remarks, "It is physicial power alone which has any direct action upon men; constituted as they generally are, it is for physical power alone that they have any feeling or respect." And again he says "almost every human breast is the seat of egoism which has no limit and is usually associated with an accumulated store of hatred and malice; so that at the very start feelings of enmity largely prevail over those of friendship.

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THE DESTINY OF THE HUMAN RACE.

It would be discouraging indeed if the destiny of the human race is to end in this fashion and it will also be a poor compliment on the wisdom of nature if it left man at this stage of his progress. On the other hand the union of the East and the West promises to give us a future civilization fuller, happier, and greater still. The East is already brooding over its neglect of the material side of its existence and is trying hard to improve its condition in all branches of human activities. The advance which Japan has already made is marvellous, showing how great things are easy to achieve by people of calm nature. Our admiration for them is not so much for their brilliant successes as for their sustained self-restraint, which moved them to conclude an honorable peace in the name of humanity. Touching the subject, a great writer says "The joy and gratitude were further deepened by the spectacle of moderation and magnanimity which Japan had displayed at the culminating point of her long series of unexampled victories. Self-abnegation at such a moment has raised the whole code of international ethics at a bound." It is this spirit of sacrifice and love which marks out the real characteristics of the nation although in the midst of material prosperity.

Turning to the West, signs are not wanting to show that it is not happy in proportion to the material prosperity which it enjoys, and is thirsting for the blessed peace which passeth all understanding. Mary Boole says "The British, lion some 50 years ago, fell asleep, after an over hearty meal of material prosperity. Just now he is struggling in a nightmare caused by indigestion. But, he will wake up presently; the spectre will vanish, he will regain a clear vision of his own Gods." Again, the enormous amount of philanthrophic work which Western organization is engaged in doing of late years, even in our own country is one of the happy sign, of the time. The growth of such institutions as (1) the Society for the comparative study of religions, (2) Temperance Associations, (3) Vegetarian Societies, and a host of other Societies of

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of philosophical and spiritual nature—bears testimony to the remarkable changes that are coming over. All these point to the progress which the East and the West are making owing to closer contact. It is a common experience that the world in which we live is like a mirror in which we stand reflected exactly like what we are, love and hatred coming back to us in proportion as we send them out. It is also plain that the feeling of love is of higher nature while hatred proceeds from selfishness. Mind is the seat of both the lower and higher natures, and in proportion as the one or the other predominates, man is said to be of animal or human nature. The reason is not far to seek; for, love is an act of self-negation and is difficult to acquire, while hatred is one of self-expansion, and is easy to achieve. Again, the absence of self-negation which must not however he confounded with the loss of character constitutes a lack of moral culture. For the aim of morality is the negation of false individuality.

Moral Excellence.

Power and intellect are no doubt good, but in the absence of moral excellence, they are dangerous instruments. Either in the past, or in the present, the world has paid no respect for physical excellence alone, although such qualities as superior skill in athletics, in horsemanship and even glorious achievements on battle fields have been admired. The popular saying that pen is more powerful than sword is another vindication of people's estimation.

Saints and Sannyasins.

Even in Europe, Saints are still honored and respected, while in India, the esteem and regard due to a true Sannyasin even at the present time, are remarkable. It is the highest of all the Asramas, or stages of life through which one is expected to pass. Even the Kings revere the Sannyasins; nay, it is the ambition of every King to become a true Sannyasin in spite of all his worldly prosperity. There is an old incident

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recorded about Alexander the great having come upon one of the great Sannyasins on the banks of the Indus in the course of one of his expeditions. Being struck with his personality, he invited him to go to his country and on having met with a refusal, he tempted him with a promise of many things. Finding it ineffectual, he drew his sword intent upon stabbing him, which only called forth a smile from the good natured Sannyasin, and a remark that he was only childish to make such an attempt, as he was a soul in the enjoyment of spiritual blessings and could not be touched by any mortal. This spirit is said to have instantly changed the attitude of the Emperor into one of humility and respect for him.

Womankind.

Again there is the womankind which is weaker and gentle, by nature, and yet, the West has recognised it as the better half, while in India, the respect which woman commands is in no way inferior. She is called 'Sahadharmini' or one who is intended to take part in all social and religious duties of a husband and in fact there is hardly any function of a social or religious nature from which she can be kept out.

The following quotation from the Mahabharata must be interesting.

> "A wife is half the man, his truest friend,—
> A loving wife is a perpetual spring,
> Of virtue, pleasure, wealth; a faithful one
> Is his best aid in seeking heavenly bliss;
> A sweetly speaking wife is a companion
> In solitude, a father in advice,
> A mother in all seasons of distress,
> A rest in passing thro' lives' wilderness".

Even, at the present day, there is nothing so hard about their lot as is generally talked about. They are supreme in household matters of which they know everything in all its details. It is true that they all do not read newspapers and discuss

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politics of countries remote from us, but are more patriotic and more informed than man in matters concerning our immediate welfare. Their love of swadeshi goods is remarkable. Their knowledge of the articles of diet, of ordinary medicines, of the rules of cleanliness, and simplicity of life, of religion and religious duties, are equally great. It will however be a blessing if a good literary and scientific education especially of a nature which will stand them in good stead in the discharge of womanly duties in their after-life is given to them in addition. This is indeed a general want which requires to be provided for.

PHYSICAL AND INTELLECTUAL DEVELOPMENT MUST BE COMBINED WITH MORAL EXCELLENCE.

Coming to the subject, it is obvious that the world at no time paid any special regard for physical and intellectual growth alone. Although it always received a greater recognition when combined with moral excellence, as in the case of the late Mr. Gladstone who amidst his many engrossing engagements is said to have never overlooked his-self imposed duty of preaching sermons to church congregations.

THE GREATNESS OF MORAL EXCELLENCE.

Looking into the past-history, or the present, it is the man of moral excellence alone that is always respected and adored. He is the centre of peace and harmony, always loving others and being loved by them in return. The ideal of this love in the words of Jesus the Christ, who says—"love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, that he may be the children of your father which is in heaven, for, He maketh his sun to rise on the evil and on the good, and send eth ruin on the just and on the unjust." This is no doubt an ideal which is not such as can be easily applied in the everyday life of an ordinary man. And yet, it is the ideal towards which

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men are striving, as it is the height of moral excellence. It is therefore a matter of necessity that it should be constantly kept in mind, as is done while writing on a copy slip with a printed heading.

The Spiritual Aspect.

Apart from the ordinary explanation there is a more rational and consistant explanation for it within the dominion of religion. Speaking of religion, Sir John Lubbuck says, that "religion on the whole has been a comfort and support in sorrow and a source of the purest happiness." But as this is not the place to enter into a consideration of religious questions, I will content myself with the following quotation from Wordsworth.

Our birth is but a sleep and a forgetting ;
The soul that rises with us our life's star
Hath had elsewhere its setting
And cometh from afar ;
Not in entire forgetfulness
And not in utter nakedness
But trailing clouds of glory do we come
From God, who is our home.

Conclusion.

In conclusion, it is apparent that the aim of human progress lies in uplifting man from a state of savage-life to that of humanity, and from humanity to spirituality, by developing his physical, intellectual and moral faculties. The chief instrument by which this is accomplished is union. The power of union is marvellous. It affords strength and leisure, which when properly utilized contribute to the expansion of knowledge. Knowledge is real-power with which there is hardly anything which cannot be accomplished. It has already annihilated distances and brought the

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different parts of the world face to face to discuss and solve the problem of man. Man's knowledge of the world we live in is increasing day by day. The immediate requirements of man *i. e.*, food, clothing and shelter are more scrupulously looked after and provided for than before, fresh tastes, and fresh productions being the order of the day. Both physically and mentally, man has wonderfully advanced. And yet, if he is not quite happy and if the primitive instincts of strifes and discords occasionally reappear and disturb his peace, it only shows a sort of incompleteness of his progress in all branches of existence. This incompleteness points to no other than moral excellence, which when acquired and added, it will indeed, be a remarkable improvement over the great progress which humanity has already made, making our life happier and sweeter still.

By Venkatramana Row.

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The Religion of Science.

THE VISIBLE AND THE INVISIBLE WORLD.

By N. K. Ramaswamy Aiya B.A., B.L.

II.

During the last few years discoveries have been made which must gradually revolutionize our whole attitude towards the question of an unseen world and of our own past, present or future existence therein. The discoveries of which we speak are not the results of any startling novelties of method. Rather they are examples of the fruitful results which will often follow from the simplest application of well-known methods of research to a group of phenomena which has hitherto been left outside the steady current of experiment and observation. The existence or nature of an unseen world around us has scarcely thus far been treated as a scientific question at all. And yet if an unseen world exists—and supposing it to exist, we must in some sense be in it—that world must be a world of science, a world governed by laws which must regulate all that goes on in that world and all communications (if any there be) which pass between that world and this. The question then whether such communications can ever be received or understood is in reality a question as to the possible extension of our terrestrial science so as to embrace possible indications of a life lying beyond, yet conceivably touching the life and the conditions of earth. Now the whole history of science is a history of the recognition and interpretation of continually slighter indications of forces or entities continually more subtle and

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remote. At each stage of progress there have been savants who have declared that the extreme limit of human perception had now been reached. At each stage observers accustomed to one set of inquiries, already easy and fruitful have protested against new kinds of inquiry as chimerical and useless. It happens thus that an inquiry by positive methods into the survival of men, although of course like other inquiries, it may be doomed to ultimate failure, is nevertheless both an almost new and by a no means hopeless thing. We must discover the proper methods of search before we can get at any given result. Now the proper methods in question touching the intimate constitution of man—on which constitution his survival or non-survival of death must depend—are partly those of physiology and partly those of psychology. The methods of physiology are new and imperfect. The methods of experimental psychology are newer and more imperfect still. The scientific arguments against survival are themselves very recent. After that first obvious inference from the impenetrable silence of death, it was realized that to every observable thought or emotion of man there probably corresponds some change or movement in the material substance of the brain. We seem to have tracked mental life to its inmost recesses and to have found it everywhere enwound with an organism which tells us much of our bestial origin, nothing of our spiritual future. And yet however exactly the parallalism between psychical and cerebral energies may be established, the exacter correlation can tell us—little more than what we had always known. When noting the abeyance of the spiritual life in infancy, its distortion in madness, its decay in age no one, indeed, can now claim but no one could ever reasonably claim—that the Soul can sway and dominate the brain as it will and express

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itself in its entirety through however defective an instrument. But as to the origin or essential significance of this close connection of psychosis and neurosis we avowedly know nothing at all, we do not know whether the mental energy precedes or follows on the cerebral change nor whether the two are some how but different aspects of the same fact. Thus far we are most of us agreed. We come now to a point of greater novelty. During the last few years experiments have been made on the nature of human personality which must influence our conception of this equation between mind and brain in directions as yet very imperfectly understood. How quickly matters have moved may be best judged by a reference to the answer given some time ago to the question whether unconscious mental modifications do or do not exist, whether ideas can pass through the mind without forming a part, even for a moment of the normal, assumed to be the only current of consciousness. It was held that the difference between the two opinions being beyond the reach of experiment and both being equally consistent with the facts which present themselves spontaneously, it was not easy to obtain sure grounds for deciding between them. It is in fact perfectly easy to decide this question by direct experiment. Very many men and women can in normal health, by various simple methods be placed in the so-called somnambulistic condition or mesmeric trance, during which state they could talk and act intelligently. But when awakened from this trance, they remember absolutely nothing of what had passed. It is clear that thoughts and emotions of almost any degree of strength and complexity may occupy the same mind for hours together and yet at no time enter into the current of ordinary waking consciousness. The question is no longer of mere momentary intrution into or excursions from a

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stream of consciousness which is assumed to be practically synonymous with the man's entire being. We are now learning on the contrary to conceive of our normal consciousness as representing only a fragment of the activity going on in our brains. We know of cases where a secondary current of consciousness connected in various ways with the primary current—is always ready to take its place. So that the person lives alternately two different lives, with different chains of memory and even different characters. Nay, we know of cases, both spontaneous and experimentally induced, where the secondary consciousness has definitely replaced the the primary one which the person now possesses. What would have been called in old times a different self from that with which her earthly consciousness began. The meaning of the above facts is that no known form of human consciousness manifests or comes near to manifesting the total self and that consequently that this empirical or superficial consciousness with which we habitually identify ourselves can only discover indirectly and inferentially, by experiment and artifice the extent of our intellectual being. We know not what fraction of ourselves it may be which till now we have taken for the whole. As thus far stated, these expanding psychological prospects are still consistent with the view that all our mental activities however extensive and however subdivisible may be dependent on cerebral changes and may end with death. But in reality there is much more to add. Our notion of personality is being deepened as well as widened. We begin to discern profounder powers—powers difficult to explain by any process of terrestrial evolution and indicating connections between mind and mind of a character which there seems no logical necessity that death should interrupt or abolish. The direct action of mind upon mind at a distance, without

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the agency of the recognized organs of sense, is a fact in nature which although of frequent or even of continual occurrence can rarely be so isolated and observed as to be capable of direct and formal proof. That it has been and is now being so isolated and observed under rigorous conditions is the belief of a growing group of experimenters—a group which includes not a few names already known for accurate work accomplished in other fields. Now this fact of telepathy or the passage of thought and emotion from one mind to another without sensory aid does not in itself carry obvious proof of anything in man which the materialistic hypothesis might not cover. Brain waves might be a form of ether-waves or in some way analogous thereto. According to this view thought is essentially a vibratory energy and possibly capable of correlation with other modes of motion. But in truth even the slight knowledge thus far gained of telepathy is enough to show something far more complete than any single physical law can explain. When we have once got hold of this transference of thoughts and images as an experimental fact we find new analogies suggested and a new light thrown on many previously inexplicable phenomena. We find that it is for instance occasionally possible for an experimenter to produce by effort of will a hallucinatory image of himself in the perception of a friend at a distance without any previous suggestion or anticipation that such an image would appear. This fact forms a transition between ordinary experiments in thought-transference and those spontaneous hallucinatory images which occur so frequently at or about the moment of death and represent the dying person to a distant friend who is often not aware of the illness. These phantasms of the living again, although they may not actually prove that man is other than a purely material being do not at any rate so extend and alter our

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conception of his hidden powers that previous psychology is seen to need fundamental readjustment, nay more, the connection of these apparitions with the unconscious self is significant in the extreme. It appears that the projection of a phantom of this kind, although it sometimes follows on an exertion of conscious will, is much more frequently an unconscious act and takes place while the agent or person whose image is projected, is asleep or fainting or even in the comatose condition which often precedes death. Now this projection of a phantom into other minds is a psychical activity of some kind and some cerebral activity must correspond with it. But whatever the equation thus implied may be, it assuredly must contain some elements which are not allowed for in the formula by which the concomitance between psychosis and neurosis is commonly expressed. We generally suppose that a rapid flow of blood through the brain is necessary for vigorous psychical action. But in some cases the dying man seems to produce a strong psychical effect at a distance while he is lying in a state of coma, with bodily functions at their lowest ebb. In short this kind of special telepathic energy seems to vary inversely rather than directly, with the observable activity of the nervous system or of the conscious mind. And here we come of course face to face with the question whether any of these phantasmal appearances which hold to give frequent evidence of an influence on living men at a distance, can be held to give evidence of an influence of the still remoter dead. It cannot be admitted that if, say a morning husband sees the phantasmal figure of his deceased wife, and hears her speak, there is proof of anything beyond a mere subjective affection. But if the supposed husband does not know that that his wife is dead or even ill and yet sees her figure shortly after her death, the apparition at once acquires

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evidential value. The study of cases of this type has gradually convinced many that the least improbable hypothesis lies in the supposition that some influence on the minds of men on earth is occasionally exercised by the surviving personalities of men departed. This influence seems to be of an indirect and dreamlike character, but the facts cannot be explained without supposing that such an influence exists. This belief is further strengthened by the study of automatic phenomena. In all the varities of automatic action of which automatic writing may be taken as a prominent type—the contents of the messages given seem to be derived from three sources. First of all comes the automatists own mind. From that the vast bulk of the messages are undoubtedly drawn, even when they refer to matters which the automatist once knew, but has entirely forgotten. Whatever has gone into the mind may come out of the mind, although this automatism may be the only way of getting at it. Secondly there is a small per centage of messages apparently telepathic containing *i. e.*, to say facts probably unknown to the automatist, but known to some living person in his company or connected with him. But thirdly there is a still smaller residium of, messages which cannot be thus explained messages, which contain facts apparently not known to the automatist nor to any living friend of his but known to some deceased friend, perhaps a total stranger to the living man whose hand is writing, we cannot avoid the conviction that in some way —however dreamlike and indirect, it is the departed personality which originates such messages as these. We shall place together then certain experiments which have so to say gained general acceptance but yesterday and certain cognate experiments which are on their way (as we think) to general acceptance on some not distant morrow and we draw from these a double line of argument in

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favour of human survival. In the first place we point to the great extension and deepening which experiment has given to our conception of the content and the capacities of the sub-conscious human-mind amounting perhaps to a shifting of man's psychical centre of gravity from the conscious to the sub-conscious or subliminal of his being—and accompanied by the manifestation of powers at least not obviously derivable from terrestrial evolution. And in the second place we claim that there is infact direct evidence for the exercise of some kind of influence by the surviving personalities of departed men. The analysis of phantasmal sights and sounds indicates this influence. It is indicated also by the analysis of these automatic messages which in various manners carry upwards to the threshold of consciousness the knowledge acquired from unknown sources by the sub-conscious mind. If there be an invisible universe, it will be easiest for us to imagine it after the analogy of the largest conception which we apply to the visible universe. We shall accordingly conceive it as an immense, coherent process of evolution, in which thought and consciousness are not a mere accidental and transitory accompaniment of more permanent energies, a light that flashes out from the furnace door, but does none of the work but on the other hand, are and always have been the central subject of the evolutionary process itself. The theory of evolution can never be—we do not say complete, but even coherent until it can say, some plausible word on Life, consciousness, and Thought. We are making as safe a deduction from world-wide analogy as man can ever make regarding things unknown, when we assume that the spiritual world will follow the same laws as the physical world, that there will be no discontinuity between terrene and postterrene existence and that our evolution may be not planatory but cosmical and a destiny without an end. There ought to

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be no different methods of research for the science of the Invisible or spiritual world than for any others. There are not two different, separate worlds, the one physical and material and the other moral, and immaterial. We must have in the first place observation and experiment, in the second place, the theory of evolution and in the third place metaphisical speculation, which seeks to penetrate as far as possible into the cryptic nature of the phenomena by inductive and deductive reasoning. The prevailing conception of the pshchic activity, which we contest, consider, soul and body to be two distinct entities. These two entities can exist independently of each other ; there is no intrinsic necessity for their union. The organized body is a mortal, material nature chemically composed of living protoplasm and its compounds. The souls, on the other hand, is an immortal, immaterial, and a spiritual agent, whose mysterious activity is entirely incomprehensible to us. This conception is by its very terms spiritualistic and its contradictory is in a certain sense, materialistic. It is at the same time supernatural and transcendental, since it affirms the existence of forces which can exist and operate without a material basis ; it rests on the assumption that outside of and beyond nature there is a spiritual immaterial world of which we have no experience and of which we can learn nothing by natural means. This hypothetical spirit-world which is supposed to be entirely independant of the material universe and on the assumption of which the whole artificial structure of the dualistic system is based is untenable. Our scientific experience has never yet taught us the existence of forces that can dispense with a material substratum, or of a spiritual world over and above the realm of nature. Like all other natural phenomena, the psychic process are subject to the supreme, all-ruling law of substance, not even in this province is there a single

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exception to this highest cosmological, law. All the different presentations of the God idea too may be distributed in two groups, the theistic or the daulistic and the pantheistic or the monistic. The latter is closely connected with the monistic or rational view of things and the former is associated with dualism. In the the theistic view God is distinct from and opposed to, the world as its creator sustainer and ruler. He is always conceived in a more or less human form as an organism which thinks and acts like a man—only on a much higher scale. Pantheism, on the other hand teaches that God and the world are one. The idea of God is identical with that of nature or substance. This Pantheistic view is sharply opposed in principle to theism. There is always this fundamental contradiction between them, that in theism God is opposed to nature as an extra-mundane being as creating and sustaining the world and acting upon it from without, while in Pantheism God, as an intramundane being, is every where identical with nature itself and is operative within the world as force or energy. The latter view alone is compatible with our supreme law—the law of substance. It follows necessarily that pantheism is the world system of the modern scientist. As Pantheism is a result of an advanced conception of nature in the civilized mind, it is naturally much younger than theism--we do indeed find the germs of Pantheism in different religions at the very dawn of philosophy in the earliest civilized countries several thousand years ago. The truth of Pantheism lies in its distruction of the dualist antithesis of God and the world, in its recognition that the world exists in virtue of its own inherent forces. The clear insight into the evolution of the world which the great scientific progress of the 19th century has afforded us will satisfy not only the causal feeling of our reason,

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but even our highest emotional cravings. The two ideas, Religion and science, would indeed blend into one if we had a perfectly clear and consecutive system of monism. If we adopt this view we can find a means of reconciling the two great and apparently quite distinct branches by Monism. Monism is the rational system which is logically forced upon us by the recent progress of science. It is the connecting link between religion and science. It does away with the antithesis which has been needlessly maintained between these two branches of the highest activity of the human mind. The ethical craving of our emotion is satisfied by monism no less than the logical demand for causality on the part of reason. Dualistic Religion is incompatible with the firmest results of modern science. The practical conduct of life makes a number of definite ethical claims on a man which can be duly and naturally satisfied when they are in complete harmony with his view of the world. In accordance with this fundamental principle of our monistic philosophy, our whole system of ethics must be rationally connected with the unified conception of the cosmos which we have formed by our advanced knowledge of the laws of nature. Just as the infinite universe is one great whole in the light of our monistic teaching, so the spiritual, and moral life of man is a part of this cosmos, and our naturalistic ordering of it must also be monistic.

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NOTES AND THOUGHTS.

April and May seem to be preeminently Indian months, we may even say Asiatic monthe. The Great World Builders who made the earth wholesome, giants who brought the gladness of spring into this arid desert of Samsara and made life sweet and tolerable were born during these months. Buddha, Sankara, Mahammad, Ramanuja and others were born now. Even a political hero like Sivaji was the child of Spring. Our Religion is only hero-worship, is the love and cherishing of these Gods on Earth. These men on whose credit nations live, men who beautified life by their intellect, affection and will are the concretised expressions of divine mercy on earth.

* * *

To fight about the superiority or inferiority of religions is sinful atheism. As Sri Ramakrishna Paramahamsa says, "Our duty is to fall down and adore where others only bow." Wherever there is a manifestation of purity, charity and love there the Lord manifests Himself; this is a divine uttrance which the world must obey if peace and good will is to reign in earth.

* * *

Buddha stands for love for love's sake. He worked without any motive earthly or heavenly. As Swami Vivekananda said, He came into the world bahujana hitaya, bahujana sukhaya, for the service of all and for the salvation of all. His love and sympathy was so great that it embraced the whole world sentient and insentient. He ate from the hands of a pariah, was ready to fight for a bird, to die for alamb, and offered himself as food to satisfy the hunger of a tigress. With in three years of Buddhas teachings, Asoka founded a

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mighty empire, great on account of its organization and greater still on account of its moral purity.

* * *

Bhagavan Sankara, the father of a mighty Rennaissance brought the Vedanta back to India. Sankara stands for that sublime unity underlying all phenomena, the identity of everything in the universe. "Men contemplated differences because they are stupified by ignorance." Every man is an incarnation of Brahman. This world is not real in the sense in which the Brahman is real. The transcedental philosophy of Europe seems but a faint echo of the sublime strains of the Advaita. Even the speculations of Kant and Hegel appear as timid and weak expressions before the manly advaita of this boy philosopher. His life was a wonderful expression of the *Jnana* he preached, of a glorious renunciation. He worked and worshipped everything, even idols in all the temples, for to him worship can only be of the Saguna Brahman or Brahman Kinetic. All objects are the manifestations of Divine Sakti or Maya. He learnt even from a Chandala the doctrine of same-sightedness. He was born in a village near Trivendram in South India. It is a disgrace to modern India that they have spent very little in locating this sacred spot. We hope that his place of birth will in future become a centre of pilgrimage, a thought centre with which we should associate our minds.

* * *

Bhagavan Ramanuja was born at Bhutapuri near Madras. If Sankara preached the reality of the identity of the universe, Ramanuja preached that the variety is also essential; and that that variety is the manifestation of Love. His philosophy is called the Visishtadvaita or monism with attributes. His monism is organic. Brahman is *sat-chid-ananda Swarupi*; His whole life of about 100 years was full of that love and sympathy for all. It is the caste-pride of his wife that drove him finally into the ranks of Sannyasins. His heart was so broad that it went forth for the elevation of the Pariah. Even

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non-aryan religions he respected. He promised salvation even to a prostitute because he found in her germs of true faith and devotion.

* * *

The birth-day of Bhagavan Mahomed was celebrated on the 7th May by devout Mahommadans in and outside of India, Swami Vivekananda used to say that he bowed to every Mahammadan he met in the street and loved the Prophet of Arabia for the great work he did for the elevation humanity. Mahommad was the defender of Asiatic civilization from the aggressive attacks of the West. The crusades are simply outward expressions of this struggle between the East and the West. But for the noble and sturdy disciples of the Prophet all those ideas of which the Hindu is so proud to-day would have had no time for full development. Mahammad introduced the national setiment into the life of Arabia. In Asia at least religious differences are no bar to political unity. For does not the Koran say "Christian, Sabian or Jew whoever glorifies God and does good works is a fit citizen." The simplicity of his life, the grandeur of his love and the fervor of his monotheism must call forth the adoration of the whole world. He was ready to cut off a pound of his heart to save the life of a dove like the Sibi Chakravarti of Puranic fame. Bhagavan Ramakrishna became a Mahammadan and realized the Mahammadan conception of an all-powerful Allah. The Hindus must join the Mussalmans in adoring this great teacher of Asia.

* * *

At a time when the Sanatana Dharma was suffering from the shortsighted policy of a great and pious Emperor, Sivaji was born. The child of Bhavani, nurtured in a Brahmin house, and a disciple of Ramadas, Sivaji taught his country men the glory of manly-self reliance and co-operation. He effectively reminded his countrymen of that sacred command of Sri Krishna, " shake of this unmanlines, this slavish weak-

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ness, O Chastiser of foes." Over the ground prepared by Ramadas and Tukaram he sowed the seeds of a true national life, based on the moral identity of mankind and on the law of love.

* * *

There is an interesting article on the 'Vedanta Philosophy' in 'the open Court' by Mr. Johnston. In comparing the Eastern and Western philosophy, Mr. Johnston says "that in the West it always held a subordinate and secondary position; it has leaned for support against some other teaching or science of study. But in Indian philosophy, *Vidya*, wisdom stood boldly on its own feet, and begged support or countenance from no fashionable science or belief. Philosophy was not a recreation for the student, it was the supreme end of life." Again Western philosophy, almost without exception, draws all its conclusions from our waking consciousness; but the Indian sages held that the waking consciousness concerns only the region outside the threshold. The real world lies beyond this visible world and must be sought with other eyes."

Surrounded by a bewitching nature, and a fertile land which without a great effort supplied man with all his wants the Indian mind became a slave to external nature. But it conquered the internal nature and emancipated the human mind from the thraldom of the senses. But the West, which only fills the mould which Greece has cast for her, had to struggle hard against the external world to maintain itself. So Europe as the disciple of Greece controlled the physical world and always leaned on Science as the basis of even metaphysical speculations; but she became a slave to the senses. She struggled to express the human emotions, the perfect in the senses, and explained eternity by the hours of life, the infinite by the finite. Ancient India also studied Science such as astronomy, Geometry, Mathematics, &c. But her sages considering all these as belonging to the outer court, and pushed on boldly towards the Great Beyond. They saw in the visible

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world only a shifting and ephemeral symbol of the *Noumenon* which can be realized with the opening of the inner eye of illumination.

—— (o) ——

Extract.

LEAVES FROM THE GOSPEL OF SRI RAMAKRISHNA

(ACCORDING TO M.)

Dakshineswar Temple 11, *March* 1883

Sri Ramakrishna (to a Goswami visitor): Well, what do you say? What is the means (of freedom)?

Goswami:—It will be done through His Name. In the Kaliyuga, the name is glorious.

Sri Ramakrishna:—Yes. The Name has great potency indeed, but does it do without love? It is necessary that the heart should yearn after God. Otherwise, if the Name be merely repeated while the mind is after wealth and sense-pleasure, does that do?

"A scorpion sting is not relieved by a *Mantra* only; hot fomentation is needed."

Goswami:—Then, what about Ajamil? He was a great sinner; there was no sin which he did not commit. But he was redeemed having at the time of death uttered "Narayana" in calling his son of that name.

Sri Ramakrishna:—Probably he did much (good) Karma in his previous life. It is also stated that he practised *Tapasya* (austerity) late in life.

It might also be said that that was his last moment. Washing an elephant is useless because it covers itself again with

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mud but if it is cleansed and washed just before it enters its stable, it keeps clean.

A man may be purified for the time by taking the Name; but immediately afterwards he may be stained with various sins. He has no strength of mind, does not resolve not to sin any more. A man gets rid of his sins by bathing in the Ganges. But what is the good? It is said that is sins wait on the trees above and as soon as he comes out of the Ganges they jump down on his shoulders (*laughter*). His old sins are once more upon him--no sooner does he go a few steps from the Ganges than they take possession of him again. Therefore take the Name but at the same time pray that you may love God. Pray also that your love for the transitory things of the world as wealth, fame, corporeal pleasure, may grow less and less.

Sri Ramakrishna (to the Goswami):--God can be realised through every religion provided there be sincerity. Vaishnavas will attain unto God as well as the Saktas, the Vedantists, the Brahmos, the Mahommedans and the Christians—every sincere devotee will obtain Him. Some quarrel saying, "Without worshipping our Krishna no one can be saved," or "Without worshipping our Mother Kali everything will be useless." "Without acceptance of Christianity, nothing will be gained."

These views are sectarian: my faith alone is true the faiths of others are false,—such an understanding is bad. God can be reached by many different ways.

Again some say He is Personal and not Impersonal and start a dispute. The Vaishnavas thus quarrel with the Vedantists.

The right conclusion can be arrived at if God is realised. One who has known God, knows that He is both Personal, Impersonal and much more besides.

8th April 1883.

Sri Ramakrishana (to Mani Mullick):—You went to Kasi, did you see any Sadhus there?

Mani:—Yes, I saw Trailanga Swami and Bhaskaranunda.

Sri Ramakrishna:—Do tell us what you saw of them.

Mani:—Trailanga Twami resides in his old place—at the

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temple near Benimadhab. People say he was on a higher stage before, could do many wondeful things but now-a-days has lost much of his powers.

Sri Ramakrishna :—These are the calumnies of the wordly-minded.

Mani :—Bhaskarananda meets with all, he is not like Trailanga Swami who does not speak at all.

Sri Ramakrishna :—Did you have any talk with Bhaskarananda?

Mani :—Yes, we had a long talk. Among other subjects the subject of virtue and vice came up. He said, "Avoid the path of evil. Give up evil thoughts—God likes one to avoid these. Do those things by which you can acquire virtue."

Sri Ramakrishna :—Yes that is a way for the worldly-minded. But those who are awake (to the Truth)—those who have become fully convinced that God is real, everything else is unreal and evanescent are of a different mind. They know that God is the sole agent and all else are instruments. Those that are awake never make a false step—they require no fore-thought to avoid evil. God so loves them that whatever they do turns out to be good. At the same time they know that they are not the doers of the deeds, they are but God's servants; they are machines, God is the machinist. They work, speak and move as He causes them to.

Those that are awake are beyond virtue and vice. They see that everything is done by God. The Sadhus of a certain convent used to live by begging. One day one of them while out begging saw a Zamindar (Landholder) beating a man mercilessly. The Sadhu who was very kind hearted came between the Zamindar and the man, entreating the former to desist. The Zamindar who was then beside himself with anger turned his warth on the Sadhu and beat him so severely that the latter dropped down senseless. The news was brought to the convent, when the other Sadhus ran to the spot and found him lying senseless on the ground. Then they carried him in their arms back to the convent and placed him on a bed and began to fan and nurse him.

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After some milk was put into his mouth, the Sadhu came to his senses and opened his eyes. To find out if he was fully restored to consciousness, one of them asked, "Maharaj, who is putting milk in your month?"

The Sadhu replied softly, "Brother, He that beat me, is putting milk in my mouth."

Such a frame of mind is not possible without having known God.

Thakur Sri Ramakrishna in *samadhi* seated on his small bedstead: his admirers sitting all round. Adhar Sen is come with some of his friends. Adhar is a Deputy Magistrate, has come to see Sri Ramakrishna for the first time. Adhar's age is about 29 or 30. Adhar's friend Sarada Charan is overwhelmed with grief owing to the death of his eldest son. He has been a Deputy Inspector of Schools. After retirement from service as well as before he used to do spiritual practices; but as he could not be consoled, Adhar hearing of Sri Ramakrishna has brought him there. Adhar himself had also, from a long time, a desire to see Sri Ramakrishna.

The *samadhi* ceased. Sri Ramakrishna opened his eyes and saw the room full of men and all eyes fixed on him. He soliloquized thus :—"*Jnana*(wisdom) appears to the worldly minded at intervals—by fits and starts, like the flame of a lamp—no, no, like a ray of the sun entering through a chink. The taking of God's Name by the worldly-minded! Devoid of earnestness; like the oath "By God" of a boy who has learnt the same listening to the quarrels of his aunts.

The worldly-minded man has no tenacity of purpose. Success or failure matters not much, Water is needed, he begins to dig a well. If he strikes a rock he abandons that place and tries elsewhere. If he meets with sand there—sand in large quantities—he abandons that place too. Go on digging where you have begun. That is the way to strike water.

As thou hast sown, so shalt thou reap.

"I" and "Mine" are ignorance. On examining you would find, what you call 'I' is nothing but the Atma. Analyse whether

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you are the body or the bones or the flesh or anything else. Then you will see that you are without *Upadhi* (a limiting adjunct).

"This is gold," "this is brass," is ignorance. "Everything is gold," is knowledge.

Discrimination ceases when God is seen. There are also some who go on practising discrimination after attaining God. There are others who with Bhakti (love of God) sing the glory of His Name.

How long does a baby cry ? Only so long as it cannot suck. The crying stops directly it begins to suck. Then their is joy only. It sucks its mother's milk with joy. Besides it plays while sucking and again smiles. It is He who has become all this. But he is more manifest in man. Wherever there is a pure spiritual nature, simple as a child, laughing, crying, dancing, singing, there is He present Himself.

The Prabuddha Bharata.

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Vedanta Work.

A Farewell Address was given by the Bangalore public to Swami Bhodananda of the Sri Ramakrishna Mission on the eve of his departure to America. Mr. G. G. Narasimhacharyar in introducing the Swami said that whenever a great Being incarnates He has several functions to fulfill. The most important of them are two, —showing practically what a religious life aught to be by realising the truth in every religion in his own self, and preaching the common and universal truth realised by him to humanity. The law of nature always requires that a of variety religions should exist. All are not of the same culture and degree of intelligence, and do not possess the same capacity for understanding things. What is needed by a child may not suit an adult. Necessarily these religions would fight each other. Fight means progress. You who have commercial training know what competition means in commerce. Without competition trade can never advance. So also in religion, If all of us were to think that one religion is as good as another, no religion can advance towards the common goal. Bhagavan Sri Ramakrishna has compared the religious teachers to the bulls tied to oil mills which are purposely blindfolded. If they are are not blindfolded they would strike work and not march. The great incarnations who are the embodiments of universal truth, prune these religions of their overgrowths and corruptions that might have been introduced into them by the zeal of their propounders and followers, and bring to prominence the eternal principles imbedded in them. In doing this they harmonise the existing differences by pointing out their common goal.

At the time Sri Ramakrishna came there were not only corruptions in the existing religions of the country to be

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purified but also two new factors in the form of Mahammadanism and Christianity have appeared on the Indian horizon. So most of his work was to exemplify in his life the purest forms of worship according to all these religious sects and the realisation of the central truth in all. The other work of spreading this truth and new harmony fell upon the shoulders of his beloved disciple Swami Vivekananda. He took the message of his Master across the seas to the thirsting humanity of the West. His life was a sacrifice to this work. Here he organised for continuing the work so nobly initiated by him. You know that already four Swamis are working in different parts of the U. S. of America. The work is growing both in the West and in the East; Canada wants some Swamis, Southern America, and Europe also want some.

So long as Swamiji's men in other parts of India are not coming forward to take up the work, the headquarters at Calcutta has to make a sparing use of the small resource available with them. Our Swami Bhodhanandji, is now called to help his master in America in this growing demand for Swamis: The Swami has nothing to care for, he has not to think of the morrow till the morrow comes. The wide world is his. But ours is the loss and gain. It will no doubt be painful to part with our beloved Swamiji who has endeared himself to us by so many ties, who has been so kind to us and whose presence has proved so inspiring to us all. But we have one thing to cheer us; he is after all going to help our brethern across the seas, to do work which will bring better results to all of us. Think we are only sending the Swami for a change with our loving wishes for his better health and return amidst us to resume his kind care of us with renewed vigour. If we understand things aright the Swami even in serving our brothers and sisters of America serves us only and the benefit is ours.

An address was then read by the Secretary of the Reading Room. The Swami said in reply:—

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GENTLEMEN AND FRIENDS,

It fills me with a mingled feeling of pleasure and pain to stand to respond to the most hearty address you have accorded to me. The thought that I must be away from you who have been so loving and kind to me pains me very much. But I must obey the call of duty. I am pleased that I am going to do some help in the work inaugurated in the far West by my most revered and beloved master the Swami Vivekananda. I thank you, friends, from the core of my heart for the sympathy and kindness with which you have treated me during my stay with you for the last fourteen months and the help you have rendered me in the execution of my humble work here.

Gentlemen, I am happy to think that His Highness the late Maharaja of this most advanced state of Mysore supplied the Swami with funds to enable him to go over to America to represent Hinduism at the great Parliament of Religious at Chicago. I am blessed to day that I have got a call from the same distant land while I am in the midst of the people of the capital of the very State again.

The great mission of the Swamy to the world was to establish a union between the East and the West by the golden bonds of mutual exchange of services, by the method of give and take as the Swami would call it. India is proud of him to-day, nay, the whole of Asia is proved for having produced such a mighty genius that has vindicated her position in the history of the world, opened out new ways for her material prosperity and proved to the new nations of the West that She is the Ancient mother of all culture and civilisation. The West is fortunate that she has the unique privilege of having heard from this mighty teacher the sublime precepts of love, spirituality, peace and harmony that she lacked so much.

There is a common saying in Bengali that he who can conquer is a great teacher and I hope you will agree with me

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if I say that Swami Vivekananda was a mighty conqueror and as such a great teacher and his weapons of conquest were his love and intellect. We have heard of the wonderful intellect of Sri Sankaracharya, we have also read of the divine love and sympathy of the prophet of Kapilavastu, but gentlemen we are fortunate to day to have lived in an age that has witnessed a combination of these two mighty factors of humanity.

If you ask me why I adore and admire him, why I became his disciple, my answer is very simple. I loved him and made myself a bond-slave to him. I do not know why, but I was charmed by him. There are many who regard him as an orator, as a musician, as a poet and philosopher—nay as a prophet even, but gentlemen I do not regard him for his merits and qualifications, not for the versatility of his genius—nay not even for his *tyag and tapasya* but I adore him as my kind father—binignant mother—dearest friend, as my most beloved master. I do not care to scan his merits and qualifications.

Gentleman, though my lot will be cast for some years to come in the far off lands yet India and Indian interests will always occupy the highest place in my heart and the sweet associations of Banglore will always be cherished with loving interest and pleasure. I carry away with me an agreeable impression of your love and kindness and it will always be a matter of great satisfaction to me to have been able to do my little services to you during my short stay in your midst.

Pray for me, dear friends, that I may travel on the path marked out by my great master and consecrate my life to the service of humanity.

Accept my hearty thanks for your most touching and sympathetic farewell. It is impossible for me to express my gratitude and obligation to you all.

May the giver of all good bless you with a long, prosperour and happy life is the earnest prayer of my heart.

A silk turban was then presented to the Swami by his friends to be worn in remembrance of them. The meeting

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concluded with a group photo of the Swami and some of his friends.

The Swami then attended another meeting at Chamarajapet, Bangalore City where another address was read by Mr. K. Ramachandra Rao, B. A., Headmaster, London Mission School, City, on behalf of the people and an eloquent and loving speech was made by our Punjabi friend Mr. Somadev the Edior of Kasimril Akbar wishing a hearty farewell to the Swami. People crowded at both the City and C. & M. Stations to see the Swami off amidst cheers and garlands.

———:(o):———

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accessory to it and which is accomplishable by *Gnana-yoga* produced by unattached work that comes as the result perceiving the eternality of the *Atman*, has been expounded as is done in the teaching of Prajapati beginning with, " That *Atman* who is free from sin, &c., " and such other texts. [Chh-Up. VIII-7-1].

In the teaching of Prajapati, it will be seen, that the perception of the essential nature of *Atman* by the Seeker is made subservient to the knowledge of the Supreme *Brahman* which is expressed by the teaching with reference to *Dahara* (or the *Brahman* within the etherial space of the heart). Here after making mention of him, " Who after finding out that *Atman*, knows Him, " the nature of the individual soul which transcends the (physical) states of wakefulness, dream and deep sleep is taught ; and then the whole teaching is summed up with the fruition of *Daharavidya* (or the science of realising *Brahman* within the etherial space of the heart), in the words : " Thus alone does that serene *Atman* rising from out of this body obtains the supreme light and becomes visible in its real nature." [Chh-Up. VIII-12-3].

In other *Upanishads* (also there is the teaching to the same effect) :—" The undaunted sage after perceiving God (*Deva*) through the attainment of meditation on the *Atman* leaves behind Joy and Sorrow. " [*Kath*. Up. I-2-12]. In the passages beginning with this, by way of an accessory to the knowledge of the Supreme *Brahman* propounded by the words, " After perceiving God (*Deva*) ", after having propounded the knowledge of the induvidual soul also by the words " By the attainment of meditation on the *Atman*, " the essential nature of the individual soul is investigated in such other passages as " neither the intelligent soul is born, nor does it die, " [*Kath*-Up. II-18]. Then by means of the passages beginning with, " The infinitesimal

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of the infinitesimal, &c., " [*Kath*-Up. II-20], such passages as, "The undaunted sage, after perceiving the great and omnipresent *Atman*, does not grieve ; " [*Kath*-Up. II-22] " This Self cannot be gained by Vedic teaching, nor by understanding, nor by much learning. He whom this self choses, by Him this Self can be gained, and the body of him alone this Self choses as His own ; " [*Kath*-Up. II-2.]—the nature of the Supreme Self, His worship, and the nature of that worship in the form of Bhakti, are all expounded. And in the end the whole teaching is summed up with the fruition of the science of supreme *Brahman* by saying,———"That man who has the discriminative knowledge for his charioteer, and who holds the reins of his mind, he reaches the end of his journey, and that is the highest place of Vishnu " [*Kath* Up. III-9].

After this in the next four chapters the perception of the individual self by the seeker (after God), along with the means of accomplishing the same is fully explained :—

Arjuna said :—

1. If it is your opinion, O Janardana! that mental disposition is superior to action, why do you urge me to this dreadful deed, Kesava?

If it is your opinion that mental disposition alone is superior to action, what for, then do you urge me to this dreadful deed? This is what is said here. Steadfast devotion to knowledge is alone the means for the beholding of *Atman*; but devotion to *Karma* is preparatory to it. And this devotion to knowledge which constitutes the means for the beholding of *Atman* was taught to be attainable by the cessation of activity pertaining to the senses and the mind in regard to sound and such other objects of them. If, therefore, what is required to be accomplished is the beholding of *Atman*, I should be solely engaged in devotion to knowledge which follows the discontinuance of all worldly

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acts. What for do you urge me then to this dreadful deed which consists of the activity of all the senses and is opposed to the beholding of the Ā*tman*?

2. By a studiedly confused language you seem to bewilder my intellect: tell me, therefore the one (course) by which I may, with certainty, attain bliss.

Therefore, it appears as if by means of confused language you bewilder me. For this (it may be pointed out) that to steadfast devotion to knowledge which constitutes the means for the beholding of *Atman* and is of the nature of abstaining from the activities of all the senses the performance of work which is of a contrary nature and is enjoined by the words "Do this Karma alone" is certainly opposed and confused. Therefore, tell me words enjoining one thing only which are unconfused by nature and by which I may become certain of the course to follow and attain bliss.

Sri Bhagavan said:

3. In this world two forms of devotion have been mentioned before by Me (to exist for men), O sinless one! —(devotion) by *Jnanayoga* to the *Sankhyas* and (devotion) by *Karmayoga* to the *Yogins*.

What has been already taught by me is not properly understood by you. In this world which is full of variously qualified persons, two forms of devotion treating of knowledge and of work have been mentioned by me before without giving room to confusion in accordance with the qualifications of these persons. It is not that all men of the world have in them the desire for *Móksha* sprung up, and as soon as it is sprung up become competent to practise *Gnana Yoga*. But the person who, by means of work without attachment performed solely under the guise of worshipping the highest Person (*Purushottama*), becomes completely rid of his internal impurities and keeps his

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senses unagitated,—he (alone) becomes qualified for devetion to knowledge. This guise of worshipping the supreme Person (*Paramapurusha*) will also be taught elsewhere in regard to *Karma* as, "He from whom all all beings proceed and by whom all this is pervaded,—worshipping Him by one's own work, a man attains to perfection." [XVIII—46] Here also after pointing out that "To the work alone there is right to you, &c.," [II—47], the performance of work without attachment to the fruits (thereof) is enjoined. And then by the teaching that, "when a person completely gives up all desires, &c.," [II—55] *Jnanayoga* is enjoined to such of them whose minds are rescued by the above means from the bewilderment consequent upon the active agitation of the senses. Therefore to the *Sankhyas* alone is taught the devotion by means of *Jnanayoga*, but to the *Yogins* by means of *Karmayoga*. *Sankhya* means intelligence; and those that are devoted to it are the *Sankhyas*. Hence the *Sankhyas* are those that are concerned with the direction of inteliigence solely towards the *Atman*; and the *Yogins* are those that are not fit for the above but are qualified only for *Karmayoga*, or the practice of *Karma*. And therefore nothing whatever contradictory and confused is taught when it is said that for those who are possessed of minds that are agitated by the objects of sense there is a right to the *Karmayoga*; but to those whose minds are not so agitated there is right to the *Jnanayoga*.

It is here taught that even if the desire for moksha arises in the heart of every worldly minded person *Jnanayoga* is no easy path to practise immediately.

4. Not by the non-undertaking of works does a man attain to (the mental state of) non-attachment to work; nor by merely giving up (all work) does he achieve accomplishment (of the end).

Not merely by the non-undertaking of works prescribed

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by the *Sastras* does a man attain (to the mental state of) non-attachment to work, that is, devotion to knowledge; nor by the giving up of the work prescribed by the *Sastras* and undertaken by him,—because to the work performed without attachment to fruit and in the guise of worshipping the supreme Person (*Paramapurusha*) there shall arise the accomplishment (of the end), consequently without such performance the man does not achieve that accomplishment. Those who have not worshipped Govinda by the performance of work without attachment and whose unending evil *Karmas* accumulated from time without beginning have not come to an end,—to such persons, the devotion to *ātman* which comes through the possession of unagitated senses is difficult to attain.

This alone is here established :—

5. For, none whatever remains at any time without doing work even for a moment. Every one is impelled against his will to act by the *gunas* born of *Prakriti*.

For none whatever living in this world remain even once without doing work. Even though one may have determined that " I will not do anything," Yet every one is impelled against his will to act, that is, to do work to which he is accustomed by the *gunās* born of *Prakriti*,—by *sattva*, *rājas* and *tamas* which have developed conformably to his previous *Karmas*. Therefore, through the *Karmayoga* of the aforesaid description having caused the destruction of the accumulated evil *Karmas* and brought *sattva* and the other gunas under the control of his will, by means of purified internal organs (*Antahkarana*), the *Jnanayoga* is to be acquired.

It is mentioned that he who is otherwise engaged in *Jnanayoga* becomes a hypocrite :—

6. He who having restrained the organs of action remains thinking in his mind over the objects of senses, he,

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befooled in mind, is spoken of as a hypocrite.

He who has not subdued his external and internal organs, owing to his evil *Karmas* not being destroyed, but engages himself in acquiring the knowledge of *Atman* and whose mind is turned away from the *Atman* owing to its being addicted to the objects of sense,—he remains thinking solely over the objects of sense. Such a man is spoken of as a hypocrite because he wills in one way and acts in another way. The meaning is that such a man busily engaged towards the knowledge of *Atman* becomes perverted and lost.

7. But he who having subdued his senses by the mind, Arjuna! begins to practise *Karmayoga* by the organs of action, he, free from attachment, is highly esteemed.

Therefore, in regard to the *Sastraic Karma* whose object is of the same kind as that which he is previously accustomed to, having subdued the senses with the mind engaged in beholding the *Atman* and by means of such senses that are naturally inclined to *Karma* whosoever begins to perform *Karmayoga* attended with non-attachment, he, as there is no likelihood of his meeting with mishaps, is more highly esteemed than the man who is devoted to *Gnana*.

8. You do perform settled work, for action is superior to inaction; and even the subsistence of the body will not become accomplished to you who are inactive.

Settled means fixed (*Vyapya*); for work is fixed (to the *Atman*) by the contact of *Prakriti*. The possession of this contact with *Prakriti* is the result of unconscious subtle impressions (*Vasana*) existing from time immemorial. Because *Karma*, on account of its being settled, is capable of being easily performed, and because it is free from the possibility of mishap, *Karma* alone do you perform Action alone is greater than even inaction, that is, devotion to knowledge. Since there is the teaching,

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"A man attains to the mental state of non-attachment to work," by the word 'inaction,' devotion to knowledge alone is taught. Even in the case of a man who is qualified for devotion to knowledge devotion to *Karma* alone is better (for him) than devotion to knowledge, for the latter is not a previously practised thing and not being of the nature of a settled work it is difficult to practise and is subject to mishap. Even while performing work, through the perception of the real nature of *Atman*, the bearing in mind of the character of non-doership of the *Atman* will be mentioned later on. Therefore, the meaning is that for the reason that the knowledge of *Atman* is included under *Karmayoga*, *Karmayoga* alone is superior even to the knowledge of *Atman*.

The speaking of the superiority of devotion to knowledge over *Karma* holds good only when there is qualification in a person for devotion to knowledge. If after giving up all work you should keep yourself engaged in pure devotion to knowledge, then, to you who are free from work even the bodily sustenance which is conducive to the devotion to knowledge will not be accomplished. Until the means are completely secured, the support of the body should necessarily be carried on by you. By means of lawfully acquired wealth, having performed the great sacrifices and such other works, the sustenance of the body should be done solely by eating the remains of them; for the *Srutis* teach, "When the food is pure, the *Sattva* element gets purified, when the Sattva element is pure, the memory becomes unwavering"; [Chh. Up. VII---26-2]; so also here it will be taught that "But the evil-minded who cook only for their own sakes eat sin." Therefore, even in the case of a person who is devoted to knowledge and does not perform work the very sustenance of the body cannot be accomplished. For whatever reason even a person who is devoted to knowledge and

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keeps sustaining his body, has necessarily to perform the great sacrifices and such other daily and occasional *Karmas* until the means are completed and for whatever reason even the perception of the real nature of *Atman* becomes included under *Karmayoga* on account of there being in it the conception of the *Atman* as the non-doer, and also for whatever reason to a person having the contact of *Prakriti*, *Karmayoga* is capable of being done easily and is free from mishap; for all these reasons even in the case of a person who is fit for devotion to knowledge *Karmayoga* is better than *Jnanayoga*. Therefore alone do you perform *Karmayoga*. This is the purport.

Thus if it be said that the acquiring of wealth and such other *Karmas* involve egotism and selfishness and such other feelings agitative of all the senses and that to a person engaged in them there will arise the bondage brought on by the unconscious subtle impressions of *Karma*, it is here explained :—

9. (In every work) except in the case of work done on account of sacrifice, this world is subject to the bondage of '*Karma*.' Do you, free from attachment, perform work for this purpose, O son of Kunti!

Except in the case of the acquisition of wealth and such other works that are subservient to sacrifice and other works prescribed in the *Sastras*, in every work performed to serve selfish purposes, this world becomes bound by the bondage of *Karma*. Do you, therefore, perform acquisition of wealth and such other works on account of sacrifice. In doing so, whatever attachment there exists by way of accomplishing selfish purpose, being free from that attachment, perform that work. The meaning is that, thus when work is done by a person, free from attachment for the purpose of sacrifice, the supreme Person being propitiated by sacrifice and

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such other works, irradicates the subtle impressions of the *Karma* of that person which have continued from time immemorial and bestows upon him the unagitated vision of the *Atman*.

The necessity for sustaining the body by means of the remains of sacrifices in the case of those who are devoted to the accomplishment of all the ends of human life and the evil attending on those who do not sustain the body by means of the remains of sacrifices are mentioned ;—

10. In the beginning, the Lord of all beings having created mankind together with sacrifice, said, "By this shall you prosper: be this your cow of plenty for your desires."

As there is the *Sruti*, "The Lord of all beings", the restricted word Prajapati denotes Narayana who is the Lord of all beings, the creator of all, the soul of all, who is the supreme abode. In the beginning, at the time of creation, the Lord Prajapati beheld all beings powerless owing to the contact with non-intelligent matter, withheld from the distinctions of names and forms, completely dissolved within His own Self, unfit to realise the aims of human life and resembling things other than the sentient beings. He, the supremely merciful Lord, with the desire to save them created these together with sacrifice in order that sacrifice may be performed by these in the form of worship to Him and said thus : "By this sacrifice prosper, that is, effect your prosperity. Let this sacrifice of yours be the accomplisher of the desire called *Moksha* which constitutes the highest end of human life as also of other desires which are in conformity with it."

(*To be Continued*)

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SAMADHI.

HYPER-CONSCIOUS STATE OF EXISTENCE.

BY HIRENDRANATH SINHA.

(*Continued from page 290.*)

From the above summary we learn that the highest state of *Samadhi* is to be looked at from two standpoints. One is from the standpoint of the ideal knowledge or discrimination that is realised in that state. The other is from the practical point of view of the suppression of all mental modifications. With reference to the former the highest *Samadhi* has been called the *Asampragnata* or that which is devoid of the ordinary states of consciousness but is full of spiritual consciousness. In regard to the latter the same has been named *Nirbija* or the seedless—a state in which all the unmanifested impressions are destroyed and the mind is made to attain oneness with the soul. Hence the supreme state of hyper-conscious existence is characterised both by the cessation of the differentiating mental modifications and by the shining of pure knowledge. Sri Sankara in his *Aparokshanubhuti* says: "*Samadhi* is that state in which complete oblivion of the active modifications (*Vrittis*) is caused by first making changelessness itself a modification and then by making the mind assume the nature of *Brahman*, who is technically known as knowledge." The common name *Samadhi* as applied to the hyper-conscious state indicates in itself the supreme, means by which both the conditions of knowledge and quietude are fulfilled. The above means is meditation; for *Samadhi* implies the final state of merging the mind in the supreme Self by the intensity of meditation. We also find from the descriptions of the practices of *Yoga* that meditation when properly directed leads on the one hand to discrimination and on the other to the suppression of modifications. It forms as it were the very core of *Yogic* practices.

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Meditation in its highest form is also the end, for Samadhi which is the supreme state of abstract meditation is the goal of *Yoga*. The science of *Yoga* may therefore be said to begin with meditation on sense-objects and end with meditation on the *Atman* or Self. Accordingly *Samadhi* is described as that hyperconscious state in which the meditator, meditation and the meditated become one in the Supreme Self. As all the pain-bearing obstructions which result in producing misery in positive or negative form are destroyed, happiness which is alike and beyond the transcient pleasures of the senses or the intellect characterises the perception of the self in this supreme state. The *Brahman* who is realised in *Samadhi* is therefore characterised by the Vedantins as *Satchidananda*—existence-knowledge-Bliss. He is existence only when compared with the everchanging manifestations of the phenomenal universe which have no real existence; He is knowledge only when compared with the ignorant and delusive perceptions, of objects by which our consciousness is narrowed and restricted and by the destruction of which the real knowledge arises; He is Bliss only when viewed from the standpoint of pain-bearing obstructions to freedom which account for our thoughts and desires which culminate in the experience of misery, and *Samsaric* life. In fact he is the indestructible and permanent essence of the things of this universe but not the things as they appear to exist.

It may also be, from the several forms of *Samadhi* mentioned as indispensable aids for the regulated attainment of the supreme state, called by whatever name *Asampragnata* or *Nirbija*, that this state is irrespective of any particular means for its accomplishment. The various practices taught are intended to train the mind in the art of readily sifting the essential from the non-essential, the ideal from the actual, the abstract from the concrete. When the mind gets properly trained by the means prescribed in the *Sastras* and becomes an adept in the practices of meditation and concentration, it knows how to realise truth hiding behind even the commonest

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of objects. An ordinary event which would have passed unnoticed by otherswhich would have fallen flat on others, when brought under the power of a well trained mind, will at once be stripped naked of all cumbersome accountrement, will be got rid of all vanishing attributes and the very core and essence of existence will be penetrated into and grasped by such a mind. Such a mind will be able to abstract the universal from the particular and meditate upon it till it loses itself in its realisation. The effect of this supreme meditation and merging into the absolute essence, on the body of the meditator is to cause the complete cessation of his physical and mental activities and bring about what may be called 'trance' in which the whole consciousness is taken away from the lower plane of physical existence and transferred into the hyper-conscious state of divine existence.

It was a matter of every day experience with the great Master referred to by us that nothing passes his notice without sending him into *Bhava Samadhi*. Only one half of his conscious life may be said to have been on the plane of worldly life, while the other half was roaming in the spiritual world. Even a trivial incident of everyday occurrence was to him full of significance and symbolised, the absolute and all pervading spirit behind all. He was never in the habit of passing a toddy shop without joining and lifting his hands in reverence. When asked he once told his hearers, that shop gave pleasure to so many poor workman who resorted to it after a hard day's labour. The bliss or *Anandam* which the drink gave to the worn out poor cannot but typify to him, the infinite bliss of the Omnipresent and the Divine. His power of abstraction was so great that even at the mere utterance in his presence of the name of drink he used to reel and lose conciousness because the mere mention of the word was enough to make him realise its effects on the body and the pleasure it contained in an intensified form. Once one of his disciples who is a poet read in his presence a few lines from one of his compositions. Before two lines which contained a portraiture

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of the grandeur of the blue vault of heaven was finished the sage entered into *Samadhi*. At another time when he was taken to a neighbouring mansion in the garden of a rich zemindar wherein was found hung a beatiful picture of the Nazarene on the cross, at the very sight of the picture he went into *Samadhi* and realised within himself the whole life and teaching of Christ. Such was his power of realisation, such was the life of *Samadhi* led by him.

From a careful study of such incidents in the life of this God-man we learn that the achievement of *Samadhi* does not depend exclusively on any kind of means in particular. If one learns how to realise the abstract idea of the universal self lurking behind every concrete object, even the most trifling of things, the most trivial incident of nature will serve as sufficient means for the accomplishment of the highest state of meditation. In mentioning the different steps in meditation as means to the attainment of highest state of *Samadhi*, Patanjali's idea is that thought or *Vikalpa*, *Tarka* or reasoning and *Vichara* or discrimination and *Asmita* or egoism are different degrees of consciousness in a natural, progressive order through which the human mind should necessarily pass before it reaches the highest egoistic knowledge on the phenomenal plane. It is accordingly possible to train even an ordinary mind, by scientifically raising it through all these natural stages, to become unreflexive, unreasoning, non-discriminative and non-egoistic in the lower sense so that it may reach the acme of all by attaining the supremely hyperconscious state of abstract meditation and knowledge. But *Patanjali* does not omit to admit that the same result is at times possible to be achieved by un-scientific methods also such as, artificial means, the grace of a *Guru* and the like. When the mind once grasps the secret of meditation and learns how to discriminate the abstract from the concrete how to analyse things and penetrate into the very marrow of them and realise the reality hidden inside, it need not care for methods and means and practices. The moment it is

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brought into contact with an object, or rather projected on it, instinctively knows how to realise the supreme *Bhava* in it.

So far we have been dealing with the nature and conditions of *Samadhi* or hyper-conscious state of existence. We shall now consider what its uses are and what end or ends it is ultimately intended to serve. In this world every object, each thought and action may be seen to have a certain purpose or end, to tend towards certain result distant or near. Has *Samadhi* any such end to serve? If so where and in what form are its results to be observed? Before trying to answer this question let us consider what the criterion of utility is?

The chief test of utility is generally admitted to be the happiness which a thing is capable of bringing to a person. Is this true? Are all our actions and thoughts judged by this standard justifiable? The so-called happiness is a relative quantity and hence is changeable. Also our thoughts and desires, however happily conceived at the beginning are known in the long run to lead to misery and pain. No kind of happiness in this world can therefore serve as a proper standard for the judgment of utility. Moreover there is a large group of actions known as moral actions to which the criterion of happiness is not at all applicable and which requires some superior standard to test with. The utilitarian who does not want to go beyond the actions of this world for judging an action in this world may turn round and say that the highest criterion for a human act consists only in procuring the greatest amount of happiness to the greatest number of people. This is the only ground for ethical actions. We shall show that this statement is based on an assumption and is untenable and meaningless. The very expression 'greatest happiness' is a comparative term and implies the 'least pain' to somebody. Let us ask them, Is the relation between pleasure and pain fixed in an inverse ratio? If so, when the pleasure is at its highest there can be no pain; which is absurd, for there can be no pleasure without pain. If on the other hand pleasure be held to have nothing to do with pain though both feelings are

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found mixed in this world, what is the meaning of highest pleasure? Does it mean that the sum total of pleasure is constant? If so the greatest pleasure to some would mean the absence of pleasure to so many others which indirectly means pain. If on the other hand pain be considered as the negative counterpart of pleasure and the sum total of both pleasure and pain in the universe be held constant, then 'the greatest pleasure to the greatest number of people' would mean the greatest pain to others. Such a thing sets at naught all our ideas of morality and religion to justify which alone the utilitarian started his theory of happiness. Spirituality is an unworldly character, and what test can there be for it with worldly standards. Not only this, it may be asked whether or not the utilitarian's greatest number includes one's own self? If it includes why should a man vainly struggle for the greatest happiness of others while that struggle can be utilised for furthering one's own happiness to larger extent? The best thing for every one in this world will be to make hay for himself while the sun shines. It may be argued that procuring happiness to others is itself happiness to one's self. Then the causing of pain to others on the plea of creating happiness to a few others should as well be a pain to one's self and the pleasure and pain will balance each other and no pleasure will be left for ones' self. So the best way in this world according to the utilitarian idea will be for every man to shift for himself and not care for others, like the lower creatures whose actions are guided by self-enjoyment.

To avoid all these difficulties the *Yogin* posits an absolute standard and refers all our thoughts and actions, ethical or otherwise to it. Whatever may be the changes in our conceptions of the relative actions of right and wrong, good or bad, they are all surface manifestations of a universal basis which lies deep down and is unchangeable. He says that the field of human reason is narrow and limited. No attempt to solve the vital problems of life regarding morality and religion will succeed as long as human reason moves within its limited

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circle. To answer all such questions we have to get beyond reason and intellect. When we are able to do so we will transcend the limitations imposed upon us by nature and see things in their reality. Then alone we can judge our ethical theories and religious attitudes from a standpoint which is rigorous, permanent and absolute and which forms the essence of reason and judgment and which is by very nature undeteriorating. All our ideas about truths most dear to human life, about soul, about immortality, about God, about morality, about love and sympathy, above all, about being unselfish, ought not to be judged by human reason, by our ordinary standards of utility. Utilitarianism can at best make a man only an athiest, can teach man that the best thing in this world is to be selfish. Utility should never be taken as the test of truth. The teaching of great religions, of those inspired sages that did not obtain the knowledge of truth promulgated by them from reason and argument but got it through visions which came to them in moments of divine meditation from beyond the pale of reason, from outside the little circle of human experience—the teaching of such seers is that unselfishness and non-attachment is the goal of human life. Whence came this idea of unselfishness? What is its source? How are ordinary mortals to realise it? The answers to all such questions according to the *Yogin*, are to be found naturally in the mind of every rational being in its *Samadhi* or hyperconscious state of existence.

All higher ideas and knowledge are contained within one's self, and are beyond reasoning. They do not come from outside one's self, from other external sources. The mind has several states of existence; one of them is reason. The state known as *Samadhi* lies higher than reason. After the mind of man attains complete knowledge of physical objects, he gives up objects and enters into the state of *Samadhi*. Then alone will come to him what may be called metaphysical or transcendental knowledge of the *Atman*. We have not to search for that centre anywhere, whose circumference is

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nowhere. We have not to run outside to catch the knowledge of the Supreme-Self. Every one is himself the centre. The higher knowledge and truth is hidden within everyone. To reach this centre, to realise the spirit within and to dwell within it, is to attain *Samadhi*. It is no doubt a hallucination when one supposes that it comes from outside through inspiration. It is only the ignorant and the weak that grope in the dark, when they are suddenly lifted up to this state, believe that it came from outside or is taught to them by others. For the magnitude of the knowledge which they suddenly come across is quite incompatible with their capacity for knowing and with the scope of their knowledge. But the wise and the learned who have learnt the secret of intensifying and extending their mind to the highest pitch of consciousness, can realise at will, that perfection and the knowledge of highest truth are within their own selves. It is only concealed, confined and obstructed from shinning in its full effulgence by the opaque and dull reason, by the delusive self-consciousness of the human mind. The hyper-conscious state is therefore not anything foreign, is not to be got by travelling outside to some *terra incognita*, but it is the result of reclaiming one's own birth-right, one's own intrinsic nature, which is infinite, eternal, unchangeable, omnipresent, blissful and perfect.

If *Samadhi* is the gradual unfoldment of the highest power and knowledge within every one, and is the natural ascent by one's self to the pinnacle of spiritual consciousness and wisdom, then does it not involve every degree of power and knowledge, from physical to metaphysical, from the actual to the ideal, from human reason to divine consciousness, in the natural course of its evolution, in the way of its upward progress? All sorts of wonderful powers and knowledge will dog a person's foot steps and try to bait him till he reaches the topmost point of consciousness, Just as reason and other physical capabilities were to be shunned as hindrances to the full manifestation of the self within, so also these powers ought to be shunned as obstacles and temptations thrown in

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the way of realising divine consciousness and freedom. A real seeker after truth, a sincere aspirant after spiritual realisation should treat all such things as belonging to the category of physical objects and endeavour his best to transcend them. Then alone will progress towa ds the goal of religion, towards moral perfection and spiritual life will be rapid, unimpeded and untrammelled; and success will come to him in the form of the realisation of the Infinite and the attainment of the highest freedom. Every rung in the ladder of consciousness is sure to take a man up to new regions of life, and to open new vistas of knowledge and power. But he should not tarry even to take rest on any one of these and gape at the new marvels that might be revealed to his vision, for he is sure to be carried away by them and to lose his foot-hold. He should never forget even for a moment the topmost point he has to reach and the difficult ascent before him and allow himself to be lured by the pleasures and sensations which newly come to him from time to time; for they are sure to reload him with the weight of worldliness and sink him down again and deter him from his purpose.

The *Yoga-sutras* discuss the theoretical possibility of the science of *Yoga* in regard to these higher powers of nature under the name of *Siddhis*. As pointed out it groups the three internal steps of *Yoga* under the generic name of *Samyama* or deep and unswerving concentration and control and teaches that when one succeeds in making *Samyama*, not only all powers come under his control, the highest knowledge will dawn on him. According to this *Sastra* though the steps which compose *Samyama* are nearer to *Samadhi* than any others and yet they are external to the seedless *Samadhi*; for the effects of these will not be towards the destruction of the seeds which are forging bodies again, and will not tend to make the mind *Nirvikalpa* or changeless. A man may attain the highest of power and knowledge in this world, may become omnipotent and omniscient and superior to every other being, but that will not give him salvation. All that *Samyama* can bestow

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on a person is only augmented powers of worldly enjoyment. He alone will reach the goal who has seen all these wonderful *Siddhis* and yet has rejected them as useless temptations in the way. The powers promised by *Samyama* are not therefore intended to be used by anyone either to prolong life or to promote enjoyment of worldly pleasures. The point of transition from individual consciousness to hyperconsciousness should necessarily mark the highest possible consciousness on the human plane. Any attempt to indulge and dwell in the experiences of such a state is sure to confine a person to the sphere of worldly life and retard his passage to the higher state of spiritual existence. Therefore that man alone will rise to the state of freedom that can look down even upon the highest of phenominal consciousness, as inferior and paltry.

(To be Continued)

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Notes of some Wanderings with the Swami Vivekananda.

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Place :—Almora.

Time :—May and June 1898.

But all the more universal forms of human feeling were open to the Master. In one mood he talked of China as if she were the treasure-house of the world, and told us of the thrill with which he saw inscriptions in old Bengali (Kutil ?) characters, over the doors of Chinese temples. Few things could be more eloquent of the vagueness of Western ideas regarding Oriental peoples than the fact that one of his listeners alleged untruthfulness as a notorious quality of that race. As a matter of fact the Chinese are famous in the United States, where they are known as business-men, for their remarkable commercial integrity, developed to a point far beyond that of the Western requirement of the written word. So the objection was an instance of misrepresentation, which, though disgraceful, is nevertheless too common. But in any case the Swami would have none of it. Untruthfulness ! Social rigidity ! What were these, except very, very relative terms ? And as to untruthfulness in particular, could commercial life, or social life, or any other form of co-operation go on for a day, if men did not trust men ? Untruthfulness as a necessity of etiquette ? And how was that different from the Western idea ? Is the Englishman always glad and always sorry at the proper place ? But there is still a difference of degree ? Perhaps——but only of degree !

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Or he might wander as far afield as Italy, that " greatest of the countries of Europe, land of religion and of art ; alike of imperial organization and of Mazzini ;— mother of ideas, of culture, and of freedom ! "

One day it was Sivaji and the Mahrattas, and the year's wandering as a *Sannyasi* that won him home to Raigarh. " And to this day, said the Swami, " authority in India dreads the *Sannyasi*, lest he conceal beneath his yellow garb another Sivaji."

Often the enquiry, Who and what are the Aryans ? absorbed his attention, and, holding that their origin was complex, he would tell us how in Switzerland he had felt himself to be in China, so like were the types. He believed too that the same was true of some parts of Norway. Then there were scraps of information about countries and physiognomies, an impassioned tale of the Hungarian scholar, who traced the Huns to Tibet, and lies buried in Darjeeling and so on.

It was very interesting throughout this summer, to watch,--not only in the Swami's case, but in that of all persons who might be regarded as representative of the old Indian culture,--how strong was the fascination exerted by enquiries of this nature. It seemed as if in the intellectual life of the East, questions of race and custom and ethnological origins and potentialities took the place that the observation of international politics might hold in the West. The idea suggested itself that Oriental scholars and statesmen could never ignore this element in their peculiar problems, and would be likely at the same time to bring a very valuable power of discrimination to bear, upon it.

Sometimes the Swami would deal with the rift between Brahmins and Kshattriyas, painting the whole history of India as a struggle between the two, and showing that the

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latter had always embodied the rising, fetter-destroying impulses of the nation. He could give excellent reason too for the faith that was in him that the Kayasthas of modern Bengal represented the pre-Mauryan Kshattriyas. He would portray the two opposing types of culture, the one classical, intensive, and saturated with an ever-deepening sense of tradition and custom ; the other, defiant, impulsive, and liberal in its out-look. It was part of a deep-lying law of the historic development that Rama, Krishna, and Buddha had all arisen in the kingly, and not in the priestly caste. And in this paradoxical moment, Buddhism was reduced to a caste-smashing formula—" a religion invented by the Kshattriyas " as a crushing rejoinder to Brahmanism ?

That was a great hour indeed, when he spoke of Buddha, for, catching a word that seemed to identify him with its anti-Brahminical spirit, an uncomprehending listener said, "Why Swami, I did not know that you were a Buddhist ! " " Madam", he said rounding on her, his whole face aglow with the inspiration of that name," I am the servant of the servants of the servants of Buddha... Who was there ever like Him—the Lord—who never performed one action for Himself ? With a heart that embraced the whole world.. ...so full of pity that He—prince and monk—would give His life to save a little goat ? So loving that He sacrificed himself to the hunger of a tigress ? To the hospitality of a pariah ?...And blessed him ? And He...came into my room when I was a boy...and I fell at His feet. For I knew it was the Lord Himself....."

Many times he spoke of Buddha in this fashion, sometimes at Belur and sometimes afterwards. And once he told us the story of Umba Pala, the beautiful courtesan who feasted Him, in words that re-called the revolt of Rossetti's great half-sonnet of Mary Magdalene.

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Oh loose me! Seest thou not my Bridegroom's face,
That draws me to him ? for his feet my kiss,
My hair, my tears, He craves to-day :—and oh !
What words can tell what other day and place
Shall see me clasp those blood-stained feet of His ?
He needs me, calls me, loves me, let me go !"

National feeling did not have it all its own way. For one morning when the chasm seemed to be widest, there was a long talk on bhakti and that perfect identity with the beloved that the devotion of Raja Ram Ray the Bengali nobleman before Chaitanya so beautifully illustrates--

" Four eyes met. There were changes in two souls.
And now I cannot remember whether he is a man
And I a woman, or he a woman and I a man.
All I know is, there were two. Love came, and
there is one."

It was that same morning that he talked of the Babists of Persia,—in their era of martyrdom—of the woman who inspired and the man who worshipped and worked. And doubtless then he expatiated on that theory of his—somewhat quaint and surprising to unaccustomed minds--, not so much for the matter of the statement, as for the explicitness of the expression, of the greatness and goodness of the young who can love without seeking personal expression for their love, and their high potentiality.

Another day coming at sunrise when the snows could be seen, dawn-lighted, from the garden, it was Siva and Uma on whom he dwelt,—and that *was* Siva, up there, the white snow-peaks, and the light that fell upon Him was the Mother of the World. For a thought on which at this time he was dwelling much was that God *is* the Universe, —not within it, or outside it, and not the universe God, or the image God—but He it, the All.

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Sometimes all through the summer he would sit for hours telling us stories, those cradle-tales of Hindustan whose function is not at all that of our nursery-fictions, but much more like the myth-making-myths of the old Hellenic world. Best of all these I grew to love the story of Shuka, and we looked on the Siva-initiations and the bleak scenery of Almora the evening we heard it for the first time.

Shuka, the typical Paramahamsa, refused to be born for fifteen years, because he knew that his birth would mean his mother's death. Then his father appealed to Uma. She was perpetually tearing down the veil of Maya before the hidden Saint, and Vyasa pleaded that she should cease this, or his son would never come within Uma's environment, for one moment only, and that moment the child was born. He came forth a young man sixteen years of age, unclothed, and went straight forward, knowing neither his father nor his mother, straight, straight on, followed by Vyasa. Then, coming round a mountain-path his body melted away from him, because it was no different from the universe, and his father following and crying, "Oh my son! Oh my son!" was answered only by the echo, "Om! Om! Om!" among the rocks. Then Shuka resumed his body, and came to his father to give him knowledge. But Vyasa found that he had none for him, and sent him to Janaka, the father of Sita, if perchance he might have some to give. Three days he sat outside the royal gates, unheeded, without a change of expression or of look. The fourth day he was suddenly admitted to the king's presence with *eclat*. Still there was no change.

Then as a test, the powerful sage who was the king's prime minister, translated himself into a beautiful woman, so beautiful that every one present had to turn away from the sight of her, and none dared speak. But Shuka went

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up to her and drew her to sit beside him on his mat, while he talked to her of God.

Then the minister turned to Janaka saying, "Know, oh King, if you seek the greatest man on earth, this is he!"

"There is little more told of the life of Shuka. He is the ideal Paramahamsa. To him alone amongst men was it given to drink a handful of the waters of that ocean. Most saints die, having heard only the thunder of its waves upon the shore. A few gain the vision. Still fewer taste. But *he* drank of the Sea of Bliss!"

Shuka was indeed the Swami's saint. He was the type, to him, of that highest realisation to which life and the world are merely play. Long after, we learned how Sri Ramakrishna had spoken of him in his boyhood as, "My Shuka." And never can I forget the look, as of one gazing far into depths of joy, with which he once stood and quoted the words, "'I know, and Shuka knows, and *perhaps* Vyasa knows—a little,' says Siva."

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ISLAM.

"The thing he sends, were it even worse than death, shall be the best. Whoso setteth his face towards God with a perfect self-surrender is a doer of that which is good, has indeed laid hold on the surest handle."—Quoran.

"Give up attachment to work, consider Me to be the worker and the worked for, resign perfectly unto Me and follow Me."—Gita.

The year 570 A. D. has come to mark an epoch in the history of Asia. In that year Mahammad was born at Mekka. His family was one of the highest in Arabia and the place at which he was born was also one possessing historic traditions. It was there that a pure white stone fell from heaven when Adam fell from Paradise, which millions of Moslems every year visit and honour. Thus the highest sanctity has always been attached to the place and its neighbourhood. The guardianship of this sacred and historic stone belonged to Mahammad's family,—the branch of the Kureysh which had raised Mekka to the dignity of the undisputed metropolis of Arabia and which still held the chief officers of the sacred territory. "The makin's of a great soul" were thus in that family. Tradition records many wonderful occurrences at the time of Mahammad's birth. These need not be recounted here. The early years of Mahammad's life may be described as more or less a life of the desert solitudes broken only by visits to the Annual Fair, Okhad a powerful national institution of Ancient Arabia. Occasionally he took part in the tribal wars but his contemplative nature found congenial work in the shepherd's calling of the early years but

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soon he changed his work to that of camel-driver to Khadeejah who became afterwards his wife and helpmate in the troubulous years at the beginning of his great mission. Till his fortieth year his life was one of preparation for his work. His school was the solitudes of the mountains and valleys and the desert of Arabia. There is little that could be gathered from books about the evolution of his thought during this period. The natural conditions of life in Arabia, the circumstances connected with his historic family and tribe, the early Arab literature, the description of the fair of 'Okhad,' the religious festivals and gatherings at Mekka whither all the Arab tribes came frequently to worship the sacred stone,—all these throw ample light on the mental outfit of Mahammad when he began his career as a Prophet and teacher.

A question which naturally suggests itself is, did the age require him? Was there a place for him in the Arab nation? Were the Arab tribes expecting the advent of a great man? Was there anything out of joint in the history of the nation, any unfulfilled national task? What was his function in the history of the world and what note did he contribute to the universal symphony? The answer to these questions will better enable us to understand the character of Mahammad's life and teachings; in relation to that message his whole life is explained, radiant.

In one of the sacred books of the East it is said that whenever, through disunion, discord and unrighteousness there is a degeneration in the character or ideals of a nation or race, the Lord comes down to remove the offending elements and re-establish the national righteousness. Arabia before the advent of Mohammad was in such a condition. The people that inhabited Arabia were of the Semitic race. Those tribes of this race, who lived towards the Red-sea coast of Arbia and who were thus prevented

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from that free and stimulating contact with the progressive nations of the Aryan family and their own kinsman of the other Semitic tribes, continued to live longer than others undisturbed in their beliefs and traditions. But Arab life even in such a condition had many excellences.

"The pagan Arab" says Mr. Lane "is a noble type of man, though there be nobler. There is much that is admirable in his high mettle, his fine sense of honor, his knightliness, his open-handed, both-handed generosity, his frank friendship and his manly independent spirit." Divided into numerous clans, without a central authority they were not a nation in the strict sense of the term. But they possessed in a pre-eminent degree all those elements which go to form a political nationality—more than all these their life and thought were shaped and influenced by the character of the region they lived in. The Arabs were the true children of the desert. The vast sandy regions which in every direction extended before his view in seeming endlessness was the home of the true Arab. It was the fresh pure air of the desert expanse that gave him health, vigor and hopefulness. It was the deep stillness about him and speechless grandeur of the desert sky that gave joy to his apparent, dull and monotonous life. The severe economy of nature had taught the Arab that content in earthly wants. Like his date-palm, firmly fixed in his simple life, he ever aspired towards "the most high God." But he was not without the sense to see beauty in the things around him. The pre-Islamic Arab has created for himself his pantheon of gods and goddesses,—the symbols of his enjoyment of the beautiful nature and his worship of the sublime. His music was monotonous, but the passion it expressed was deep and clear as the desert air and fierce as the desert sun. His poetry recorded the deeds of heroes like Hatim—the ideal Arab who was himself a poet

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warrior. The desert, the pastoral life, and, the chiefs of the clans,—these are the only subject, of his poetry ; but then life's interest to the Arab was centered in these, and all that nature and man could show in their very highest moods found pictured in the ancient Arab poetry. What power this poetry possessed may be seen from a remark of Khalif Omar. He said " The kings of the Arabs are their orators and poets, those who practise and who celebrate all the virtues of the Bedawee." In a place called Okadh was held an annual fair where all the poets of Arabia met. It was, says Lane, "a literary congress without formal judges but with unbounded influence. It was here that the polished heroes of the desert determined points of grammar and prosody ; here the seven golden songs were recited...and here a magical language, the language of the Hijuz was built out of the dialects of Arbia and was made ready to the skilful hand of Mahammad, that he might conquer the world with his Koran". It was at this grand meeting of the Arab tribes that the Arab's ideals of life and duty were fostered and upheld. " Okadh was the press, the stage, the pulpit, the Parliament and the Academie Francaise of the people ; and when in his fear of the infidel poets (whom Imra-el-keys was to usher to hell) Mahammad abolished the fair, he destroyed the Arab nation even whilst he created his own new nation of Muslims."

But 'Okadh was not an important place all the year round. That proud position was reserved for Mekka where the wealth and trade of Arabia was gathering. The centre of gravity was simply changed from the freedom of the desert to the discipline of the City, from the disjointed tribal existence to a more compact national existence, from right opinion to right conduct. Foreign influences and ideas followed the course of trade. The foreign trade

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brought with it the corruption of the commercial adventurers who gathered in these trade centres of which Mecca was the chief. These foreign influences and ideas affected Arab Society, if in various ways but in none more than in the matter of religion. We have already seen that the Arab clans were not a nation but that they possessed those regional characters formed on the basis of a common Asiatic culture to help the growth of a unity national or otherwise. Each tribe and each clan had its own god. When the clans were at feud, the gods also were at feud. But still there existed, beneath all these differing clan-religions, a belief in the Unity of God.

An articulate expression was given to their belief only when the tribal gods and the representative concrete forms,—their idols, ceased to be connected in the people's minds with the All-pervading One, when image worship degenerated into a corrupt and debased idolatry, and when the semitic culture instead of looking to bind together the semitic tribes deteriorated into a pernicious system destroying whatever there existed of the power and greatness of the conception of a grand Unity,—the times needed one who would restore the lost righteousness, the lost culture, the lost *dharma* and re-establish religion as a power in the Arab society. The Haneefs (Sceptics, as they were called then) did something to prepare the ground for the coming prophet, but this work was wanting in man-making, nation-building, synthetic character. It was at such a time that Mahammad came,—a true Arab burning with the noble passion of his race,—a tender child-like heart—a man in whom resignation and sacrifice had created a dynamic power to make the whole Arabia,—nay the whole world sing and realize the sublime unity of the Divine presence.

The moral life of every nation has a purpose in the divine economy of the universe. What purpose then did

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Islam fulfill in the divine harmony of nations. What is the message of Mahammad to humanity. ? What for did Mahammad consolidate the loosely united Arabs and breathe into them a faith and power that scorned death and danger alike ?

Mahammad was the centre of light and power from which radiated those forces which extended the intellectual horizon of civilization. Two streams of thought, two mighty streams, have flowed down and divided the worlds civilization into the Eastern and Western. The infinite and the finite, religion and science, profound meditation and indefatigable work, renunciation and enjoyment, the self or the subject and the not-self or the object, Mukti and political independence—these characterise the two civilizations. "These two gigantic distant rivers issuing from different mountains, occasionally come in contact with oneanother, and whenever that took place, a great intellectual tide, rising in human society increased the boundary of civilization and confirmed the idea of universal brotherhood among men. Once in far remote antiquity, the Indian philosophy coming in contact, with Greek energy, laid the foundation of Persian, and Roman prosperity. After the invasion of Alexander the great, these two great waterfalls colliding with oneanother, deluged half the globe with spiritual tides, such as, Christianity, etc. A similar contact resulting in the improvement, and prosperity of Arabia, laid the foundation of Modern European Civilization," said the Swami Vivekananda. Arabia laboured and gave birth to Modern Europe. All the liberal movements, the humanistic movement of the Renaissance and the scientific movement that followed it, Europe owes to Arabia; even Luther is said to have had his inspiration from the pan-Islamic reformers. "The seeds of Western civilization

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and Sakti worship, the Moors first sowed in Europe." The cry of mother, mother—Ave Maria—and the refined and humanizing conception of 'My Lady' are of Mahammadan origin. There was nothing in the religious consciousness of Arabia that was not a common Asiatic possession. Islam is simply the taping of Asiatic culture to rejuvinate Europe. "Islam is Confucianism sword in hand" said a writer. It is the communal spirit and ethics of China rendered dynamic.

Truly it has been said that religion is born with the peasant, is spread by the nomads of the steppes and becomes aggressive with the maritime peoples. With the sword of the Arabs the Asiatic civilization assimilating those of the Greeks began spreading in all directions. This light of wisdom and strength began dispersing the blinding darkness of barbarous Europe. The pulsation of this new life with its wisdom, learning and arts took a mighty and formidable form in Italy and was called the Renaissance. Christian historians in their zeal to decry Mahammadanism often forget that Islam is one of the greatest nationalizing forces in the world; and that it forestalled modern Europeanism by several centuries. As the sword of Nepoleon gave birth to the national compactness of the countries of Europe and stirred petrified Europe to new life, even so the sword of Islam brought with it the seeds of equality and progress. Of course the Mussalman religion assumed newer forms as it assimilated the Persian, Greek and Indian thoughts and spread over newer countries.

It is to fulfil this grand scheme of Nature that Mahammad was awakened to the higher realities of life. In a moment of divine despair, when he lay self-absorbed almost on the verge of self-destruction without a streak of light to illumine him, came the mighty call: Awake! Arise!

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O thou enwrapped in thy mantle!
Arise and warn!
And thy Lord,—Magnify Him!
And thy raiment,—purify it!
And the abomination,—flee it!
And bestow not favours that thou mayest receive again with increase.
And for thy Lord wait thou patiently.

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WHAT IS RELIGION?

By Swami Atmananda.

Many are the senses in which the word religion is being used by different men in the world. Still every day we hear the same question repeated again and again, "What is religion?" Most probably this is due to variety and abstruseness of the definition, without any concrete form of expression, which can appeal to the mind of human beings in general; and besides it is defined in such an elaborate way that the mind in most cases becomes "in the wandering mazes lost." There is another difficulty with the enquirer; when he hears of so many religions at once, with their different divisions and sub-divisions in the form of sects he feels perplexed. Under such circumstances it is advisable first to have some general concrete idea underlying all the religions which can be followed practically, may practised literally by all, at least to some extent, till their minds are sufficiently developed to grasp the higher and more abstruse things. Here it cannot be urged that there can be no common basis running through all the forms of religion, because wherever there is variety there must be unity or generality too. Without the existence of the latter the former cannot stand upon itself.

Now in order to search out such a basis we must have to study man because such a study belongs particularly to man alone. If there is a higher being we do not know of him generally. As for the lower animals it cannot be applied. Besides in this existence alone we find the highest as well as the lowest manifestation of the spirit, from the most intelligent to the idiot, from the saint to the wicked. Not only so but in the same individual being we can find all the stages of human life from the lowest to the highest perfection, because each human being is a complete unit, a complete circle, and when he has become perfect he has past through all the stages, gained all the knowledge, become all knowing. That is the reason why we find sometimes contradictions in

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the life of a perfect man. Other individuals, who have not reached this stage, represent only particular stages of life while a complete man manifests all the stages in one life. Sometimes he appears to be an idiot, at other times the most intelligent. In one moment he will show himself as the embodiment of saintliness itself, the next moment he will play the part of the wicked even. In short he plays the whole gamut of human scale. We cannot exclude a single phase of human life from him, however low it may appear to us, because that will make him incomplete,—imperfect.

This being the case let us study such a human being from his very birth, nay even from the time when he is in the seed form. To begin with, if we cannot trace his existence further back, he remains in a cellular form in the germinal seed. Now this cell, when placed under favourable circumstances in the womb of the mother, begins to develop itself by gathering nutrition from the system of the mother; till it comes out a beautiful child, if everything goes on well, and perhaps becomes a perfect man afterwards. But what is this perfection except the manifestation of the highest power—power which is synonymous with intelligence. Now the question arises where had this power been all along? Certainly we do not perceive any signs of it either in the state of baby-hood or of embryo. Neither can it be assumed that it comes from food which the baby takes and assimilates to build its body, because the food is purely material, and there is a great doubt whether any thing material can produce intelligence. Even if we take it for granted that this may be possible, the next question will raise the necessity of admitting another power existing even in the embryo state capable of assimilating material things and extracting intelligence from them. Besides we must have to acknowledge, along with this, the existence of such intelligence in every particle of matter otherwise the same old theory will repeat itself, something coming out of nothing. So there is no other way but to accept that this latent power, the full manifestation of which we see in a perfect man, was in the cell itself in the embryo state, only it wanted proper and strong instrument for expressing its glory.

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Again taking the negative side if the very cell of which mention has been made in the beginning had fallen to the ground where it could not find the favourable circumstances necessary for developing into a human being, it will turn into mud or stone or something of the kind, which may, in time, enter into plant substance, and be eaten by human beings, when it may get another chance of manifesting itself first in the form of protoplasm and then into a human being perhaps a saint, a perfect man. Besides, since we cannot acknowledge the destruction of anything in this world, the power, in the cell that could have developed itself into a human being, must have been there all along during the difficult stages of evolution, only it was waiting for the opportunity and when that opportunity came you see its full glory, effulgent and bright percolating through human form as a man of perfection, a saint.

So we cannot deny the fact that the power, the intelligent power, that we see clear and bright in a perfected being is every where. It is in every atom, in stone and earth, in plants and trees, in water as well as air, in food, in drink, nay, it is all pervading, with it the whole world is filled. The difference is only in manifestation. In stones and trees we cannot perceive the existence of any such power at all, in animals there is a little glimpse, in the ordinary man the perception is still clearer, while in the saintly form it reveals itself in all its glory. Again this difference of manifestation does not lie with the power itself. It is entirely due to our own mental attitude, otherwise how can it be possible that a saint sees this all-pervading, infinite power everywhere not only in human beings and animals but in the grossest of materials, nay in stalks, and stones, and grass, nay he sees nothing but this intelligence in all. To him the whole world is nothing but this intelligence solidified. While an ordinary man cannot have such a vision, because his mind is not so clear, pure and fully developed. It is semi-transparent, in his case, and so he cannot have a clear and perfect view of the Intelligence. His perception is always partial; and that is the reason why he perceives its manifestation in some places and not in others.

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Now the question is what is the condition upon which rests such a spiritual vision? How did these saintly and perfected beings find out the existence of this infinite and Intelligent power whom they term as God? Ordinary people cannot do so. And at the same time it has been proved that the existence of such a power in every atom not to speak of human beings who are very near to perfection is true. In order to find out the solution of this problem, let us take the example of the cell in an embryo state about which we have spoken before, and in which we have to acknowledge the existence of the power in an unmanifested state. We know quite well that beginning from cellular state to that of perfected beings everywhere there is an innate power which draws meterials from external things, and assimilates them to form therewith the body. The mother cannot make the embryo develop into a beautiful child, neither can, she make the child grow into manhood. In the former case she takes food herself and assimilates and digests to build her own body. But the embryo draws nutrition from her system by the inherent powers of its own and develops its body. The same is the case with the body. The mother puts food into the childs mouth but the power of digestion and assimilation is its own. The mother cannot digest food for it. Had it been otherwise so many of the dyspeptics would have thanked God for this kind of mechanism. But that is not to be. We have to do everything ourselves. Nobody can make a tree or a plant grow. The utmost they can do is to pour water, put manure and remove the weeds, but the power of growth is in itself.

However we are concerned with human beings alone at present because religion belongs to them alone. So the next point should be to analyse and find out the seat of this power, whether in the case of saints or ordinary people. To begin with though we can move our hands and feet and make them do anything we like, all the power of activity does not reside in them, because if they are removed from the main body, they become perfectly useless, and cannot act in any way, and at the same time we go on living. Not only so but by the loss of one or two organs some other organs

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become more powerful. For instance, in the case of a blind man, when he looses his eye sight the organ of hearing and touch become more powerful so much so that by mere hearing foot-steps he can recognise a man, by feeling he can find out his own way, and there are many instances of the best musicians who are blind. Similar is the case with all our organs or the instruments with which we work, or perceive anything. The power that acts through them does not actually reside in them but comes from somewhere within. There are two important and vital parts in us which if destroyed, all the activity will cease and we will die. These are the brain and the heart. If the heart stops, we cease to live or if the brain is destroyed a similar thing occurs. Another thing is that it does not occupy the whole of the brain or the heart because there are certain cases where operations have been made and part of the brain removed still the man has lived. Sometimes most part of the heart is rotten and yet the life is not extinguished. Besides, this power can reside even in such a small thing as an atom or a cell. These instances show that there is some point geometrical in definition in the heart or brain from which the power proceeds and acts through the body with different organs. That such a centre is every where, has been proved before. Hence the definition, "God is a circle, whose centre is every where but circumference nowhere," because He is infinite, is appropriate. This is the reason why we have been advised again to meditate on a point in the heart and concentrate our mind because God can be realised there. The kingdom of God is within" every man. Now let us try to understand how this concentration in the heart can help us in realizing that Infinite, Intelligent, all pervading power, God. For this reason we can suppose the human body as one of the big cells consisting of two concentric circles one within the other, and the centre is the seat of this power in individual beings. The distance between the centre and the circumference of the inner circle represents the mental atmosphere, while the space between the inner and outer circles stands for the physical body, and anything out side the circle, means external world. In the case of an ordinary being this power from the

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centre passes through the mental region, and goes to the physical body with so many senses, through which it enjoys this external world. As soon as it attaches itself to the mind, the idea of egoism flashes at once and there it penetrates into each and every corner of the body as well as the senses with the help of which it plays upon the external world. And so long as he is attached to the world, his own nature, pure and perfect is forgotten. He identifies himself with the mind and body and thinks himself as such. But the case of a perfected being is quite different. He has, some how or other by his long experience or by the favour of a divine being, found out the futility of the worldly enjoyment and has withdrawn himself first from the external world, then from his own body and mental atmosphere, and come to the centre from which he started in the beginning and was always projecting himself outside. All this time he had been roving in the world tasting the sweet and bitter fruits and thereby becoming miserable or happy alternately. But now he comes home, as it were, and rests satisfied enjoying his own glory. And what is that? He realizes his own nature, that he his pure and perfect. All this time through mistake he was thinking himself as mind or body but in reality he was neither the former nor the latter. Only he was passing through these things to enjoy the world and so he was caught in the net and identified with them.

Now so far as the individual power is concerned it is all right. It comes to its centre instead of running outword. But we have seen before that such a centre containing such a power is every where and as soon as we approach one of them, that is in our own heart, the vision changes and we perceive, may realize and see actually that this power runs through all the centres in atoms and everything whether animate or the so called inanimate, just like a thread running through all the pearls in a necklace. Here we are, and what are "we" but the power that proceeds from the centre in the heart or brain and resides on the surface of the body. And when we look at each other externally, we find that every one is different from the others, the tree is different from man, beasts are different from stones, nay, every man is different from his

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neighbour. But as soon as we withdraw ourselves to our own centre we find that the same power which has been designated by the word "we" is present everywhere running through every atom, and we are not in any way different from that power. We are that. When a man comes to this state of existence he becomes perfect. This is what is call.d self-realization, self coming to itself.

There is another point which should be mentioned here. When this Self or real man turns its back to worldly things, including its own body, in order to withdraw itself from all these, and enters the mental sphere always nearing the centre so that there is a little bit of mind between them, however thin it may be, just like a line without breadth. However, this mental space we may divide into two steps, and he who looks at the central power from here that is two steps behind, he sees a vision of something divine, entirely separate from him, because, though he has come back so near the goal still there is a little mental space between him and the centre. And what he sees there he calls God. This is the position of a dualist who sees God as different from him. But if he is not satisfied with this divine vision he takes one step more and then finds out that he is not entirely different from the divine being before him but he is a part and parcel of him constituting his body as it were. This is the Visishtadvaitavadi's position. But the Adwaitavadi does not rest satisfied even here. He wants to analyze still further, and jumps into the centre. And lo! he dissolves himself into the divinity itself and becomes one with it, because there is nothing between them. He has crossed the mental sphere entirely and absolutely and has gone clean beyond it. So the difference between these three states of realizations, is only in two steps. The rest are all alike. It is not that one system is greater than the other. All are equally great. Only some like to realise the same God in one way others in a different way. The ideals differ. The tastes are different. Some like to taste sugar, others to become it, and therefore there should not be any quarrel between them. Because the people of Southern India like chilly

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and not sweet, they have no right to criticise the people of Northern India for their being fond of sweet meats, neither should the latter criticise because their tastes differ. Each chooses his idea according to his own likings.

In conclusion it is necessary to mention that instead of using the word God all throughout, we would prefer to call it some Power for now-a-days the mental attitude of the people has become changed partly through the English education which neglects entirely to infuse any feeling for God and partly because our own scriptures are totally neglected. But the very same idea when expressed by any scientific word which the foreign people often use may be swallowed without salt. So the infinite, all-pervading, intelligent Power which resides in the heart of every man, animal, nay, in every atom is nothing but God. It is through the existence of this power that we are able to breathe, and all activities, bodily or mental, are possible. By His command alone the wind blows, the sun shines, the leaves move, the molecules unite and dissolve for creating the universe. And we are all nothing but part and parcel of this power or God, by whichever term people may like to call it, because the rose called by any other name will smell as sweet. We are neither the body nor the senses, nor even the mind itself. It is attachment to these things that gives the mistaken idea that we are all these. And as soon as we withdraw ourselves from all things beginning from the mind to the external world including the body itself, we realize our own nature, we realize the Infinite God Himself.

Now, anything or any action that helps us in realizing this God is called religion. The means, methods and the paths may be different according to the nature and condition of individuals but they will lead to the same goal. Hence the unity of different religions and sects. Every one of them represents a path to God, because some one or other of the great, divine and perfected souls has reached Him through it and he has left it, marked, chalked-out, and chartered for others. All roads lead to Rome.

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INDIAN UNIVERSITIES AND THEIR FUTURE.

Temples and Mutts formed, as it were, the auxiliaries of the ancient communal *Satras* of the Aryan people at the beginning and these *Satras* in course of time became gradually shifted on the one hand to the forest abodes of the Upanishadic seers and on the other to the courts of kings who were responsible for the organising of these *Satras* and the supplying of the necessary materials. In the Post-Buddhistic period of Indian history the function of educating the public became transmitted from the Aranyakas to the *Bikshus* or Buddhistic monks who lived in Viharas built by kings. Later on with the revival of *Vedanta*, these Bikshu teachers assumed the form of itenerant Sannyâsin teachers who trained students and spread secular and religious knowledge throughout the length and breadth of the land. The duty of maintaining the students that accompanied these in their wanderings was shared by wealthy citizens and kings. In important capital cities, the courts of kings, and leadings mutts founded by the *Acharyas* that tended the welfare of the people that owed allegience to them, and temples which constituted the places of public worship, performed to some extent the functions of universities. The courts of kings which were responsible for the management of the affairs of the kingdom were forced to gather round them the best intellects of the land. And according to the old ideal of education in India, a conclave of pandits in a place meant the training and education of a number of students.

In the Pre-Buddhistic age the giant seers dwelling in forests formed, in continuation of the old traditions, the centres of attraction. Professors lectured under trees, and anxious students and even kings attended to these lectures and took notes. Discussions were freely allowed ; the opinions of other professors in other parts were discussed and conclusions arrived at. The oldest of books that have come down to us show that they are merely notes

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taken from the lectures of famous professors or Rishis; and they contain references to important contemporary rival schools who held opinions different from their own. It is only when we come to the Post-Buddhistic age of Indian history that we hear the names of universities that were more or less of the Grecian type. By the time Buddha came, the Aryan civilisation had permeated a larger area and the power of Sanskrit to appeal to the ordinary masses had become diminished. An important feature that characterised the propoganda of Buddha was to popularise religion by adopting the Vernaculars of the land. For the purposes of religion even in South Indian Vernaculars some of the early works are those written by the Buddhists and Jains. As the attempt of these was to import the ancient Sanskrit culture into the popular dialects, side by side with the Vernacular culture, Sanskrit culture also was maintained. We often meet with names of scholars who had written both in Sanskrit and in the Vernaculars. Those who are engaged in solving the problem of future Indian Universities, who aim at securing a National Pan-Indian University which combines within itself the best culture of the East and the West will find a good many things worthy of note in these ancient universities which in their attempt to raise the Vernaculars to the level of Sanskrit served to absorb the Sanskritic learning into the Vernaculars. We shall mention the names of some of the well known universities which flourished at different times in different parts of India.

Among the universities of North-Western India the Saradapitha of Kashmere is an oft-quoted name. Great Acharyas of Southern India like Sankara and Ramanuja are said to have visited this seat and courted the approbation of the scholars there. Ramanuja is stated to have read the famous *Vritti* of Bodhayana on the *Brahma Sutras* for the first time in the library of this seat of learning. He is also known to have written his first short commentary on the *Brahma Sutras* in this place and made a present of it to the library. The famous Kashmeree poet Manku Kavi in his *Srikantha Charita* gives a short but graphic description of some of the famous scholars who adorned this great centre of learning.

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Coming further East to Central India, Magadha continued for a long time as a famous seat of learning. Even in the *Upanishadic* age the court of King Janaka was the centre of attraction to scholars from all parts of the land. The greatness of *Yagnavalkya* became public in one of the meetings of Vedic scholars in this court among whom was the famous Vedantini, Gargi where a price was offered to the person who answered all the questions that were put to him Mithila was for a long time the famous seat of Nyaya philosophy until its importance was usurped by Navadvipa in the delta of Ganges further East. The first university of name in this part of India was that of Nalanda or what was popularly known as the Dharmaganja. "The questions of Milinda" is a monument of the scholarship that was attained to in this university. Here complete arrangements for the boarding of a large number of students and *Bikshus* is said to have exsisted. Each of the kings added a Vihara to the old and increased the scope of the university. Dr. R.C. Dutt in his "History of Civilisation in Ancient India" says "Dr. Fergusson justly remarks that what Clunny and Clairvaux were to France in the middle ages, Nalanda was to Central India, the depository of true learning, the centre from which it spread over to other lands." Takshasila was one of the reputed seats of Brahmanic learning ; Vikramashila founded by one of the Pala Kings was another great seat of learning. It is said to have comprised of 107 temples, 50 religious institutions, 6 colleges and a House of Science and possessed free board hostels for the maintenance of its scholars. The courts of Asoka, Samudragupta, Vikramaditya and Bhoja were reputed seats of learning. Many are the names of famous scholars that are associated with these courts. Some of these kings were themselves great scholars and patrons of learning. Benares, more familiarly known in Southern India as Kasi is another reputed centre of religion and education. Its history is as old as that of the kingdom of the Videhas. It once was a rival to the Court of Janaka. In spite of the onslaught on it by some of the bigotted foreign invaders of India, it has continued even to our days as a meeting place for the best scholars from all parts of India,

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Wherever Buddhism travelled there a greater impetus was given to Brahminical learning also. As Buddhistic learning rose in importance in Central India under the patronage of Buddhistic kings Brahminical teaching took hold of other centres in the farthest parts of the land. Coming to further East Navadvipa in the mouth of Ganges became a great seat of Nyaya philosophy as Behar lost its importance. Jagadis, Gadadhar and a host of scholars are the products of the Nyaya culture of this land. Even to-day Nadea stands unrivalled as a great seat of Nyaya philosophy. Bhagavan Sri Krishna Chaitanya, the great founder of Vaishnavism in Bengal, is an alumni of this university. In later days Western India under the reign of the Moghuls did not neglect the traditional learning of the land. Dara Suka, the Mogul King was a great patron of learning and a lover of Sankritic learning. The great scholar and poet, Jagannada Kavi belonged to this Court. The attempt of Akbar and his successors to become absorbed into the ruling races of India made them great patrons of Indian learning. Dara is said to have got the Upaniashads and Mahabharata translated into the Persian and thrown a challenge to the Indian Kings, whether they have done anything to the cause of Persian learning as he had done to Sanskrit. The Maharajah of Jeyapore whose court was a small university in Rajaputana is known to have accepted the challenge and got the works of Sadi and some of the well-known Persian writers, translated into Sanskrit. Jeypore even had an observatory of its own.

Turning to India south of Vindhya Range, or what is known as Deccan, this part cannot be said to have remained soaked in darkness. Buddhism did not confine itself to Northern India, It penetrated the distant corners of India. The domineering influence of Buddhism over northern India, drove a colony of their contemporaries, the Jains, into southern India; where they became permanently settled establishing great seats of religious and secular education. The work of elevating the southern vernaculars to the dignity of literary languages may be said to have been largely due to the Jain colonists of southern India. The work of the Buddhists is traceable mostly in Tamil countries, but the

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work of the Jains has been throughout Southern India and of permanent effect. The great Buddhistic teacher Siddha Nagarjuna is said to have established a university both for Buddhistic and Brahmanical learning at Amrouti (Amaravati) on the Banks of Krishna known as Sridhânya Kataka, which was interior only to Nalanda. Medicine and Chemistry was paid special attention to and taught here. From thence the Buddhistic culture appears to have travelled South through the two important kingdoms of the Cholas and Pandiyas.

The earliest Jain settlers were a colony of Digambara Jain scholars who to avoid the twelve years of famine that prevailed in northern India came and settled in Sravana Ballagola situated in the Mysore Province about 50 miles to the north of Mysore. Here one of the biggest of Jain images in India is found established. This place flourished as a great seat of Sanskrit and Canarese learning under the Chalukya kings, and continues even now as the great religious centre of the Jains. At the early period of its history a portion of these Jain settlers is known to have branched off and settled further south in the kingdom of the Pandiyas. The early Sanghams of Madura appear to have owed much of their importance to the Jain scholars of the place. Though the ancient Dravidians of southern India are known to have had a civilisation of their own even before the Aryan civilisation was imported into their land, the literary development of these may be said to have commenced only under the influence of Aryan culture. The earliest literary works extent are those written with the help of Sanskrit knowledge. The Siddhanta schools of Saivism and Vaishnavaism have done a great deal towards the propagation of Tamil learning. The teachers of these schools utilized the language of the land even for religious purposes. The great Saiva Acharya Tirugnana Sambandhi, supposed to be a contemporary of Sankaracharya, and Nammalvar, the founder of the Srivaishnavism, wrote their religious works in Tamil and contributed much towards the elevation of Tamil learning. These two rival sects were proselatising in their method and had a propaganda in imitation of the Buddhists. In some of their early

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religious writings we often hear mention made of *Sakkiyars* and *Samanars*, (Buddhists and Jains) as their opponents. From these it will be seen that the influence of the Buddhists and Jains over the literature of the land commenced from a very early period.

The three great Dravidian kingdoms of Southern India seem to have vied with one another as in other matters, in the propagation of learning also. We have already referred to Madura, the capital of the Pandiyans, as a great seat of learning. Among the Cheras, the court of the king Kulasekhara was a famous seat for learning. These kings are said to have spread culture and civilisation into distant lands. An inscription bearing the name of a Kulasekhara was found in Burma. By far the most important was the kingdom of the Cholas. The more Northerly situation of this kingdom made it possible for it to connect both the northern and southern culture. Here the main part of the struggle between the two Siddhanta schools for supremacy was conducted. Ponnambalam (Chidambaram) for the Saivas and Srirangam and Kanchi for the Vaishnavas formed great seats of learning. The colony of *Saiva Dikshitas* at Chidambaram formed, as it were, the main stay of the Saivic university there. The *Dikshitas* of this place are well known even to day for their Sanskrit and Tamil learning. Hiun Tsang in his travels refers to Kanchi as a great university for Sanskrit learning. Ramanuja the founder of Srivaishnavism received his early education at Kanchi under the famous sannyasin and scholar, Yadavaprakasa, who was not only the founder of an independent school of philosophy allied to the modern Suddhadvaitism, but was also well known as a literary scholar of the time. He is said to have written a commentary on the *Brahma sutras* and several other works among which the *Yadavanighanta* or *Vaijayanti* is an authoritative work. Yamunacharya or Alavandar, the predecessor of Ramanuja, was a brilliant product of the more southern University at Srirangam. Ramanuja may be said to have connected these two into one. Educated in the former, he became the follower of the Siddhanta cult of Vaishnavism whose last representative was the boy-prodigy Alavandur. The Acharyas who succeeded Ramanuja made it a point to write their

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philosophical treatises in Tamil. In latter Tamil the word *Arangettuppadi* became synonymous with courting the approval of a conclave of Pandits as was being done at the Srirangam temple when that place was famous for its learning. The Sangams of Madura were a sort academie Francaise.

Coming to the central portion of Deccan, Mysore with its surrounding districts was the seat of Kanarese language which is the oldest sister language of Tamil. Originally this portion of the and did not compose any one kingdom in particular. Part of it, belonged to the Cheras and part to the Cholas and the rest consisted of a number of petty principalities. It is only after the fall of Vijayanagar, the Kanarese speaking people became united under a separate king of their own. Of the well known seats of learning of these parts, what was known as Banavase (Vanavasa), otherwise known as Vaijantipura of the Gangavadi Samasthana of 96000 pagodas was once a famous centre of learning. Chavundaraya who was the head of the militia of the state was a great patron of Sanskrit and Jain learning. At this time a large colony of Siva Dikshitas who were settled here worked for the cause of of Sanskrit literature and carried on the work of education. The names of great writers are mentionable in connection with this place. Side by side with Sanskrit learning Kanarese knowledge was also encouraged. Halebidu, or Dorasandra (Dvara samudra), was another place of learning. This place was the capital of the Ballals, or Hoisalas, who are spoken of as the Rajaput (Yadava) settlers from Northern India. Some of the early *Lingayat* writers were pandits of this Court. Some of the Ballala kings were the followers of Jainism. In their time Jain scholars had a special patronage. So both Jain and Lingayat literatures were cultivated here side by side. Greater and more ancient than either of these was the famous university of Talakkadu or Talavana. This was a regular univresity of the Nalanda type. Here there were a number of resident professors for all the branches of knowledge, each maintaining a large number of students from rich endowments which were given them by kings.

On the decline of the Ballalas, a new family came into pro-

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minence by founding a kingdom with Vijayanagaram as its capital. Madhava Vidyaranya, to whose genius this kingdom might be said to have owed its origin was the prime minister and the greatest luminary of learning at the time. During the period when the whole of Northern India was overran by the Mahommedan invaders, a great check was given to the propogation of learning, and an interregnum lasting for more than two centuries was the result. Madhavacharya, more familiarly known as Sayana, was instrumental in effecting a revival of Hindu learning in southern India, though temporarily. Himself a great scholar, he gathered round him a council of scholars and with their help carried on the restoration. To this endeavour of his we owe the commentaries on the Vedas, philosophical systems, law, grammar and other important branches of Sanskrit learning which are to this day authoritative in the whole of India. Among the inscriptions recently discovered there is reference to a Madhavacharya who organised an army, built six battle-ships, personally led them and conqhered a territory near Goa which was divided as Jaghirs among the Pandits who helped him in the great work of remissance that was carried on by him. Some interpret this as referring to another Madhava who was also a minister of the Sangama ruler of the early Vijayanagar empire with whose help, the Chandragupta of the Kadamba kingdom was established and the *Vedas* and the *Puranas* collated. But the name associated in the works which have come down to us in the name of Madhava is Madhava Vidyaranya. The families that helped him are probably the ancestors of the Brahmans of the West Coast in the Bombay Presidency who go by the name Shenvis or the 96 families. Whether the two Madhavas are one and the same, or are different it does not concern us. They belonged to the same time and the kingdom of the same name. Sanskrit was not the only literature that was developed under the auspices of those kings. For upward of two centuries the kingdom of Vijayanagaram prospered. During the time of Achyutaraya and Krishnaraya, Kanarese and Telugu literatures were cultivated. The importance of Telugu as a literary language may be said to have risen from this period.

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The Lingayat representative Kalmathadaprabhu was the leading light and patron of Kanarese learning. The *Ashtadiggajas* of Telugu literature belonged to this court.

After the fall of the Vijayanagar kingdom patrons of learning were not wanting in Southern India. The importance of Mysore as an independent kingdom may be said to commence from this time. In the west the Maharattas built an independent empire which enjoyed prosperity for some time. The life work of Sivaji was to place the empire on a substantial footing. He had not much time to attend to other matters. During the time of the Pishwas, though the empire was split and diminished in power, so far as learning was concerned it may be said to have enjoyed its halcyon days. Poona became the centre of learning. Secular and religious learning was encouraged; and the capital of the Maharattas became a university in that part of southern India. A decendent of Sivaji came to the south and established the kingdom of Tanjore. For some time under the Maharatta rule Tanjore became a great seat of learning. The library now in existence as attached to the Tanjore palace is a vestige of its past greatness as a seat of learning. The peculiar feature of this university was that fine arts and medicine were specially cultivated here. To this day the music of Tanjore is recognised as the standard of Carnatic music.

In Mysore proper the court of Chikka Devaraja Wodyar served as a place of culture. This king showed a great partiality to learning. His learned minister Tirumalarya, Singalarya, Chikkopadyaya, the famous Bhattakalanka and others were the ornaments of his court. The first Kanarese grammar in Sanskrit, the Sabdanusasana was the production of the Jain scholar Bhattakalanka. Vaishnavism which came into prominence in Mysore under the patronage of Vishnu Vardhanaraya, the Ballala king at Tondanar, had not much of its literature in Kanarese till we come to this reign. Just as Tamil was adopted as the religious language of the Srivaishnavas, Kanarese was made the religious language of the Lingayats by their great founder Basava. Later on it also came to have a sort of religious recognition by the

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vaishnava followers of Madhvacharya of Udupi. But in the reign of this king, who himself was by faith a Srivaishnava, this religion was again brought to the forefront and a series of books on the doctrines of this religion were written by eminent scholars, the chief among whom were Tirumalarya and his brother Singalarya. We have medical treatises compiled by scholars and practitioners of this court.

Keladi or Ikkeri was another kingdom where special attention was paid to education. Sivappa Naika the popular ruler of this Samsthana invited scholars to his court and granted them jaghirs. Coming to our own times the court of Krishnaraja Wodayar, the grandfather of the reigning king was a model of an educational centre. At Sosale, one Kalale Nanja Raja Urs was a great patron of learning. He gathered round him eminent scholars, maintained them and with their help gave an impetus to Kanarese culture. Though this was done on a comparatively small scale, it may be said to have forerun the work done by Krishna Raja in this direction. Krishna Raja, himself a great scholar, freely granted Inams to scholars that came to his court from all parts of India. The greatest Logician and scholar of southern India, the author of Nyayabhaskara was an alumni of this court. There were not only eminent scholars in all branches of learning, fine arts included, there were other men who imitated his example and patronised education. Among such may be mentioned the name of Lingaraja Urs who gathered round him a small group of scholars and himself formed the leading light. The present Sanskrit college of Mysore is an attempt to focus all the scholars who are being maintained by the palace and utilise them as the agency for the dissemination of oriental learning. But even this college is in a transition state. It neither fully represents the ancient method of education nor the modern one, but is an attempt to combine both not in its teachings but in its method of work.

What may be styled the ancient Indian Universities were more or less of the Grecian type. The system of teaching was not that of one paid-agent lecturing to others on what he has learnt of a subject, but it was purely of the form of a dialogue

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between the teacher and the taught. The professor was the embodiment of knowledge perfected by deep thinking and long meditation. The sudents were anxious aspirants after knowledge putting questions to the teachers to get their doubts cleared. Permission given by the teacher to a student to go into the world was the highest certificate of proficiency, for who can be a better judge of the students qualifications than the teacher himself. However much the old system of education might have lacked in its method of organisation and centralisation, so far as soundness of learning and freedom of thought were concerned, it was unrivalled. Freedom is the first condition of growth. Professors freely lectured to earnest ears without expecting anything in return, and students listened to them with an open mind to possess knowledge for its own sake. Great stress was laid on man-making and character-building. Only the essential elements of knowledge were given by the teacher and the student was made to think and work out the rest for himself. Students became apprentices for knowledge under professors and joined their household. With these education was not a mere matter of talking and listening or questioning and answering. It was something more. It was service and pure life in an atomsphere of culture and knowledge under the powerful and vivifying influence of a mature personality. After a student obtained his discharge he had still to undergo another course of training before he may be said to have attained perfection. He travelled in others parts of the country in search of other kinds of knowledge, visited other universities and courts of kings, and held discussions with scholars, and whenever he proved himself worthy of his education, his teacher received the homage that was paid to learning, from others, because this is the only way in which he discharges his indebtedness to his master. When some well disposed king willingly engages his services as a teacher making provisions for the maintenance of him and the disciples that may become apprentices under him, he becomes settled in life. This system of discipleship is still in vogue in India in connection with those branches of learning which the shopkeeper's system of modern education has not been able to take hold of—

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we mean the sciences of music and medicine. The best medical men and musicians are not those that were educated in universities but are men that were apprentices under famous professors. To some extent the same system may also be said to prevail with reference to minor handicrafts, which have not been swamped out by the emasculating system of modern education or replaced by any other kind of spurious system. Who could deny the fact that the Mysore Government in having determined to build the Maharajah's palace with indigenous industry has indirectly served to maintain, though temporarily, a university for Arts. We can see students in the shape of workmen met here from all parts of India for learning. Jeypore and United Provinces, Bombay and Madras all jostling with one another and vying for superior skill. The wages that are paid to these poor workmen are the contributions of the king for the maintenance of this University. We call this a university, because by a fortuitous concurrence of circumstances all the elements requisite for an Art University are combined here. Professors in modelling and painting give their best lessons and workmen study them and copy them. We had an interview with some of the intelligent workmen. They told us in all sincerety, that they would now willingly work even for smaller wages, because the education that they are receiving at present will not only enhance the future value of their professions, but will be a boon conferred on their posterity. Herein we have a great object lesson before us for modelling the future of our universities whether of arts or of literature and of science. The method of education should be our own, but only new forms of ideas should be placed before us to be grasped and assimilated in our own way.

SYAMARAJ.

(To be Continued)

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NOTES AND THOUGHTS.

"I agree with the 73 sects as being all honest attempts to grasp the obscure Truth,—errors in naming the names of God are of no account." This is how Jállaludin Rumi, the Sufi poet interpreted the spirit of the Koran. Did not Mahommad declare "if God had willed he could have made all of one religion. Therefore do not condemn others' faith."

* * * *

He who does the works will know the doctrine and true love to God atones for all mistakes of doctrine.

—The Hadith,

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Mr. H. F. Prevost Battersby writing in *The Morning* Post on Hindu Women, concludes his article with the following observation.

"To the West her contentment, her enthusiasms, may seem circumscribed and even contemptible, yet is there in the story of altruism any sacrifice more splendid and more complete...: But behind them is the glad acceptance of a life which is only lived for others, and the proud acceptance of motherhood as a woman's supreme reward.

That may seem a limited outlook to the West, but can its more ample horizon show anything finer?"

The woman as mother is the Indian ideal of womanhood. The Medonna with the Child in her arms is Indian in its origin and conception. In India it is not an ideal conception but the actual glory of every Indian home. The moment a woman becomes a mother she becomes the "Goddess in the home." She becomes the mother of even the husband, for the Vedas say, the child is the father born again. One mother is equal to a thousand fathers, says Manu. The mother's love is pure and divine. It is free from

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all motives, heavenly or earthly. Hence the greatest lovers of God always worship Him as their beloved Child, free from fear without seeking any reward. The Hindus were the first to conceive the idea of the Motherhood of God.

* * * *

Some of the interested critics of Hinduism always try to prove that the Bhakti Marga is of Christian origin, that whatever there is in the Indian scriptures about Bhakti should have been written after the birth of Christianity. They say that because there was a channel of communication between Asia minor and India in the first centuries of the Christian era Christian ideas flowed into India and the idea of Bhakti was borrowed from it. There are not orientalists wanting who contend that Christianity itself is but an offshoot of the Hindu thought; it is the Indian dualism expressed through the Semitic mind. Most of the Christian ideas and forms have been traced to their Buddhistic sources. John the Baptist is considered to have been an Essene Buddhist. The Christian doctrine of self-surrender is but a repetition of "I take refuge in the Dhamma, I take refuge in the Sangha and I take refuge in the Budhha," not to talk of the Mamekam Charanam vraja of Krishna. The Semitics as a race were incapable of such a complex conception as trinity in unity and consequently it is believed to be of Buddhistic origin. The power of faith to save the believers in a divine Person which the Christian missionaries claim to be a peculiar possession of Christianity is we believe a mutilated form of the same Indian idea preached by Goutama Sakya Muni himself. Bhakti as preached in the Gita is not to be found in Christianity. Love for love's sake, love that knows no fear, knows no return and knows no hatred is not where clearly preached in the Bible. We doubt very much if the science of Bhakti in all its aspects is known even to the present day Christianity. The Gita is unique inthat it asks a man to offer at the feet of the Lord even his defeats

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and failures. Leaving aside the Gita which according to some bears the mark of foreign influences, the Mantras, the Brahmanas, and the Upanishads are full of the ideas of Bhakti. No single English word can express all that the word Bhakti implies to the Hindu. The one fact which the Vedic sages clearly grasped is that the highest knowledge is the same as the highest love. All manifestations are of the divine Sakti. In her intellectual aspect she is called Vidya or knowledge and in her emotional aspect she is termed Sraddha or faith or Bhakti and she is also termed Vak or Speech. In the Vedas these terms are synonymous. According to some of the ancient Vedic interpreters Yajna is synonymous with Bhakti. The doctrine of Grace, of faith, of self-surrender are clearly visible in some of the Riks. The idea of Sraddha is fully developed and expressed even in its modern form in the Upanishads.

Sraddha has been defined in the Rig Veda as the intense yearning of the heart. This goddess belongs to the family of Love. The doctrine of the conception of God as Love is every where in the Vedas; it is the corner stone of the Vedanta philosophy. 'Love is the first born seed of creation, Love is the bond of existence' says the Rig Veda. Bhakti even in the highest form of Gopi's love to Sri Krishna can be traced to their sources in the Samhitas and the Brahmanas.

Some of the southern Acharyas quote the Veda of the Taittiriyas as the source of Prapatti (self-surrender). Prapatti is there mentioned in the hymn commencing with 'Vasuranya' as Nyasa or delivering one's self up to God. The Supreme is the only object to be sought after. Kathavalli is said to preach Prapatti. The Svetasvatara Samhita Upanishad is cited as a highly favourable authority. "In order to obtain the knowledge of the self, one who is desirous of salvation should take refuge with Him".

We will take another oppportunity to discuss this subject in detail. Christianity is after all an oriental thought. There is nothing in the religious consciousness of Christianity which

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is not a Common Asiatic possession. Asia has always been the spiritual teacher of the World. The best interpreters of even Christianity can only be Asiatics. For, he who lives the life can alone understand the doctrine.

* * * *

Swami Abhedananda arrived at Colombo on the 16th of June. He was accorded a very enthusiastic reception by the citizens of Colombo. The Swami drove to the palatial residence of Mr. C. Namasivayan and an address of welcome was presented to the Swami there. The Swami made a brief reply and afterwards distributed the sacred ash to the crowd that assembled to pay their respects to him.

REVIEW.

PARVTI PRINAYA.

We have received a copy of the "Parvati Parinaya" a Sanskrit drama by Vamana Bhatta Bana, which forms the first of the "Sri Vani Vilas Series". This edition is valuable in that it contains a thoughtful introduction written in simple Sanskrit by Pandit R. V. Krishnama Chariya, which is worth careful Study.

The mere mention of the name of Bana among Sanskrit writers will naturally suggest to an indifferent student the author of the famous Kadambari and Harsha Charita; and the existence in the drama under review of similar ideas to those in the prose works have intensified the opinion that this work should also be ascribed to the same author, *viz.*, the famous Bhatta Bana. This popular misconception is well disproved by the pandit in his introduction.

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Even a glance through this work will show that it is a poor endeavour at dramatic poesy. The plot of the play is the espousal of Gauri by Lord Parameswara and is one which was treated by Kalidasa in his Kumara Sambhava. It needs no severe stretch of the imagination to see how the present author tries to imitate the Master Poet and how poorly he copies ideas and phrases from him. There is no tinge of true poetic genius, not a touch of characterisation which alone is the secret of the dramatic art. The poet's description, for instance, of Parvati in her maidenhood is very prosaic and will not suit ordinary mortals and still less to that Divine Being. It will be apparent even to the casual reader that descriptions such as *Abhogasali kuchakudmala mayā-takshya Vaksho avakasamabhivanchhati sanniroddhum.' Apayasti nasti vachasam vishayé valagné Tanvie samullasati kāchana romarekha." Kuchayougalam parinnaddham yathā yathā vruddhimèti tanvangayâh Varachinta hrutamanasastatha tathā karsyamèti mè gātram."*

Act I. page 7.

Coming from a father in respect of his daughter is absolutely out of place and insipid and one can only laugh at the ludicrousness of making Mahendra indulge in self-praise in the presence of his menials c. f, page 21. act 11. *Vrutram balam cha namuchim cha kathāvasésham, etc.*

Again phrases such as *Soundharya devateva vigrahinnée, sougyamayéeva silabhajika* are mere plaster casts of their parallels in Kadambari. That the former phrase is jumbled up will be very clear when notice is taken of the force of the word *Devata* which is always taken to mean an embodied deity. Looking at all these and many other defects we have no hesitation in saying that this Bana is an unworthy name sake of the famous author of Kadambari. The foot notes which are given in this edition indicate wherein all this author has copied from Kumara-Sambhava and readers can find out for themselves to what little purpose.

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The Pandit has also very ably discussed the age and nativity of the present author whom he puts down towards the end of the fourteenth century, a native of the Telinganas who could probably have been one of the disciples of the great Vidyaranya.

We congratulate the Sri-Rangam Press on the neat get up of the book.

Extract.

VIVEKANANDA READING HALL, KUALA LAMPUR.

I was watching the progress of the Vivekananda Reading Hall, Kuala Lumpur, and was present at a Bajanai entertainment recently held to promote love and fraternity among its members and wellwishers. To me who was under the impression that there was not much of unity among our countryman here, it was a surprise to find that the affairs of the Reading Hall were in a most satisfactory state. The members behaved towards one another as brothers. The attendance was unusually large and and great solemnity prevailed throughout the proceedings.

Religion is the leading feature of our national life, and much of the institution is due to the fact that it aims at the preservation and the teaching of our religion. Among other races cultivation of politics in India religion is the keynote of national life, and everything, even politics, was in the past presented through religion. Therefore if we exchange our religion for politics, and allow our young men to be trained in ways different from ours, the result will be that our nation will degenerate. This is clearly proved by the present state of our Society here and abroad, and we should not omit any opportunity for the creation of a national life on the right lines.

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By the establishment of this Society we (the Indians and Ceylonese) are able to stand on one platform as Hindus which had not been the case previously. It is this Society that has brought about a union between Ceylonese and Indians. It has worked upon such broad lines as to bring under it all Hindus. It is a matter for great joy that many of the Indians have joined this institution. We would like to see many more following their footsteps. The long felt want of a common platform for Indian and Ceylon Hindus to exchange views has at last been found and it is hoped that the institution will be worked more vigorously than hitherto for the cause of our religion.

Those working for, and interested in, the Vivekananda Reading Hall should not for a moment forget the wise injunction of the Gita "Do not be elated with joy nor depressed with sorrow". They should also realise that if anything has been done it is very little, that what remains to be done is much, and that the success already achieved by them is due to the magnetism of the patriot-sage Vivekananda.

They should work whole-heartedly to achieve the great things which is expected of the institution and should regard all oppositions and insinuations, if there be any, as blessings in disguise. Blessings they will be as they will operate as incentives to work.

Nobody would be the loser for the fifty cents he pays to this institution as it affords an opportunity for those with a taste for novel reading, card playing, and useless gossiping, to read good and worthy books.

In short, the Society would be of service to them in every way and by becoming members of it they identify themselves with a movement intended for the advancement of their countrymen as a whole. Joining the institution should therefore be not on selfish grounds but on grounds of patriotism.

The sympathy and support of all the Hindus of the Federated Malay States should therefore be for this institution, and if this is made the centre of our activity in all walks of life, political or spiritual, there is no gainsaying the fact that we shall rise as a

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community and we shall be looked upon as a leading community by other communities.

We are as it were awakening from a long sleep and by the establishment of this Society we have, as it were, passed the longest night. The Hindus of the Federated Malay States will do well to aid this noble cause and to do everything in their power to maintain the Vivekananda Reading Hall on a firm basis.

Yours faithfully,
"Nachiketa"

Kuala Lampur,
5-7-06.

Hindu Organ.

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THE BHAGAVAD GITA.

WITH

THE COMMENTARY OF SRI RAMANUJA.

CHAPTER III.

(*Continued from page 344.*)

How is this?

11. "By means of this do you propitiate the gods and may the gods nourish you (in return). Thus supporting each other may you obtain the highest good.

By this which forms the means of worshipping the gods, you propitiate the gods who constitute My body and possess Me as their *Atman*. It is also taught later on that, "For I am the enjoyer as also the Lord of all sacrifices." [IX—24]. May these gods propitiated by sacrifice and endowed with Me as their *Atman*, nourish Me (in return) with food, drink

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and such other necessaries of life prayed for through propitiating them. Thus supporting each other may you obtain the highest good called *Moksha*.

12. "For the gods, propitiated by means of sacrifice shall bestow on you the enjoyments you desire. He who enjoys what are given by them without offering unto them in return is undoubtedly a thief."

Being propitiated by means of sacrifice, that is, honoured by sacrifice, the gods who have Me for their *ātman* shall bestow on you the enjoyments you desire. Whatever enjoyments are desired by men intent on accomplishing *Moksha* which is distinguished as the highest end of human life, all those enjoyments the gods bestow on them whenever they are previously propitiated by these men; that is, whatever is solicited with more and more propitiation, all those enjoyments they bestow on you. Whoever enjoys the enjoyment given to them (by the gods) for the purpose of propitiating them without offering unto them in return, he is undoubtedly a thief. *Theft* means the entertainment of the idea of one's own property in regard to a thing which is another's and is intended solely for the use of that another, and the appropriation of the same for one's own self. The purport is that there arises to such a person not only unfitness for the supreme end of human life, but also the attainment of hell.

The same is explained:—

13. The good, who eat the remains of sacrifices, are freed from all impurities; but the wicked, who cook only for their own sakes, eat sin.

Having acquired (food) materials solely for the purpose of worshipping the supreme Person (Paramapurusha) who alone abides as the Soul of Indra and other gods, those who, after cooking and worshipping by means of them the supreme Person just as He is situated, effect their bodily sustenance

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by eating the remains thereof,—they alone are freed from all impurities acquired from time without beginning and which are inimical to the beholding of the real nature of the *ātman*. But those who receive the things that are given to them by the supreme Person in the form of Indra and such other gods for the sake of worshipping Him, for their own sakes, and cook and eat them, they are evil-minded and eat only sin ;—sin is here mentioned because sin is the accruing result. These latter turning away from the realisation of the *ātman*, cook only for the attainment of hell.

Again after pointing out that according to the view of the world and the view of the *Sastras*, that everything has its source in sacrifice, the necessity for the performance of sacrifice as well as the evil in not performing the same is mentioned :—

14. From food all creatures have their being, from rain is the production of food; from sacrifice there arises rain; sacrifice is what is evolved out of action.

15. Know action as springing from *brahman* (the organic body); the organic body as proceeding from the imperishable (*ātman*). Therefore the *brahman* (body), which is everywhere, is for ever established in sacrifice.

16. He who does not move in conformity with the wheel thus set in motion here, (he), living the life of sin and revelling in the senses, lives in vain, O son of Pritha!

"From food all creatures have their being; and from rain is the production of food;"—this is what is witnessible by all people. "From sacrifice there arises rain:"—this is to be understood from the *Sastras*, from such text as, "Oblations properly thrown into the fire reaches the sun," "and therefrom arises rain"; [Manu III—76.] And sacrifice is also what is evolved out of action, in the form of the earning of materials and such other occupations of an active agent.

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Action in its turn springs from *brahman*. Here what is indicated by the word *brahman* is the organic body which is composed of the modification of *Prakriti*. As taught in the text. "Therefore, this *brahman* becomes name, form and food", by the word *brāhman*, *Prakriti* is indicated. Here also it will be said, "The great *brahman* is my womb;" [XIV—5]. Hence by the teaching "Know action as springing from *brahman* (organic body)", it is taught that action (*Karma*) is the product of organic body which constitutes the modification of *Prakriti*. Body is what proceeds from the imperishable. Here what is denoted by the word 'imperishable' is the individual soul. The body which is gratified with food and drink and is occupied by the soul is capable of acting; hence the body which forms the instrument of action is what proceeds from the imperishable (*ātman*). Therefore the body of every one, that is, the body belonging to persons of all degrees of qualifications is for ever established in sacrifice, that is, has its root in sacrifice. This is the meaning.

Thus set in motion by the supreme Person, the wheel—from food (comes) the bodies endowed with life and which are indicated by the term creatures; from rain food; from sacrifice rain; and sacrifice is from action which forms the occupation of an agent; action from body endowed with life and again this body endowed with life from food;——whoever whether qualified for *Karmayoga* or qualified for *Jnānayoga*, engaged in attaining an object, does not move in conformity with this, that is, keep in motion the wheel which revolves in a circle through the mutual relation of cause and effect, he, by not effecting bodily sustenance by means of the remains of sacrifices, becomes alive in sin. He whose life is wholly given to the pursuit of sin, or whose life is matured in sin, or he whose life is of both the natures, lives the life of sin. Therefore alone he becomes a reveller in

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the senses but not a reveller in the *ātman*; that is, the senses alone become his pleasure gardens. As a person whose body and mind are not nourished by the remains of sacrifices and whose *Rajas* and *Tamas* are thereby made preponderant, is turned away from the beholding of *ātman*, he becomes delighted solely in the enjoyment of sense-objects. Hence even though such a person strives after *Jnanayoga* and such other practices, since his endeavour is a fruitless one, he lives in vain, O son of Pritha!

It is taught that only to him whose beholding of the *ātman* does not depend on any of the means and who is freed, there is no need for the performance of great sacrifices and such other *Karmas* consistently with caste and order of life:—

17. But the man whose delight is wholly in the *ātman*, and who is gratified with the *atman* and is contented only with the *atman*,--for him nothing remains to be accomplished.

18. To him there is no interest whatever to be gained by what is done, nor is there any by what is undone here below; nor for him is there dependence on anything among all the things existing.

19. Therefore, always perform without attachment the work that aught to be done; for the man who performs work without attachment attains to the Supreme.

But he who is not in need of the means of *Juana Yoga* and *Karma Yoga* who by himself finds delight in the *ātman*, that is, who is inclined towards the *ātman*, who is gratified by the *ātman* alone and not by food, drink, &c., which are distinct from the *ātman*, who is contented only with the *ātman* and not with pleasure gardens, garlands, sandal unguent, vocal and instrumental music and dance and such other objects of enjoyment and whose sole object of sustenance, nourishment and enjoyment and all other acts is the *ātman;*

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for him nothing remains to be done for the purpose of beholding the *ātman*; because he, by himself always sees the real nature of the *ātman*.

Therefore alone there is for him no interest, that is, any kind of benefit accruing from the means intended for beholding the *ātman*, nor is there any harm arising from leaving undone those means for the beholding of *ātman*, because his beholding the *ātman* does not depend on any of the means. For him who is averse to all the material things existing that are distinct from the *ātman*, there is no dependence for any purpose on the material elements such as ether &c., which are the special modifications of Prakriti and are attended by their products, because, the work of means is to bring about aversion to these. He is, indeed, the freed, because the non-pursuit of means is only for that person whose beholding of the *ātman* is independent of the means; also because, even in the case of a person who is in pursuit of means, *Karma Yoga* is capable of being easily done, is free from blemishes and is capable of bringing about the perception of the reality of the *ātman* which abides within, and also in the case of a *Gnana Yogin* the performance of *Karma* is necessary in a small measure, and for these reasons *Karma Yoga* alone is better as a means for accomplishing the beholding of *ātman*.

Therefore, considering that work alone aught to be done unattended with attachment, do you always perform it until the *ātman* is attained. Unattached, with the idea that *Karma* aught to be done and also not associating one's self with the quality of being the doer, the man who performs work attains to the Supreme by means of *Karma Yoga*;—the meaning is that he attains the *ātman*.

20. Solely by means of *Karma Yoga*, indeed, Janaka and others attained to perfection. Looking at least to the guidance and protection of the masses (of the world) you are

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obliged to do (work).

Even for one who is qualified for *Gnana Yoga*, *Karma Yoga* alone is better in regard to the beholding of *ātman*. Therefore only Janaka and other royal saints who were the foremost among the sages attained to perfection solely by means of *Karma Yoga*, that is, they realised the *ātman*.

Thus at the opening, after having said that for a person who desires for *Moksha* and who, being unfit for *Gnana Yoga*, is qualified for *Karma Yoga*, *Karma Yoga* alone is what aught to be performed by him, it is then pointed out with reason that even for one who is qualified for *Gnana Yoga*, *Karma Yoga* alone is superior to *Gnana Yoga*. It is now said that for him who is fit to be designated as one possessed of special distinction, *Karma Yoga* alone is by all means what aught to be performed :—Looking at least to the guidance and protection of the masses of the world, *Karma Yoga* alone is what you are obliged to perform.

21. Whatever an eminent man does, that alone other men (also do). To whatever extent he does that the world follows.

Whatever an eminent man, who is well known as endowed with the knowledge of all the *Sastras* and as a practisor of religion and duties does, that alone the other men who do not know the entire truth do. Even in practising a *Karma* to whatever extent, that is, with whatever parts of it, an eminent man does it with the same limitations alone the people who do not know things in their entirety follow (in doing it). Therefore for the guidance and protection of the masses, all such *Karmas* as are appropriate to ones own caste and religious order of life should always be performed by an eminent man who is well known as possessing special distinction. Other wise the sin produced from the ruin of the masses will bring him down even from *Gnana Yoga*.

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22. For me, O son of Pritha ! there is nothing whatever in the three worlds that aught to be done, there is nothing unobtained that is to be obtained ; yet I remain engaged in work.

For me who I am the Lord of all, who have all my desires accomplished, who am omniscient, of eternal will and who at my own pleasure choose to remain in the three worlds in the forms of gods, men and such other beings, there is nothing whatever that aught to be done. Though there is nothing whatever unobtained that is to be obtained by means of work, yet for the guidance and protection of the masses I remain engaged in work.

23. For if I do not keep myself engaged without weariness in work at any time, men will follow my path, O son of Pritha ! in every respect.

24. These worlds will sink in ruin, if I do not do work. I shall become the creator of confusion and shall destroy all these people.

I, the Lord of all, whose will is eternal and whose sport is the creation, sustentation and dissolution of the universe done by my own free will, even though I am born a man among men at my pleasure for the benefit of the world, yet having descended in the house of Vasudeva who is the foremost of virtuous men, if I do not keep myself engaged without weariness at any time in work appropriate to a noble family, then, these people who do not know everything and who are insignificant would follow this path of mine who am the son of Vasudeva, the leader of virtuous men, thinking that in every way this alone is the righteous course. And these on account of their not performing what aught to be done, as also on account of the sin (thus arising) from non-acting, not obtaining the *ātman* shall become the attainers of hell.

If I do not do the work which is appropriate to my family, following me alone all virtuous men will determine

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their duty basing it on my practice and by not doing work alone will sink in ruin, that is, will become lost. By not protecting the performance of work prescribed in the *Sastras*, I shall, on the other hand, become the creator of confusion among all the virtuous and noble families. For this very reason I shall also destroy all these people. Thus alone you, who are Arjuna, the son of Pandu, who are a leader of virtuous men and the younger brother of Yudhishthira, if you shall also take on yourself the privilege of practising devotion to knowledge, then such seekers of *Moksha* as would follow your practice but do not know the entire truth and are insignificant,—such men not knowing their own right and not exercising their right to practice devotion to *Karma*, shall become ruined. Therefore work alone aught to be done by the wise who are worthy of name.

25. In whatever manner do unlearned men do work with attachment, O Bharata! in the same manner should the learned man who desires to promote the preservation of the world do work without attachment.

26. The wise man should not cause the distraction of the mind of the unlearned who are attached to work, but (by himself) performing every kind of work with devotion stimulate (their) love (for work).

The unlearned are those who do not know the entire truth about the *ātman*, who are attached to work, that is, who are unavoidably yoked to *Karma* and who on account of their not knowing completely about the *ātman*, are not qualified to practise *Gnana Yoga* which is characterised by the contemplation of the *ātman*, but are qualified for *Karma Yoga*. In whatever manner do such men practise *Karma Yoga* for the purpose of beholding the *ātman*, in the same manner even, a person who is qualified for *Gnana Yoga* and who by reason of his knowing everything about the *ātman* is unattached to work, who is worthy of name, and

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is distinguished, and who for the preservation of the masses desires to fix the duties of virtuous people by his own conduct,—he should practise only *Karma Yoga*. The unlearned, who on account of their not knowing entirely about the *ātman* are unable to pursue *Gnana Yoga*, who desire to attain *Moksha* but are attached to *Karma*, and who, on account of their being settled solely in work by the subtle impressions of beginningless *Karma* are qualified for *Karma Yoga*,—to such men do you not cause distraction of mind by pointing out that for the beholding of *ātman* there are means other than *Karma Yoga*. But by reason of his knowing the entire truth about the *ātman*, even if a man were able to practise *Gnana Yoga*, he, endowed with the idea that *Karma Yoga* alone is the means for the beholding of the *ātman* without the aid of *Gnana Yoga*, should practise only *Karma* in the aforesaid manner and stimulate the love of the people who are ignorant of the entire truth about the *ātman*, for all works.

After pointing out the distinction between the wise and the unwise who are engaged in the practice of *Karma Yoga* Sri Krishna teaches (Arjuna) the method of recognising the character of non-doer in regard to the *ātman* which forms the requisite of *Karma Yoga*.

27. Works are being done entirely by the modes (*gunas*) of *Prakriti*. He whose soul is bewildered by egotism thinks "I am the agent".

28. But he who knows the truth about the divisions of the *gunas* and (their) works, O mighty armed!—he thinking that the *gunas* are engaged with works (incidental to them) does not become attached.

With reference to works which are being naturally done by *Sattva* and other *gunas* (modes) of *Prakriti*, he whose soul is bewildered by egotism thinks "I am the agent." That man whose *ātman* is overpowered by *Ahankara* is he whose

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soul is bewildered by egotism; *Ahankara* is the feeling of "I" in regard to *Prakriti* which is not the thing "I". The meaning is that he who is ignorant of the real nature of *ātman*, on account of this *Ahankara* thinks with reference to works done by the *gunas*; "I am the agent (of them)."

He who knows the truth about the divisions of the *gunas* and their works, that is about the divisions of *Sattva* and other *gunas* and the divisions of their respective works —he thinking that *Sattva* and other *gunas* (alone) are engaged in their own active modes (*gunas*), that is, in their own works, is not attached to the *gunas* and their *Karmas* (works).

29. Those who are bewildered by the *gunas* of *Prakriti* get attached to the works of *gunas*. He who knows the whole (truth) shall not lead astray (these) dull men who know not the whole.

Those who do not know the whole truth but yet are engaged in beholding the *ātman* and who on account of their remaining in contact with *Prakriti* become bewildered with reference to the real state of existence of the *ātman*,—these alone become attached to the works of the *gunas* that is, their actions but not so attached with reference to the real nature of the *ātman*. Therefore for the reason that these are not able to perform *Gnāna Yoga*, they have right only for *Karma Yoga*. He who knows the whole (truth), by himself remaining engaged in *Gnana Yoga* should not lead astray such men who are dull-witted and know not the whole. These dull men who follow the practices of a great man, when they see this great man risen above *Karma Yoga* will have their minds led astray from *Karma Yoga*. Therefore a great man while he himself stays in *Karma Yoga*, should, through his knowledge about the reality of *ātman*, mentally practice non-agentship with reference to the *ātman*, and by showing (to the world) that *Karma Yoga* alone is the independent

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means for the beholding of *ātman*, he should make those who know not the whole (truth) contented. This is the meaning.

The superiority of this *Yoga* alone over *Gnana Yoga* even to those who are qualified for *Gnana Yoga* has already been taught. Hence he who is worthy of name shall practise this *Yoga* alone with a view to guide and protect the masses. By ascertaining the nature of *ātman* as distinct from *Prakriti* having ascribed the agentship to the *Gunas*, the method of practising *Karma* is then taught. This ascription of the condition of agentship to the *Gunas* (may be understood thus): This condition of agentship does not arise from the essential nature of the *ātman* but is consequent upon its contact with the *Gunas*. Hence by the discrimination of what is acquired (by means of this contact) and not acquired (in the absence of such contact), this condition has to be treated as arising from the *Gunas* and ascribed to them (only).

Now, as the *ātmans* (the individual souls) are the bodies of the Supreme Person (Paramapurusha), the necessity for the performance of work is taught by ascribing the character of being the agent brought on by the *Gunas* to the Lord of all, the Supreme Being, who constitutes the Soul of all, through investigating their character of subserviency to Him:—

(To be Continued)

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SAMADHI.

HYPER-CONSCIOUS STATE OF EXISTENCE.

BY HIRENDRANATH SINHA.

(Concluded from page 354.)

More than once it has been shown, that *Samadhi* is the highest fruition of renunciation and non-attachment, is the outcome of a thorough rooting out of ignorance which is the mother of *Samsara* or mundane life and its concomitant sufferings. The greatest of powers and knowledge which a *Yogin* is apt to achieve by the force of meditation have also been classed to belong to the order of physical activities which characterise a man of ordinary individual consciousness. The superiority of a mind accomplished in powers does not consist in thorough change of its nature but in the subtility and refiness to which it is elevated in the attainment of extra-ordinary powers. *Samadhi* or the quiescent state of mental inactivity can therefore be achieved by subduing activity in all forms, subtle and gross on the plane of physical consciousness. Even the most miraculous powers projected on the physical plane cannot more than humanise a person. All manifestations of power should be restrained. If the aim of *Yoga* as signified by this *Samadhi* were to render a man physically inactive and mentally tranquil, how then are we to reconcile the teaching of muscular religion, the commending of robust health and sound mind for the attainment of God with which the science of *Yoga* started with the realisation of tranquility and peace with which it ended? Where is the connection, the end and the means? The answer is simple. Tranquillity and peace is the highest manifestation of power; non-resistance is the highest resistance. To illustrate this we have again to repeat the words of the greatest of the

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masters of modern India from the leaves of whose gospel we often drew examples.

The sage used to compare the effect of *Samadhi* on the body with that of a great blow delivered on the head of a person. The shock will be so great that it will convulse the whole system and stupify the nerves. It will be death, as it were, to all the vital centres of the body. Else, how could there be a complete cessation of all the vital activities of the body physical and mental? There will be an instantaneous paralysis of the whole nervous system of the body. He who can withstand the shock of *Samadhi* even once, and come out of it alive to old bodily activities, should no doubt possess wonderful physical capacity. Weak men when they try to force themselves into *Samadhi* all of a sudden generally die. When the body gets inured to the first shock, the subsequent ones are not of course so very dangerous. Especially in persons who have weak blood vessels running into the brain, the onrush of blood to the head in the state of *samani* is apt to be dangerous by way of the bursting of blood vessels. What should there condition be when they are raised into the still more serious condition of *Samadhi*. Bhagavan Sri Krishna Chaitanya who, as our sage used to say, attained one Bhava *Samadhi* was nothing short of an *Avatar*. And yet his wonderful physique was not able to serve him long. Our master who passed through eighteen such *bhavas* used to wonder the tenacity of his body which continued to breathe and live for such a long period as forty years. He used to speak of his body as the "precious gift of mother," and extol its strength to withstand *Samadhis*. Whenever disciples came to him, he was in the habit of carefully examining the signs of their body first and of ascertaining their defect and strength. After carefully examining the body of one of his prominent disciples, he said it seems that his body which was perfect in every other respect had a particular defect which rendered him unfit for the life of continued *Samadhi*. He consequently forbad him from going into *Samadhi*. When the disciple

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insisted on his getting into that state, he cautiously put him into it for some time and carefully withdrew him from it. He told him it seems, "child, you are a born *Siddha* and have the power to enjoy without the pain of undergoing *Samadhi* all the powers and fruits of the *bhavas* which I underwent with so much difficulty. Work and accomplish the mission to help which you are born in this world. By getting into *Samadhi* you will disappoint me." The disciple subsequently told the writer that he twice attempted after the lifetime of his master to sit in *Samadhi*. But both the times he had to give up his resolution when he saw the drooping countenance of his master, standing before him entreating him to withhold from the attempt. We may add that this disciple who had an iron will, after completing his work ended his days in *Samadhi*.

In this connection we cannot but add a few remarks on the eighteen *bhavas* of the master alluded to. There is a good deal of significance in this. The eighteen *bhavas* may be said to indicate the eighteen paths of realising the ultimate truth which this master practically tested in his life. Each *bhava* indicated a method of realising the same God and involved a power, or a *Siddhi*. The master often spoke of his son, who was his active counterpart, as possessing eighteen *Siddhis* or powers. Curiously enough he gave *Sannyas* to eighteen disciples, probably with a view to represent the eighteen stages or *Avasthas* in which the Supreme Being is capable of being viewed as was done by him and the consequent shades of doctrinal differences. This is all no doubt our own conjecture. When viewed philosophically these eighteen *bhavas* may be understood to stand for eighteen systems of philosophy which can possibly be evolved in grappling the ultimate truth from the well-known postulates of phenomenal existence. We will speak more of this anon.

The method of *Yoga* is therefore to make first the body strong and invulnerable and then to cause the blow inevitable to descend on the body, slowly and gradually, so as to soften

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the severity of its force and to mitigate its harmful effects on the body. This is the explanation where by the end and means of Yoga meet on friendly terms and justify each other. The necessity for a competent guide and master in matters concerning the practices of Yoga may also be explained in one of its senses by this theory. We have heard our master say that no achievent came to him unless he passed through "a valley of death." Only after an ideal is fully realised by a person, the fruits may be thrown open for the enjoyment of others. Many of us will have to pass through some such crises before we can re-establish ourselves in our physical bodies bringing the effects of our realisation, if we really want to do good to humanity: Or, we should be even prepared to die in our attempt to realise truth. A mighty and world conquering spirit not only requires a holy body to dwell in but an invulnerable one. Then alone the body will be the fittest instrument for countless visions of *Samadhi*. What greater proof is necessary than that of the wonderful genius, Sankara, the boy-prodigy who lived ages of life in a short period, who thought centuries of noble thoughts in the short span of thirty-two years! How can a man realise that supreme state where all body idea vanishes, all physical life is deadened, if he does not strengthen and purify his body and make it a fit vehicle for the holy spirit to descend before he can afford to lose the body idea entirely? If one wants to realise the Universal Spirit within himself, he should be even prepared to sacrifice the limiting body for the sake of the world into which his own spirit will dwell even as Christ did.

What has been said is this: When by the previous practices of *Yama* and *Niyama*, *Asana* and *Pranayama*, and such other preparatory steps the mind and body are made strong and invulnerable and the energies distributed through them are brought under control, then by the internal practices of *Pratyahara* and the like, the sensating mental currents are drawn in and collected, and by *Dharana* and *Dhyana* when the mind is kept under perfect restraint and made fit for the

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development of the power of finer perceptions in *Samadhi* it should be empolyed in meditation. It should not be directed to the highest object all at once. Meditation should begin with gross objects, and then gradually rise to finer and finer ones until it naturally becomes objectless in *Nirbijasamadhi* or seedless meditation. The mind should first be taught to meditate on the causes of things or primary sources of external sensations, as also on the meaning (*artha*) of words (*sabda*) and then gradually turned inward to ponder over the causes of internal vibrations and motions and lastly on the reaction taking place within the mind itself. The effect of such a well regulated meditation will be to enable the *Yogin* not only to acquire the knowledge of everything to which his mind is directed and to attain mastery over all physical powers and objects but also to know the very essence, the very foundation of things. Temptations to indulge in any of the *Siddhis* that may thrust themselves on a Yogin should be studiously avoided, for they will block the way to progress. If he succeeds in overcoming temptations and sticks on to the line of progress, he is sure to reach the end triumphantly. There will come to him as the result of thorough restraint complete suppression of mental waves. The divine Soul untrammelled by physical and mental distractions, unsullied by darkening ignorance, will shine in its perfect glory and freedom. The Yogin will realise his supreme state, will know that he is not the body, that he is not any of the internal organs, that he is not the mind, that he is not any of the phenomenal forces, but that he is the internal witness, the essence of all activities, the essence of knowledge, the essence of bliss, that he is the eternal, immortal, free and Omnipresent Existence. This is the fruition of *Samadhi*.

Samadhi is not the exclusive property of any one being in particular. It belongs by birth-right to every one that claims to exist, from the lowest amoebae to the highest God. Only it is a question of time. The nearer to the godhead a being is, the greater is its claim to this supreme state of bliss.

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The whole universe may be said to evolute towards that one goal—only some are nearer the goal than others. The superiority of man consists in his being placed by nature nearer this state than any other order of being, in his living within the possibilty of realising it in his body and life. Hence the *Vedas* teach that every other being should be born a man before he can attain freedom. But there will be no use of being born a man unless he develops the desire for attaining such a state and prepares himself for it. So long as he does not do so, there is no difference between a man and a beast. It is only when he comes to that state wherein he is able to appreciate the magnificence of this supreme state, and experience its wholesomeness, religion and morality begin for him. It is a fact recognised everywhere that a religious man is superior to an ordinary man. Even among those who have attained religious greatness and ethical perfection, they alone are the supreme who by their meritorious deeds in previous births, by the grace of great masters, by the mercy of God, have secured the permanent possibility of freedom—freedom not only to themselves but also to those who serve them, who associate with them, who love them, nay even those who hate them, for hatred is nothing more than a lower form of manifestation of the Supreme-Love to selfish ends. The dignity of *Yoga* or concentration as a science, as a potent means for the practical realisation of religious ideal, consists in this—that it brings every one to the experience of *Samadhi*, that it teaches every one how to attain for one's self the life of religion, the noble life of ethical perfection and divine beauty on this earth.

" Each one of the steps to attain this *Samadhi*, has been reasoned out, properly adjusted, scientifically organised, and, when faithfully practised will surely lead us to the desired end. Then will all sorrows cease, all miseries vanish ; the seeds of actions will be burned, and the soul will be free for ever."

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SHADE AND SHINE.

The Vedanta has long been dubbed by some of its critics (educated Hindus included) as pessimistic and, as such, unsuited to the rising generation of the present age of civilisation and progress. It is time that the position is clearly defined and understood. If by the word Vedanta is meant merely the abstruse set of religious and philosophic doctrines regarding the unity of everything, the identity or otherwise of the individual soul with the supreme self, the phenomenal or illusory nature of the visible universe, the relative importance of proofs in establishing or disproving the ultimate reality, the exact nature of final emancipation and so on, then it would be absurd to speak of such a theoretical philosophy as either pessimistic or optimistic. But Vedanta, be it said to its credit, is much more than a mere bundle of scholastic theories. It has an eminently practical aspect, and in proportion to its becoming more and more a rule of conduct in life and its being made such and taught as such, is its real significance and value found. It is as a rule of conduct that it is voiced forth in that precious gem of Aryan religious literature, the Bhagavad Gita. It is as a rule of conduct that it was preached by Sankara in his popular works like the Vivekachudamani and the Swatmanirupanam. It is as a rule of conduct that it was preached by Ramanuja and Madhva and the result is a school of high-class spiritual devotion and practical realisation. When once it is conceded therefore that Vedanta is a rule of conduct and is practical and not merely theoretical, there is no limit to the number of aspects from which it may be looked upon and criticised.

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The discussion may take a social or political or ethical or psychological turn or what not. It is however with the ethical aspect of the question that we are here concerned, for it is under that head that the stigma of pessimism is comprised.

The doctrine of pessimism maintains the most unfavourable, morbid view of life and of everything in nature and declares there is no good to be derived out of anything in the universe. This certainly is nowhere preached by any school of Vedanta. Look at the equanimous attitude which a wise man is required to cherish towards all beings. "He who sees all creatures in himself and himself in all creatures, will not be guilty of calumny. If a wise man identifies all creatures with himself, where then is ignorance or sorrow, since there is naught but unity in all?" (1) "He is verily the best philosopher who views happiness or misery everywhere in an equal light as if it were his own." (2) "Wise men behave in the same way towards the learned and modest Brahmana, the cow, the elephant, the dog or the eater of dog's flesh." (3) Look again at the several passages of the Gita which enjoin one not to be elated with happiness or disgusted with failure, but always to trust in the Supreme, to be firm-willed and undismayed. (4) Look again at the several hopeful, cheerful, benevolent promises and encouragements held out by Sri Krishna. "Wert thou the most sinful among sinners, even then wilt thou cross the ocean of sin by the ship of knowledge" (5) "Even a most vicious person who seeks me with single-minded devotion must be considered righteous, for he has made a good beginning. He will soon become virtuous and attain peace. You may solemnly promise that no devotee of mine will ever come

(1) Isavasyopanishad, 6, 7. (2) Bhagavad-gita VI, 32. (3) Ibid, V. 18. (4) e g. Ibid V, 20. (5) Ibid. IV. 36.

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to ruin." (1) "I shall free thee from all sin, do not fear." (2) In the face of these declarations which tend neither to blinding optimism nor to radical pessimism, it is not possible to label Vedanta with either of the two "isms," purely and simply. The justifiability of belief in the Vedanta and the validity of its doctrines are out of question. Whether Vedanta is pessimistic or optimistic, matters very little for one who does not believe in that philosophy and who does not act up to its tenets in life. The criterion is whether, as a question of fact, it has the chilling effect of pessimism on those who are its followers in theory and in practice. Such an effect, we may safely affirm, it has not, and it cannot have, as will be evident from the quotations cited above.

The ground for pessimism is prepared by too much attention to the individual life. No individual ever attains the full extent of his hope, and, moreover, what he hopes is but an infinitessimal fraction of what he would wish to be able to hope. There is thus a tinge of failure and misery in every individual life, and, viewed by itself, it naturally takes on a pessimistic colouring. As the prospect grows wider, however, this colouring must necessarily vanish and merge into a harmonious mass of blending hues. Even societies and nations have their collective weal or woe, but, generally speaking, communities are in several respects much better off as units, than the smaller units composing the communities themselves. Further, it may be for the interest of a society that there should be inequalities, that one should be rich and another poor, that one should be happy and another miserable, and so on. There is also a wider field for comparison, so that a poor man may, instead of envying the millionaire

(1) Ibid. IX. 30, 31. (2) Ibid. XVIII. 66.

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like the modern socialist, compare himself with his poorer brother and thank his stars for even the little pittance he is endowed with.

The truth is, pessimism and religion are like the poles and have nothing in common. This remark has application not to the Vedanta alone but to any religion properly so called. Any true religion must teach that the ills of life are only the legacy of the flesh and the mind, and cannot affect in the least the inner soul. Add to this the doctrine of re-incarnation, that only as we sow do we reap, that our miseries are not the workings of an unjust or merciless Providence, but that the All-Supreme, though the destiny of his creation is in his hands, allows nevertheless a certain freedom of will and lets his creatures, from the king of the gods down to the mote in the sunbeam, reap the reward which is the due of each. And, if these be the principles implanted in our hearts by the study and practice of Vedanta, what possible bearing on Vedanta can pessimism have? Religion is health, pessimism is infection or contagion; and just as no one speaks of health being infectious or contagious, but only of disease, so too it is not consistent to speak of any religion as pessimistic. There is no doubt that in the hands of certain professors, notably Schopenhauer, pessimism has been developed into a regular system of philosophy. But the present discussion is not philosophical, but is simply intended to refute the popular belief that the Vedanta is pessimistic, as that term is popularly understood.

Secondly, pessimism would turn away from the world in disgust, its arts, its sciences, its social and political institutions counting as nothing but empty ephemeral vanities, and would engender the belief that the best thing of all would be to die and be at rest.

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"Tired with all these, for restful death I cry,
As, to behold desert a beggar born,
And needy nothing trimmed in jollity,
And purest faith unhappily foresworn,
And gilded honour shamefully misplaced,
And maiden virtue rudely strumpeted,
And right perfection wrongfully disgraced,
And strength by limping sway disabled,
And art made tongue-tied by authority,
And folly, doctor-like, controlling skill,
And simple truth miscalled simplicity,
And captive good attending captain ill :—
Tired with all these, from these would I be gone."(1)

Apart from the reasonableness of the gloomy view of life which is foreshadowed in this assertion and which has been sufficiently dealt with above, and apart from the question whether such a doctrine is preached by the Vedanta, the principle by itself would be deserving of some serious consideration if the pessimists at least can affirm the exact nature of death and what occurs thereafter. Pessimism has no clear declaration to make on the matter unless the statement that death alone is a cure for all the ills of life be understood as implying the tenet that death is a final dissolution, a melting into nothingness, the fading into non-existence of the "insubstantial pageant" of this world, "leaving not a rack behind." Such a view, however, is effectively refuted in practice, though not in theory, by the greater portion of humanity of all nations and creeds, for, the fear of death is the rule and the welcoming of death is the rarest exception. The sentiment cherished by every one in regard to death is beautifully expressed by Shelley :

(1) Shakespeare's Sonnets, LXVI.

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"This world is the nurse of all we know,
This world is the mother of all we feel,
And the coming of death is a fearful blow
To a brain unencompassed with nerves of steel;
When all that we know, or feel, or see,
Shall pass like an unreal mystery."

It is easy, amidst the frenzy of anguish, to feel, with Hamlet, that to end "the heartache and the thousand natural shocks that flesh is heir to" by death "is a consummation devoutly to be wished." But when the real test comes, when the unerring, unfailing messenger of death is actually at the door, "ay, there's the rub." None but a few select martyrs and saints have profited or acted up to teachings like those of Carlyle: "What art thou afraid of? Wherefore, like a coward, dost thou forever pip and whimper, and go cowering and trembling? Despicable biped! What is the sum-total of the worst that lies before thee? Death? Well, Death; and say the pangs of Tophet too, and all that the Devil and Man may, will or can do against thee! Hast thou not a heart; canst thou not suffer whatsoever it be; and as a Child of Freedom, though outcast, trample Tophet itself under thy feet, while it consumes thee? Let it come, then; I will meet it and defy it!" (1) It may be mentioned in passing that the horrors of hell, so graphically depicted by both Christian and Oriental superstition, do not seem to be the real cause of the aversion to die.

This is however a digression. The point at issue is, whether it can be said of the Vedanta that it encourages the belief that death is the only consummation to be devoutly wished for, that it is the only cure for "all that human hearts endure." That such a view is untenable on

(1) Sartor Resartus,

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the face of it, must be apparent to any Hindu, be he a Vedantin or no. Array after array of quotations may be cited, not only from the Upanishads and the Bhagavad Gita but from the Puranas and from secular writings, prose and poetic, declaring in unmistakable terms that there is no finality in death which is but the beginning of another life to come, that neither the good nor the evil done by man is interred with his bones but follows him through the succession of births and deaths giving rise to their destined consequences, and that, nevertheless, the prospect is not disheartening enough to breed pessimism, since liberation, sooner or later, is the appointed portion of every soul. "Just as a person casts off his old garments and puts on new ones, so too does the soul cast off its worn-out bodies and enter other fresh bodies." (1) The mere statement of the case, without argument, is enough to show that the philosophy of the Vedanta and the doctrine that death is the only escape from this detestable world are diametrically opposite and cannot possibly have any bearing whatever on each other.

There is one feature which may strike some at first sight as being common to pessimism and the Vedanta. Pessimism asserts the necessity of abnegation and self-sacrifice as the only good. And does not the Vedanta teach the same? What, if not, are its *sannyasa*, its *vairagya*, its *tyaga* etc? It is not necessary in this connection to examine the meaning of the words "abnegation" and "self-sacrifice" used by pessimists. They may mean anything ranging between the highest exaltation and the complete effacement of the self. It would be sufficient for our purpose to know the exact nature of the renunciation which is preached by the Vedanta and to see whether

(1) Bhagavad-Gita, II. 22.

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renunciation, as thus preached and as thus understood, has a tendency to land one in pessimism. Let us first look in detail at the teachings of the Bhagavad Gita on this point, for, than the Gita there is no more popular and no more authoritative exposition of practical as contrasted with academic Vedanta.

Who can say that the Gita commands us to fly away from the noisy world, "to sit on rocks, to muse over flood and fell," "to climb the trackless mountain all unseen," "alone over steeps and foaming falls to lean," to live in dreary solitude "far from the madding crowd's ignoble strife." On the other hand, it contains a stern precept of duty, of work, of incessant activity. "Therefore fight" is the constant refrain at the end of each philosophic sermon. True renunciation can be defined only by an apparent paradox, "to be in the world and at the same time to be out of it." The keynote of true renunciation is contained in the first two stanzas of the first of the ten standard Upanishads (the Isavasya):—"Protect thyself by renunciation. . . , . . . One should be doing action all the years of his life. There is no other alternative. The effects of action thus will not bind the individual." The Buddhistic symbol of "the jewel on the lotus" (*mani padme*) expresses the doctrine in a nutshell. One should be like the dewdrop on the lotus, standing on the dull green leaf, and yet retaining its own globular shape, unaffected by adhesion, unique in its pearly splendour. The teaching of true renunciation recognises at the out-set that activity in some form or other is an unavoidable necessity. "No one remains inactive even for a moment. Every one is compelled to be active by his innate qualities. . . . . Surely, therefore be active. Action is undoubtedly better than inaction. You cannot even eat and live without doing action." (1) "It is impossible for a human being to

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give up all action." (2) And if therefore activity of some sort is necessary, and no option is left for us in the matter, it becomes our bounden duty to regularise our activity and reduce it to a system, rather than try unsuccessfully to fly away from action.

Strictly speaking, the ways of the recluse and the misanthrope are after all very selfish. They are the very incarnation of that selfishness which they have tried seemingly to avoid. They might very well spare themselves the trouble of journeying to their far-off solitary abode, for they might equally give scope to their selfishness even amidst the haunts of active humanity. The idea of duty assumes that we are to serve others as much as others should serve us, and, therefore, for one who imagines that the whole world exists to promote his own selfish interests, the question of duty does not arise at all.

"It is not by doing nothing that a man can secure freedom from the results of action; nor can he by merely giving up all activity, attain success in religious life." (3) What is more, there are strong reasons why the advanced in religion should be as active in worldly life as the ignorant. It may be that the cultured saint does not derive any benefit from such ordinary innocent activity, but a certain duty rests on his shoulders, in the words of Sri Krishna: "Whatever a great man does, others do the same; his authority is their authority. I have nothing to do, O Arjuna, in all the worlds, nothing unattained and nothing to desire; yet, I too remain active. If I do not thus remain diligently active, everyone will follow my path. All these worlds will perish if I am not active. A wise man should not confuse the minds of the ignorant who adhere to work, but must himself do all

(1) Gita. III. 5, 8. (2) Ibid XVIII. 11. (3) Ibid. III. 4

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action (and reform by example, not merely by empty precept.)" (1)

Does this mean that there is no difference between the activity of the saint and that of the sinner? Surely not. The difference is as wide as infinity itself. "The ignorant do deeds with attachment, while the wise do so without attachment, for the salvation of the world." (2) What is meant is that the activity of the ignorant springs from selfish motives and desires, whereas the wise man is unselfish in whatever he does. This is the acme, the very kernel of true renunciation. "He who, without depending on the result of his action, does his duty, is the real ascetic and adept, not he who gives up all ritual and does nothing." (3) "Thy province is duty and not the results thereof." (4)

It will thus be seen that the renunciation taught by the Vedanta is far other than what it is supposed to be by the critics who label the Vedanta philosophy as pessimistic. It is not intended by the above remarks to disparage the saintly seclusion of great masters and saviours of the world like Buddha, though it may be mentioned in the same breath that their flight from men had an ulterior aim and they came back to the world to purify it and uplift it toward the feet of God. In the generality of cases, it is not true renunciation, but its opposite, that is bred by isolation. The mind, violently snatched from its element, rebounds sooner or later with a redoubled Zest to its old associations.

Nor do the above remarks fail to recognise the necessity or value of self-control. But it is a misconceived, nay, a pernicious, notion that, to achieve

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(1) Ibid III, 21–24, 26. (2) Ibid III, 25. (3) Ibid, VI, 1. (4) Ibid, II, 47

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self-control, one must convert himself into a block of wood or stone, must make himself impervious to physical sensation. How clearly and beatifully is this expressed by Sri Krishna. "If a person restrains his outward organs of sense, but lets his mind dwell on objects of sense, he is a humbug. He is superior who restrains his senses by his mind and does his duty properly with the aid of his external organs of sense." (1) The former is not only a pretender and a fraud, but a fool. The latter goes to the very root of the matter. He does not deaden his outward senses but controls their action by the instrumentality of his mind, and, with his senses wide open, marches through life in the company of his fellowmen, with this distinction, namely, that he is proof to all temptations, and triumphs over them. Is such a course a bed of roses without a thorn? Does the doing of one's duty for duty's sake without regard to result involve no sacrifice, no self-control? Look at Bhishma, Drona, and Kripa, righteous sages, advanced in age, learned and religious, but compelled by the law of duty to wage war against their nearest and dearest, their pupils and friends. Look at Arjuna in the same predicament. What easier for him than to renounce his kingdom and royalty, fly from the battlefield and be a mendicant instead of being the murderer of his elders and preceptors, his kith and kin? But what is the teaching given to him under these circumstances? "Better thine own duty, though meritless, than another's duty well done. Better to perish in the discharge of thine own duty, for, another's is beset with unknown dangers."(2) "One should not give up one's own

(1) Ibid III 6, 7. (2) Ibid III 35.

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duty, though it is full of faults; for there is no action but has a fault, as there is no fire without smoke." (1) Is there then no true renunciation in the discharge of one's own duty according to the high ideal of Sri Krishna's *Karma-Yogin*? There can be only one answer to the question, namely, in the affirmative.

It has been stated above that true renunciation is a paradox, and an endeavour has been made to explain the same. There is another paradox, a minor one, involved in renunciation. It is said that true happiness is not attained by him who hankers after pleasure but by him to whom all desires come in the same way that all streams enter the ocean which by itself remains infinite and immutable. (2) The dictum amounts to this, namely, that you should not give vent to your desires while their fulfilment would give you immense pleasure; and when you have advanced so far that you have triumphed over these desires and when the objects of your former desires come to you of their own accord, they have lost all their glamorous fascination and you do not want them. But, for the true student of religion this is no discouragement. Quite the reverse. He glories and finds satisfaction in his sense of power. The fact is, he is too high for these desires. He has far higher desires to cherish, far nobler aims to achieve.

To conclude. It cannot be said that in the world there is unalloyed good or unalloyed evil. Every cloud has its silver lining, and on the other hand, darkness must accompany light, night and day must alternate. Ours must be an equanimous attitude amidst these, ours must be a tranquil heart courageous and diligently bent on spiritual progress. The way to attain true renunciation is not by shunning

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(1) Ibid XVIII 48. (2) Ibid II, 70.

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the world for all outward appearance like some of the modern so-called *Sannyasins*, while remaining bound to it by the strongest of earthly passions concealed in their inmost hearts. True renunciation and spiritual peace can be achieved amidst the din and hum of the work-a-day world. What determines true renunciation is not the physical separation from one's fellow-creatures and from objects of pleasure, but the inner man, the mental condition affecting one's relations with the external universe. "Work, and duty for duty's sake without dependence on fruit" is the watchword, and none but the shallowest critic will say that the Vedanta philosophy inculcates pessimism or misanthropism.

PILGRIM.

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INDIAN UNIVERSITIES AND THEIR FUTURE.

BY SYAMARAJ.

(*Continued from page* 388).

From all that we understand from the system of education that was known to the Hindus three characteristics may be said to have chiefly contributed to make their system popular and effective—the cheapness of cost for the receivers of education, the freedom of thought which it ensured both to the teachers and the taught and the building of character which it guaranteed. In India no relation is so sacred as that between the teacher and the student. The proudest scholar is better known as the student of such and such a teacher. Though next to the parents is the teacher's rank, the teacher is in many respects superior even to the parents. The parents are only the makers of the fleshy body which has almost no value in the eye of the Hindu; but the teacher is the maker of the intellectual and spiritual body which is everything to a man. A man goes as a baby into the nursery of a teacher and comes out a man in the fullest sense of the term. The young Sukracharya addressed his fathers as children and the same is justified by Manu by saying that the latter were babies in intellect when compared to the giant Sukra. So this sacred tie between the teacher and the taught should be above all worldly considerations.

The cheapness of cost need not at all be dwelt upon. The life of a student was a life celebacy in the company of a master, free from worldly cares. The only fee that he paid was personal service to his master and the only way to discharge the debt that he owes to his king who maintained him in his student career was to become matured in intellect and a subject worthy of honour. For a nation whose ideal is

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"plain living and high thinking" education cannot bestow its full blessings equally on all unless it is given free. Every pie of revenue that a subject contributes to his sovereign is so many drops of his blood. In return nothing could gratify a Hindu so much as free education given with a loving heart.

Over and above this stands the freedom of thought. No teacher should be constrained to teach within a prescribed time what suited the fancy of another; nor a teacher to became a teacher by the gift of another. A true teacher is the noblest product of nature, and not made to order. So also a student aught not to be forced to receive his education, to become what another wishes him to become; but he should have the liberty to become what he is fit to be. According to the ancient system of education, there was no necessity for any one to cram a set of prescribed text-books. He had only to listen to the ablest men available and to take notes, and to meditate on what he has learnt in his leisure hours until he was able to digest and assimilate the knowledge imparted to him. Bacon very wisely remarked that "much reading is wearisome to the flesh." Being able to "prattle undigested stray bits" of others brain work can never make a man wise. Books and extensive learning have never produced original men. Only those that have cultivated the habit of thinking and have been able to lay their fingers on the very root of knowledge, from what little they have been fortunate to learn, have been original men. According to the Hindu notion, no scholar was competent to write a book unless he had something substantial and original to add to the common stock of knowledge.

Books are, no doubt, valuable helps to learning, but they are inferior to living teachers. The books have no vivacity in them, and they cannot adapt themselves to the requirements of their readers. But living teachers are capable of imparting a quickening impulse and of appealing to the spirit of the students. They have, therefore, the power to influence the

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character of the students that learn under them. In India books have only a secondary value if they do not come through experienced traditional expounders. Nurtured under the elevating influence of a great teacher, with noble examples set by him to follow, and resigning his future entirely into his hands, no student is likely to develop a bad character. A student who incurred the displeasure of his teacher was doomed for ever and was considered by the public as a *patita*. The name of the teacher was treated as a guarantee for the good conduct of the student.

The charge that was often laid at the door of the Hindu was that he lacked the organisation of a centralised Government in the affairs that concerned him. He developed his village system to perfection but omitted to centralise these under a common Government. Such a charge arises from a misunderstanding of the character of the Hindu. The Hindu had a peculiar way of dealing with things. His greatest ideal was, to see that which existed both as the Infinitesimal of the infinitesimal and as the Infinite of the infinite. The instinctive question of the Upanishadic student to his preceptor was, "By knowing what, everything else is known?" The truth is that according to him no organisation, no law can be perfect unless it was equally applicable to a single unit as well as to a composite whole. To study his village system was to study his principle of Government. In the late Russo-Japanese war, the European military experts may be said to have failed to understand the tactics of the Japanese. But one who knew this common characteristic of the Asiatics would have seen in their tactics nothing but a mere repetition of those that they employed in their daily practice of *Jiujitsu*. We can understand the policy of higher education of the Hindus only by a careful analysis and study of their primary education. As no university education is possible without a corresponding primary education, we shall take a brief survey of the arrangements that existed in India for the primary and industrial education of the masses.

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That the Hindus had not neglected the primary education of the masses is observable in all the records that are available regarding their constitution. King Bhoja is known to have issued a proclamation that no body who did not know how to read and write could live in his kingdom. We have the testimony of a French writer to show that even in the days of the East India company education of the masses was the care of the people. "The education from the early times of their history has always been an object of solicitude and interest for the national Governments which have ruled over the Peninsula of India. Under these Governments every regularly administrated village had a public school and a master to guide it. The system of teaching which was followed there was one which in consideration of its efficiency, its simplicity and of its smallness of required expenses, was imported some years before from Madras to England and which from there spread through out Europe. This was mutual education. A Hindu father regarded the education of his son as a sacred duty imposed upon him by God and his fatherland, and placed his son in the hands of the school master of his village as soon as he attained his fifth year." In deploring over the ruins of the old but neglected Madura university—a ruin caused by its passing into foreign and unsympathetic hands—he says later on, "Madura, the capital of the ancient kingdom described by Ptolemy under the name of *Regio Pandionis*, Madura the town of science and of colleges of philosophy, Madura which was visited by savants from all parts of India, and which at an epoch when Europe was plunged in the most abject barbarism, flourished among the cities of the east with its professors and literary men; Madura, which was such a centre of enlightement that it shone like the beacon light of India, is to day only a mass of ruins, hardly peopled, unfrequented by philosophers and literary men and whose professorial colleges no more disseminate instruction all over India. When Madura was thus shining by its science and intelligence, it was rare to meet with a Hindu who could not read, whilst

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to day very few are capable of spelling even a word." From the above it will be seen that arrangement for the education of the masses formed a part of their political institution.

Just as family was treated as a unit for all the social purposes of the Hindus, a village was considered to form the unit of their political institutions. The autonomy of the village may be said to have constituted the basis of their Government. And in this autonomy provision was made for the education of the boys and girls of the village. Every village had a school master of its own. His only remuneration was that he was allowed to enjoy certain perquisities from the people. He paraded his students on certain days in a year and made his collections from their parents. As the school master was the leading light of the village he had the capacity of serving this constitution in various other ways also. He at times served according to his capacity as a doctor, as a priest, as a vakil or judge, and as the librarian of the village. One of the methods employed by the propagandists of Srivaishnavism was to introduce the leaven into each village by securing to their cause the village master and priests of the lower classes. The Lingayats to some extent did the same and established a mutt in each of the villages. This accounts for the prevalence of Oshtamayyas among village masters and Dasas among priests. In this autonomy of the village provision was also made for the artizans—a blacksmith, a goldsmith, a carpentar, a washerman and a barber and such others. Each of these considered it a part of his duty to take apprentices and train them in their professions. When one of these became famous for culture he was not only recognised by the surrounding villages but at times by the courts of kings even. This is what was called by the French writer "mutual education." It not only cost the Government nothing but also the people very little. It generally happens that sometimes the village elites were aspirants after higher learning. These after obtaining higher education in the courts of kings or other university centres wrote books for

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the benefit of their brethern who had not the advantages of attaining to higher culture. Just as for religion there was no caste distinction so for learning also the same principle was observed. Even a chandala with learning was a person to be honoured.

Thou h the universal homage paid to learning and culture was the cement that bound together all these petty units of villages in the commom cause of education, there is yet another factor whose influence as a great leveller cannot be ignored. We have already referred to the travelling of scholars from place to place till their fame tended to settle them in life. We have also to count upon the utility of the wandering Sannyasins in the cause of education. In India thought is said to travel, from place to place much quicker than in other countries where railway and telegraph carry on the work of communication. The wandering Sannyasins are not only the vehicles of thought but are also the mediums for spreading education and raising the whole nation to a uniform standard of culture. As M. Renan says, "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 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." These Parivrajakas or peripatetic teachers, described even in the Samhitas and Upanishads, not only bring together men in different strata of social and intellectual life and thus act as a leveller but also impart even to the most ignorant the fundamental elements of social intellectual, moral and spiritual culture. These have to depend for their

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maintenance on the charity of the people, and for every handful of rice that they receive from a village they will teach him something in return. These may be said to have an organisation of their own and receive their education from their head quarters. And when they are let loose on society for the benefit of the society, the burden of maintaining them is cheerfully shared by all. It was the dream of Swami Vivekananda to restore to the Sannyasins, Bairagis, Fakirs and other tyagis of India the ancient national function of elevating the masses and spreading culture.

The bane of modern education is that it has been built on the ruins of this ancient and indigenous system of mutual education. The craze for control by a central Government over the affairs of the people, the want of confidence on the part of Government in their own goodness, and the consequent distrust in the people and watchfulness over them, have proved great impediments, as in other matters, to the education of the people also. The old village system was silently allowed to die and in some cases even forced to die. Like every other supply, even the supply of primary education was taken under the patronage of Government. Universities exercised the function of Government over the schools for primary education and kept these under their vigilence; for in India we have no other kinds of universities than the examining ones. The subjects taught are those prescribed by an alien Government to suit its own purposes. It is against the principle of a mercantile Government to encourage industrial and technical education; especially when that Government is by a nation whose sole sustenance is industry. If in spite of the contrary wishes of a parental Government indigenous industry is not completely dead in India, it is because the sinews of 40 millions however much strengthened by artificial means cannot successfully replace even the famished sinews of 200 millions. Thanks to the organisers of the ancient village system, the indigenous industries have been able to live of their own accord, in dark

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corners of the land where the light of foreign industry has not been competent to penetrate; and more especially in native states which, though their lives depend upon their capacity to imitate their suzerine Government, have been slow to enjoy and appreciate the blessings of the imported civilisation. Thank God that the people are awakening to a sense of their responsibility ere it is too late and they have not gone beyond the limits of regeneration.

Inspite of the militating influence of the ill-suited and unwilling system of modern education a few things might be seen to linger still. The innate love of the people for learning, their hereditory physical aptitude for industry, the simplicity of life and habits and the inherent piety and self-sacrifice—these are the chief among their national characteristics. And as remnants of their old institutions there exists to some extent, and more largely in native states, the old system of apprenticeship for education, especially in handicrafts. Higher education of the oldtype, though it has lost its power as a bread-winner has not been completely banished from othodox religious centres. The old organisation of *Sannyasins* and *Sannyasinis* and that of their illiterate imitators, the ancient mutts and Temples and more than all, the old village system, and old hearts though in a modern body still hold power to some extent in the land. These are the old foundations on which any national buildings aught to be built by the modern architects, if at all they should be built.

We have been hearing talks about national universities and industrial revival, our opinion is that such a thing is possible only if we can nationalise education once again by reviving our old and indigenous institutions and at the same time adapting them to meet our modern wants. A national Hindu university should make education cheaper than what it is and place it within the easy reach of a greater number of the Indian poor. No movement is work anything if does not take the masses one step higher. It should promise almost free lectures. It should not aim to be purely

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literary, and scientific, but it should combine the industrial and technical. It should be able to provide for the creation of a new kind of text books that would combine the best portions of the old world knowledge with the most useful parts of th: new world culture. It should be able to command the services of an organisation of itenerant scholars whose business it is to carry knowledge to the door of every poor and look to the preservation of a uniform standard of culture through out the land. And not the least part of it is that it should be in a position to cooperate with a system of primary and industrial education which is worked on lines parallel to that of the university. Every man must be given freely the fundamental elements of a cultured life and he must be left free to build the rest for himself. Originality, and character building should be the foremost among its objects, man-making should be its ideal. Even the Vedas have declared; "This Atman is not to be attained by the weak."

For a people who have nothing to call their own even in the matter of education, a national university on whatever lines would be better than no national university at all. But the circumstances are such that on the one hand while a new university in order to justify its claim to be national will have to be in touch with the traditional order of things, on the other hand it will have to take care not to clash unnecessarily with the existing order of things, and if possible try to cooperate with it and to utilise its advantages for its own purposes. It will have to combine in its methods the best features of each of the foreign systems. The Academical system of the French, the application of the literary education for the acquisition of the technical and the industrial in all its stages of the Americans, the popular industrial education of the Germans, and the popular education of the Japanese masses all should be assimilated and made Indian. There are certain functions which are possible to be discharged only by the Government and without which a university in its initial stage cannot hope

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to do its work efficiently. In the absence of Government co operation, it should be prepared to have independent means at hand which would at least secure the result of Government co-operation indirectly in other forms. For instance, up to a certain stage compulsory education may be found necessary. If this were to be done independently of the help of Government, those that aim at success will have to employ other agencies the result of whose work will not be far behind that of compulsory education. Education for its own sake and for the benefit of the country should be made the rage of the people. This will become an accomplished fact in India, provided that the education given to the poor and needy shows them the way to live independently of the Government. If all these conditions can be fulfilled then alone something like a national university will become possible. Even then one should not be too sanguine to expect it to be fruitful in the immediate future.

The cost of its maintenance is another important item to be considered in this connection. Taking the whole of India the amount of money that is at present spent on education may come to about 1½ annas per head of population. Out of this total outlay a large percentage is spent in giving an emasculating higher education to a microscopic minority. Even if the new university were to confine its work to a limited area and solely to a particular branch of education it will have to be prepared to spend at this rate a large sum, if the education given by them were to be really useful to the people. No doubt by the employment of indigenous talents the cost may be minimised. But if every pie that is spent on the cause of education will have to reach equally all, the high and the low, and to be both for primary and higher education, the cost will have to be placed out of consideration till the whole thing assumes a definite shape, and comes to a settled condition. Unforseen contingencies should be readily met with; and no attempts spared to make the institution a model one for others who may imitate them.

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Most of the things that we have said about the method and means of a National Indian University may appear to some degree impracticable. But our idea in pointing out all these is to help the organisers to sift the question thoroughly in all its aspects and be prepared for emergencies. Placed as we are under peculiar circumstances, the well-to-do Native States of India are better fitted to work out a scheme for National Education, than hundreds of wealthy British subjects put together. Though the Indian Maharaja's may not find it advisible to maintain a University of their own for the subjects immediately under their control, they are at least in a position to experiment in their dominions and develop the indigenous resources which may be useful for the building up of a National University. As we pointed out, the materials that are required for such a purpose, are more abundantly available in the dominions of Native Maharaja's where the new world ideas of civilisation have not as yet completely taken their root; and where the traditional order of things may be found to still linger.

(To be Continued)

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SANNYASA.

" The essence of Greatness is the perception that virtue is enough. Poverty is its ornament. It does not need plenty and can very well abide its loss—Emerson.

Born amidst the concrete realities of this empirical world, man always passes judgments in one way or another on the meaning and value of life. Out of these fragmentary judgments of experience gradually brought into some degree of unity, civilisations grow, forms are created, theories about the meaning of life postulated and conventional prisons for the conduct of life are erected. No theory of the universe is valuable which does not influence our practical conduct. No system of philosophy, is worth the name which is not built on an ethical basis. But bold and decisive expressions of eternal truths and a lofty system of practical philosophy were the contributions of the Vedic seers, even before the dawn of history, towards the enlightment and progress of humanity. Our moral standards, our forms of life and social and political institutions depend largely on our conception of the nature of the universe and man, their relation to one another and on the aim and end of existence.

The Vedic Rishis by a metaphysical intuition, *atma-prabhoda*, transcended the limits of even the intellect and peeped into the very depths of the Great Beyond; they realized that the universe is composed of the material and the spiritual. The liberated soul after leaving this body becomes the essence of all that is and all that is to be, says the Rig-Veda. The gods and *munis* holding the warp and the woof of the universe have

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interwoven the world with the Brahman, says the Yajur-Veda. The universe is composed of an essential unity and a necessary variety. What then is the nature of the One underlying all phenomena? And what is its relation to the universe? To find this out is the work of philosophy. If there is a One behind the many how then to know it? This is the beginning of all religion and all ethics. He, who realises the Atman beneath all, is far beyond the reach of all desires, beyond the possibility of all conduct good and bad. Such a man is not bound by the illusion of Samsara and moves in the world always centred in a majestic unity, guided in his life by that 'sacred Simplicity' and the energy of the Highest Law. The whole pupose of the Vedic religion is to make man realize that he is the facade of a temple wherein all wisdom abide, that the light of that wisdom shines through us and that the end of our existence is to feel the insufficiency of the limitations that hedge around us in the expression of our true selves, and come face to face with the background of our being.

This purpose, this final *purusharta* was achieved through the four *asramas* or life-stages which formed the core of Vedic discipline of life. The animal must be humanized and the human must be spiritualized before man can attain to a new view of things, a new and spiritualized vision of these materially concieved relations. These four *asramas*, Brahmacharya, Grihasta, Vanaprasta and Sannyasa have all one purpose—renunciation. Tyaga is the only means for the emancipation from the bondage of Samsara, from the illusion of identifying the lower self with the higher and thus leading to 'the abiding steadfast in Brahman.' The discipline of these *asramas* gradually closes the door against the physical and intellectual man and opens it into the spiritual, so that the *Atman* may fill

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it and shine radiant. "The whole life should be passed in a series of gradually intensifying ascetic stages, through which a man, more and more purified from all earthly attachment should become fitted for his home, 'astam.'" The entire history of mankind does not produce much that approaches in grandeur to this thought.

The four life-stages as a preparatory means to a knowledge of Brahman—the Brahmacharian studying the Vedas with an absolute trust in his Master, the Grahasta addicted to sacrifice and good works, the Vanaprasta practising asceticism and the Sannyasi leading a wandering life, without possessions or home, realising the Brahman everywhere—are described even in the Samhitas. Some orientalists seem to think that the conception of Sannyasa, a wandering monk, is of a later origin. But this view is not supported by evidence. The Rig-Veda, in describing a Muni says: "He supports heaven and earth; He is all sky to look upon; he is called this light. The Munis, girdled with the wind wear garments soiled of yellow hue . . . . You therefore, mortal men behold our natural bodies and no more. The Muni made associate in the holy work of every god, god after god, looking upon all varied forms flies through the region of the air. Treading the path of Sylvan beasts, Gandharva, and Apsarasas, he with long locks, who knows the wish, is a sweet most delightful friend. All the gods work for him and with Rudra he drinks the cup of poison for the good of the world" (X. 136). It is not necessary to quote all the passages describing a Muni from the Upanishads. As Prof. Duessen says Sannyasa might have become a regular institution through which every one must pass at a later date. "It was first at a later period, when the method of empirical knowledge took entire possession of the doctrine of emancipation and conceived it as has been shown under

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the category of causality, that the knowledge through which deliverance is attained came to be regarded as a becoming something, as an effect of definite causes, which might therefore be brought about by promoting such causes. Thus emancipation was conceived, again empirically, in accordance with the external signs which manifested." Freedom from all desires and life in a divine unity was the nature of the emancipated. The whole effort of the Vedic course of discipline is to artificially culture the mind to manifest these characteristics. This system is, perhaps, contemporaneous with the development of the Sankhya psychology. Desire is the cause of attachment, attachment of false individuality which is the cause of the ignorance that stultifies all true knowledge; man therefore, must root out all desires if he wishes to escape from the thraldom of Samsara. The law of Progress is fundamentally of one of imitation in one form or other. Nature furnishes the hints and man works on them. In art, in literature, and in all departments of activity genius comes first, and then culture creates conventions and imposes tasks on human will and guides human activities. A Kalidasa was evolved by the process of nature and the science of Rhetoric was built later on for the benefit of the common man. In all great national crises only when some great individual possesses the capacity and courage to form images and speculate for himself does a new line of development takes its start. Thus, by an unparalleled and intuitive study of the modes of nature and exploration into the secrets of life, did the Vedic Rishis found that Freedom and spiritual culture involved in the four Asramas. Absolute freedom Mukti—physical, social, political, intellectual, moral and even spiritual was conceived to be the be-all and end-all of existence. He who breaks through the settled modes and forms of thought

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is called a *Muni;* he who surrenders all worldly possessions is called a *Sannyasi*; he who rises above the limits of the asramas is called an *Atiasrami* and he who destroys the conception of plurality and realizes the oneness is called a *Jnani.*"

Thus Sannyasa demands a surrender of all possessions, earthly or heavenly, even the longing for spiritual emancipation. Physically it is poverty-worship, the simplifying of life to gain Life; but morally it is the heroic worship of divine Freedom. This Freedom, called by the ancients, Jivan Mukti includes all other kinds of freedom. Therefore, he is no Rishi who does not show the freedom to differ from others has passed into an adage. *Athanasius contra mundum*, says the West. The attempt to escape even from the limitations of social bonds perhaps helped the growth of Sannyasa into a stereotyped institution.

The whole ethics of the Vedic religion is described by two remarkable manifestations of spiritual culture and is centred round the two fundamental ideas *Yajna* and *Tapas*. When the older dispensation of Karmakanda was transmuted into Jnanakanda by the touch of the Aranyaka recluses, *Yajna* and *Tapas* appeared again as Sannyasa and Yoga. The relation between these is that the one is a subjective and the other an objective realisation of Brahman and morality. Sannyasa is the development of the idea of sacrifice. It is the greatest and the last sacrifice which a candidate for renunciation and Atma Gnana offers. The Sukla Yajur Veda describes this last sacrifices called the Sarvamedha, after performing which one aught not to return home but go away into the forest completely separating himself from life as conceived empirically. "The more I realize that whatever is is Brahman, the more my heart become receptive of the Over-Soul,

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the more and more the surges of true Life enter into me, the more and more I stand transfigured, I become universal in my regards and actions. These little stagnant pools of attachment to wealth, family, society, country &c. fall off until they stand purified in the great Bliss.

Agni is That; the Sun is That; Vayu and Chandramas are That. The Bright is That. . . . . No one has comprehended Him above, across or in the midst. There is no counterpart of Him whose glory verily is great. Than whom there is no other born. This very God pervadeth all regions...He with his presences aids all living creatures. By whom the heavens are strong, and the earth stands firmly, by whom the lights realm and sky-vault are supported. , . . . The sage beholdeth that mysterious Being wherein this All hath found one only dwelling. Therein unites the whole and thence it issues; far-spread it is warp and woof in creatures. . . He is our kin our Father and Begetter; He knows all beings and all Ordinances, in whom the gods obtaining life eternal have risen upward to the third high Station. Having encompassed round existing creatures, having approached the first-born Child of order he with his Self into The Self hath entered." This is the Mantra of sarva medha sacrifice. "The whole universe is one affulgent light to that Brahmavadin who gets away from his house with a heart for loving service to all beings" says the Smriti

Such a man rises above all particulars and dissolves himself in the universal. He sees the whole universe embosomed in beauty, filled with Brahman. He, to whom God is a sweet enveloping thought, feels even the modern conceptions of philanthropy as a galling yoke. For everything even sin stands before him transformed and spiritualized in the great Love and mighty Law. But it is these men that can really do good to the world; "for the heart

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that abandons itself to the Supreme Mind finds itself related to all its works" and can work, with immortal powers, unselfishly, for the good of humanity. They speak from within to our hearts and help us with character and not possessions.

How near great spiritual minds in all countries approach towards each other in their appreciation and regard of the value of renunciation may be seen from the following extract. St. Theresa says "Often infirm and wrought upon with dreadful pains before the ecstasy, the soul emerges from it full of health and admirably disposed for action.... as if God had willed that the body itself, already obedient to the soul's desires, should share in the soul's happiness.... The soul after such a favor is animated with a degree of courage so great that if at that moment its body should be torn to pieces for the cause of God, it would feel nothing but the liveliest comfort. Then it is that promises and heroic resolutions spring up in profusion in us, soaring desires, horrors of the world, and the clear perception of our proper nothingness.....How ashamed she is of her former attachments !.....She laughs when she sees grave persons, persons of orison, caring for points of honor for which she now feels the profoundest contempt. It is suitable to the dignity of their rank to act thus, they pretend, and it makes them more useful to others. But she knows that in despising the dignity of their rank for the pure love of God they would do more good in a single day than they would effect in ten years by preserving it .....She laughs at herself that there should ever have been a time in her life when she made any case of money, when she ever desired it.....Oh ! if human beings might only agree together to regard it as so much useless mud, what harmony would then reign in the World !.....For my part, I feel as if it would be a remedy for all our ills."

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Long before Buddha, from the time of Yagnavalkya, the geographical consciousness of India was becoming wider and wider; new races were pressing on the door of Hinduism for admission. Yagnavalkya himself created rites to Aryanise the non-Aryan. But it was given to Buddha to completely Hinduise the Asiatic mind. He admitted these strangers, if not into the fold of Hindu social heirarchy at least into the fold of the highest Hindu spiritual culture. Buddha recognised that the highest product of Hindu culture is Sannyasa and declared that every one can enter the suprasocial caste of *Bhikshu*.

Buddha believed that success in living the true life of a Bhikshu is essential to the attainment of the peace of Nirvana. Even Sankara held such a view. He says, "Being born a man, a Brahmin and of sound mind, he verily is a Brahmicide who does not renounce." Buddhism permits a *Bhikshu* to retrace his steps, if he finds the discipline of Sannyasa too hard for him to practise. But Hinduism which built Sannyasa on the preliminary and severe discipline of the Vanaprasta asrama needed no such safe guards and considered the Sannyasi who yielded to temptations a *pātita*.

Those men to whom Buddhism opened the door of the highest spiritual culture, being strangers to the severe discipline of the Asramas brought down the austere purity of Sannyasa. Sankara in his attempt to restore this greatest institution of aryan life to pristine purity closed the door against all non-dvijas. But Ramanuja mitigated the severity of Sankara's order of Sannyasa by introducing what is called the Prapannachara. Of course even he reserved Sannyasa to the Brahmin class only. Every one is entitled to prapatti which alone can free a man from the bondage of Samsara, Prapanna being only a higher and severer type of a Vanaprasta.

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Another point to be noted is that before Buddha these released souls, Parivrajakas as they were called, lived away from the haunts of men. Earnest students, kings and Brahmins went to the forest in search of these to drink from the pure fountain of wisdom. But Buddha for the first time formed an organization of the emancipated and let them go forth into the world for the good of humanity. Hence the special features which mark a Bhikshu from the rest dates from the time of Buddhism. Even the origin of our Maths must be traced to this period.

Everyman or woman who renounces adds to the sum total of national energy. The past history of India social, political or religious, drew all its inspiration and strength from powerful Tyagis. The idealization of poverty the liberation from material attachments, the manly indifference to the sordid bribes of worldly enjoyment, and this glorious triumph of the spirit conserves to every man power and wisdom without which service of humanity will be a sham. Modern India can only saved by the power of the spirit, by the power of the begging bowl. When self sacrifice becomes a duty, a new vision of things, new powers and methods of work will be opened out to us. The Hindus have always deemed that even to work out the lower ideals or purposes of life renunciation is necessary. There were political Sannyasins. The Nagas among the Hindus were Sannyasins of this kind, who worked with an ideal of duty greatly political in character. It is the duty of modern India to bring into existence a new band of Tyagis to accomplish her emancipation.



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Notes and Thoughts.

The word Satyam consists of three syllables *Sa, ti,* and *yam.* The meaning of the first and the last syllable is truth and that of the middle is untruth (Brih V. 5-1). This gives in a nut shell the Vedantic conception of the universe. The universe is a swing from the Immortal reality to Immortal Reality. The process in the middle is the mortal untruth, the universe. We say also in mathematics that in passing from plus infinity to minus infinity we pass through the Zero point. The extremist school of Buddhism perhaps like Hegel began the opposite way. They conceived the universe to be the process which alone exists in the swing from Zero to Zero. But unlike the Hegalians, the Buddhists conceived that perfection is not in the process or the becoming but in getting out it. These two we believe are the positive and negative expressions of the same truth.

* * * *

The Church has sought perpetually an opportunity of co-ordinating her own imperfect remedial measures and of leaving open a side-door for human co-operation, —clearly because behind the sole operative power which make God the source of all good, she saw standing like a frightful apparition the grim monstrosity of predestination. And indeed this presents itself as an inevitable consequence as soon as we connect the Christian conception of the sole agency of God, as profound as it is true, with the Jewish realism adopted from the Old Testament, which set God and man over against one another as two mutually

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exclusive substances. In this darkness comes to us light from the East, from India." Prof. Paul Deussen.

* * * *

Christian consciousness is not complete. Its fulfilment is to be found only in the Vedanta. It is only when looked us from the Vedantic height that Christianity stands rationalized and is consistent all round.

* * * *

The fundamental concept of the Primitive Philosophy is the title of a short article by A. D. Lovejoy in the "Monist" for July 1906. The writer here explains that the primitive thought of mankind, as it is seen in the religions of the "Savage" races, was essentially a belief in the presence in nature of a diffused and inter-connected impersonal energy or vital force, some quantum of which is posse-sed by all or most things or persons. He states in the form of propositions the full creed which is based on this fundamental concept. These are quoted below in the writers own words.

"That the amount of this energy is more or less fixed or limited; that any unusual, striking or alarming power, ability or productivity in anything is evidence of the special presence of this force; that it is localized in different natural objects, or possessed by different persons, in varying degrees; that the most important property of anything consists in the amount of this energy which inheres in it; that portions of such vital energy may be transferred from one person or thing to another, and may be controlled, regulated, insulated, by various devices, usually of a mechanical sort; that contact between a person or object highly charged with this energy and one less highly charged with it will, without the volition of either, produce, as it were,

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an explosion of vital force highly dangerous to the weaker party, and it may be to both ; that the chief end of man is to get possession and control of this force ; and that the chief utility of an immense variety of rites lies in the manipulation of it."

After discussing the evidence in support of this view and the opinions of the Anthoropologists and Ethnologists who have written on the subject he adds.

"That the most important and most frequently employed religio-magical term in the languages of these peoples is the name of something rather impersonal than personal ; that the conception of this something wavers between that of a communicable property, that of a mobile, invisible substance and that of a latent transferable energy ; that this substance, property or energy is conceived as being widely diffused amongst natural objects and human beings ; that the presence of it is promptly assigned as the explanation of any unusual or exceptional power or efficacy which any object or person is found to possess ; that the mind of the savage of these races is intensely interested in this force or property and greatly preoccupied with the thought of it. And in the case of American Indians the evidence shows us still more. With them the conception is distinctly that of a pervasive energy, which tends to become especially localized in particular objects ; and their languages as well as their customs show that this idea is directly involved in their beliefs concerning the special dangers and also the special magical efficacy connected with blood and with the sexual peculiarity in women. Furthermore, we have seen that, among the Indians, the same productive power that is, naturally enough, conceived to manifest itself in the vital fluid and the body of the child-bearing sex, is likewise conceived to be the source

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of all fertility in nature; and that the purpose of their agricultural fertility-charms and sacrifices is expressly that of transferring this indispensable energy from beings or object that posses it in superabundance to the growing crop. . . . .

"That the *wakonda* or *mana*, that the actual savage is so supremely concerned about is essentially a sort of diffused substance or energy upon the possession of which all exceptional power or ability or fecundity depends. This energy *is*, to be sure, terrible (under certain circumstances) and is mysterious and incomprehensible; but it is so because it is vastly powerful, not because the things that manifest it are unusual or "supernatural" or such as 'defeat reasonable expectation.'"

Mr. Lovejoy suggests that for this group of beliefs the appropriate name would be "Primitive Energetics" (to use a classical name) or *Manitonism* to use a derivation from the primitive word. Why should not this belief be called *Saktaism* and the Impersonal Energy, *Sakti*? Will this not be more suggestive? The article is interesting to students of comparative religions and will throw side lights on the growth of Tantrikaism and Saktaism which grew into the Hinduism of post Upanishadic days.

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JNANA YOGA.

'The fear of God' says the Christian is the 'beginning of knowledge'. But with the Brahmin no such fear of God can exist when the basic truth on which his philosophy rests is the fundamental identity of all souls with the Soul of the Universe. Where then, else does knowledge begin?

So quietly, and with a native charm has this been imparted to the Aryan by his predecessor the Deva, that we forget the genesis itself. He is taught that all evolution is but an expansion of the 'Thought' that arose in the bosom of the 'One, he is taught still further about the power and potency of Thought. In the Sandhya (twilight ?) devotions he is made to analyse all his actions as derivable from Kama and Manyu, Thought and Will. Kamo Akarshit, Manyarakarshit Namo Namaha. It is this Kama and Manyu which figure collectively as chit in Sat-chit-ananda trio. From Thought and Will we pass on to Manas, their origin, to discover our next link of study. Few references of any analytical kind occur in the Vedas, about the Manas and we have to go to the Upanishads themselves for full help.

The Amrita Bindu Upanishad in terse language explains the philosophy that underlies the sacred text 'Prajnanam Brahma,' which has been translated as 'Knowledge is Brahman." This Upanishad is the text for excellence of Gnana Yoga, which is not Yoga or union with the Divine Self through knowledge, but Self-balancing by virtue of the realisation of knowledge, real knowledge which is our being. Yoga is the later translation of the word Yaga in earlier Sanskrit Texts.

Says the Upanishad 'Monohi dvi vidham proktam sudham cha asudham eva cha' 'The mind has been classi-

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fied as twofold, pure and impure.' The Upanishad starts on the basis that the mind is the real cause of all variety. How mind, is the cause, must be a question; here the Upanishad interferes by saying that it is so because it is twofold, pure and impure. Going further, 'Asuddham Kama Sankalpam Suddham Kama Nivarjitam,' 'impure it is termed when generating thoughts (non self-centred ones) and pure when free from such thoughts. It excellently portrays our defectiveness by telling us that all scrappy, useless thoughts belong to the impure side of the Manas and incidentally expects us to remove such thoughts. Such a removal can be complete only when all trace of selfish, decentralising thoughts is expelled from the spheres of mental activity. For, says the Upanishad 'Mana Eva Manushyanam Karanam Bandha Mokshaydh.' The mind is the real and only cause of bondage and salvation, for all thinking beings (men). This is the grandest truth of Hindu Philosophy, the recognition of the mind as a fact and as a thing, a power behind thoughts, which are in themselves thus more or less powerful.

Not content however with telling us this truth, the Upanishad still further would explain bondage and salvation, 'Bandhaya Vishayasaktam Muktyai Nirvishayam Smritam.' All adherence to Vishaya is bondage and all non-adherence to Vishaya constitutes salvation. What is Vishaya? It is translated as objects of desire; and the word 'asaktam' signifies a literal going out of the mind, loosing its central point, towards the object of its thought. Such a going out, says the Upanishad creates a fresh bond around us. Every step that we take in the way of obstaining from or avoiding the pursuit of this object, consistutes an act towards release from bondage.

This latter is still further emphasised upon: 'Yato Nirvishayasya Asya Manas'o Muktirishyatai. At› Nirvishaya n

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Nityam Manah Karyam Murrinkshura.' Since it has been said that the Manas is free only when it is free from going out towards any object, every aspirant towards salvation should purge the mind of all poisonous taste for experiences of a terrestrial and fleeting nature.

But the teaching does not rest here, but wishes to complete itself. Having given us the means, it now points out the way, 'Nirasta Vishay Arougam Sam Nirndham Mano Hridi.' Having (temporarily) restrained the mind from attachment towards such wrong objects, it should be brought to a stand still, as far as possible, and the supreme end can be said to be attained only when the mind fully understands and practises the virtue of introspection (Yada Yatyat) Manor bhavam Tada Tat Paramam Padam." This introspection or inward turning of the mind should extend still further up to the region of the Atman, the Universal Soul, says the Upanishad, thus bringing out to light the most important truth, the identity of the Manas and the Atman in essence.

The Upanishad still further insists that this restraint of the mind in the heart should be continued till it is merged in the consciousness that reigns in the heart, and loses its personality, while retaining its individuality. 'Tavad Eva Nirodhadyam Yavad Hridi Gatam Kshayad.' Not until this stage has been reached can it be said to have attained Mukti or complete freedom.

But the crux of the whole teaching rests upon the word 'Nirodhadyam.' It indicates a conscious effort of self-restraint and warns us against a grave danger. The beginner is apt to put forth his best efforts towards curbing his passions, towards freeing his mind from all desires and thoughts. And it is equally likely that, freed from all thought, the mind slips away into the region of sleep, swapna or rest. It is here that the neophyte is advised to be careful lest he makes his mind a blank. He should

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practise self-restraint and be ever-watchful. The union of heart and head, must be brought about not only through thought, but in every other way also, which perhaps may follow, if the antecedents are established. Anyhow the practice of mental discipline beginning from the practice of concentration of the sense-organs and going upwards to contemplation on the *Self*, through daily introspection seems to be the gist of the verse. 'And this is knowledge, this is liberty, the rest are simply extensions of ties,' continues the Upanishad 'Etat Jnanam Cha Dhyanam Cha Seshonyo Granthi Vistharah.' It saves us the trouble of wading through the ocean of Sanskrit literature and by the simple process of avoiding all wasteful discussion to establish an already accepted postulate, the mind as a power; it brings home to us the truth 'Know Thyself'.

And what good is to come out of all this practice for which perhaps we have to give up our cherished habits simply because they are unnecessary. Says the Upanishad 'Naria Chintyam Na Cha Achintyam Nachintyam Chintyam Eva Tat. Pakshepata Vinirmuktam Brahma Sampadyata Yada.' We attain to the great state, the ideal which is neither within the scope of scrappy thoughts nor yet beyond the range of thought, nor attainable by mere thoughts alone, which should however be always before our mind's eye, we attain to that calm unperturbed state of beatitude.

But, continues the Upanishad, Svaraina Asandhyayed Yogam', all this Yoga, this union of this mind and heart, should be performed with Svara, earnestness. The intention is here the only test upon which all progress depends. 'Asvaram Bhavayait Param'. Nor should the mind's calm equanimity be allowed to be disturbed. This is to be brought about by the fixity of the mind on the primal calm which stands as the basis of the Universe, the Absolute.

What follows this kind of rest, this abnegation

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of all our common thinking even. What effects has this attitude of self-centred calmness upon us. Says the Upanishad 'Asvanena Anubhavaina Na Bhavo Bhava Ishyatai'. By the practice and self-experience of this calmness, you become as it were freed from the tendency to feel any other than what is good and pleasant to you, while your relative position is left undisturbed.

It is a sort of mental and moral calmness, likened to the calmness of the lake illumined by the glorious morning sun. In fact there is nothing left for the adept to meditate upon. It has been excellently described in a stanza wherein the Yogi questioned as to his abandonment of the external religious rites of the Sandhya says 'Hridakasai Chidadityah Sadabati mudanvitah. Udayastamani Na chet Katham Sandhayam Upasmahai'. In the sphere of the Heart shines the thought-sun, pleasantly and for ever neither rising nor setting. How then may we perform the Sandhya (twilight) kriyas. We have passed beyond the state of twilight far into the region of the Light. May its radiance inform us, so that we may re-become ourselves.

P. PARAMESWARA AIYAR.

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AN APPEAL.

TO THE EDITOR OF THE BRAHMAVADIN.

SIR,

Most of your readers must be aware that there is famine in some districts of East Bengal. Nothing need be said as to what it means to those who are in its terrible grip. It is true that it has not yet taken its most formidable shape of bringing death to its helpless victims; but the distress that prevails in the affected districts is severe enough to call for relief. It is indeed, just the right time for help. For what will it avail to fight against the dread foe when it has brought its victims to that state of utter inanition and despair when they will hail death as their most welcome friend and benefactor?

The Ramakrishna mission having been fully satisfied that relief was urgently needed in the famine-stricken districts sent three of its members, about the middle of the last month to the district of Noakhali to do what they could, with the help of the generous public, to mitigate the sufferings of the people there. These workers set to their relief work as soon as they reached the District. The following lines from their letter written to the President of the Mission about the end of July will speak for themselves.

"We start every morning and go from village to village distributing tickets to those who are in distress. We are giving rice doles at the rate of quarter seer per head. . . . We cannot do even four or five villages every day though we keep moving the whole day. One great difficulty is that there are no paths from village to village and we have to make our way, through fields

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covered with water—sometimes as deep as the waist sometimes we have to cross the fields by swimming. We sleep in Railway Stations. Sometimes we get one meal from some kind villagers, sometimes we have to satisfy our hunger only with beaten rice (*âvâl*). Sometimes we do not get even that. There are no shops in these villages but only weekly or tri-weekly markets."

In other letters received later on they say that the scope of the work can be much increased if they are supplied with the necessary funds. I need not read a homily on charity to your readers. I only appeal, with all the earnestness of which I am capable, to those among them whose heart throbs with sympathy for their brother-men to come forward in aid of those afflicated souls in East Bengal that in their bitterest anguish of gnawing hunger are throwing out their lives in piteous cries for help to their more fortunate brethren all over the country.

Contributions however small will be thankfully received and acknowledged in the Mission's organs by the President, Ramakrishna Mission, Belur P.O., Howrah Dist. Bengal or by Brahmachari Amulyacharun, c o Post Master, Begamgunj, Noakhali Dist., Bengal or by me.

Yours faithfully,
RAMAKRISHNANANDA.

SRI RAMAKRISHNA MUTH
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THE BHAGAVAD GITA.

WITH

THE COMMENTARY OF SRI RAMANUJA.

CHAPTER III.

(Concluded from page 408.)

30. Renouncing all works in Me with mind devoted to *ātman*, free from desire and selfish attachment and devoid of mental anguish, do you fight.

With mind devoted to *ātman*, renouncing all works in Me who am the Lord of all and form the universal Soul of all beings, free from desire and selfish attachment and devoid of mental anguish, do you perform all obligatory works. The mind fixed in the *ātman* is the mind devoted to the *ātman*; meaning thereby that it is done by means of the knowledge relating to the *ātman* obtained from hundreds of *Vedic* texts, "He who penetrating inside rules over all beings, who

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is the Soul of all, &c."; [Taitt. Ar. II. 12-2]; "This being who has entered inside and is the door," [*Ibid*]; "He who dwells in the *ātman*, is the inside of *ātman*, whom the *ātman* does not know, whose body is the *ātman*, who controls the *ātman* from within, He is thy *Atman*, the internal Ruler, the Immortal." [*Brih. Up.* V-7-22]; These and similar other *Srutis* teach of this *ātman* which is set into activity by the Supreme Person and constitutes His body, as well as of the Supreme Person who infuses the activity into it. To the same effect there are the teachings of the *Smritis*:—"The Ruler of all, &c.," [Man. XIII-112.] Here also it will be shown later on:—"And I am seated in the hearts of all: from Me come memory, knowledge, and the power of reason." [XV-15.] "The Lord who dwells in the hearts of all beings, Arjuna! makes all things revolve, as if mounted on a machine, by his power of *Maya*." [XVIII-61]; Therefore, by meditating on the nature of *ātman* which on account of its being My body is kept active by Me, do you renounce all works in Me the Supreme Person, thinking that all these are done by Me. Thus performing works (in the sense) that they are services to Me do you become free from desire for the fruits (of action), and in consequence do you also become free from selfish attachment to these *Karmas*, and devoid of internal anguish give battle.

The Supreme Person who is the Lord of all, who is the Proprietor of all things gets His own works done, of His own free will, by His own *Atman*, the agent of action, and by His own means of action, for the sole purpose of serving Him. Constantly thinking thus, devoid of selfish attachment to works and completely free from mental anguish arising from such thoughts as, "What shall become of me with endless accumulations of sins that are very ancient and existent from time without beginning!" "That supreme and

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great Lord of lords, &c, ; the supreme God of gods." [Svet. Up. VI-7] ; "The Master of the whole universe;" "The Master of masters";—by the above and similar teachings of *Smritis* His Lordship over all, and His Proprietorship of all things is clearly established. Lordship is the character of being the Ruler; and Proprietorship is the character of being the Owner.

It is here stated that the above alone forms the actual essence of the Upanishads:—

31. Whichever men always practise this doctrine of mine, whoever possess faith (in it), whoever do not cavil (at it), even they are set free by '*Karmas*'.

Whichever men are qualified to the practice of Sa-traic teachings, after becoming convinced that my doctrine alone is the meaning of the Sastras and whoever though they do not place faith in it do not cavil (at it), by saying that the meaning of the Sastras cannot arise in this way, that is, they do not find fault with this interpretation of the *Sastras* which possesses very great merit,—all these men are set free from all the *Karmas* which have come from beginningless time and are the causes of bondage. By the word 'even', in the phrase 'even they', 'by *Karmas*,' these men (described above) are severally taken. Though these men do not practise the teaching now, yet as they have faith in this meaning of the *Sastras*, and do not cavil at it, they shall become rid of their sins by means of this faith and non-cavilling and practising this meaning alone of the *Sastras*, shall soon be freed. This is the meaning.

The evil befalling those who do not practise, who (either) do not place faith in, who cavil at, this teaching of the *Upanishads* approved of by the Lord, is here pointed out:—

32. But those who do not practise my doctrine (and) those who carp at it,—know these to be very low in every

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kind of knowledge, destitute of reason, and wholly lost.

Those who do not practise my doctrine which is to the effect that all this, on account of the thing, *ātman*, forming my body rests in Me, is subservient to Me and is kept engaged in activity solely by Me, and (these) who without considering in this manner do all works and those who do not have faith, as also those who keep carping,—know all these to be highly degraded in all kinds of knowledge and in consequence wholly lost and destitute of reason. The function of reason is, indeed, the determination of the real nature of a thing. As this faculty is absent, they are destitute of reason and perverted in knowledge and corrupted in everything.

Thus it has been taught to this effect :—After having determined that to a person having contact with *Prakriti*, doership accrues from the preponderance of its *Gunas* and that even this doership rests with the Paramapurusha, *Karmayoga* alone should be practised both by the person who is fit for *Karmayoga* and by the person who is fit for *Jnanayoga* ; because *Karmayoga* is capable of being easily done, is free from faults, and on account of its including within itself the knowledge of *ātman*, is an independent means, and also because the other *Yoga* is difficult to practise, beset with dangers, and on account of bodily sustenance and such other necessities is dependent on *Karma*. But especially to a person who is worthy of mention this *Yoga* alone is what aught to be practised. After this, in the remaining portion of this chapter the, defectiveness of *Jnanayoga* arising from the fact of its being practicable with difficulty will be taught :—

33. Even the man of knowledge acts in conformity with his own nature ; all beings follow (the bent of their) nature, what shall restraint effect ?

The Sastras expound that the nature of the *atman* which

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is distinct from *Prakriti* is of such and such a kind, and that this nature should be remembered at all times. Yet even the man of knowledge acts in matters of common occurrence only in conformity with his nature, that is, with the subtle impressions (of his previous experiences.) How is it? All beings follow the (bent of their) nature. All creatures that are placed in contact with non-intelligent matter follow only (their inherent tendencies in the form of) subtle impressions which have continued to act from beginningless time. What will restraints imposed by the Sastras do to these beings which follow (the tendencies of) their subtle impressions.

The method by which one's nature is followed is here described :—

34. For the senses love and hatred exist towards the objects of the senses. Let none come under the power of these two (affections), for, they are his foes.

For the ear and the other organs of sensation, towards sound and other objects, for the organs of speech and other actions towards speaking and other activities, there exists an unavoidable love in the form of desire to enjoy these objects which is produced by the subtle impressions of of previous experiences. And when the enjoyment of them is opposed there exists an unavoidable hatred. Thus, these two affections bring under their power the man who tries to practise *Jnanayoga* and all those whose senses are kept under restraint and by force engage them to do their own works. And then this man getting averse to the enjoying of the real nature of *ātman* shall become wholly lost. Do not therefore become lost by beginning the practise of *Jnanayoga* and falling (thereby) under the clutches of love and hatred. These two, love and hatred, are the invincible enemies of this man and will prevent the practice of *Jnanayoga*.

35. Better is one's own duty, though devoid of merits,

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than another's though well-done. Better is death in one's own duty: Another's duty is fraught with danger.

Therefore, *Karmayoga* which by reason of its being easily practicable constitutes ones own duty and which, though destitute of merits, is not pregnant with faults,—this *Yoga* is better than *Jnanayoga* which, though possessing merits, yet by reason of its being practicable with difficulty for a man having the contact with *Prakriti* constitutes another's duty and which is practised only for a short time and is beset with faults. For a person who stays in *Karmayoga* which by reason of its being fit to be practised by one's own self, and forms one's own duty, even death without attaining fruition in a single birth is better; because, by not becoming impeded with obstructions, at least in another birth there will arise to him the undistracted practice of *Karmayoga*. To a person possessing contact with *Prakriti*, *Jnanayoga* which, by reason of its being incapable of easy attainment by ones own self, constitutes another's duty, is fraught with danger on account of its being pregnant with faults.

Arjuna Said:—

36. But impelled, by what O Varshneya! does a man, though unwilling, commit sin as if incited (to it) by force.

But the man who has engaged himself towards the practice of *Jnānayoga*, even though he be unwilling to enjoy the objects of the senses, by what impelled does he commit sin in the form of the enjoyment of sense-objects as if incited to it by force.

Sri Bhagavan Said:—

37. It is desire; it is wrath born from the *Guna* of *Rajas*, a great devourer (and) a great sinner: Know this to be our foe here.

Desire is the enemy of him who is placed in contact with *Prakriti* made of the *Gunas* that exist in a condition

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of rise and predominence and who has begun to practise *Jnāna*;—(desire) which has its origin in the *Guna* of *Rajas*, which has for its objects sound and such other things produced by the previous subtle impressions is a great devourer, the enemy that drags him into the objects of the senses. It is this desire alone which when obstructed in its course becomes matured into the form of anger with beings who are the causes of this obstruction and which is a great sinner, prompts him into doing injury to others and such other cruel acts. Know this which is born of the *Guna* of *Rajas* (passion) and is natural, to be the foe of *Jnānayoga*.

38. As a flame is covered by smoke, and a mirror by dirt, and as a foetus is enveloped by the womb, so this world of beings is enveloped by this desire.

As a fire is covered by smoke, as a mirror by dirt, and as a foetus is enveloped by the womb, so by this desire this world of beings is enveloped.

The manner of envelopment is taught:—

39. Knowledge is enveloped by this which is the eternal foe of the wise man, which is in the shape of desire, O Son of Kunti! and which is given to unworthy gratification and is insatiable.

The knowledge relating to the *ātman* of this being who is a man of wisdom (*Jnānin*), that is, whose nature is characterised by knowledge, is enveloped by this which is in the shape of desire and is productive of infatuation for sense objects and which is the eternal foe and is given to unworthy gratification, that is, bent on objects unworthy of attainment, and is insatiable, that is, devoid of satisfaction.

With the help of what instruments this desire dwells in the *ātman*, is here explained:—

40. The senses, the mind and the intellect are declared to be its seat; by these it bewilders the embodied beings by enveloping knowledge.

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The senses (*Indriyas*), the mind (*Manas*) and the intellect (*Buddhi*) are its seat, because by means of these, this desire dwells in the *ātman*. By means of these senses, mind and intellect which constitute the seat of desire and which are addicted to sense-objects, (this desire) through enveloping knowledge completely bewilders the embodied being who has the contact of *Prakriti*. Completely bewilders means bewilders in various ways, that is, makes him averse to the knowledge of *ātman* but devoted to the objects of the senses. This is the meaning.

41. Therefore, restrain the senses first, O best of the Bharatas! and then cast off this sinful thing that destroys (both) the knowledge (of *atman*) and the discrimination (of it).

For whatever reason a person who is engaged in *Jnānayoga* which consists in the cessation of the activity of all the senses, this enemy in the form of desire causes aversion to *ātman* by creating attachment to the objects of the senses, for that same reason you, who, on account of the contact of *Prakriti*, are devoted to the activity of the senses, shall at first, that is, at the very time of beginning the practice of the means for the attainment of Moksha, restrain the senses in the practice of *Karmayoga* which is characterised by the activity of the senses. And they (you shall) cast off, that is, destroy, this sinful enemy in the shape of desires which destroy knowledge and discrimination,—knowledge relating to the real nature of the *ātman* and knowledge relating to the discrimination of it.

The chief among the enemies of knowledge is here mentioned :—

42. They say that the senses are the chief, the mind (*Manas*) is greater than the senses; the intellect (*Buddhi*) is still greater than the mind; but that which is greater than the intellect is that (desire.)

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The senses (the organs of external perception) are mentioned as the chief in opposing knowledge, because when he senses are occupied with their objects, knowledge cannot prevail towards the *ātman*. The mind (the organ of internal perception) is greater than the senses: Even though the senses are withdrawn, if the mind is devoted to objects, the knowledge of *ātman* does not arise. The intellect (the organ of intelligence and reason) is still greater than the mind: It the mind which is averse to change of activity in another direction becomes engaged in a perverted kind of activity (then also) knowledge does not arise. Even though all the organs of perception up to the end of the intellect are retired from activity, still if desire which is synonymous with *will* were to have its origin in *Rajas*, it is (sufficient) in itself to keep the senses and the organs of perception engaged in the direction of their objects and obstruct the rise of knowledge. This is the idea taught here by saying, "That which is greater than the intellect is that desire, that is, that which is greater than even the organ of intelligence, that, indeed, is that desire."

43. Thus knowing this desire to be greater than the intellect and restraining your mind with your intellect, O mighty armed One! stay this foe which is in the shape of desire and is hard to assail.

Thus knowing this desire which is greater than the intellect to be the foe opposed to knowledge and fixing the mind (*ātman*) with the help of the intellect (*ātman*) in *Karmayoga*, stay, that is, destroy, this enemy in the shape of desire which is hard to assail.

Thus ends the Commentary of Bhagavad Ramanuja on the third Chapter of Srimad Gita, Entitled, "*Karmayoga*."

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The Hindu Ideal of Piety.

Whatever opinions, thinkers may hold with regard to the Vedanta as a system of religious philosophy, nobody has yet been able to deny the universal and unsectarian character of its teachings. The religion of the Vedanta properly understood, is not antagonistic to any of the popular religions of the world; on the contrary it is able to explain them all. It is able to show that all the popular religions of the world are permeated only by the Vedantic principles, and are so to speak, different adaptations of the same to suit different modes of life. In fact divest all popular religions of their unessential elements, and interpret them in the light of the Vedanta philosophy, their essence is seen to be identical, more or less; and we find the same principles which are taught in the Vedanta philosophy in different forms are taught in other systems which are easily identifiable.

For these reasons, it will be seen that the Vedantic ideal of pious life is also, in no way opposed to that of any other religion. True to its universal nature, and unlike the popular religions, the Vedanta leaves off all unessential traits and lays bare, as it were, the nerve of pious life in whatever form it may manifest itself as devotion to higher or lower ideals of life; and consequently the Vedantic conception of piety is found to be more refined, logical and profound than that of any other religion in the world.

We need not tell our readers that by the life of piety, is not meant the barely moral life, which many ethical thinkers are disposed to regard as the highest mode of rational life. Of course, we are aware that the so-called

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positive mode of speculation in this scientific age, about human life can go only so far. But this conception is obviously imperfect and unsound, in as much as it leaves out of account, the highest form of human nature--the spiritual. Surely it cannot satisfy those who believe in the reality of spirit and spiritual experience in human nature. Unable to get behind the apparent man and the visible world, Positivisim is forced to base its ethical ideal on its confessedly imperfect ideas about man and nature ; and we are anable to see what good purpose, an ethical system built on so weak a foundation can serve. Surely it is obvious that there can be no room in it for what is generally called a pious life which all believers in spiritual existence in and behind this phenomenal world regard as the highest and noblest form of life for a rational and spiritual being like man.

A life of piety is not, as it is generally supposed, a life of mere religious faith. It is a life of progressive spiritual experience, and conscious realisation. The moral life of modern ethical writers does not explain itself. It has no meaning unless it is viewed from the standpoint of the higher spiritual life. In fact it finds its reason and explanation only in the higher life of man in which he becomes conscious of his spiritual nature and destiny. One's piety is best expressed in his acts ; piety is before all theology. As Goethe says, "Piety is not an end, but a means : a means of attaining the highest culture by the purest tranquillity of soul." It will thus be seen that the higher life cannot be divorced from the ethical life which many thinkers suppose to be all sufficient, but the former is the consummation of the latter, and both together constitute a whole undivided spiritual life. It is well-known that one of the cardinal doctrines of the Vedanta Philosophy is that of the universal spiritual unity of things ; that

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the phenomenal life is part and parcel of the universal spiritual life of Brahman whose essential nature is Satchitananda. *'Satyam Gnanam Anantam Brahma'* says the Upanishad. There is and can be no good or evil in this universal life; it is a life of absolute harmony and bliss which, every conscious being can realise of itself even in life. The life of piety, therefore, is characterised by the idea of the essential spiritual unity of all living beings, so that whatever contributes to the realisation of this idea forms part of that life. From the standpoint of the Vedanta, evil comes in only with idea of separateness in conscious life, and whatever thought or deed tends to sustain that idea in life, contributes to evil and ought therefore to be eschewed altogether. If man wants to participate in the universal life of harmony, he must live in the universal and get himself rid altogether of separateness which characterises the ordinary life of every human being. This is the highest trait of the ideal life of piety according to the Vedanta from which all other characteristics of that life follow as its logical consequences. We may go further and say that devotion to this ideal is piety and that the whole spiritual life of man consists in the progressive and constant realisation of the essential unity of the world and the spiritual order of things. What has been called the highest *Gnana* (wisdom) in the sacred books of the Hindus is the realisation of this unity and spiritual order. All things proceed out of the same spirit which is differently named as sacrifice, love, law, knowledge, in its different applications, in its different manifestations in this empirical world. The perception of this law of the world awakens in the mind a sentiment, which we call piety, and which makes our highest happiness. It is the unique glory of the Vedanta that it clearly grasps the true relation between the personal and impersonal.

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The personal is no doubt good and great but it is only an imperfect manifestation of the impersonal behind, which is greater still. The impersonal lies at the foundation of our being and creates forms and ideals for our spiritual progress. Thus the Vedantic conception of piety is to make every man realize that he is an inlet into the deeps of the Supreme Reason. Piety is life, an eternal struggle towards the spirit. It is more an attitude of conduct than a devotion to creeds or dogmas or forms.

The recognition of a spiritual order in the world presupposes two things without which it is impossible to realise it—namely *Vairagya* (indifference to things temporal) and Yoga (Self-communion). These purify the soul and establish the permanent sway of the *Satvik* nature of man, in which alone is the recognition of the spiritual order possible. It will not be denied that selfishness is the root of all evil, and *Vairagya* strikes at this root and tends to purify human nature.

The *Vairagya* advocated by the Vedantin, does not mean the utter annihilation of all desires but a purification of them at the altar of universal good. Demolition of all desires would mean demolition of all work which is an impossibility so long as man is an active intelligent agent. That *Vairagya* is an attitude of mind in which no activity is interfered with, except the selfishness which tinges it; we have the authority of the Gita for it. In the Vedanta, freedom is sought for in action and contemplation, not in idleness or selfish action. Says the Gita.

"Men are not to be credited with freedom from Karma when they refrain from work; nor are men perfected by renunciation of all work."

"Men cannot remain without work or desire even for a moment. Impelled by the three Gunas of Prakriti they must work at all times."

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"He, who checks all active organs of sense, and at the same time dotes over objects of sense in his mind, is a hypocrite."

But he, who regulates the senses by his understanding, and thus indulges in work without any selfish motive, is far superior."

"The very things that the ignorant people do in selfishness may be done by those whose souls have been illuminated, without selfishness and for the sake of humanity."

After *Vairagya* or indifference to selfish enjoyments comes the other important trait of what the Vedantin understands by a life of piety. It is Yoga or constant practice of self-communion or communion with one's internal nature. The ordinary human being is constantly swayed in turn by *Satva*, *Rajas* and *Tamas*—the three qualities of Prakriti which impel him to thoughts and actions good, bad or indifferent. Constant examination of self in the light of Reason, with a view to quell all the lower instincts which turn to selfishness and evil and to establish the supremacy of the higher spiritual instincts of the human soul is absolutely necessary for progress and enlightenment. The Vedantin traces the whole evil of *Samsara* to one root; namely *Karma*—the selfish desire of the human nature born of ignorance of the unity of humanity and of the spiritual and ethical order of things in nature. It is no wonder, therefore, that the Vedantin so strongly insists upon Yoga or self-communion for the purification of the soul and the attainment of spiritual harmony. The consciousness that all our higher impulses originate from the region of that one Spirit, that our ideals are the results of the spirit entering into the combination of the visible world, protect man from narrowness caused

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by living on second hand information in religion. Says the Mahabaratha in the Santi Parva :

"There is a wonderful tree, called Karma in the heart of man. It is born of the seed called spiritual confusion. Wrath and pride constitute its trunk. Constant selfish longing for action is the basin around its foot for holding the water to nourish it, Ignorance (spiritual) is the root of that tree and mistaken hankering after external objects is the sap that sustains it, envy constitutes its leaves. The evil acts of past times supply it with vigour. Anxiety and loss of equanimity are its twigs, grief forms its large branches; and fear is its sprout. Longing after diverse objects which are apparently agreeable, forms the creepers that twine round it on every side. The man who is the slave of desires bound in chains and sitting by that fruit-yielding tree pays his homage to it." "But he, who, unfastening his chains cutteth down that tree and seeketh to cast off both the pleasure and the sorrow attending it, succeeds in attaining the goal of life. The foolish man, who nourisheth this tree by indulgence in the objects of the senses, is destroyed by those very objects, after the manner of a poisonous pill destroying a patient to whom it is administered."

The regulation of the human instincts and the establishment of absolute harmony among them are the objects aimed at in the practise of self-contemplation or Yoga. Without tranquillity of heart and establishment of harmony in human nature, it is impossible to expect Gnana or the recognition of spiritual order of things in the universe.

We have seen that the Vedantic ideal of life is the realisation of the spiritual unity of things and the consequent universal harmony. The Vedantic ideal of piety, in accordance with its goal of life, includes, *Vairagya* and

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Yoga and the consequent spiritual illumination which are the three essential traits which characterise pious life in general, in whatever form it may manifest itself. Man has according to Sri Krishna two different natures in conflict with each other—the *Daivik* (divine) and *Asuric* (evil). The conflict will continue till the divine nature establishes its control over the other and subjugates it to its own purpose. The ideal of pious life is the cultivation and development of the *Daivik* nature in man and the complete eradication of the *Asuric* and selfish tendencies in the human soul. In fact what has been called by Sri Krishna *Daivik* or *Satvik* nature is piety; and what we call pious life is *Satvik* life; and for the qualities which characterise pious life we cannot do better than quote the full Slokas from the Gita Chapter XVI which describe in detail the *Satvik* character. "Fearlessness, purity of mind, love of spiritual knowledge, charity, Self-restraint, devotion, study of self, discipline and simplicity.";

"Freedom from envy, from anger, from animality, from greed, from pride, and from arrogance; truthfulness, abstinence, composure, kindness to all, mildness, modesty, energy, forgiveness, understanding, purity and unoffensiveness, these are the qualities, Oh Bharata, of those born under *Daivik* influence."

"In religion, we have the man of intense thought, of great activity in bringing help to others, the man of boldness and daring self-realisation, and the man of meekness and humility." Piety is the basis of conduct that can evolve this ideal man.

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INDIAN UNIVERSITIES AND THEIR FUTURE.

BY SYAMARAJ.

(Concluded from page 438.)

The Maharaja of Baroda has been making certain experiments in his dominion, attended with successful results. He has found it profitable to revive the ancient system of village autonomy whose aim is to convert each of the villages into a self-sufficient unit co-operating with others in the maintenance of a model Government. He also made experiments on compulsory education, by introducing the same in about 50 villages. The result that he achieved was encouraging. There is a proposal now for introducing the same into the whole state. Mr. R. C. Dutt in his administration report for 1903-04 referring to compulsory education has remarked, "The result, numerically, has been very satisfactory. Out of a total population of 52, 828, in the 52 villages of the Taluks (wherein the experiment was tried), no less than 5201 children or nearly the entire Juvenile population within the age limits stated attend the compulsory schools;... and considering our lower maximum limits of age, we may fairly claim that we have succeeded in placing the whole of Juvenile population within those limits under instruction." Here the amount spent on education is said to average about 7 annas per head of population. The Maharaja is particularly reviving the village autonomy. If he can make provision in it for the education of the masses which is nearest to his heart, and properly utilise the waste materials of the soil, as he now does the indigenous talents, we dare say, that with the present outlay, he will be able to achieve still greater things in the cause of education, and to lay the foundation for something like a national university for his people. Here the village system is already being utilised in a way in the

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service of education. The village school master is recognised by Government by a grant of one Rupee per month. If other handicraft training is also similarly recognised, and Government agencies employed to train the village teachers, better results may be achieved.

To take the native state of Mysore about which we may claim to possess a more intimate knowledge, here too we have ample materials for the building of a universal scheme for the primary and industrial education of the masses on national lines. Even a national University for the Mysorians without in any way altering the existing educational policy of Government may be made possible. Here the old system of Village autonomy is not completely dead. It exists in some form in matters concerning revenue; and we have reasons to believe that there is an attempt to revive it in matters judicial also. It will not be difficult to revive it in any other cause without incurring any considerable additional expense on this score, and introducing radical changes in the existing order of Government. There is also sufficient encouragement given to ancient learning, though this has not been assimilated into the educational policy of Government. There are also the rudiments of industry that may be profitably developed; and means within the hands of Government to give the people a higher industrial education and to provide for the sustenance in after life of those that are primarily educated. The arrangements that existed in the ancient village system for physical culture may also be advantageously revived. The old Garudis and honours to professors of physical culture and titles may be made a living organisation.

There are at present about 1500 Kannada schools maintained by Government for the education of the masses and a few schools for other languages, the chief among which is Sanskrit. These are intended to train students for the local Government's examinations of lower and upper secondaries. According to the existing rules every village which has a population of more than 200 persons can claim the

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maintenance of an school in it. The education that is at present given in them is not of the kind that will be of practical use to the agricultural and industrial classes who constitute the majority of the rural population, nor the hours of attendence enforced in these schools is suited to the convenience of such classes of people. So these institutions are not availed of by all classes of people. To those who are educated in these and pass the Government examinations there is no opening shown to earn their livelihood in after life by means of their education, except by becoming a village school master. There is considerable room for widening the scope of these institutions and increasing their efficiency. The education given in them may be made more popular by throwing open to the candidates that come out of these, the lower grades of Government Taluk service and such other services. Even English may be made compulsory in higher schools as a second language, if necessary.

There are various ways in which these institutions may be made popular and more useful. The number of these for the lower education may be lessened and in their place the village master may be revived. The Government may exercise their control over these by giving them a nominal grant of a Rupee or so per month according to the strength of population in the village. And if these teachers are trained men a larger grant may be given. The artizans of the villages may also be treated similarly. Grants may be given to them at so much perhead of apprentices that he takes under him for training. To give higher training both to the trainers and the trained, industrial and artizan courses of study may be included in these schools; so also arrangements may be made for giving a course of practical study in agriculture for the agricultural classes. Night classes may be introduced to suit the needs of the people. Reading and writing and the most elementary general culture may be made universal by causing education to a certain standard compulsory and binding on all. The cost that may be saved by the diminution

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of these village schools may be used for improving the central schools. At least the primary education must be the free gift of Government. If the Government are not prepared to spare more money for education, it would be more preferable to levy a sort of poll-tax on the school going population of property holders between certain age limits, than to charge fees on those that would be compelled to attend the schools.

These model schools will necessitate the maintenance of model colleges which would combine all the branches of training taught in the schools in their still higher standards of carriculum. There are at present colleges for English literature and science which are affiliated to one of the British Indian Universities. To these, other colleges for higher technical and industrial education will have to be added. These others may conveniently be centralised by the Government issuing certificates of degree as is done by the Victoria Technical Institute at Bombay. There are also Sanskrit colleges in Mysore. In these the old fashioned learning is merely taught. In this, as in high schools, English may be made a compulsory second language and arrangements made for giving the students the modern scientific education. At present Pandits from other parts of India are examined by the Professors of these colleges and certificates of honour and awards are given to them by the king. The existing custom may be extended, and the colleges converted into a teaching and examining University by being remodelled to suit the modern requirements.

It may be urged that it will entail an enormous cost to maintain tenchnical and industrial colleges, in a small state like Mysore. Where there is a will there is a way. The Government have already put their shoulders to certain grand schemes of industry, such as the Sivan Samudram Project, for the generation of eletric power, the Marikanavai Water Project and shortly there will be another grand Project for constructing the largest reservoir for water in the whole of India.

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There is also the Kolar mining industry. With small appendages to these they can be converted into training colleges for industry. In connection with the building of Mysore Maharajas palace, we already pointed out how it was fortunately serving the purpose of a temporary Art College, though the benefit to the Mysore itself will be, the securing of better workmen for some time to come and the possession of a permanent Art Museum in the country. If outside capitalists are invited to open other kinds of industries, such as steel manufacture, with the help of this electric power, these in course of time may be utilized for higher training purposes. For technical training Tata's Research Institute will be of great help. The only thing that will have to be done by Government is to provide for systematic elementary education in all these and to open a few more colleges especially for the sciences whose educational value has not been very much recognised hitherto. Take for instance music. The educational value of music is coming to be recognised more and more. A college for music in Mysore as in Baroda will supply a great want in Southern India.

Another difficulty that may seem to stand in the way of a national educational policy is the securing of suitable text books in the Vernaculars for the use of the people. There are already means ready at hand which if properly utilised may solve this problem. The Government is at present maintaining an Oriental Library with an establishment of Pandits connected therewith. The only work that is being done is the publication of a few religious works and the occasional collection of new books and manuscripts. The publication of ancient scientific and technical works will make it more useful to the cause of education. A discriptive catalogue giving briefly the whole contents of rare and important manuscripts, is very essential to a library of this kind. Not only the public will be placed in a position to have an idea of the knowledge stored

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in this library, but those that are responsible for the formation of the library will themselves be placed in a position to form a correct estimate of the worth of a new book. But the most important work that can be done by the establishment of the library is that of adding an index of technical termsto each of the scientific and technical treatises in Sanskrit, on Medicine, Architecture, Chemistry, Music, Political science, &c., giving against each the definitions obtainable from the books. These indexes may be eventually published by the Library in the form of Dictionaries of scientific and technical terms for each of the available branches of knowledge on the model of Zelchiker's Dictionary of Sanskrit Logical terms. Attempt in this direction are being made by private associations in other parts of India. The Nagari Pracharini Sabha of the United Provinces, Vangiya Sahitya Parishad of Bengal, Walterkrit Sabha, Sayaji Row Sabha, Deccan Vernacular Society, Karnataka Vidhya Vardhaka Sanga of Dharvar, Sentamil Sangham of Southern India and similar associations for other Vernaculars, have been doing this work. When ready made and accepted Sanskrit technical terms are available at hand, the work of translators and scientific text book writers in the Vernaculars will become easy. Any knowledge taught by means of such indigenous terms will also become easily understandable. The services of Anglo-Vernacular scholars may be utilised to evolve out of these terms standard Anglo-Vernacular Dictionarsie which would facilitate the work of the translators of English books into the Vernaculars.

The Government have made a small provision in the educational Budget for securing good translations of the standard literary and scientific works in English into Kanarese; and may make further provisions for the encouragement of original works on scientific subjects. But the work of the library should be made to precede these in order to create such books as are understandable purely by the Vernacular public without any knowledge of English. Besides, these

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books will be of no value if there are not men fitted to read them and schools where they can be taught. The educational and indust ial advancement of Japan is said to have been largely accelerated by their translating into the language of their country the encyclopedeas of Europe. Bengal has already done this in Bengali; the Maharashtras are following suit. Why should Mysore be left behind? The Govt. Archæological Department, and the Library, may be coalesced and made to do this work. But the Dictionary of technical terms should precede all this.

The religious organisation is another element which can be advantageously utilised in the cause of education. All the important sects of religion have their centres in Mysore. Each of them had its own organisation for the dissemination of religious knowledge. They at present command large resources which are mostly spent in feeding their constituents, but no real work is done in the cause of education or religion. If the Government can manage to prevail upon the heads of these religious sects and secure their co-operation for the advancement of learning and religion, good work may be achieved in the establishment of a national scheme of education. Each mutt may become a college for the religious education of students and provide free boarding and lodging to the students that receive their education in it; and the training centre for an organisation of wandering *Sannyasins* or *Brahmacharis* teachers who would take higher knowledge to the doors of the poor. The wealthy matts of India have enough of potency in them to become regular universities. So also temples which have large endowments and much of whose income are at present uselessly spent on mere show and feeding people.

A small beginning has been made to invite and gather students of Sanskrit and Vishishtadvaita philosophy from all parts of India, once a year at least in the sacred temple at Melkote under the plea of examining them and awarding them prices. And the occasion is utilised for delivering

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religious lectures to the congregation that assemble there on account of the festivity in the temple. The cost is being met with at present from collections from private subscriptions. The Government Sanskrit College at the place has been contributing its own quota for the success of the *Ubhaya Vedanta Sabha* in the form of local students and professors. In the temple there is provision for feeding. If the professors of this college, instead of being school masters as at present, are converted into resident professors and the students that receive instructions under them are allowed to get free boarding in the temple, these together with the work of the *Sabha* is sure to take the shape of an ancient university. The court of the Maharaja of Mysore has been doing a similar service in awarding titles and prices to eminent scholars from all parts of India. And its work is backed and supplemented by the Sanskrit College at Mysore. Also there is a large amount spent every year by the Parakala Swamis mutt there for feeding Brahmins. Recently an attempt has also been made to introduce English as a second language in the Sanskrit College after the students have reached a certain standard of education; but of course, it is now kept optional. Who could deny the fact that in all these there exist already the important factors that are requisite for the building of a National University. It only requires the careful combining of all these and putting them into shape.

There are also few other elements which are worth pointing out in this connection. The Government are at present maintaining an Industrial School at Mysore. We pointed out that in the Maharaja's palace we will have our future Fine Arts Museum. There is a valuable Zoo attached to the palace. The ancient arrangements for maintaining public industrial exhibitions on certain days in the years still continue, though their real significance have almost been forgotten. We mean the Dasara festivity lasting over more than ten days in a year. On this occasion the best productions of art and industry are gathered by every well-to do man, of course

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largely by the Maharaja and exhibited to the public. At present the old things are being exibited over and over again and no attempt is made to renew and add new curios and works of talent to them. Not only lifeless things are exhibited on this occasion, but life feats of industry, art and learning. Professors of physical exercise and arts are tested and awards given to them. All these may be put together without any unnecessary additional expense. The Industrial School may be converted into a Central College and a section for arts and medicine added to it. The exhibitive spirit of Dasara may be revived and brought up-to-date. And every other factor that already exists may be utilised along with these to bring into existence something like an art and industrial national university.

A national university with Maharaja at the head, combining all those elements which already exist, is not a very hard thing or costly thing to achieve. Till such a thing becomes an actuality, the primary and secondary education which is at present given by spending a large amount will be meaningless and aimless. Such an university need not be purely Sanskritic and Vernacular. English education up to a certain standard, say matriculation, may be made binding on all who take degrees in it or optional with some other European languages, German or French. Government service of certain description may be placed within the reach of scholars that are the alumni of this university. A new scheme on a large scale will no doubt involve additional expenses to Government: But every additional pie that is spent in the cause of education will be money well spent and is sure to be returned to the Government with a compound interest. Indirectly this may also prove a source of saving to the Maharaja. A decent percentage of the civil list is now being spent in maintaining, the Zoo attached to the palace, in awards to Pandits and in Dasara shows and such other paraphernalias of royal dignity. When these are absorbed into the educational policy of the Government, their cost becomes a legitimate charge on the

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educational funds of the Government. There is a good deal more to be done by this Government in the way of the education of the masses and the improvement of industry and agriculture. Unless a central organisation to focus all these, towards a goal which these are made to converge, is first created, nothing done on behalf of education will be purposive and profitably worked. In order that a present endeavour may be effective and all-reaching, one will have to see far. India is becoming more and more an altered country; no Government which depends on their agricultural revenue can be said to stand on a secure basis. Verily have the *Sastras* said that of all the *Danas* (gifts), the *dana* of *Vidya* is the greatest; and the man who does it lives an eternal life of fame in this world and of God in the other.

One more point yet remains to be said in this connection with reference to the already existing system of education. So far as the higher English education, is concerned it may remain as it is affiliated to the Madras University. Even when the educational standard of an indigenous university is in a position to stand fair comparison with other foreign universities, as long as the British nation are our rulers, there will be need even for Native States to seek the help of European universities. In the economy of these States, there will always be a function to be served by those who receive honours at their hands. But this should not be the plea for neglecting, the time-honoured culture of the land, and the method and means which have almost become the very nature of our constitution. An indigenous university for Mysore will not be inconsistent with the traditions of the country—a country which claims its descent from the great Vijayanagaram Kingdom which was once the beacon-light for the whole of Southern India, a country whose Maharaja is a scion of the race of Yadavas, who count among its kings the great God and spiritual King Sri Krishna Himself, a country within whose limits once flourished, the great educational centres of Talakkadu, Banavase, Halebidu and Mysore and Keladi and

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where the great religious Acharya Sri Sankara found it worthy to establish his chief centre, and where Ramanuja and Basava battled side by side the atheistic tendencies of the Jains and Madhva spread his light—and all worked for the elevation of the lower classes.

Every Native State must revive the old village autonomy and have a village for its unit as a village has an individual for its unit. The whole state must thus become a community of villages or a huge village administered according to one unified principle. Every institution in the state must form a part of an organic whole. They must have a common purpose running through them all and unifying them towards the evolution of the higher man, and a more and more perfected form of social and political life. Education has been defined by Swami Vivekananda as the manifestation of the perfection already in man. The primary and the secondary education must sow the seeds of this sense of perfection, this *sraddha* and the state through its higher education must develop this seed and utilize it to achieve the national ends. The principle of education and the government must be positive and constructive and not negative and drifting as it is to day. All the elements in the life of a nation must be focused and vivified so as to yield the nation more bread and better life. For no government is worth the name if it does not raise a perpetual warfare against poverty; and no movement is valuable which does not take the masses one step higher in the scale of civilization.

We will take another opportunity of writing more fully on what forms the constructive side of a Real National Indian University.

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Notes of some Wanderings with the Swami Vivekananda.

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Place :—*Almora.*

Time :—*May and June 1898.*

Another day in Almora the Swami talked of the great humanising lives that had arisen in Bengal, at the long inrolling wash of the first wave of modern consciousness on the ancient shores of Hindu culture. Of Ram Mohun Roy we had already heard from him at Naini Tal. And now of the Pundit Vidyasagar he exclaimed "There is not a man of my age in Northern India, on whom his shadow has not fallen!" It was a great joy to him to remember that these men and Sri Ramakrishna had all been born within a few miles of each other.

The Swâmi introduced Vidyasagar to us now as "the hero of widow re-marriage, and of the abolition of polygamy." But his favourite story about him was of that day when he went home from the Legislative Council, pondering over the question of whether or not to adopt English dress on such occasions. Suddenly some one came up to a fat Mogul who was proceeding homewards in leisurely and pompous fashion, in front of him, with the news "Sir, your house is on fire!" The Mogul went neither faster nor slower for this information, and presently the messenger contrived to express a discreet astonishment. Whereupon his master turned on him angrily, "Wretch!" he said, "am I to abandon the gait of my ancestors, because a few sticks happen to be burning?" And Vidyasagar, walking behind, determined

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to stick to the chudder, dhoti and sandals, not even adopting coat and slippers.

The picture of Vidyasagar going into retreat for a month for the study of the Shastras, when his mother had suggested to him the re-marriage of child-widows, was very forcible. 'He came out of his retirement of opinion that they were *not* against such re-marriage, and he obtained the signatures of the pundits that they agreed in this opinion. Then the action of certain native princes led the pundits to abandon their own signatures, so that, had the Government not determined to assist the movement, it could not have been carried--and now,' added the Swâmi, "the difficulty has an economic rather than a social basis."

We could believe that a man who was able to discredit polygamy by moral force alone, was "intensely spiritual." And it was wonderful indeed to realise the Indian indifference to a formal creed, when we heard how this giant was driven by the famine of 1864,--when 140000 people died of hunger and disease,--to have nothing more to do with God, and become entirely agnostic in thought.

With this man, as one of the educators of Bengal, the Swâmi coupled the name of *David Hare*, the old Scotsman and atheist to whom the clergy of Calcutta refused Christian burial. He had died of nursing an old pupil through cholera. So his own boys carried his dead body and buried it in a swamp, and made the grave a place of pilgrimage. That place has now become College Square, the educational centre. His school is now within the University. And to this day, Calcutta students make pilgrimage to the tomb.

On this day we took advantage of the natural turn of the conversation to cross-question the Swâmi as to the possible influence that Christianity might have exerted over himself. He was much amused to hear that such a

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statement had been hazarded, and told us with much pride of his only contact with missionary influences, in the person of his old Scotch master, Mr. Hastie. This hot-headed old man lived on nothing, and regarded his room as his boy's home as much as his own. It was he who had first sent the Swami to Sri Ramakrishna, and towards the end of his stay in India he used to say "Yes my boy, you were right! you were right! It is true that all is God!" "I am *proud* of him!" cried the Swâmi, "but I don't think you could say that he had Christianised me much!" It appeared, indeed, that he had only been his pupil for some six months, having attended college so irregularly that the Presidency College refused to send him up for his degree, though he undertook to pass!

We heard charming stories, too, on less serious subjects. There was the lodging-house in an American city for instance, where he had had to cook his own food, and where he would meet, in the course of operations, "an actress who ate roast turkey everyday, and a husband and wife who lived by making ghosts". And when the Swami remonstrated with the husband, and tried to persuade him to give up deceiving people, saying "You *ought* not to do this!" the wife would come up behind, and say eagerly "Yes Sir! that's just what I tell him! for *he* makes all the ghosts, and Mrs. Williams takes all the money!"

He told us also of a young engineer, an educated man, who, at a spiritualistic gathering, "when the fat Mrs. Williams appeared from behind the screen as his thin mother, exclaimed 'Mother dear, how you *have* grown in the spirit-world!,"

"At this," said the Swami, "my heart broke, for I thought there could be no hope for man." But, never at a loss, he told the story of a Russian painter, who was ordered

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to paint the picture of a peasant's dead father, the only description given being, " Man ! don't I tell you he had a wart on his nose ? " When at last, therefore, the painter had made a portrait of some stray peasant, and affixed a large wart to the nose, the picture was declared to be ready, and the son was told to come and see it. He stood in front of it, greatly overcome, and said " Father ! Father ! how changed you are since I saw you last !" After this, the young engineer would never speak to the Swami again, which showed at least that he could see the point of a story. But at this, the Hindu monk was genuinely astonished.

In spite of such general interests, however, the inner strife grew high, and the thought pressed on the mind of one of the older members of our party that the Master himself needed service and peace. Many times he spoke with wonder of the torture of life, and who can say how many signs there were, of bitter need ? A word or two was spoken—little, but enough—and he, after many hours, came back and told us that he longed for quiet, and would go alone to the forests and find soothing.

And then, looking up, he saw the young moon shining above us, and he said " The Mohammedans think much of the new moon. Let us also, with the new moon, begin a new life!" And he blessed his daughter with a great blessing, so that she, thinking that her old relationship was broken, nor dreaming that a new and deeper life was being given to it, knew only that the hour was strange and passing sweet.

And so that strife was ended, and for all views and opinions of the Swami, there was room made thenceforth, that they might be held and examined, and determined on at leisure, however impossible or unpleasing they might seem at the first,

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He went. It was Wednesday. And on Saturday he came back. He had been in the silence of
May 25. the forests ten hours each day, but on returning to his tent in the evenings, he had been surrounded with so much eager attendance as to break the mood, and he had fled. Yet he was radiant. He had discovered in himself the old-time sannyasi, able to go barefoot, and endure heat, cold, and scanty fare, unspoilt by the West. This, and what else he had got, was enough for the present, and we left him, under the eucalyptus trees, and amongst the tea-roses, in Mr. Sevier's garden, full of gratitude and peace.

The following Monday he went away, with his host and hostess, on a week's visit, and we were
May 30. left in Almora to read, and draw, and botanise. One evening in that week, we sat talking after dinner. Our thoughts were curiously with the 'In Memoriam', and one of us read aloud—

"Yet in these ears, till hearing dies,
June 2nd. One set slow bell will seem to toll
The passing of the sweetest soul
That ever looked with human eyes.
I hear it now, and o'er and o'er,
Eternal greetings to the dead;
And 'Ave, Ave, Ave,' said,
'Adieu, Adieu,' for evermore."

It was the very hour at which, in the distant south, one soul of our own circle was passing out of this little church visible of ours, into some finer radiance and more triumphant manifestation, perhaps, in the closer presence possible beyond. But we did not know it yet. Still another day the dark shadow of we knew not what hung over us. And then, as we sat working on Friday morning, the telegram came, a day late, that said—"Goodwin died last night at

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Ootacamund." Our poor friend had, it appeared, been one of the first victims of what was to prove an epidemic of typhoid fever. And it seemed that with his last breath he had spoken of the Swâmi, and longed for his presence by his side.

June 5th. On Sunday evening, the Swāmi came home. Through our gate and over the terrace his way brought him, and there we sat and talked with him a moment. He did not know our news, but a great darkness hung over him already, and presently he broke the silence to remind us of that saint who had called the cobra's bite "a messenger from the Beloved," one whom he had loved, second only to Sri Ramakrishna himself. "I have just," he said, "received a letter that says : 'Paohari Baba has completed all his sacrifices with the sacrifice of his own body. He has burnt himself in his sacrificial fire."'

"Swami !" exclaimed someone from amongst his listeners, "was n't that very wrong ?"

"How can I tell ?" said the Swāmi, speaking in great agitation. "He was too great a man for me to judge. He knew himself what he was doing."

Very little was said after this, and the party of monks passed on. Not yet had the other news been broken.....

June 6th. Next morning he came early, in a great mood. He had been up, he said afterwards, since four. And one went out to meet him, and told him of Mr. Goodwin's death. The blow fell quietly. Some days later, he refused to stay in the place where he had received it, and complained of the weakness that brought the image of his most faithful disciple constantly into his mind. It was no more manly, he protested, to be thus ridden by one's memory, than to retain the characteristics of the fish or the dog. Man must conquer this illusion, and

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know that the dead are here beside us and with us, as much as ever. It is their absence and separation that are a myth. And then he would break out again with some bitter utterance against the folly of imagining a Personal Will to guide the universe. "As if," he exclaimed, "it would not be one's right and duty to fight such a God and slay Him, for killing Goodwin! . . . . And Goodwin, if he had lived, could have done so much!" And in India one was free to recognise this as the most religious, because the most unflinchingly truthful, mood of all!

And while I speak of this utterance, I may perhaps put beside it another, that I heard a year later, spoken out of the same fierce wonder at the dreams with which we comfort ourselves. "Why!" he said, then, "Every petty magistrate and officer is allowed his period of retirement and rest. Only God, The Eternal Magistrate, must sit judging for ever, and never go free!"

But in these first hours, the Swami was calm about his loss, and sat down and chatted quietly with us. He was full that morning of *bhakti* passing into asceticism, the divine passion that carries the soul on its high tides, far out of reach of persons, yet leaves it again, struggling to avoid those sweet snares of personality.

What he said that morning of renunciation proved a hard gospel to one of those who listened, and when he came again she put it to him as her conviction that to love without attachment involved no pain, and was in itself ideal.

He turned on her with a sudden solemnity. "What is this idea of *bhakti* without renunciation?" he said. "It is most pernicious!" and standing there for an hour or more, he talked of the awful self-discipline that one must impose on oneself, if one would indeed be unattached, of the requisite nakedness of selfish motives, and of the

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danger that at any moment the most flower-like soul might have its petals soiled with the grosser stains of life. He told the story of an Indian nun who was asked when a man could be certain of safety on this road, and who sent back, for answer, a little plate of ashes. For the fight against passion was long and fierce, and at any moment the conqueror might become the conquered.

And as he talked, it seemed that this banner of renunciation was the flag of a great victory, that poverty and self-mastery were the only fit raiment for the soul that would wed the Eternal Bridegroom, and that life was a long opportunity for giving, and the thing not taken away from us was to be mourned as lost. Weeks afterwards, in Kashmir, when he was again talking in some kindred fashion, one of us ventured to ask him if the feeling he thus roused were not that worship of pain that Europe abhors as morbid.

"Is the worship of pleasure, then, so noble?" was his immediate answer. "But indeed," he added, after a pause, "we worship neither pain nor pleasure. We seek through either to come at that which transcends them both."

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CORRESPONDENCE.

PROPOSED RELIGIOUS DISABILITY ACT FOR THE MYSORE STATE.

The mercenary preachers of the religion of the Prophet of Nazareth have been on the stir for the past few years on a Christian Cause. They have been exhausting all their resources to get an enactment passed by the state which would enable converts to other religions from Hinduism to inherit their ancestral property. A draft bill to this effect was published nearly a year back and opinions invited; and the bill is still pending the consideration of the Government. We believe that by this time opinions should have been received by the Government from various quarters both from the Hindus and non-Hindus, against and for. Soon after the Dewanship has been taken charge of by the new Dewan, the Christian missionaries renewed their agitation and tried to bring the question again to the forefront by way of giving addresses to the Dewan and alluding in them to this bill. The prudent reply given by the Dewan stating that nothing will be done in the matter unless all sides of the question are duly considered and the pros and cons are thoroughly weighed by the Government, makes us hope that the trust placed by the dumb millions of Mysore in a parental Government will in no way be misused. It is incumbent on you that you as a representative Religious organ of Southern India should express your opinion on the subject from the Vedantic stand point of view. You have a much better right to it than the foreign religionists who represent only a microspic minority.

Vedanta has no quarrel with any religious ideal of any country. But where it differs from the non-Vedic religions

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is when we come to the practical means of realising the ideal. However noble and high the ideal held by the religion of Christ may be, it cannot be said to quality the life of its Western votaries in all its aspects. The Europeans whose civilisation is based on purely material considerations are known to be guided by separate ideals in their social and political conducts. They have, as it were, a distinct conscience for each section of their life. Only with reference to their religious conscience, the whole of Europe might be said to be one in their profession. But when we take the social or political side of it, we cannot but find that they are divided into a number of smaller units independent of one another. To a Hindu all life are but means to true life. With the Westerns religion is something different from a social or political life which is materialistic, though each aspect of life has the power to influence the others as co-factors in the life of the same people. This alone accounts for the many inconsistancies that are visible between the professions and the practices of the Christian Missionaries in India, however much even they are modified by the latent influence of Hinduism. The other day, while addressing the Dewan of Mysore, they had to avow, probably against their conscience, that the fundamental object of their Mission was the education of the poor and the elevation of the lower classes. But we are afraid this they dare not avow without qualifying before their constituents in Europe who subscribe to maintain them in this country. The real cause that should have instigated these custodians of Christian conscience to take an active interest, in a secular matter like the above seems to be far away from a purely unselfish and philonthropic motive. They came to India not as the apostles of God but only as dealers in the new ware of Christian faith in a non-Christian land, and have securely established

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themselves under the patronage of a sympathetic Government of their own. They should therefore have something more substantial to gain than the mere securing of a right to their victims, something precious to their pockets, if not from their own constituents in Europe, at least from their docile flock in India. The spread of Vedantism in Europe, we have reasons to believe, has a tendency to create gaps in their funds. These have to be filled up somehow. The Hindus are by nature religious and self-sacrificing. What other thing could be more advantageous to the interests of their religious guardians than an act removing their religious disability.

The attitude of the Vedantins towards this question cannot but be altogether different. To those that follow the Universal Religion of Vedanta, there cannot be two ideals for their life whether it be social or political. Their concerns in any department of life are regulated by the same broad principles of their religion. The actual should not blind us to this fact. As it generally happens the actual appears to be far away from the ideal and yet the principles underlying the conditions of life of a people cannot be properly understood unless all the incidents of their life are focussed towards their one ideal. Each country has a special characteristic of its own which welds its people into a homogeneous whole. In India religion supplies this element and every concern of her peoples' life will be seen to have a national significance only when interpreted with reference to her religion. Many are the apparent divisions of her people into various castes and creeds ; and yet viewed from the standpoint of her religion there is but one caste and one creed, that of the *Devas* as against the *Asuras* or non-believer in the Eternal Religion of the Vedas. And this caste is sub-divided only into the four-fold religious orders of life,—the *Brahmacharin*, the

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Grihastha, the *Vānaprastha*, and the *Sannyasin*. The names of all these four-divisions are, in their highest sense, always synonymous with one another and indicate the pious man who leads the religious life in God. Hence in a matter concerning the life of such a people the Vedantin has a real and more unselfish claim to offer opinion than the Christian Missionaries in whose estimate the greatness of religion consists in numbers and the materialistic enjoyments which it can secure.

In judging a question which concerns an ancient and Vedantic people like the Hindus, three things are to be essentially borne in mind. The ideal in view of which their institutions have been built by the far-seeing wisdom of their ancient sages, is the first. Next the lowest social unit which was taken to constitute these institutions is a matter for careful consideration. Lastly the nature of this unit as forming a part of the whole and its capacity to realise the common ideal of the Indian people are to be studied.

It needs no mention here that the Indian legislators in framing their laws had a supremely religious ideal in view. This ideal is nothing short of the grand Vedantic ideal of renunciation and supreme bliss. Interpreted in the language of Sociology it means the submerged life of the part in the whole for the benefit of the whole and realise the whole in himself. Manu who begins his Code by saying "this code leads to supreme bliss," after laying down rules for the conduct of social life, devotes the last section, to the elucidation of the religious ideal in conformity with which the code is framed. No modern student of Indian juri-prudence has, we believe, made any attempt to find how the fundamental principles of Vedanta enunciated in the end have been incorporated into the code and evolved out of the laws

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therein laid as a necessary sequence. Unless the particular religious principles on which these laws are based are thoroughly grasped by a person, it is not possible for him to know the full significance of them. In the absence of such knowledge it is rat .er safe to keep our ancient institutions untouched and leave the function of change to time and custom and to the inherent tendency of the people to adopt themselves to circumstances. Our objections against the methods of the so-called Social Reformers is from the above point of view. Their work is a haphazard one without any regard to the national ideal and the national past. In fact they may be said to place before us no suitable ideal to guide their new institutions which will be formed by them by the demolition of the old and tested ones.

Referring to the significance of human life and what ought to be its real ideal says Amiel "Each sphere of being tends towards a higher sphere, and has already revelations and presentiments of it. The ideal under all its forms is the anticipation and the prophetic vision of that existence, higher than his own, toward which every being perpetually aspires. And this higher and more dignified existence is more inward in character—that is to say, more spiritual just as volcanoes reveal to us the secrets of the interior in the globe, so enthusiasm and ecstasy are the passing explosions of this inner world of the soul; and human life is but preparation and the means of approach to this spiritual life. The degrees of initiation are innumerable. Watch, then, disciple of life, watch and labour towards the development of the angel within thee! For the divine Odyssey is but a series of more and more etherial metamorphoses, in which each form, the result of what goes before, is the condition of those which follow. The divine life is a series of successive deaths, in which the mind throws off its imperfections and its symbols, and

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yields to the growing attraction of the ineffable centre of gravitation, the sun of intelligence and love." We shall make ourselves more clear about what we mean by saying that the actual can be grasped only with a thorough knowledge of the ideal underlying it.

Let us take for instance, the law of marriage as laid down by Manu. Marriage from a religious point of view can mean that by which a person secures the means for perpetuating the service of God and for realising the eternal life of love in Him. Both perpetuation and eternal life of love, have a twofold significance—from the worldly and the spiritual points of view. A man is said to be reborn in his son and thus live the life of eternity in an unbroken line of posterity. And a loving wedded life with another is the initial step for a future life of oneness with the universal. The only pleasure of the married couple should symbolise the supreme bliss that is to be achieved through it. There should be nothing carnal and selfish in the life. The Upanishads teach that a person loves his wife, children and everything, because the Universal Self is in them all. What then could be the ideal of married life which is an initial step to worldly life in *Brahman*?

One will be surprised if we mention it as the life of *Brahmacharya*, or a life approaching to it. The life of lust and passion, and selfishness is a strong impediment to the growth of spirituality. Marriage should therefore be so regulated as to minimise as much as possible these evils and to make married life approach to Brahmacharya or the pure life of non-marriage. Pious life with a single wife is reckoned by Manu as a life of *Brahmacharya*. Only under special circumstances, such as, the unfitness of the wife for bearing children or for participating in family services, the taking of other wives is recommended. Brahmacharya which is the name given to the first order

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of religious life, literally means life in *Brahman*. This name is given to it because, in it, a person gets for the first time initiated into the life by which the goal of *Brahman* is to be reached. After he befits himself for this life, there comes to him the life of a married man or a householder wherein he secures the worldly means of serving others and God. Next comes the life of a *Vanaparastha* or forest-recluse, wherein the taint of worldliness is rooted out from married life and the man and wife conjointly live the life of *Brahmacharya* consecrating their joint life to the service of God. When man or woman is able to live not for the other but for the God in everything then comes the life of a *Sannyasin*. A *Sannyasin* has no other world to live in except the world of *Brahman* within himself. He is the perfected *Brahmacharin*. Thus we see that by these regulations life is made a life of expansion and progress in *Brahmacharya* aiming at complete resignation in the Lord.

In a similar manner we have to deal with the regulation of inheritance also. Possession of property indicates selfish attachment and the lower feeling of 'mine.' This feeling, according to Vedanta is a great hindrance to the realisation of the Universal Selfhood. Any law that purports to regulate the inheritance of property should be so tuned that it on the one hand tends to minimise this natural egotistic feeling of 'mine' and on the other tends to increase more and more the communion with the divine spirit within, which is beyond the pale of all material considerations of life. Such a thing is possible only when the nobler idea of spiritual possession is symbolised in this worldly idea of ownership. The weaker worldly form of selfish possession should be made to give way for the stronger one of non-possession for one's own enjoyment or possession conjointly with others for the service of others.

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As the feeling of 'mine' is gradually diminished and we rise higher in the scale of life, the other feeling is sure to become more and more expanded infilling the vacuum left by the former. The tiny spark of sacrifice involved in the recognition of others right to participate in what we might call ours will develop into the full blaze of the grand sacrifice of the lower worldly self for the universal life of the Supreme Self. One of the Indian sages, when he was suddenly awakened to spiritual consciousness from a long lethargic sleep of luxurious ease, suddenly exclaimed "Lord how I forgot all this time that You are the real ancestral property of mine." That alone is the true significance of possession of property which makes it a religious obligation conducive to the growth of renunciation and spirituality. The Bhagavad Gita teaches, that whatever we come to possess is a gift of the Gods and should be spent in their service. He who does not honor the Gods in return and cares for self-enjoyment only is a thief.

The individual unit of Hindu social life which the constituters of their institutions had in view is the next thing to be considered. The institutions of the Europeans are based on worldly gain and enjoyment. Each man should be free to enjoy his individual rights without consideration for others. Their national or communal life will have no purpose if it does not ensure the protection of the rights of each individual against others. But the case is different in India. According to the Hindu notion an individual in its strictest sense could only mean an isolated being. Such a being could have no inherent social rights apart from others and hence can never be a social unit. A perusal of the ancient Smritis would show that the Indian legislators had always taken a family for their unit. This view is clearly broughtout in the Smritis and the Puranas. Dadhichi when be sacrificed himself for the good

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of the society distinctly points out the impossibility of ndividuals worldly enjoyments apart from others. Hence according to the Hindu ethics an individual looses his rights to property and even to sacrificial works the moment he renounces all worldlines or does not constitute himself a member of the Hindu social organization. Bhishma could not inherit the throne of his father because he took the vow of eternal Brahmacharya. Just as for the purposes of their Government a village constituted a unit, so for the purposes of social life a family formed the lowest possible unit. This point should be chiefly borne in mind if we are to understand a question like that of the inheritance of family property by a member of the family.

This cardinal principle of Indian Jurisprudence, was, we learn, once clearly laid down by no less a person than the late Sir K. Seshadri of Mysore. When the question of granting gratuity to a bereaved family whose head met with an accidental death while in service arose, he is known to have argued that the case was analogous to the one in which gratuity was payable to a person who gets one of his limbs maimed in doing service. If according to the European notion of law the payment of gratuity is tenable for a maimed limb, it is equally tenable for a maimed family; for according to the Hindu law a family constituted the individual person. There are various grounds on which it may be shown that the principle laid down by Sir K. Seshadri was a correct one.

One of the constitutional principles of the Hindus is that a law, in order to be perfect and universal, should be equally applicable to the whole as well as each part. What aught to regulate the whole should be able to regulate the private rights of individuals. The unit of an organised society should, according to this principle, necessarily

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participate the characteristics of the society and be the lowest possible entity of a composite nature. Since an isolated individual cannot constitute such a unit, a family alone aught to be treated as such. Again according to the law of transmigration and heredity, a person may be said to possess the common characteristics of the family to which he belongs. Each member in a way represents the parents. The Bhagavad Gita often alludes to heriditary *Kuladharmas* or family characteristics, on the preservation of which depends the stability of a society of which these families are factors. Whatever conditions of life are applicable to one member of a society are equally so with reference to the other members. Hence for the purposes of a well-constituted society a family unified by the common attributes of its members naturally becomes a unit. This is more especially so with reference to the Hindu society when we take into consideration the religious significance of life of the Hindus. Hence the Hindu sastras conceive that all property is communal; it belongs only to the family and not to individuals who are never the the units of social life. Not only property but even certain forms of life are communal. In the interests of the whole certain rituals, certain trades are the properties of certain castes. It is the duty of every government to protect the interest of the family based on religion and also of castes as it protects the property in copy rights, trade guilds &c.

It may be urged that according to the law of evolution, the highest development of a legal unit is an individual. At the matriarchal stage of existence. society was always communal. Each community had its common rights as against other communities. It then evolved into the patriarchal stage and, family usurped the place of community. Gradually individuals took the place of

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families. And hence individual rights should be considered as belonging to a more advanced and civilised state of society. Any law based on the consideration of individual rights should necessarily be a development over the one based on family rights. Even if it were true that the unit of the ancient legislators was the family, it is proper that we should give it up for a better and more advanced one to suit our modern ideas of life. Though the laws are old, we as civilised men should at least put them into new bottles.

We have not to go far to seek for a reply to this. However much the Hindus might have changed in their political life they continue the same in other matters. They may be seen to plough with the same plough with which Manu ploughed. The different stages through which society is held to have passed by the evolutionists cannot be said to be wholly applicable to all kinds of society. It is yet a matter to be proved whether the Aryan society did ever at all pass through all these three stages. Whatever might have been the condition of these people in the pre-historic ages, the earliest record that have come down to us show that the ancient Aryans were the founders of the patriorchal system of life and that they found it the best system for social purposes even in the ages that came after. Moreover it is doubtful that the life from family to individual is after all one of progress in the case of a community. Family life does not in any way involve the entire giving up of communal life, nor does the individual life the giving up of family life. If this were so there can be no justification whatever for the modern national life. Family in itself is a complex existence. It involves a number of individuals of a common type more closely knit together by similar aptitudes for the enjoyment of certain rights. The law regulating

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life which ignores this similarity by the separation of a family into individuals, cannot be a correct one. Even according to the Western notions of law, in social matters an individual has no separate existence apart from his society. This is more so especially when it involves the question of property.

The function of the social unit in the evolution of a society will become more clear when we consider the relation between the ideal and the unit as understood by the ancient Hindus. The goal of life as conceived by them is the supreme bliss or freedom from selfish and worldly existence. This ideal can possibly be evolved only out of a rudiment of sacrifice in life. As society evolves into the higher stages, this notion of sacrifice should also be allowed to develop itself into higher and higher forms. Positive life indicates the assertion of the ego and attachment to worldly objects, while on the other hand sacrifice involves quite the opposite of it, the annihilation of self. These two should be made to develop harmoniously in the same life. The best means by which the ancients made provision for the working side by side of the materialistic and moral aspects of life was by taking family for the unit; for family alone was capable of combining within itself the communal and individual lives. Society meant the combination of more than one individual. The highest object of the life of each individual was also the object of the society as a whole; it was the supreme life of bliss in the universal Being. A family alone was, therefore, found fit to fulfil both the conditions of life. Going beneath the family to individualism, according to them, individualism meant going out of social life, and this was allowable only in case that it represented the life of renuncitation of the particular for a life of the whole. In this sense the Sannyasin and the community represented the two opposite but meeting

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poles. Even according to the European notions of life, the recognition of the rights and responsiblies of others is neccessary in matters concerning property. A single individual can have no rights, no enjoyments with reference to property unless he is obliged to others and participates it with others. Their international law which is based on the shifting of individual rights to communities held as individuals, can have no real significance unless the individual is capable of representing the community. In India where the inheritance of property brings with it an entirely religions obligation, the preservation of family interests in religious matters becomes imperative. Even in the Samhitas we find the principle of adoption recognised, to preserve the continuity of the family and offer *pindas* to the manes.

It may be argued that when the members of a family partition between themselves the family property, it becomes the property of the individuals. How could this partition then guard the interests of the family of which these constituted the members? To this we reply that when a family becomes divided into others, the interests of the parent family naturally devolves upon these others and continues to live in them. The real significance of partition according to Hindu law is clearly pointed out by Manu. He says, "either let them thus live together, or, if they desire separately to perform religious rites, let them live apart; since religious duties are multiplied in *separate houses*; their separation is, therefore, legal and even laudable." Here the separation is clearly explained as one family splitting into a number of families and not individuals, only for the multiplication of religious duties incumbent upon the family.

Thus, according to the fundamental principles of ancient Hindu law, only that person who is qualified to

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serve the Pitris and the Gods and through that service pave the way for the attainment of the God of gods of the Vedic Religion is competent to inherit his ancestral property. All such conditions which in any way disqualify him for the performance of his hereditary religious rites are also the conditions which disable him to inherit his hereditary property. The mere fact of birth in a family is not enough of qualification for exercising the right of inheritance. The deaf and the dumb and persons born with such other physical deformities which exclude them from religious rites, are not entitled to share in their family property, even though they have not forsaken the religion of their birth. How much more so should it be with those whose deformity is greater than the mere physical, who have become *patitas* debarred from not only religious but also all social rites and traditonal customs. Such persons can never be said, in the eye of the Hindu law, to form 'separate houses' for the multiplication of the accepted religious rites of their race. They are social outcastes and family outcastes unfit to serve the God in Society and life and inconsequence incapable of inheriting the property of a pious family. Such a person is truly the maimed or the dead limb of a family for which the family alone deserves gratuity and sympathy in more ways than by the mere non-alienation of the property of the dead member.

Even in mercantile England according to whose politicians religion is a fashionable social custom, according to whose pathologists it is an aberration of the brain and according to whose humanitarian fanatics it is a cloak to persecute their neighbours and a means to deprive them of their humanities,—even in this country their king is not entitled to sit on the throne of his heathen ancestors unless he takes a Puritanic oath, for where

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was there any Christian religion in England before Charlemagne chose to force some on it. To day how much opposition has been worked by the proposed education bill from certain sections of the Christians. If moral education as secular could mean one thing, and moral education as religious could mean another opposed to it, woe unto that education which can blow hot and cold at the same time and woe unto that religion which is afraid of culture in any form; for what could mere material prosperity achieve if culture of the superior organ of intelligence cannot uplift man one step nearer to the soul. When education can be opposed on the mere chimera of religious disability, how much more should the alienation to a non-Hindu of the property of a Hindu family which is bequeathed to it for the performance of religious duties, be opposed. The other day an English Christian princess of one denomination could not marry a Christian King of another denomination without changing her religion into that of her consort. Christian religion has the power to bar the enjoyment of material rights in Europe. The English Parliament refused to grant her the national dowry on account of this change of faith.

Another point for consideration is the rights of the Government to legislate in such matters. Leaving aside the Socialists and Communists who in attempting to abolish property lay their axe at the very root of civilization and of the family life which is socialism on a workable scale, the state has no absolute power over private property which lies out side the pale of public law. The state does not create or preserve it, but only protects it and as such cannot legislate as to its distribution. Even in matters concerning public property the state legislation must ensure the interests and protection of the majority though in the modern corrupt Governments and sordid

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civilisation, very often, legislation tries to smother the interests and progress of the many to futher the selfish ends of the strong and influential few.

There can be some apology for the proposal of such a bill, as the 'Mysore Religious Disability Bill," if it were done in a Christian country by a Christian Government. It is strange that a bill of this kind should have been contemplated in a Hindu Kingdom ruled by a Hindu King and the opinion of the people invited. The Hindus have no paid organisation like the Missionaries for poking their noses into other's affairs or agitating in public. With Rs. 100 for the addition of a wife and Rs. 50 for every addition of a child, with no other responsibility except an half an hours talk on a pulprit, it is easy for men to be constantly stirring others and get their energies dissipated on useless things prevented from being spent on nobler endeavours. The few leaders of the dumb but intelligent millions of India have more demands on them than they can conveniently answer. We will not be surprised if the Mysore public slacked in an organised opposition to their Government's proposal. In the name of eternal Vedic Religion, in the name of *Sanatana Dharma*, in the name of those mighty giants of old who enunciated laws for humanity and eternity, in the name of the mute millions of Mysore who have confided their present and future of life to the kind care of a parental Government, we strongly protest against the passing of any such measure by the Government.

But there are various other aspects of this question, some of which might have been already brought to the notice of the Government, which would show the unreasonableness of such a regulation. The limited space at our disposal prevents us from entering into further details. But we hope that our contemporary the Madras Law

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Journal will not hesitate to view this question from a purely legal standpoint. Conversion to other faiths is not a new thing in India. If not older, it is at least as old as the advent of Mahommadanism into India. Property questions of a similar nature might have arisen more than once in the early days of history. The solutions arrived at by those that were then responsible for the up keep of social order might have been preserved to us in ancient records and inscriptions. It is left to the students of ancient history and archæology to throw additional light on this by bringing to the forefront any records and inscriptions that they might have chanced to unearth. The Government may also find it profitably to authorise a conclave of Pandits versed in the ancient *Dharma Sastras* to fully discuss this question in a public meeting and submit their decision to the Government.

SATYAVRAT.

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Bhakti Yoga.

I do not think ill of anybody; I do not covet anything; I think naught wrong; neither do I care to know all places on the route, if I can with one straight sweep, Jump up into the central sea, Isvara--ask some, the most ardent. Such men want a path that begins at the goal of self as it were. They wish to build up not on the foundations, but on the keystone itself. To such also the Indian Philosophy gives, for to such also belongs the highest rewards. He that seeks shall find, if his heart be pure. This is the province of the Bhakti Yoga.

It is expressed in the grand symbolic idealism, conveyed in the text 'Tat Tvam Asi' That becomest thou. Having analysed the whole universe to be a trinity of Jnata, Jnanam and Jneyam, knower, knowledge and known, and having understood the nature of knowledge in Gnana Yoga, you are taught that the other two knower and known are not only one, in effect, but in cause also. The knower becomes the known, for it is the mind that creates the thought forms or knowledge, that condenses it into the object. How then may we know the knower, by one sudden jump, one fierce onslaught on the citadel of the Eternal. Three are the aspects of Bhakti Yoga--Bhakti, Bhavana and Taraka--and in this chapter, it is proposed to treat of them, one by one.

The word Bhakti necessarily indicates an object or Ideal towards which the Bhakti is directed. In the great symbology of the Vedas the names Vishnu, Siva, Devi and Ganapati are only accidental and in each case typify the

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class of ideal chosen by the neophyte or the teacher for him. I intend only to deal with the rational leaving the application to such as want it suitably, to their own wish.

I take the Kaivalya Upanishad as a sample. It is a discourse between Asvalayana and Parameshti, two persons about whose antecedents we do not know much. 'Vivikta Desai cha Sukhasanasthah Suchi Samagriva Sirah Sariram. 'No conditions are required for the practice of Bhakti Yoga except that the first beginnings should be in a clean place, that the neophyte should be in his happiest mood, that his head should be clear, face placid, and body as calm as possible. These are all conditions that anybody can satisfy.

And further Asyasramasthah Sakala Indriyani Nirudhya Bhaktya Svagunum Pranamya. 'All his senses and sense organs should be kept from exercise because the mind is to be fixed on one object.' It would be well also and is quite necessary that the neophyte should imagine his Ideal and complete his perfection of all the component parts of that Ideal.

And then? "Hrid Pundarikam Virajam Visudham, Vichnitya Madhyai Visadam Visokam—Achintyam Avyaktam Ananta Rupam Shivam Prasantam Amritam Brahma Yoni—Tatvadi Madhyanta Viheenam Ekam Vibhum Chidanandam Arupam Adbhutam."

'In the region of the heart, (*i.e.* to say from the bottom of the heart or devoutly) imagine your ideal, unfolded as it were to your eyes, free from sorrow, indescribable, hazy perhaps, eternal, changeless, and happiness itself, think of it as your master and not your creation, think of it as your Higher Self; think of it as near though far, and you will become it.' And how? By the power of the mighty law 'Knowledge is Being,' underlying the Text 'Tat Twam Asi' That Art Thou.

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This is one phase of such fierce outlook of life, where you make your Ideal your Master, where you lack imagination to perfect the details of the glorious form and where indeed you pass beyond the Kshetra into the Kshetrajna itself.

But there are degrees of such ferocity or Bhakti and the next stage is called Bhavana Yoga. You imagine the glorious Angeioides, perfect it in every detail, basing your imagination upon the ideas given you by the great thinkers. This is termed Bhavana a phase of Bhakti Yoga.

The rationale of the practices going under this division consist again is a proper application of the meanings underlying the text 'Tat Tvam Asi.' Just as the Suddha Gnanis, the real Bhaktas divide it into jnata the meaning of (tvam), Jnanam (Asi) and Jneyam (Tat); so the Sakta or Bhavana Paras divide it into Mata or Measurer (The Self, Atma), Manam or measure and Meyam the thing measured, thus understanding the whole from a relative standpoint. They say that the measure depends entirely upon the measurer and varies accordingly. Similarly the thing measured falls short of the ratio of vibration of the measurer in all cases. These three, Mata, Manam and Meyam or Atma, Vidya and Shivam are the three Tatvas or principles of these persons. In the universe, Sivam is perfection of the perfect man who has mastered thought. 'Nirupadhika Samviteva Kamesvarah.' 'The lord of thought is the one whose mental sphere is bereft of all disturbances.' 'Sadananda Purvah Svatmaiva Para Devata Lalita.' 'The deity or Ideal that the Neophyte is seeking, is all joy, and full of it, and it is one's own higher self, the flowing height.' The Anandamaya Kosa is hinted at and we have to exercise a process wherein we imagine ourselves consciously living in our Anandamaya Kosa, breathing out joy imbibing joy, rolling in joy. And this is Bhavana Yoga, the pleasure of

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Self realisation, not brought on by drugs or by sense imaginings, but by the superior power of fixed thought.

'Evam Muhurta tritayam Muhurta Dvitayam Muhurta Matramva Bhavaim Paio Jivanmukto Bhavati 'Says the Upanishad. 'He who thus realises for 3 seconds, or two seconds or even for a second becomes Jivanmukta,' one already in life beyond the trammels of rebirth, for these seconds to him may be in reality months or years, for he forgets time and space in his fierce meditation.

But there are men whose power of imagination falls far short of what Upeynour requires of Glyndon and who want some definite thing to catch hold of on which to fix their mind and their sense organs which often draw away the mind. To such comes the hand of the process of Taraka Yoga. It is the same thing again. The mind passing through conscious introspection into the stages of contemplation by the elemination of personality in the human equation.

The secret here is again in the 'Tat tvam asi' Mantra. Some physical object is chosen for concentration of the eye or ear, (preferably the eye) as helping the mind, and the end is attained by fixity of thought. Does the mind become the object which is generally one that does not give anyone scope to idealise about? A black ball, a round stone or some such thing is chosen and there being no idea or train of ideas, the mind comes to a state of perfect blankness wherefrom any single moment of unconsciouness would make the neophyte a medium. He is taken beyond, irresistibly, into the next superior plane. If he goes consciously he may return safe, else he is lost unless he can save himself from the evil of recurrence of such a thing. The real object being thus a superior plane of nature, through the gradual improvement of the power of sense perception of the organ utilised, the mind does attain it. This is the

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correct application of 'Tat Tvam Asi' and the whole rationale of the process.

Several kinds of such Taraka Yoga are mentioned in the Mandala Brahmanopanishad, in one of course, in date not old enough to be considered an authority (by orientalists). 'Taraka' means 'what takes us across' the troubled waters of mental variations. The name applies to the means employed in this phase of what is really Bhakti Yoga.

'Tarakam Avalokayait—Biru-Madhyai Satchidananda Tejahi, Kuta Rupam Tarakam Brahma, look (consciously) at the Tarakam, (or life saver). In the centre of the eyes is the light of the Infinite enclosed in small dimensions, but capable of immense expansion.' The word Biru Madhyam is a word that has been so long misunderstood by the initiated that it behoves a perfectly lucid explanation. The Biru are the eye-brows but the eyelids and the Biru Madhyam is a direct reference to the sensation of sight only. The other reference, if any to the centre of the eyebrows goes to apply only to the Pineal Gland which is the seat of all perception and which exists on a line with the centre of the eyebrows. Hence Taraka Yoga, a phase of Bhakti Yoga and a link with Raja Yoga is in short a practice of mental concentration with the help of the eyes and any external object.

To prevent however the grave mistake of becoming a medium by unconscious drifting, three distinct experiences are mentioned by the Upanishad, to corroborate the daily practice and its purity.

In the centre of the spinal cord is a canal called Sushumna. Under the impulse of fixed thought and conservation of energy generated by the practice, the semi-material substance that the canal is filled with is forced up and its place is taken by pure light-radiations and beneficent currents that dart all over the body like some fiery elixir. A

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sound of something rushing begins to be heard. This is the first series of experiences. Do not imagine any, because you cannot get at the right sort. They are beyond the reach of our normal expression. There is also a feeling of gladness in the heart.

Outside you begin to perceive instead of the object, an oral sphere of several colors harmoniously blended. They change in order of sequency, of existence and of variety. It flits about as the eye's gaze changes and is even lost as the continued fixity of the gaze is broken up. When this is seen, take a firm hold of the violet color like a monkey. This is the highest phase of *Bhakti*

Wher. these two have been felt and you have advanced far enough in Yoga, when your will has become stronger, you will gradually begin to lose consciousness of the physical body and its superior, attachment to the mind, you will find it gradually resolving into an exact replica of the oval sphere you saw, which meanwhile was expanding like anything. This is the last stage. Vide the Upanishad 1. 2. 3 verses.

Then 'Tat Tvamasi'. You become That. What is That? You will surely find it out.

P. PARAMESVARA AIYAR.

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Ultimate Truths of Vedanta

ILLUSTRATED BY EXTRACTS

BY

SHARIFF SALEMAHAMMED.

INTRODUCTION.

Every man's point of view in detail is different from all others; because the environment of every one is not the same. Each and all make their own world by the thoughts that are created from experience past and present as he is proceeding on his journey of life. So, experience or thoughts are the real environments. On account of such environments adherents of the Vedanta Philosophy take different views of this most sublime philosophy. Some call this philosophy a religion and some outline it as a dualistic doctrine. Not only this, but people generally take a little trouble to use the words with discretion.

All the religions and all the philosophies are constructive and dualistic except the advaita Vedanta Philosophy which is destructive of all phenomena and purely monistic. The author of the Panchdasi tells us the following truth.

"This whole world composed of the animates, gods and inanimates, is a dream in the secondless Brahman-essence."

One of the Upanishads tells us "there is neither creation nor destruction, neither any bound nor freed, neither desires for liberation nor really liberated. Such is the truth."

It is true that for a beginner, there is a good deal to satisfy his reasonings and hence the systems adopted by

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the Vedanta Philosophy is one of construction and destruction.

The author of the Panchdashi gives the method by which the Vedanta Philosophy is propounded. "The non-phenomenal is explained by imputation and refutation."

I do not wish to enter into polemics, but give below extracts from various works to ellucidate the point of view I have partially described.

MEANINGS OF THE ABSOLUTE.

1. Absolute [absolutus, part of absolve I absolve]. Free or loosened from condition, limitation, or destruction; not relative; perfect; self-existing; unlimited; unconditional; positive; peremptory; certain; arbitrary; despotic; not relative; existing independently.

2. That which is not relative is absolute; and the ultimate principle of explanation of the universe is the Absolute.

It follows that there is only one thing in the world, all apparently distinct things being parts or aspects without an independent reality.

3. Absolute is that to which man is unable to supply conditions.

4. By the absolute is meant that which exists in and by itself, having no necessary relation to any other being.

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1. The Student's English Dictionary by John Ogilvie L. L. D. New edition. Edited by Charles Annadale M. A. L. L. D. Blackie & Son Limitted London 1895.

2. Dictionary of Philosophy and Psychology. Edited by James Mark Boldwin. The Macmillan Company. New York and London.

3. The Religion of Philosophy, By Raymond S. Perrin. William and Norgate 1885.

4. A Dictionary of Philosophy.—In the words of Philosophers. Edited by J. Redford Thomson M. A., R. P., Dickinson, London 1887.

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5. The absolute is that which is free from necessary relation; that is, which is free from every relation as a condition of existence, but it may exist in relation, provided that relation be not a necessary condition of its existence; that is, provided the relation may be removed without affecting its existence. (Calderwood, Philosophy of the Infinite p. 36—A Dictionary of Philosophy in the words of Philosophers p. 213.)

2. THE ABSOLUTE IS OUT OF ALL RELATION.

He prefers to show the contradictions involved in viewing the three conceptions—the First Cause, the Absolute, and the Infinite as attributes of one and the same being. He avails himself of Mr. Mansel's demonstration, which is substantially as follows: Cause exists only in relation to effect. *The Absolute is out of all relation.* Therefore it can cause nothing. It does not avoid the difficulty to say the Absolute exists first by itself and afterwards as a cause. For the Absolute is infinite. How can the Infinite become that which it was not? The Absolute can neither be related to anything else nor contain an essential relation within itself. (Mr. Spencer's Unknown God—* Typical Modern Conception of God 112.)

3. The entity of the Atman concluded with saying "It is not this" It is not that."

He who perceives any matter for differentiation in that entity which is beyond all speech and thought, as existent or non-existent, one or many, conditioned or unconditioned, intelligent or dull, active are passive, fruitful or fruitless, produced or causeless, happy or miserable, inside or outside, negative or positive, distinct or otherwise

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* Typical Modern Conception of God, By Joseph Alexander Leighton Longmans Green & Co., London and Bombay 1901.

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from me, would, indeed, get even the sky to cover his person, like the skin, climb up to the sky with his feet like a flight of steps, and trace the foot-prints of fish in water and of birds in the air for, the Srutis declare: "It is not this," It is not that," "From which all speech returns" and also "Who could know the Atman?" How can it then be known as my Atman? Tell me by what means I can know that to be the Atman in me. On this point there is an ancient anecdote. Some ignorant man, having committed a fault, was thus reviled by some. "Shame upon you! You are no man." He being ignorant, approached another man to make himself sure that he was a man and addressed him "Teli me who I am." The person addressed knowing him to be a stupid, said "I will enlighten you gradually." So having disproved that he was anything immoveable etc., he resumed silence after saying "You are not not-man." The stupid man again asked him "You who set about enlightening me are silent. Why don't you enlighten me?" Quite like this, is what you say. He who being told that he is not not-man does not understand that he is a man, how could he know that he is a man? So the Atman can be known only in the manner inculcated by the Sastras and not otherwise. It is well known that dried hay etc., consumable by fire cannot be consumed by anything other than fire. Similarly, therefore, only the Sastras setting about inculcating the entity of the Atman concluded with saying "It is not this" "It is not that" etc., as the anecdote concluded by teaching that he was not not-man. (The * Upanishads—Vol. V 48).

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* The Upanishads—Aitareya and Taittiriya. Fifth Volume. V. C. Sesbachari, B.A., B.L., M.R.A.S. G. A. Nateson & Co., Madras.

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Notes and Thoughts.

"The Rev. Dr. Heber Newton, in the North American Review, sets forth the proposition that the Religions of the World; though differentiated among the several peoples, are essentially one. He looks accordingly to a future universal religion which shall unite them all. The germs, he declares, can already be traced beneath the variant beliefs of the present time. The ethics of Buddhism and Confucianism and the religions of Greece and Rome exhibit no real discord; the human ideals are the same everywhere. 'The golden rule proves the rule of Hindu and Chinaman as of the Christian. It was not for Jesus to reveal it. The spirit of the Christ had already revealed it through Jewish 'Hillel,' and Chinese 'Confusius' and great spirits of well nigh every land.'.....In the presence of the man of the spirit, be his name what it may, we know that he is of our family and the household of God."

If any religion can become the universal religion we believe it is the Vedanta. The religion of the Vedanta is not built on a single personality, but lays down the spiritual laws which can develop any number of great personalities, the gods on earth before whom man falls down and adores. It clearly distinguishes and unites in a synthesis the impersonal and the personal, the eternal gospel and the ephemeral forms, the Srutis and the Smritis. According to it religion is not in books and temples, it is not in thinking and theorising but it is being and becoming; it is a life, a perpetual struggle to become spiritual, to make our being, a centre for the divine dynamic currents to act. While repudiating with the modern science the personal point of view as imperfect, it recognises all specific details as will suit the various theologies and various personal temperaments, and gives them to the world as developed and expressed in their

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individual forms. Every soul has its own conditions of efficiency for freedom. The softening of the heart may be helpful to the spiritual progress of some, the hardening of it to others; some may attain perfection by the emancipation of the will and others by that of the intellect. To the weak-minded the consciousness of his sinfulness and its merging into the great Purity may be helpful, but to the 'healthy-minded' the world is all pure and radiant.

Even atheists in whom purity and sincerity have become a living faith attain salvation. Hence a single method, a single Brahmavidya does not express the full glory of life but the sumtotal of them all. As Prof. James puts it, "If an Emerson were forced to be a Wesley, or a Moody forced to be a Witman, the total of human consciousness of the divine would suffer. The divine can mean no single quality, it must mean a group of qualities, by being champains of which in alternation, different men may all find worthy missions. Each attitude being a syllable in human natures total message, it takes the whole of us to spell the meaning out completely. So a 'God of battle' must be allowed to be the God for one kind of person, a god of peace, and heaven and home, the god for another. We must frankly recognize the fact that we live partial systems, and that parts are not interchangeable in the spiritual life. If we are pervish and jealous, destruction of ourself must be an element of our religion; Why need it be one if we are good and sympathetic from the outset?"

* * * *

The Prudent man, alive, awake,
To all the turns events may take,
The vigorous man, prepared to brave
All strokes of fate, how ever grave,
Is never taken by surprise,
When ills assail and troubles rise.
Though laid by rude misfortunes low

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His manly spirit nought dismays,
He strives and hopes for better days.

MAHABHARATA.

From Madras the Swami Abhedananda and party went to Bangalore. They were received with great enthusiasm by the citizens of the city. All classes of people irrespective of caste or creed joined to respect this preacher of Sanatana Dharma. An address of welcome was presented to the Swami. The Swami stayed in the province for a fortnight as the guest of His Highness, the Maharaja. He visited Mysore and had an interview with the enlightened Maharajah, and from there visited the electric installation of Sivasamudram water falls. The people of Mysore headed by the Deputy Commisioner of the place presented the Swami with an address of welcome. On his return to Bangalore he laid the foundation stone for the building of the Ramakrishna Mission there. One of the best sights in the Bangalore City containing about 30 acres of land was placed through the kindness of his Highness at the disposal of the Swami for the puspose. A strong committee was formed to raise funds for the construction of the building. The Swami delivered about three lectures at Mysore and Bangalore, He specially exhorted the students to develop manliness and a spirit of sympathy and cooperation. Form Bangalore the Swami passed through Madras to Puri where the President of the Ramakrishna Mission Swami Brahmananda now resides.

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—*Rig. veda*, I. 164 46.

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

—*Rig. veda*, I. 164 46.

Vol. XI.] SEPTEMBER, 1906. [No. 9.

Notes of some Wanderings with the Swami Vivekananda.

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Place :—*Almora.*

Time :—*June 1898.*

This Thursday morning there was a talk on Krishna.

June 9th. It was characteristic of the Swami's mind, and characteristic also of the Hindu culture from which he had sprung, that he could lend himself to the enjoyment and portrayal of an idea one day, that the next would see submitted to a pitiless analysis and left slain upon the field. He was a sharer to the full in the belief of his people that, provided an idea was spiritually true and consistent, it mattered very little about its objective actuality. And this mode of thought had first

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been suggested to him, in his boyhood, by his own Master. He had mentioned some doubt as to the authenticity of a certain religious history. "What!" said Sri Ramakrishna, "do you not then think that those who could conceive such ideas must have been the thing itself?"

The existence of Krishna, then, like that of Christ, he often told us 'in a general way' he doubted. Buddha and Mahommed alone, amongst religious teachers, had been fortunate enough to have 'enemies as well as friends', so that their historical careers were beyond dispute. As for Krishna, he was the most shadowy of all. A poet, a cowherd, a great ruler, a warrior, and a sage had all perhaps been merged in one beautiful figure, holding the Gita in his hand.

But to-day, Krishna was "the most perfect of the avatars." And a wonderful picture followed, of the charioteer who reined in his horses, while he surveyed the field of battle and in one brief glance noted the disposition of the forces, at the same moment that he commenced to utter to his royal pupil the deep spiritual truths of the Gita.

And indeed as we went through the countrysides of northern India this summer, we had many chances of noting how deep this Krishna-myth had set its mark upon the people. The songs that dancers chanted as they danced, in the roadside hamlets, were all of Radha and Krishna. And the Swami was fond of a statement, as to which we, of course, could have no opinion, that the Krishna-worshippers of India had exhausted the possibilities of the romantic motive in lyric poetry.

Is that curious old story of the Gopis, then, really a fragment of some pastoral worship, absorbed by a more modern system, and persistently living on, in all its dramatic tenderness and mirth, into the glare of the nineteenth century?

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But throughout these days, the Swami was fretting to be away and alone. The place where he had heard of Mr. Goodwin's loss was intolerable to him, and letters to be written and received constantly renewed the wound. He said one day that Sri Ramakrishna, while seeming to be all *bhakti* was really, within, all *jnāna* ; but he himself, apparently all *jnāna*, was full of *bhakti*, and that thereby he was apt to be as weak as any woman.

One day he carried off a few faulty lines of some one's writing, and brought back a little poem, which was sent to the widowed mother, as his memorial of her son.

Requiescat in Pace.

Speed forth, O soul ! upon thy star-strewn path.
Speed, blissful one, where thought is ever free.
Where time and sense no longer mist the view,
Eternal peace and blessings be on thee !

Thy service true, complete thy sacrifice,
Thy home the heart of love transcendent find,
Remembrance sweet, that tells all space and time,
Like altar-roses, fill thy place behind.

Thy bonds are broke, thy quest in bliss is found.
And—one with that which comes as Death and Life,—
Thou helpful one ! unselfish e'er on earth,
Ahead, still aid with love this world of strife.

And then, because there was nothing left of the original, and he feared that she who was corrected (because *her* lines had been "in three metres") might be hurt, he expatiated, long and earnestly upon the theme that it was so much greater to feel poetically than merely to string syllables together in rhyme and metre ! He

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might be very severe on a sympathy or an opinion that seemed in his eyes sentimental or false. But an effort that failed found always in the Master its warmest advocate and tenderest defence.

And how happy was that acknowledgment of the bereaved mother to him, when, in the midst of her sorrow she wrote and thanked him for the character of his influence over the son who had died so far away!

June 10th. It was our last afternoon at Almora that we heard the story of the fatal illness of Sri Ramakrishna. Dr. Mohendra Lall Sirkar had been called in, and had pronounced the disease to be cancer of the throat, leaving the young disciples with many warnings as to its infectious nature. Half an hour later, "Noren", as he then was, came in and found them huddled together, discussing the dangers of the case. He listened to what they had been told, and then, looking down, saw at his feet the vessel containing the fatal discharges of mucous and *pus*. He picked it up, and drank from it, before them all. Never was the infection of cancer mentioned amongst the disciples again.

June 11. On Saturday morning we left Almora. It took us two days and a half to reach Kathgodam. How beautiful the journey was! Dim, almost tropical, forests, troops of monkeys, and the ever-wondrous Indian night.

Somewhere *en route* near a curious old water-mill and deserted forge, the Swami told *Sthir Mata* of a legend that spoke of this hillside as haunted by a race of centaur-like phantoms, and of an experience known to him, by which one had first seen forms there, and only afterwards heard the folk-tale.

The roses were gone by this time, but a flower was in

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bloom that crumbled at a touch, and he pointed this out, because of its wealth of associations in Indian poetry.

June 12. On Sunday afternoon we rested, near the Plains, in what we took to be an out-of-the-way hotel, above a lake and fall, and there he translated for us the Rudra-prayer.

"From the Unreal lead us to the Real.
From darkness lead us unto light.
From death lead us to immortality.
Reach us through and through our self.
And evermore protect us—Oh Thou Terrible!—
From ignorance, by Thy sweet compassionate Face."

He hesitated a long time over the fourth line, thinking of rendering it, "Embrace us in the heart of our heart". But at last he put his perplexity to us, saying shyly, "The real meaning is 'Reach us through and through ourself'." He had evidently feared that this sentence, with its extraordinary intensity, might not make good sense in English. But our unhesitating choice of that afternoon has received a deep confirmation in my own eyes, since I have understood that a more literal rendering would be, "O Thou who art manifest only unto Thyself, manifest Thyself also unto us! I now regard his translation as a rapid and direct transcript of the experience of *Samadhi* itself. It tears the living heart out of the Sanskrit, as it were, and renders it again in an English form.

It was indeed an afternoon of translations, and he gave us fragments of the great benediction after mourning, which is one of the most beautiful of the Hindu sacraments:

"The blissful winds are sweet to us.
The seas are showering bliss on us.
May the corn in our fields bring bliss to us.

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May the plants and herbs bring bliss to us.
May the cattle give us bliss.
O Father in Heaven be Thou blissful unto us!
The very dust of the earth is full of bliss. (And then, the voice dying down into meditation),—
It is all bliss—all bliss—all bliss."

And again we had Surdas' Song of the Nautch-girl:

O Lord, look not upon my evil qualities!
Thy name, O Lord, is Same-sightedness.
Make of us both the same Brahman!

One drop of water is in the sacred Jumna,
And another is foul in the ditch by the roadside,
But, when they fall into the Ganges, both alike become holy.
So Lord, look not upon my evil qualities,
Thy name, O Lord, is Same-sightedness,
Make of us both the same Brahman!

One piece of iron is the image in the temple,
And another is the knife in the hand of the butcher,
But when they touch the philosopher's stone, both alike turn to gold.
So Lord, look not upon my evil qualities,
Thy name O Lord is Same-sightedness.
Make of us both the same Brahman!

Was it that same day, or some other, that he told us of the old Sannyasin in Benares, who saw him annoyed by troops of monkeys, and, afraid that he might turn and run, shouted, "Always face the brute!"?

Those journeys were delightful. We were always sorry to reach a destination. At this time, it took us a

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whole afternoon to cross the Tirai by rail,—that strip of malarial country, on which, as he reminded us, Buddha had been born. As we had come down the mountain-roads, we had met parties of country-folk, fleeing to the upper hills, with their families and all their goods, to escape the fever which would be upon them with the rains. And now, in the train, there was the gradual change of vegetation to watch, and the Master's pleasure, greater than that of any proprietor, in showing us the wild peacocks, or here and there an elephant, or a train of camels.

Quickly enough, we came back to the palm-zone. Already we had reached the yuccas and cactus the day before, and dheodhar-cedars we should not see again, till distant Atchhabal.

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The Sankhya System.

Our readers should have become by this time familiar with the doctrines of the Sankhya system. But the subject is so wide and abstruse that it needs no apology for our taking it up again and viewing it from fresh standpoints.

The word *Sānkhya* is a very much misunderstood term. Among the Indian writers themselves, there has been a difference of opinion as to its meaning. Some have derived it from *Sankhya*, to count and interpreted *Sānkhya* as the science which enumerates the categories of nature. Others have derived it from another root, meaning to know, making thereby *Sānkhya* a science treating about the knowledge of the self or *ātman*. According to the *Vedantins*, *Sānkhya* means intellect (*Buddhi*) and that which is ascertainable (*Avadhāraniya*) by the intellect is *Sankhya*, or the innermost principle of *ātman*. In the Bhagavad-Gita we often meet with this word as indicating the knowledge of self (*ātmagnāna*). From all this it becomes evident that the Sanskrit word *Sānkhya* corresponds to the English term psychology. It signified the science which teaches man how to analyse the world around us and within us and find out that thing which is of everything and without which there can be no purposeful world, and which though it stands by itself isolated from all its subordinate surroundings, not only finds harmony within its own self but also tends to justify the existence of every other thing in this world.

Western scholars often speak of the philosophy of the *Sānkhya* system. Philosophy is a comprehensive term

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and deals with the highest generalisation of things and the ultimate unity of existence; while psychology is a specific term and has for its subject the highest and innermost principle of individual existence. The latter, therefore, only forms a part of the former and furnishes the basis for its generalisations. A true psychologist may be said to take his stand on the lower platform of individualistic observation; and he who tries to rise higher than the realm of individual existence into that of the supreme and universal, he transgresses the limits of psychology and encroaches on the domain of philosophy. No one has any reason to be surprised or to condemn, if some of our best psychologists whose conclusions are based on the minute analysis of individual man, are pluralists. Our opinion is that if they are not so, they are not psychologists but are something more than that. Equally so we have no reason to accuse of contradiction, if an avowed pluralist in the matter of psychology is a monist in his philosophical convictions.

The psychological science of the Westerns might be said to be still in a state of infancy. It generally takes no cognisance of a psyche or soul in its analysis. Their scientific method of internal analysis through the instruments of external objective perception is incomplete and inefficient. Their science posits an organ of consciousness called mind and attributes several functions to it, such as, will, reason, judgement, etc., all in relation to the cognition of external objects; but it fails to perceive, any definite order and relation between them with reference to their common internal source. According to it, all thoughts have their origin in the brain itself and are, as it were, its secretions, or the special properties of organic matter. Its aim is to study the particular processes by means of which the several functions of the

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intellectual organ of man are carried out. Excepting an analysis of these functions, it has nothing higher to teach towards the moral well-being of man. Just as a machine conserves and regulates the physical forces for special purposes, the intellectual organs of man can only convert the vital force into the thought current; but it is incapable of producing the force itself. The essence of thought is therefore something independent of the organ of intelligence, and has still grosser forms as it acts through the lower organs of sensation and action. A true psychologist should have a clear knowledge of the source of all actions. He should be able to get himself loose from the sutures which bind him to the physical organs and rise higher, so that, he may study these, from outside them as his subordinates, by abiding within his harmonious innermost Self as the consciousness of consciousness. This is what is aimed at by the Indian psychologists.

The Indian psychologists studied nature neither from the physical nor from the materialistic point of view, but they did it from the point of view of this innermost principle of consciousness in every being, which formed their essential nature and yet was unlike all and beyond all. Their analysis gradually led them from the grosser to the subtler, from the seemingly inorganic to the organic, from the external to the internal, until this subtle internal nature becoming bereft of its grosser limitations of time and place, landed them on the self-sufficient, spiritual essence of nature itself. This principle was called by them *Purusha* or person; literally that which slumbers within the citadel of active organisms.

The term employed in Sanskrit to represent the system of *Sānkhya* is *Darsana*. Since the Indian philosophical systems are also designated so, the Sankhya ystem was understood to be a philosophical system like

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others. The Sanskrit term *Darsana* means 'Seeing.' The doctrines or theories of a system as seen, that is, realised by the founder of that system in a hyper-conscious state of perception is called its *Darsana*. Hence *Sānkhya Darsan* would mean the doctrines of psychology as realised and taught by Kapila its founder. There are a few *Sutras* to be found in the *Sankhya Sutras*, discussing the possibility of the existence of God. But these Sutras may be later additions introduced probably with a view to justify the name *Nirisvara Sānkhya* commonly ascribed to it. This should not, allow us to confound this system with a philosophical one. The constant reference to this system in the philosophical systems of India should not be interpreted as indicative of a rival philosophical system in it.

The *Sankhya* system is an attempt to scientifically combine the cosmogony of the Samhitas, the realistic tendency of the Brahmanas, and the idealism of the Upanishads into one rational system. Kapila might therefore he called the father of psychology and the theory of evolution. He took the Vedic theory of cosmic evolution and applied it to the human mind. Kapila might be said to belong to a school of thought originated by Yajnavalkya. In *Sānkhya* also we find an attempt to establish, in a way, that the subjective and the objective phenomena are the different aspects of the same thing. The subjective desires and the objects that satisfy these desires are evolved out of the same source. Hence a knowledge of the one leads to a knowledge of the other also. Unable to graspfully the place of *Sānkhya* system in the evolution of the Hindu thought scholars consider it as inadequate and unsatisfactory as a system of philosophy.

As is generally the case with everything connected

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with these ancient *Rishis* of India, a sort of finished perfection is to be found about the psychological doctrines of Kapila. These doctrines had simply to be adopted by the later philosophic thinkers and further generalisations made on them. They had siimply to proceed from where Kapila left, because, they could not rest satisfied with his finals. Swami Vivekananda after explaining the categories of Kapila says, "for the analysis is perfect, the psychology incontrovertible. The division of the senses into organs and instruments, finding out that they are not simple, but compound; dividing egoism into sense and matter, and finding that this is also material and that *Mahat* is also a state of matter, and finally finding the *Purusha*; so far there is no objection to it."

There is another point of difference between the Kapilic psychology and that of the Westerns, which makes the Western scholars confound the Eastern psychology with a philosophic system. Unlike the Western thinkers Kapila completely eschewed the idiosyncrasies of human nature and built his science on the common characteristics of universal nature. Idiosyncrasies cannot form the permanent basis of a real science. Kapila's science is consequently intimately connected with cosmology which constitutes another branch of metaphysics. According to him the universe is a living individual in the same sense in which a person is an individual. The former is *Andanda* or macrocosm while the latter is *Pindanda* or microcosm, both being governed by the same laws of nature. The Indian philosophers found the teachings of Kapila indispensible in postulating their systems both for cosmology and for psychology. The perfect nature of Kapila's psychology and its influence on the Indian philosophic thought and on the Western thought which is borrowed from the

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Indian, can be better understood when we come to know that some of the grandest conceptions of philosophy have had their origin in Kapila's teachings.

Let us take for instance the three postulates of phenomenal existence both of the oriental and occidental philosophers—matter, soul and God. The *raison d' être* of this could be found only in the light of the categories of Kapila. According to the Indian psychologists the term *Antahkarana*, or the organ of internal perception, corresponds to the collective term mind of the West. This *Antahkarana* is not an indefinite organ like mind with a compartment for each one of its functions. It has definite and progressive functions to fulfil in the economy of the physical system. It occupies a midplace between the objective and external universe and the subjective internal principle and serves to interpret each one of them in the language of the other. It is threefold in being made up of three distinct organs for the three fundamental functions of which all others are compounds. The matrix of this organ is what is known as *Mahat* or the great mind-stuff. From this *Mahat* is born *Buddhi* or the organ of intelligence on the one hand and on the other *Ahankara* or the organ of egoism, and *Manas* or the organ of internal perception. All the thoughts of man regarding an object, whether it be abstract or concrete, should necessarily be modified and coloured by these three organs of *Antahkarana*. Even when I say 'I exist, because I think,' the very thought of existence which I assert is to be understood as modified by these organs of thought.

Manas or the internal organ of perception forms as it were the door keeper of the external organs of sensations and actions. All the sensations from the external world are received within by the *Manas* and transmuted into the language of thought and transferred to the higher

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organ of Buddhi through *Ahankara* which clothes them with the garb of personality. The *Buddhi* weighs these presentations of the mind in its workshop and either rejects them as unfit for the experience of the soul or accepts them and passes them to the soul. Every product of the mind should therefore combine these three characteristics of the *Antahkarana* arising from the three distinct organs constituting it. Also taking *Buddhi* as the pivot of all activities physical and intellectual, the knowledge of a thing arising in it may be caused by the impact coming into it either from above or from below from the external universe. Bearing these few points in mind let us now investigate our notion of the phenomenal universe as formed in our *Antahkarana*.

The senses are the organs of external perception through which the *Manas* receives its perceptions of external objects in the form of sensations. All creations or impressions of the mind are therefore sense-made. The phenomenal universe as modified by this *Manas* through the medium of the senses, gives rise to the conception of material existence. The same as modified by *Buddhi* gives us the notion of intelligent souls. And lastly when the organ of egoity is brought to bear upon it, it becomes converted into the Universal Individual or God. Thus alone we can account for the three fundamental factors of the dualists or the truine conception of the phenomenal universe by the monists. Whether we view these as three distinct entities or three aspects of one and the same substance, the fact of trifurcation is ultimate and forms the inherent property of the organ of thought. Let us again take up each of these three postulates and examine the notions formed by us about them.

Let us examine the characteristics of matter as perceived by us. As modified by the senses and mind, it is

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gross and substantial ; as modified by the organ of egoism, it is dull and passionless, because according to Indian psychology, *Ahankara* is the seat of desires and passions ; and as modified by Buddhi, it is insentient or non-intelligent. So also with reference to the individual soul. It is of atomic existence, it is blissful and it is sentient or intelligent. The *Brahman* or the Universal Being is similarly *Satchidanandasvarupa* or of the nature of existence-knowledge-bliss. Perceived solely by the Manas it is infinite existence (*sat*) ; perceived through *Buddhi* it is infinite intelligence (*chit*) ; and perceived through the *Ahankara*, it is infinite bliss (*Ananda*). As pointed out before, the conceptions may be objective and considered as formed from outside ourselves or subjective as formed from inside us. In the former case, the Brahman will assume the form of an Infinite Being characterised by the three fundamental attributes of *Sat*, *Chit* and *Ananda* ; in the latter case it takes the form of an abstraction as the essential nature of infinite existence-knowledge-bliss.

Not only our concepts are modified by these organs of *Antahkarana* but also our actions and emotions. What are actions and emotions but the manifestations of the same vital force through other organs. The threefold paths of religion, *Karmayoga*, *Gnanayoga* and *Bhaktiyoga*, are only the threefold means of realising the Universal Being through his manifestations of matter, soul and God which are, as pointed out, related to the three organs of *Antahkarana* of the Indian psychologists. Similarly we may classify our conception of duty, morality and such other factors of life. Buddhi being the highest of all these organs, and includes all the lower activities, the knowledge of a thing is the product of this action of *Buddhi* on that thing. The Bhagavadgita often talks, of *Buddhi* in relation to *Sankhya*, *Yoga* and every other object.

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Thus we see, that however much we may philosophise, we have to take our stand on the foundations laid by Kapila and read our thoughts in the light thrown by Kapila. Among the organic categories of Kapila, *Buddhi* occupies the highest place and is placed in juxtaposition with the soul which is behind all the organs and the witness of all the phenomenal activities of life. The best way of obtaining the real knowledge of this soul is not by directing this central *Buddhi* externally into the grosser organs of sensation and action and getting it overclouded and lost in the mazes of beweldering phenomena, but by turning it directly to the *ātman* within and getting the knowledge of it pure and untarnished by any other. Hence *Sānkhya* is the knowledge of the *ātman* as ascertained in the *Buddhi* of man.

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The Bhagavad Gita.

WITH

THE COMMENTARY OF SRI RAMANUJA.

CHAPTER IV.

In the third chapter it was taught with reason that in the case of a desirer of *Moksha* who has the contact of *Prakriti*, in consequence of his having no qualification all at once for *Gnanayoga*, *Karmayoga* alone is what aught to be practised by him; and that even in the case of him who is qualified for *Gnanayoga*, *Karmayoga* alone, attended with the adoption of the mental attitude of a non-doer is better. But it was also taught that in the case of a person who is worthy of being pointed out as eminent, *Karmayoga* alone is what aught to be especially practised by him.

Now in the fourth chapter by the mention of this *Karmayoga* as having been taught at the very commencement of 'Manu's age' for the salvation of all beings of this world, the necessity for the practice of this *Karmayoga* is (further) confirmed; and then in consequence of its having *Gnanayoga* included under it, the identity of the character of *Karmayoga* with *Gnanayoga* is shown. In the end the nature of *Karmayoga*, its divisions and the importance of the *Gnana* portion alone in *Karmayoga* are taught. Also the reality about the Incarnation of the Lord is incidentally taught:—

Sri Bhagavan said:—

1. This eternal *Yoga* I had taught to Vivasvat; Vivasvat taught it to Manu; Manu told it to Ikshvaku.

2. Thus, this which was obtained by being handed down in succession, the royal sages (*Rajarishis*) knew. This

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Yoga was lost in this world in the long course of time, O destroyer of foes!

3. This is that same ancient *Yoga* which is now declared to you by me, seeing that you are my devotee and friend, for, it is the highest secret.

This *Yoga* which was taught to you, should not be thought to have been told you now for the purpose of inciting you to war. I myself had taught this *Yoga* to *Vivasvat*, at the beginning alone of Manu's age, for the salvation of all beings and as the means for the attainment of *Moksha* which constitutes the highest aim of human life. Vivasvat (taught it) to Manu; and Manu to Ikshvaku.

Thus this *Yoga* which was obtained by being handed down by tradition from one to another, the royal sages of old knew. And this, in the long course of time, owing to the weakness of the ear and mind of several of these men, almost became lost.

This, which is that very same *Yoga* unchanged in character and ancient, has been taught with all its complements and in detail by me to you who, out of friendship and extreme love and devotion, have sought refuge with me alone. This is the meaning.

In this context, in order to know about the Lord's incarnation as it actually is, Arjuna said:—

Arjuna said:—

4. The birth of my Lord was later, the birth of Vivasvat was prior (to it). How then am I to understand that you taught this in the beginning?

By the calculation of time (your birth) is later, for your birth is contemporaneous with my birth. Also the birth of Vivasvat is by calculation of time prior (to it), that is, is counted by twenty-eight cycles counting four *Yugas* each. The declaration that you yourself taught it in the beginning, —how am I to understand this which is incomprehensible to be true?

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It may be argued that there is no inconsistency here, because it is possible to speak (as Sri Krishna did) even by means of former births and that to great beings the memory of what was done in former births is quite proper. It is not that this Arjuna, does not know the speaker before him, as the son of Vasudeva and the Lord of all. He says thus later on: "Thou art the supreme *Brahman*, the supreme light, the highest purification, the eternal Purusha, the Divine, the first of gods, the omnipresent. All the *Rishis* proclaim thee thus,—the divine *Rishi* Narada, Asita, Devala, Vyasa, and Thou declarest Thyself so." [X. 12-13]. The following sentiment was also heard (by him) from Bhishma and others in Yudhishthira's *Rajasuya* sacrifice and on similar occasions: "Krishna alone is the origin and dissolution of all beings; for, this universe of moveable and immoveable objects exists for the sake of Krishna." In this and such other passages, the clause, "For the sake of Krishna," means that the whole of this universe is subsequent to Krishna.

To the above it may be replied as follows:—Partha knows, indeed, the Lord before him, the son of Vasudeva. But this is his intention when he, even though he knows Him, questions Him as if he never knew Him. He who is the opposite of all that is evil, who is the sole seat of auspicious qualities, who is the Lord of all, who is the omniscient and of eternal will and all of whose desires are fulfilled,—whether the birth of such a being which is of the same kind as that of the gods, men and other beings who are subject to the influence of *Karma*, is false like the productions of magic and such other phenomena, or is it real? What is the manner of His birth? What is the nature of this body (of His)? What is the cause of His birth? When is He born? For what purpose is His birth? By way of answering all these questions, the intention of Arjuna's questions is to be understood.

Sri Bhagavan said:—

5. To me as well as to you many births have passed,

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Arjuna! I know them all, but you know them not, O slayer of foes!

By this the reality of His birth is declared, because there is the teaching. "To me many births have passed" and the mention of "as well as to you" is by way of illustration.

The manner of incarnation, the reality of the nature of the body and the cause of birth are (here) mentioned:—

6. Though I am unborn, and by nature imperishable, though I am the Lord of all beings, yet turning into use my own nature (*Prakriti*) I am born by my own free will (*Maya*).

Without in the least forsaking any of the special qualities of supreme rulership, such as, the quality of being unborn, imperishability of nature, the lordship over all beings, &c., and turning into use my own nature (*Prakriti*), I am born by my own free will (*Maya*). *Prakriti* means nature; the meaning is that by employing my own nature and taking my own form of my own free-will, I am born.

The character of my own nature becomes evident from the following and similar other *Srutis*:—"Of sun-like lustre beyond *Tamas* (chaotic matter)." [*Svet. Up.* III—8]; "Him, who dwells far away from *Rajas* (active matter)." *Taitt. Up.* II—12]; "That golden person (*Purusha*) who is within the sun." *Chh- Up*, VII—6—8.]; "Within (the etherial space of the heart) there is the person (*Purusha*) made of mind, immortal, golden." [*Taitt. Up.* I—5—2]; "All mortal creatures have come from the lightning-like person," [*Taitt. Nar.* I, 1, 8.] "Whose form is light, whose will is eternal, who is of the nature of etherial space." [*Chh. Up.* III—14—2]; "He is all works, all desires, all sweet odours, all tastes;" "Like a golden coloured raiment;". [*Brih. Up.* IV—3—6].

By my own *Maya* means by the *Maya* which belongs to my own self. Here the word *Maya* is synonymous with knowledge; for this there is the authority of the Nighantu, Maya *means* Vayunam, means *Gnanam*. So also there is the authority of competent writers. "By the power of wisdom (*Maya*), He ever knows the good and the evil of beings."

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Hence *by my own Maya* means, by my own knowledge, by my own will. Therefore without giving up all those characteristics that pertain to the Lord of all, such as, being devoid of sins and such other states of being characterised by all the auspicious qualities, and making His own form into the configurations of the several species of beings such as, the gods, men, &c., I am born by my own free will taking the forms of god and other kinds of beings. The same is taught in the following *Sruti*: "Being ever without birth, yet He is born in various forms." The purport is that without taking births in common with other beings, He is born with the forms of gods and other beings by His own free will and in the manner described: "To me as well as to you many births has passed, Arjuna! I know them all;" "I then create myself;" "He who knows thus my birth and my divine work." Thus there will be no inconsistancy between what was taught and what will be taught hereafter.

The time of birth is mentioned:

7. For whenever *dharma* (virtue) decays, Bharata! and *adharma* (vice) is in the ascendant, then I create myself.

There is no time restriction to our birth. For, whenever there arises decay to *dharma* which is taught by the *Vedas*, which is fixed by the arrangement of the four castes and four religious orders of life and which constitutes what ought to be done, whenever there is ascendency to the opposite, *adharma*, then I myself, by my own will and in the manner described, create myself.

The purpose of birth is mentioned:—

8. For the protection of the virtuous, and for the destruction of the evil doer, for the firm establishment of *dharma*, I am born from age to age.

The virtuous are those who are devoted to the *dharma* defined above. The foremost among the *Vaishnavas* who are given up to taking refuge in Me and who, on account of my name, work and nature lying beyond the range of speech

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and mind, not becoming able to obtain the sustenance, comforts and such other requisities of life without beholding me, would feel a moment as a thousand *Kalpas* and would become enfeebled in every limb. Thinking this to be so, for the protection of these by bestowing on them opportunities for beholding my nature, talking of my doings and such other acts, and for the destruction of those others who are the converse of these, and for the establishment of the effete *Vedic dharma* which is in the form of worship to me by showing (to all) my form which is capable of being worshipped by them, I am born from age to age, in the forms of gods, men and such other beings. Here there is no specific restriction of *Yugas* into *Krita*, *Treta* and others. This is the meaning.

9. He who really knows thus my Divine birth and its doing, does not obtain rebirth after quitting the body: (but) he obtains Me, Arjuna!

Thus, I who am devoid of the birth characterised by the contact of the *Prakriti* made of the three *Gunas* which are the root of activity and are unfit to be cast off, and who am endowed with all the good qualities such as, lordship over all, omniscience and eternal will,—whosoever really knows the doings of my life, whose sole purpose is to protect the virtuous and make them take refuge in me and which is Divine, that is, extraordinary and exclusively mine, he after quitting the present body does not obtain rebirth, but obtains me only. He by knowing the real nature of the doings of my birth becomes completely destroyed of all the sins that are opposed to taking refuge in me, resorts to me in this life alone in the aforesaid manner, and delighting solely in me and thinking solely of me, obtains me alone.

It is then said!—

10. Freed from attachment, fear and wrath, absorbed in Me, and finding refuge in Me, many, purfied by the austerity of knowledge, have obtained the state of my being.

Many have become qurified by the austerity called the knowledge of the reality relating to my birth and its doings.

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The Sruti also teaches to the same effect. "The sages know well His origin." The meaning is that the sages, that is, the foremost among the wise,—they alone know the manner of His birth.

11. Whosoever resort to me in whatsoever manner, I serve them in that same manner. All men follow my course of conduct in every way.

Not merely in the forms of gods, men and such other beings do I incarnate and bestow protection on those that seek refuge in me. But whoever desirous of finding refuge in Me conceive Me in whatever manner agreeably to their requirements, and resort to me, that is, seek shelter with me, to all those, in that same manner, that is, in the way wished for by them, I render service, that is, I show myself. Why say much here! All men who wish to follow me, enjoy with the help of their own eyes and the other organs of perception, every disposition of mine even though it be beyond the range of speech and thought of the *Yogins*; in every way. that is, in every manner desired by them, and then follow me.

Now after finishing the subject required by the incidents of the context, the manner in which there arises to *Karmayoga* the character of identity with *Jnana* is taught. To do this, the scarcity of persons who are qualified for such a kind of *Karmayoga* is first taught:—

12. They who desire for the good effect of works, sacrifice here to the gods; for in this world of mortals good result soon ensues from works.

All persons in general who desire for the fruit of works sacrifice to, that is, propitiate only, Indra and other gods. But no one, giving up attachment to fruits, propitiates me who am the Soul of Indra and other gods and am the enjoyer of all sacrifices. Why is this so? It is because that in this world of mortals, very soon there comes the attainment of son, cattle, food and such other results arising from works. The phrase "world of mortals" is intended to indicate *Svarga* and such other mortals also. All worldly men, in not

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being rid of the endless accumulation of sins accrued from beginningless time, lack discrimination and wish for immediate (worldly) fruits in the form of son, cattle, food and such other objects of enjoyment. They do all works solely for propitiating Indra and such other gods. But no one with heart disgusted with *Samsara* and with a desire to gain *Moksha* begins to practice *Karmayoga* which constitutes worship offered to me. This is the meaning.

The cause which leads to the destruction of sins that is opposed to the practice of Karmayoga in the manner described, is taught :—

13. The fourfold caste was created by Me according to the apportionment of *Gunas* and (their) work. Though I am its creator, know me to be uncreating and immutable.

The whole universe of beings beginning with Brahma and ending with a clump of grass, the chief among whose divisions is the fourfold caste, was created by me, classified according to the apportionment of *Sattva* and other gunas and according to the distribution of forbearance and such other acts in consonance with the above. The mention of the act of creation is to indicate other acts also of its kind. By Me alone (this universe) is protected and by me alone it is withdrawn. Even though I am the author of the varied creaton and such other functions with reference to the universe. yet know me to be the non-doer of all this.

How this is so, is pointed out :—

14. Actions defile Me not; in Me there is no desire for the fruit of action. Whoever discerns Me thus, he is not bound by actions.

Because these works of varied creation, &c., do not defile me, that is, do not bind me, in the sense that the distinctions of gods, men, &c., are not owing to me but result from the special nature of the *Karmas* of the created beings in the forms of their merit and demerit; therefore by the process of discriminating the acquired from the non-acquired or inherent, I am not the doer of this varied creation

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and such other acts. Also because the created soul (knowers in the body) are endowed with bodily organs and the body obtained by creation, and enjoy, through attachment to fruit and such other means, and in confirmity with their own *Karmas*, all such available enjoyments as are got by creation,—to them alone there exists the desire for the fruit of creation; but to Me there exists no such desire.

To the same effect says the *Sutrakara*: "Not injustice and cruelty, on account of there being dependence (on the *Karma* of souls); for so the (*Sruti*) declares" [Brah-Sut. II-1-34]. So also Bhagavan Parasara says: "In the creation of creatable beings He (the Lord) is only the operative cause (*Nimitta*). That from which the creative forces spring constitutes the material cause (*Pradhanakarana*). Leaving alone the operative cause, this being (to become embodied) does not require the help of any other thing whatever. A thing is led into the condition of a thing, O best of ascetics! only by its own potentiality."

In the creation of the creation-worthy soul (knower in the body) of gods and other beings, this supreme Person is merely the (operative) cause. But as regards the variety of distinctions like gods, men, &c., the material cause is only the potentiality of the previous *Karmas* of the souls which are the fit objects for creation. Hence leaving alone the operative cause, that is, leaving the Supreme Person who is the agent of creation, the thing called soul (knower of the body) does not require the help of any other cause for coming into the possession of the various distinctions into gods and such other beings; for, solely by means of the potentiality of the previous *Karmas*, these things (souls) are made to come into being in the forms of gods and such other beings. This is the meaning.

Thus whoever discerns Me as devoid of attachment to the fruits of creation and such other works, even though I am the doer of creation and such other works in the manner described, he is not bound by the previous *Karmas* which are

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opposed to becoming engaged in the practice of *Karmayoga* and are the cause of attachment to fruit, that is, he becomes freed (from them).

15. Thus knowing, works were performed even by men of old who sought for deliverance. Therefore, do you perform work alone which was done aforetime by the men of old.

Thus knowing Me works of the aforesaid description were performed even by men of old who were free from sins and were anxious to attain *Moksha*. Therefore, having your sins removed in the aforesaid manner by the knowledge concerning Me, do you perform work alone which was done by Vivasvat, Manu and such other men of old, which is ancient as pointed out before by Me and which is of the form to be mentioned.

The character of being understandable, with difficulty of the *karma* to be mentioned is now pointed out :—

16. What is action and what is inaction ? With respect to these even the wise get perplexed. I shall teach you that kind of action by knowing which you will be freed from evil.

What is the nature of action that should be performed by a seeker after *moksha* ? What is inaction ? that is, what is the nature of inaction which is devoid of attachment to the fruit of action and is of the form of worshipping the Lord. By inaction (*akarma*), the knowledge of the reality of the door's *atman* is described, The action which aught to be pursued and the knowledge which is included in it,—with respect to both these, even the wise, that is, the learned get perplexed, that is, do not know the real truth. Therefore I shall teach you thus that *karma* which includes *gnana* by knowing which, by pursuing which, you are free from evil, that is, from the bondage of *Samsara* ; for, the result of pursuing it is the knowledge of the work that aught to be done.

Whence is the difficulty of understanding in the case of such a *karma* is here mentioned :—

17. There is what aught to be known of action ; there is also what aught to be known of multiform action ; and there is

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what aught to be known of inaction: Mysterious is the way of *karma*.

With reference to the nature of *karma* (action) which constitutes the means for the accomplishment of *moksha*, there is what aught to be known; so also with reference to multiform *karmas*. Multiform *karma* (*Vikarma*) is the *karma* which has assumed the character of diversity in the form of obligatory, occasional and purposive acts and in the shape of earning the materials requisite for their accomplishment. There is also what is to be known with reference to inaction. Hence the way of action (*karma*) pertaining to seeker after *Moksha* is mysterious, that is difficult to understand. What aught to be known with reference to multiform *karma* is that the diversity created by the distinctions of fruit with reference to obligatory, occasional and purposive actions and the securing of requisite materials and such other kinds of works should be given up and the *Sastras* pursued as having a singleness of purpose in aiming at the sole fruit of *moksha*, since this meaning has been expounded in connection with the teaching. "The disposition of the mind which is characterised by steady pursuit is one (and the same), [II—41], it has not been dilated upon here.

What aught to be known in regard to action and inaction is here mentioned:—

18. He who can see inaction in action and also action inaction, he is wise among men; he is worthy and has fulfilled everything of work.

Here by the word inaction, that which is other than action, the knowledge under discussion is mentioned. Even while work is being performed, he who can see in it the knowledge of *atman*; and even while engaged in inaction, that is, the knowledge of *atman*, he who can see *karma*; what is taught here is that in the constant pursuit of the reality of *atman* he who can see the work itself that is being done to be of the form of *gnana*; he who can see this *gnana*, on account of its being included in *karma*, to be of the form of *karma*;

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this is what is meant. Thus he who can see, the *karma* which contains within itelf the constant pursuit after the reality of atman, he is wise and knows the entire meaning of the *Sastras*, among men, he is worthy, that is, fit to attain *moksha*, and he alone has fulfilled everything of work, that is, has fulfilled the entire meaning of the *Sastras*.

(*To be Continued.*)

MAHOMET

AND

THE ORIGINS OF ISLAMISM

(TRANSLATED FROM M. RENAN.)

All origins are obscure, the origins of religions are much more so. Produced by the spontaneous instincts of human nature, religions do not recall to our minds their infancy any more than the adult man recalls the history of his early years and the successive phases of the development of his conscience: mysterious chrysalis, they appear in broad light only in the perfect maturity of their forms. The origin of religions is quite similar to that of the origin of humanity. Science demonstrates that at a certain hour, by virtue of the natural laws which till then had presided over the development of things, without exception or external intervention, the thinking being appears to be

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gifted with all his faculties and perfect in his essential elements ; however, to explain man's appearance on earth according to the laws that regulate the penomena of our globe, since nature has ceased to create, it would be to open the door to such extravagant imaginations that no serious mind would ever like to dwell upon it a moment. It is yet indubitable, that on a certain day, by a natural and spontaneous expansion of his faculties man has improvised language ; and yet no image borrowed from the actual state of the human mind can aid us to conceive this strange fact, which is entirely impossible in our reflective stage. Similarly we must renounce to explain by process accessible to experience the primitive facts of religions, facts which have no more any analogues since humanity has lost its religious fecundity. In face of the impotence of the reflective reason to found a creed and to discipline it, how can we not recognise the hidden force which at certain moments penetrates and vivifies the human heart ? The supernaturalist's hypotheses offers perhaps less difficulties than the frivolous solutions of those who approach the problems of the origins of religions without penetrating into the mysteries of the spontaneity of conciousness ; and if, to reject this hypotheses, it was neccessary to arrive at a rational opinion upon many subjects, verily divine, very few men would have the right to disbelieve in the supernatural.

Yet would it be true that science must give up explaining the formation of the globe, because the phenomena which have brought it to the state in which we see it are no more reproduced in our days on a grand scale ? that she must renounce explaining the appearance of life and of living species, because the contemporary period has ceased to be creative ? explaining the origin of language because there are no more languages created ? the origin

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of religions because there are created no more religions? certainly not. It is the work of science; work infinitely delicate and often perilous, to divine the primitive by the feeble traces it has left of itself. Reflection has not so much put us away from the creative age as to make it impossible for us to reproduce in us the conception of spontaneous *life*. History, however meagre it may be about epochs prehistoric, still it is not entirely mute; it allows us, though not to approach directly the questions of origin at least to grasp them from external conditions. Then, as nothing is absolute in things human and that there are not two facts in the past which rigorously belong to the same category, we have intermediary shades to represent to ourselves the inaccessible phenomena for our immediate study. The geologist finds in the slow gradations of the actual state of the globe some data to explain the anterior revolutions. The philologist, while studying the phenomena of the development languages which continues under our eyes is led to discover the laws which have controlled the formation of language. The historian, for want of primitive facts which have signalised the appearance of religion, can study the degeneracy, of the abortive tentatives, the half religions, if I may dare say, showing openly, though in much reduced proportions, the processes by which have been formed the grand works of unreflective epochs.

The birth of Islamism is, in this connection, a unique and veritably inappreciable fact. Islamism has been the last religious creation of humanity and, in many respects, the least original. Instead of this mystery with which other religions envelop their cradle, this one was born in full history; its roots are close to the soil. The life of its founder is as much known to us as that of the reformers of the 16th century. We can follow year by year

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the fluctuations of his thoughts, his contradictions, his weaknesses. Elsewhere the religious origins are lost in dream ; the work of the slenderest criticism is hardly enough to discern the real under the deceitful appearances of myth and legend. Islamism on the contrary appearing at a very advanced and reflective stage is absolutely wanting in the supernatural. Mahomed, Omar, Ali are neither seers, nor the illumined ones, nor the thaumaturgus. Every one of them knows very well what he does and no one is a dupe of himself ; and each one offers himself for analysis openly and with all the weaknesses of humanity.

Thanks to the excellent works of Messrs Weil and Caussin de Perceval, one can say that the problem of the origins of Islamism has arrived in our days to an almost complete solution. M. Caussin de Perceval above all, has introduced into the question a capital element, by the new informations that he had supplied on the antecedents and the precursors of Mahomed, a delicate subject which had never been perceived before him. His excellent work will remain as a model of this exact and solid erudition removed from all conjecture which forms the charcteristic of the French School. The fineness and the penetration of the Mr. Weil assures to his works on Islamism a distinguished rank. Under the heading of choice and the richness of sources, his work is however inferior to that of our compatriot savant, and one could blame him for placing too much confidence in the Turk and Persian authorities which have in the present question only very little value. America and England also have studied Mahomed : a well-known novelist, Mr. Washington Irving, has related his life with interest, but without giving any proof of a much elevated historical sentiment. His work still attests a veritable progress, when we think that in 1829 Mr. Charles Forster

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published two big volumes, much relished by the reverends, to establish that Mahomed was no other thing than "the little horn of the goat which is found in chap. VIII of Daniel and that the Pope was the big horn." (*a*) Mr. Forster founded upon this ingenious parallel a whole philosophy of history, according to which the Pope would represent the occidental corruption of Christianity, and Mahomed the oriental corruption ; hence the stricking resemblances of Mahomedanism and Papism !

It would be a curious history to write of the ideas that the Christian nations have entertained of Mahomed, since the accounts of the false Turpin on the golden idol Mahom adored in Cadiz, and which Charlemagne dared not destroy for fear of a legion of demons which were shut in it, till the day when criticism has rendered, in a very real sense, to the father of Islamism, his title of prophet. The virgin faith of the first half of middle ages, which had about the cults foreign to Christianity only the vaguest notions, thought of *Maphomet, Baphomet, Bafum*, as a false god to whom human sacrifices were offered. It was in the 12th century that they began to consider Mohamed as a false prophet and and that they seriously thought of disclosing his imposture. The translation of the Quoran undertaken by the order of Peter the Venerable, the polimical works of the Dominicans and of Raymond Lulle, the informations furnished by William of Tyr and Mathiew Paris

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(*a*) Mahometism Unveiled : *An enquiry*, in *which that arch heracy* its diffusion and *continuence are examined* on a new *principle tending to confirm* the evidences, *and aid the propogation* of the *Christian faith.* It is this same Mr. Charles Forester who is the author of a Mystification on the semaidic incriptions in which he pretends to find out the language and the primitive scripture, the primitive text of the exodus,

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contributed to spread saner ideas about Islamism and its founder. To the idol *Mahom* succeeds the heresiarch *Mahomet*, placed by Dante in a region honorable enough in his Hell (XXVIII, 31) among the sowers of discord, with Frá Dolcino and Bertrand de Born. It was already the sign of a revolution accomplished in the consciences. At the epochs of faith truly naive, or rather the faithful ignores that there exist religions different from his, or if he knows the existence of other cults, these cults seem to him so impure and so ridiculous that their votaries could only be, to his eyes, senseless or perverse men. What a shock for the conscience, would be the day on which we come to recognise that by the side of the dogma that we thought unique that there are others which claim also to come from heaven? The word of *Three Impostors*, which agitated so much all the 13th century and with which the popular imagination made a book is the resume of the first incredulity, the outcome of the study of the Arabian philosophy and of a knowledge exact enough of Islamism. The name of Mahomed then became almost synonymous with impiety and when Orcagna in his hell of Camp-Santo De Pise wishes to represent by the side of the heretics the contemners of all the religions, the three personages that he chose are Mahomed, Averroes and the Anti Christ.

The middle ages did not go half way, in its angers: Mahomed was at the same time a sorcerer, an infamous debauchee, a robber of camels, a cardinal, who being unable to succeed in making himself a Pope invented a new religion to revenge himself on his collegues. His biography becomes the repertory of all the imaginable crimes to such an extent that the *histories of Bophamet* were like those of Pilot a theme for immodest anecdotes. The 16th and the 17th centuries do not show greater justice;

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Bibliander, Hottinger, Maracci, dare not yet study the Quoran except to refute it. (*b*)

Prideaux, and Bayle, at last studied Mahommad, as historians and not as controversalists; but the want of authentic documents keeps them in the discussion of puerile fables which till then had entertained the curiosity of the people and the anger of the theologians. The honour of the first trial at a biography of Mahommed according to the Oriental sources belongs to Gagnier. This savant was led to seek his informations from Aboul Feda and this was a good fortune. One could doubt that criticism had been in the 18th century clever enough to seize the difference, that should be made as to the historical value between the accounts of the Arab historians and the legends that blossomed out of the Persian imagination. This capital distinction which M. Caussin de Perceval alone has well observed is to speak truly the knot of ail problems relative to the origin of Islamism. Composed according to the Arab sources such as the biographies of Ibn - -Hischam and of Aboulfeda, the life of Mahommed is simple and natural, almost without miracles; composed according to the Turk and Persian authors, the same legend appears as a heap of absurd fables of a very bad style. Though the traditions relating to the life of Mahommed began to be put in order under the Abbasydes,

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(*b*) One can judge the force of their reasonings from the following which I quote from the celebrated theologian Genebrard: "Why is it, Oh Mahommed, that you do not write your law or your *Alquoran* in Latin or Greek, or Hebrew since you know that these languages are known through out the Roman empires and to all the Doctors? He answers, but evily enough and in the Hugenost fashion that his *Alquoran* or institution is neither for the Romans nor the Doctors because they will not convert themselves. It is not for that, but because he was a beast and knew nothing of Hebrew, Latin or Greek?"

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the compilers of this epoch relied upon the written sources, whose authors themselves went in citing their authorities, as far as the companions of the Prophets. Around the mosque close by the house of the Mohamed was found a bench, which, afforded shelter to men without family nor home, who lived upon the generosity of the prophet and ate often with him. These men, who were called, *men of the bench* (*Ahl el-sofa*) were supposed to know many particulars about the person of Mahommed and their souvenirs became the origin of innumerable *sayings* or *Hadith*. The Mussulman faith itself was frightened at the multitude of the documents thus obtained : six legitimate sources alone were recognised in the tradition and the indefatigable Bokhari avows that, of the 200,000 *Hadiths* that he had collected, 7225 alone seemed to him to be of incontestable authenticity. The European criticism could assuredly without incurring the blame of temerity, proceed to a still severer elemination. However it cannot be denied that these first accounts do not give us many traits of the real physionomy of the Prophet and does not distinguish itself in a manner clearly cut from the collections of the pious legends uniquely imagined for the edification of the readers. The veritable monument of the primitive history of Islamism, the Koran, will remain, however, absolutely unassailable and this monument would be enough by itself independently of all accounts of historians to reveal Mahommed to us.

I do not see in any literature a process of composition which could give an exact idea of the writing of Koran. It is neither the book written with continuity nor the vague and indeterminate text, arriving little by little to a definite lesson, nor the compilation of the master made according to the souvenirs of his disciples ; it is the collection of predications and if I may dare say, the orders of the

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day of Mahommed carrying still the date of the place where they appeared and the trace of the circumstance which evoked them. All these pieces were written after the *recitation* of the Prophet, on the skins, on the scapula of the sheep, on the bones of camels, on polished stones, on palm leaves, or preserved in memory by the principal disciples who were called the Carriers of Koran. It was only under the Caliphat, of Abou Bekir, after the battle of Yemama, where perished a great number of old Mussalmans, that they thought of 'reuniting the Koran between two planks' and to place end to end these fragments, detached and often contradictory. It is indubitable that this compilatior, at which presided Zayd-Ban-Thabet the most authorised of the secretaries of Mahommed, was executed with a perfect good faith. No work of coordination or of conciliation was attempted : they placed at the beginning the longest pieces ; and they added at the end the shortest *Surats*, which had only a few lines, and the exemplary copy was confided to the care of Haffsa, daughter of Omar, one of the widows of Mahommed. A second recension took place under the caliphat of Othman. Some variation in orthography and in dialects were introduced in the copies of the different provinces, Othman called a commission, always presided by Zeyd to definitely constitute the text according to the dialect of Meccai ; there, by a proccess quite characteristic of oriental criticism he collected and burnt all the other copies in order to put an end to discussions.

It is thus that the Quoran is transmitted to us without very many essential variations. Assuredly such a mode of composition is made to inspire some scruples. The integrity of a work for a long time confided to the memory seems to us very badly kept. Alterations and interpolations could they not have slipped into the successiv

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revisions? Some heretic Mussulman, have foreseen, on this point the suspicions of modern Criticism. M. Weil, of our days, had maintained that the recension of Qthorman was not purely grammatical, as the Arabs would have it, and that politics had had its part above all, with a view to put down the pretensions of Ally. However, the Koran is handed down to us with so little arrangement, in such a complete disorder, with contradiction so flagrant each one of the pieces composing it carries a physiononny so marked, that nothing could, in a general sense attack its authenticity. We have therefore for Islamism the immense advantage of having the documents themselves of its origin documents very suspicious, no doubt and expressing much less the truth of facts than the needs of the moment, and for that very reason precious to the eye of the critic who knows to interpret them. It is upon this strange spectacle of a religion, born in a broad day light fully conscious of itself, that I would like to call for one moment the attention of the thinkers.

(*To be Continued*)

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A Lecture on Gita

BY

PROF. M. RANGACHARYAR.

Last time we were dealing with the question of Prapatti as it is taught in the Gita, what it means and how it serves as a help to the realisation of God and the attainment of Salvation. As I said on the last occasion, this teaching of Prapatti is really the crowning teaching given by Sri Krishna in the Bhagavad Gita and it is the highest and the best--the highest in the sense that there can be nothing other than that as a means for the attainment of Salvation and the best for the reason that it is already adaptable by all aspirants, weak or strong, wise or ignorant. It is in this teaching, therefore, that we have the culminating point of the lessons which Sri Krishna has given for the guidance of our lives. In the few *slokas* with which we begin our work to-day Sri-Krishna tells us what he considers to be the value of the teaching given in the Bhagavad Gita for the guidance of man in general. But before taking up this general idea of the teaching given, it may not be amiss for us to follow the general plan of summarising the conclusion we arrived at in connection with the last six chapters of the Gita.

You may remember my having told you that the first six chapters of the Bhagavad Gita largely though not wholly deal with the question of self-realisation *i.e.*, the realisation of the soul in its reality, how it may be understood as a different entity from matter and how its reality may be experimentally demonstrated to the satisfaction

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of the aspirant. The second six chapters deal in a similar manner prominently with the question of God-realisation. In the third six chapters we find the application of the realisation of the philosophical entities known as God, soul and matter for the guidance of the lives of men here on earth. For this purpose of enabling us to understand what necessarily follows from the realisation of these three ultimate philosophical entities of God, soul and matter in regard to the guidance of conduct of men we find that the third six chapters really begin with the statement of what is known as *Prakriti and Purusha, Kshetra and Kshetragna, Gnana and Gneya.* The chief point here is that the soul is essentially different from matter. Although in the state of *samsara* it is seen that it is bound in matter and that this imprisonment is due to the attachment which the soul has to pleasures and the results of work. *Sanga* is responsible for *Bandha* ; otherwise the soul can afford to be distinct from matter and when it can manage to realise its own freedom, then it is that it shines as it is in itself. Then naturally the question is taken up for consideration, how it is that the material imprisonment of the soul tends to limit the powers of the soul and it is pointed out that *Prakriti* or material embodiment of the soul is characterised by the three qualities of *Satvika, Rajasa* and *Tamasa* and according as these qualities are preponderant, we find the cause which tends to bind the soul in matter. If the soul has an embodiment in which the *Satvika Guna* is preponderant even then, it is possible for that soul to manufacture *Karma* and become bound and where *Rajasa* and *Tamasa* are preponderant the soul gets bound as a matter of course. It is pointed out that in the case of *Satvika*, the attachment arises from *Jnana* and *Sukha*, in the case of *Rajasa* it arises out of *Karma*, deeds of heroism and works

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of achievement and in the case of *Tamasa* it arises from delusion and ignorance. In this way, whether it is *Satvika*, *Rajasa*, or *Tamasa*, that is preponderant, all the *Gunas* are capable of giving rise to *Sanga*, which causes the bondage of the soul in matter.

But, the tendencies of the *Gunas* are really different, in so far as the realisation of the freedom of the soul is concerned. Those in whose embodiment, *Satvika* is preponderant are enabled gradually to rise towards higher and higher planes of self-realisation and God-realisation, those in whose embodiment the *Tamasa* is preponderant go down further and further in the matter of self-realisation and God-realisation. In their case there is seen to be a kind of moral and spiritual deterioration ; while people of *Rajasa* temperament neither rise nor fall.

In the tenth Chapter, which goes by the name of "The Yoga of attaining Purushottama" we have the clear pronouncement of the existence of God above and apart from the world of matter as well as the world of souls.

Then we have the sixteenth Chapter, which goes by the name of "The Yoga of division between the *Daivic* and the *Asuric*" and which distinguishes the lives of man from the standpoint of the activities that they go through. The *Daivic* aspect of life is life which is lived in accordance with the Sastras or regulated commandments bearing upon conduct, while the life which is not so lived, is *Asuric*. Even this latter life is distinguished under the three heads of *Tamasa*, *Rajasa* and *Satvika*, and it is pointed out that if it is lived in accordance with the regulations laid down in the *Sastras*, this life also is on the whole more helpful towards the realisation and attainment of salvation than the life which is not so lived.

Arjuna asks what the fate is of those who live honest and honorable lives, but not in accordance with any

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Sastra. In their case also it has been pointed out that if the life is of the *Satvica* kind, it enables them to rise gradually above the limitation of matter and attain salvation.

The 18th Chapter goes by the name of "The Yoga of Liberation by renunciation." This chapter enables us to see that, provided men live their lives in accordance with their own natural qualifications and provided they live those lives well and unselfishly in a manner which is preponderatingly *Satvika*, all men occupying whatever levels and ranks in society and performing all kinds of functions for society, high, low, and indifferent, can attain salvation or Moksha. Thus we notice how in these six chapters, the problem of the application of the philosophical principles arrived at in the previous twelve chapters to the conduct of life has been carefully gone through and if we take now all the twelve chapters into consideration some few prominent principles come out for our guidance. These it would perhaps be well to bear in mind before we conclude our study of the Gita.

The Bhagavad Gita, as I have understood it, is a work of great value in the matter of ennabling us to understood the purpose of life, and the manner in which life is to be lived. The chief thing in connection with these questions is after all to know what the purpose of life is. If we can assure ourselves as to what it is, there will be no difficulty in understanding how we have to live our lives if our lives are to enable us to achieve that particular purpose. In regard to this great question among philosophers of all ages there has been much difference of opinion, some holding that the purpose is nothing other than the enjoyment of pleasures (for instance the Charvakas who are known to have declared—borrow and drink ghee; don't mind that you are under obligation to dis-

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charge your debt.) While others hold that in life man ought to be constantly averse to all pleasure; he must turn himself away from all possibility of living anything in the way of pleasure and happiness. He must become so much of an ascetic and a misanthrope that there should be nothing in life, which from his standpoint ought to be worthy of enjoyment. He should run away from all opportunities of pleasure, sympathy and enjoyment. That neither of these two positions is satisfactory is what Sri Krishna distinctly emphasises. Sri Krishna asks us to follow a path in which the purpose for which we have to live or the object we have to attain is neither the enjoyment of the pleasures of this life nor misanthropic asceticism or running away from all human association and opportunities of enjoying pleasure and happiness. The purpose of life is self-realisation and God-realisation. The former means the realisation by man that he is more essentially a soul than a body, and if the soul can live away and apart from the body, then its powers of knowing and enjoying the supreme, transcendental and indescribable bliss become considerably, enhanced. The association of the soul with the material body tends to place limitations upon the powers of the soul and it is this that often makes it necessary for us to feel that we are unhappy, subject to suffering and sorrow and misery. Provided the soul is enabled to free itself from its imprisonment in material embodiment, matter ceases to place limitations of any kind upon the soul and its power and then the soul becomes what it is in itself, is blissfully happy. If this is understood, it is easy to see how the life lived must be so adjusted as to make it possible for us to attain this realisation of making our souls become free from the limitations which material embodiments necessarily put upon them. That must be, then, the chief

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object for which we have to live and as a matter of fact, the sankhya philosophy points out and the Vedanta accepts it, that the progress of the evolution in material nature is really intended to fulfil this great end of the liberation of the soul from its bondage in matter, and even modern students of evolution are aware how it is that this statement can be satisfactorily corroborated. Study the human civilisation, go back from the lower forms of animal life to the higher forms and what is it that you observe? Greater intellectual and moral capacity, greater power to know and to see the right and to live the right which connotes invariably exercising a large amount of self-restraint and self-sacrifice. Great knowledge, greater power of self-restraint, and greatest power of self-sacrifice means that the soul is enabled more and more to assert itself as against the power of matter. The man who is the slave of his senses and whom every passion sway is one who is very much of an animal; but the man in whose case the senses have no power, who has completely subdued them and whose power of self-restraint is so great that in the most exciting circumstances he is seen to be calm and courageous and there is no occasion in life when he is seen to breakdown either under the influence of the senses or under the influence of uncontrollable emotions. His physiological and physical forces are weaker in the struggle against his psychological and mental forces. Thus as we progress from lower levels of civilisation to higher level, what we notice is the perfection and the exercise of the power of the soul as against the force of the body. From these considerations we have to realise that the universal evolution of nature as we see around, as is really intended, as Kapila declared and Vyasa approved of, is to serve the purpose of the liberation of the spirit from its entanglement in matter. If

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that is the purpose, it becomes easy to understand how it is that we have to live in order to attain that purpose. There are various ways in which Sri Krishna pointed out to us how that ought to be the aim. Two principal methods which are well known even to modern science are adopted—one is the analytical and logical method and the other is the experimental method. Try by means of psychological analysis and logical investigation to find out what the aim of life ought to be and if you don't indulge in wrong logic you must come to the conclusion that the soul is real and in itself is very much more powerful than as we observe it when it is under the influence of matter and that the whole universe is seen to work towards the liberation of the spirit. Even in human life what we observe is this tendency of human society to become more and more fitted for enabling the members thereof to realise the truth of this great purpose of life being no other than self-realisation *i.e.*, bringing about the freedom of the spirit. Then, there is the direct experimental process which Sri Krishna teaches and this is by the practice of Yoga. When the Yogin gets into the state of Samadhi he realises first the distinctness of the soul as an entity from the body which is dead matter and then he realises that in that state he is free from all the troubles and turmoils, sorrows and the miseries and afflictions which in the embodied state he is apt to feel. We are further told that the peculiar blissfulness, the pain and the happiness which the Yogin in that state of Samadhi feels is something which is indescribable. Another thing which is pointed out by those who have written on this subject of Yoga is that when the soul is fitted for the attainment of salvation even before it actually attains it, it comes into possession of peculiar psychic powers. It becomes possessed of the power of seeing

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things which we cannot see and hearing sounds which we cannot ordinarily hear. This means that even from the standpoint of mere worldly vision through the senses, it is found that the power of the soul becomes considerably enhanced by the practice of Yoga. The less the influence of the body upon the soul, the greater is the manifestation of the psychic powers of the soul. In this way also we realise that the intrinsic value and power of the soul are subject to serious limitations by the fact that the soul is in association with a material embodiment, These are directly realisable by the practice of Yoga which is nothing more than a well-organised psychological experiment.

So, then, by experimental demonstration as well as by logical analysis and reasoning, it is possible for us to arrive at these conclusions, that the soul is different from matter and that when it is subject to imprisonment in matter, it becomes subject also to limitations of its own power. Its intellectual powers and its power of vision are said to be dimmed in consequence of the imposition of the bondage of matter upon the soul. Another point to which we are led after this is the point of God-realisation. It is pointed out that the Yogin after attaining the state of Samadhi and coming upon the realisation of his own self, may, if he persists in it, come upon God-realisation also, but only a few Yogins succeed here. Provided he succeeds in God-realisation, then, there you have the experimental demonstration of the existence and the reality of God. Sri Krishna further tells us that a logical analysis of the universe as we see it must also lead us to the postulation of God. The universe which we see around us and amidst which we live, may act as a blind which hides God from our vision, or it may act as the revealer of the God who is behind the veil.

Having made out that logical analysis as well asd irect

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experimental personal realisation, both these are capable of demonstrating the truth of the reality of God, Sri Krishna deals with the next question of the relation of God to this universe wherein our lot is cast ; and that relation he takes care to point out is one of a very intimate character, in spite of the fact that he is transcendent, above and away from it and distinct in character from it ; so that there is nothing in the universe which does not live and move and have its being in him. This idea is distinctly brought out in the 9th chapter. There we are told that God is both transcendent and immanent at the same time. The God who is the basis and life of the universe is not a far away God but he is quite close to it, and while being the Engineer looking after the proper working of the great machinery of the universe, is also seen to be seated near the centre of the innumerable wheels which go to make up this mighty machinery. He is seated near the heart of every being while he is the guide and controller of the universe as a whole ; so that here is a wonderful Engineer who is outside the engine and also everywhere inside the engine. This is the kind of relation we have to understand in regard to God and the universe. Having understood these three entities of *Prakriti*, *Purusha* and *Parama Purusha*, or matter, soul and God ; and their relation to one another and having further understood what ought to be the aim for which we have to live our lives *viz.*, that we must live our lives for the purpose of enabling the soul to realise itself and God who happens to be its goal and destiny, there will be no more difficulty in the matter of making out how it is that our life is to be lived. If the purpose for which we have to live our lives is understood to be self-realisation and God-realisation, the manner in which it has to be lived in order that we may achieve that end becomes at once easily intelligible. To

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understand how we have to live our lives for the purpose of attaining this end what has to be made out is what it is that causes the bondage of the soul in matter, and try to free the soul from that bondage and enable it to realise itself as well as its God and destiny. Why is it that the soul becomes subject to the limitation of matter; we are told that the imposition of limitation upon the soul is due to Karma, which is declared to be beginningless. Remove the Karma-bandha and the soul becomes free. This is a logical necessity. How is this removal of the *bandha* to take place? This is the great moral question discussed in the Bhagavat Gita. In regard to this question, two different opinions seem to have been held in this country both of which according to Sri Krishna are opinions based on the wrong apprehension of truth; one opinion is that freedom from Karma is really impossible and since this is so, let the life be a life of Karma and let the goal which we have to go to after we die be, not moksha, not self-realisation and God-realisation, but let it be Svarga, the enjoyment of the bliss and pleasure and happiness of that celestial world.

That has been one aspect of the question. The history of Hindu religion and philosophy points out that there is a very large amount of valuable information on that side. As a reaction against this view, there is another position equally emphatical and that is adoption of the life of in-action, asceticism and misanthropy. Between these two extremes Sri Krishna propounds the safest position.

The life of enjoyment, activity and achievement is not one which is calculated to produce the remval of Karma-bandha. It simply goes on strengthening the bondage, in which the results produced are of a pleasant agreeable kind. It we take the other extreme position *i, e.*, the life of in-action Sri Krishna points out that that life eludes our grasp.

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It is impossible to live that life. If this is so, and if the life of aggressive action with the object of deriving pleasure and enioyment is incapable of causing the removal of the bondage of Karma, then what is it that we have to do? We have to live the life of action and at the same time make it impossible for it to strengthen the bondage of Karma. The life must be one of Karma which is incapable of producing the *bandha*, which under ordinary circumstances it is calculated to produce. That is the life we have to live for the reason that the life of inaction is impossible and the life of action with attachment is incapable of giving rise to the freedom from bondage. Since without that freedom from *bandha* the attainment of self-realisation and God-realisation is impossible, what we have to do is to endeavour to reconcile the life of action with the life which is capable of giving rise to this freedom from Karma-bandha. Two contradictory injunctions seem to be given—one which says 'work, because you cannot help working and the other 'you are not to create Karma-bandha for yourself, *i. e.*, you are not to do work.' Between these two injunctions, Sri Krishna has given us the reconciliation and that is that you are to live your life of strenuous action and endeavour and make it equivalent to the life of inaction. Similarly when you are inclined to live the life of inaction, become an ascetic and go away from the worldly life of action and achievement and all its responsibilities and obligations, and live a life of seclusion; even then you have to understand that this life of inaction which you impose upon yourselves has to be a life of action. Even the Sanyasin has his duties to perform. This reconciliation is possible it is said by taking care of Buddhi Yoga. Provided this is properly followed Karma cannot produce bandha.

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Karma Yoga.

But what good can accrue to the world at large, if I withdrawing self into Self practice the highest Yoga, attain to the eight sidhis, know the mighty secrets of Nature and become one therewith. Having understood the proper significance and application of knowledge though *Jnanayoga*, having perfected that knowledge and arrived at a high stage of knowledge, at a high stage of mental expansion by the practice of the Raja Yoga, having controlled all sense organs and attained the loftiest aims of Bhakti Yoga, I am reminded yet of the world with its teeming millions, their sorrows and misfortunes, their dwelling in self calling forth the darkness of ignorance. Is there no way wherein I can benefit them without the sacrifice of my position far beyond the normal. Is Indian philosophy indeed a torpid philosophy of inertion as the occidental Gough would have it ? And are we but dreamers.

Comes, in answer to these queries, these outbursts of a pure heart, the lesson of the fourth great Mantra (test) 'Ayam Atma Brahma.' The essence or soul of Indian philosophy is greatness ; expansion not above of self but of all. By feeling that we are not creatures like those we want to benefit, that we are great and have become great and that it is our first duty to exercise the benefits which greatness can confer, on the world at large, we can attain the good path trodden by the greatt eachers of mankind, is the lesson of Karma Yoga, of which the Lord Sri Krishna is the expounder.

We have but a poor script of the language and words of the Lord, but such as it is the Gita commands our

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highest admiration and genuinest attention. Krishna and Arjuna are the usual Guru and Sishya, in the Gita which is an Upanishad having esoteric meanings and a world of interpretations have arisen around these two names. To intrepret perhaps every line of the 770 verses composing the texts, perhaps such an etymological and orthographical study is necessary ; But not for us who go only into what is necessary.

The Gita is supposed by several to be a preliminary guide to the study of philosophy in all its branches. There are several views of its teachings, but I hold that there is continuity of teaching in the 18 chapters of the Gita. In the same way as its literal meanings convey so much teaching, the logical collaboration of its secret and understood meanings constitutes a *world* of thought by itself.

The Gita, is, therefore a text book for the full fledged Yogi and an indicator of the real Yogic qualities in their application to actual life. It is but charity to grant to the author or authors of such a treatise the wisdom of having created it for the use of all or various classes of philosophic students. The fact that the three antagonistic schools of Dvaita, Visishtadvaita and Advaita base their differences on Gita as one of the common basic 'texts' goes far enough to substantiate my theory.

After the preliminaries of the first canto, the Lord in the 2nd Adhyaya expounds the secrets of kshetra or the higher Anandamaya Kosa, how it is indestructible, how it is the cause of the physical body, and how it is changeless, and gradually goes on to describe how that stage of the Yogi, is attained and what requisites are necessary. Incidentally it touches upon the teachings for the masses (*Sankhya*) and esoteric or Yoga.

In the third Adhyaya, he says that the many who have had the knowledge without the exercise of yoga can content

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themselves with a mere understanding of things, a sort of carelessness or optimism. But he says the real yogi, trained up thereto does not rest here but exhibits himself in karma also. All action of such a great man have their rise from his great Ideals (*Brahma*) and these ideals are themselves unchangeable. He knows that *yajna* or self-sacrifice is the highest type of knowledge and this knowledge is not separate from the practical application of the Ideals in the life of the world.

Witness, then the Lord himself. In the 4th Adhyaya he tells you how in various ways the spirit of wisdom descended in all ages, for the rooting out of evil, or the establishment of a lasting good. All authors of such acts were non-separate from the spirit of All-wisdom.

Do not despair then, continues the Lord therein, that it is not possible for you to do all the good you can because act is long and time is fleeting and the object of your good wishes or acts is dead. No fear of that, because all of us were, are and *shall be* and nothing is lost in this universe. It is one more stone in the giant wall of *karma*.

Remember, however, says the Lord in the fifth chapter that the end of the many (*sankhya*) is verily the end of the few (*Yogi*), both being the supreme consciousness. It is simply the befere and the after. The many do actions at haphazard while the few regularly and systematically and since every one of the actions of the latter is grounded in Brahman or greatness he does not taste of the unpleasant, nay, painful reactions consequent on wrong action.

And why does he not taste such kariam rection at all? Why dont his actions alone, produce any reactions? The answer is the gist of the various explanations that constitute the sixth chapter. The motor guiding the actions of the yogin is perfect carelessness as to the result, a doing good for the sake of the virtue alone. Unaffected by heat or

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cold praise or blame, the yogi follows duty and the weal of life, nor does leave it because he is for above the normal.

Not in all this unsefish sacrifice for the good of humanity, not in the thinking out the several ways and means to benefit it, does the yogi will lose his central position. This is the teaching of the 7th chapter. Self-sacrifice is the keynote to all evolution. We are here but by the kindness of the word, logos, Isvara through whom we manifested to gain experience by separateness-That Lord is Adhiyajna, lord of self sacrifice and our model. Beyond that Isvara it is that Adhibhuta which guides the destinies of such monads as have not yet developed into intellectuality (*Bhutah*).

And when the Yogi intent all his life on the Ideal, wishes to leave the physical envelope he does so. He is free from the trammels of reincarnation. Then what path is left to him, when after leaving the body he finds himself at large, consciously. This is the question the eight chapter answers. It tells us that there are two ways, called white or Bright, and black or Dark. In the onward course of evolution he finds great prospects before him of joining the higher schemes of going out into a higher system and many open possibilities, and along which there is another path, the path of. Darkness, the call of the world he has left behind him, crying out for light, a cry that he cannot but heed. He choses to do so and this is the path of wisdom (*Soma*). He reincarnates, and at will, to benefit humanity.

What ever work the Yogi intends to do, whether he eats, whether he oblates in fire, whether he gives charity or whether he performs his Yogic practices, he must keep the ideal of Isvara, the Adhiyajna, of the great sacrifice, in mind, or then, only is he safe, says the nineth chapter, of the Gita. It emphasises all the more on the stengthening of the ground

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on which he rests and should rest. He should ever remember therefore to keep in unison with the spirit of life to work consciously therewith and never go against it. At every step then, he would be advancing his own cause a step further.

To distingnish therefore the chief traits and ways of the Isvara would be difficult, but how Isvara while pervading things remains at the core of everything, is the burden of the 10th chapter. In the universe, he is Vishnu, the Manifested Logos or Paramatma. In our Solar System he is the *sun* of knowledge, he is the most *Peaceful* aspect, he is the consciousness (of some kind or other) latent in all creatures. Thus knowing the highest phases of each thing, its beneficent uses, the Yogi brings his knowledge into universal application. He draws life from the moon, radiance from the sun, and sustenance from the ether.

In the eleventh chapter, the Yogi is made to understand still further and feel that the whole universe is a glorious manifestation of the spirit or Isvara, infinite profound, all pervading and harmonious. The harmony it is that strikes the Yogi alone in his view of the heterogeneity and by re-action keeps up his mental calmness.

At this stage he is consciously drifting out of the concerns of the terrestrial sphere. They bind him naught; he wants nothing, he is pure, he does every act well, he is charitable to the core, he is the Yogi. He begins nothing, he works out nothing, he finishes nothing, because it is the spirit of evolution that he works subordinate to. He is not pleased with anything because he is always immersed in joy; he is not changed because he is far above the short notes of anger, he wants nothing, he is regardless of good and evil effects and thus acting, he fortifies himself. This is the lesson of the twelth chapter.

He is working not perhaps in the physical body, but in his

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real body the Kshetra or Anandamaya Kosa and his physical envelope is simply the reflex thereof. He is Kshetragna the Atman itself. It is of this body that the Vedas, the Brahmanas and Brahma Sutras have sung; it is beyond the region of the Mind and the Yogi is consciously working in it. This is the teaching of the thirteenth chapter.

By the conscious exercise of the last or highest body, the Anandamaya Kosa or Kshetra, which, says the fourteenth chapter is a direct radiation from the purest state of the universal element, the Yogi radiates as it were, a luminosity throughout his envelope. This luminosity is seen as a halo even around their physical body.

But should he not care about the physical body? Yes, he must, says the fifteenth chapter. It behoves the Yogi to keep his nervous system complete, to direct the currents of life in proper channels, to keep them pure and do general repair work, lest by some sudden mistake or accident he loses his physical envelope. There is no harm but his ideas of benefitting humanity will receive a temporary check, he being forced to leave his physical body by its death. He should therefore take all precautions to keep the physical body in a sound state, should possess one by all means and for sometime as a basis for direct work.

Sixteenth chapter gives some common rules of virtue for practice. They are fearlessness, optimism, charity, self-control, non-injury, sacrifice of self, truth, restraint from passion, renunciation &c. These the Yogi practises himself and should make others practice by showing examples and by careful adherence to the cause and effect teaching as exemplified in the resultant good of the practice of virtue, upon daily life.

Abandon therefore the varied and conflicting teachings of the sastras, stick to one teaching alone, having got the good of each, stick to that alone, for that alone brings peace.

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There are the ways that each Yogi has the choice of in his practice of Karma Yoga, Satvika or mental effort, Rajasa or physical, outward effort and Tamasa or slow careful, well calculated effort. And each one he may follow at his discretion. Thus ends the seventeenth chapter.

The eighteenth chapter sums up the whole of what has been said. It insists all the more on the correctness of the motives that should underlie the practice of Karma Yoga. It insists on the performance of duty, for the path of wisdom is the path of duty.

Thus the Yogi produces without possessing, governs the mind by ridding over the senses ; strengthened the muscles and the bones : acts without hope of reward ; and thus acting is never a loser, for unselfish act re-acts beneficiently on the individual : such is the of philosophy of Karma Yoga, fearlessness, non-passion, and unselfishness.—It is universal charity.

P. Paramesvara Aiyar.

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Notes and Thoughts.

Elsewhere we have published the translation of the first part of an article on Mahomet and the origin of Islamism by M. Renan, the great French Savant. This part is very interesting as it traces the evolution of the Christian conscience through the several centuries. The irreligious bigotry, the narrowness, and the intolerance shown by Christian nations towards their fellow religionists is more the result of politics than of true religion. Even to-day the vast majority of the Western humanity act on the principle that those who do not believe with them are superstitious fools, and those who do not dress like themselves and who cannot talk an European language are barbarians outside the pale of civilization. Greater contact with the East and the labors of Oriental Scholars are tearing the veil of gnorance from off the eyes of Western bigotry. The freedom of conscience of Protestantism, the humanistic movement of the renaissance and more than all the critical spirit of the modern scientific movement have contributed to broaden and vivify the petrified mind of Europe.

* * *

Mr. Sidney Low, in his 'A vision in India' refers to caste-system as follows :—

It provides every man with his place, his career, his occupation, his circle of friends. It makes him at the out set, a member of a corporate body; it protects him through life from the canker of social jealousy and unfilled aspiration; it ensures him companianship and a sense of community with others in like case with himself. The caste organisation is to the Hindu his club his trade Union, his

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benefit society, philanthropic Society. There are no work houses in India, and none are as yet needed. The obligation to provide for kinsfolk and friends in distress is universally acknowledged, nor can it be questioned that this is due to that recognition of the strength of family ties, and the bond created by association and common pursuits which is fostered by the caste principle. An India without caste, as things stand at present, it is not quite easy to imagine.

* * *

"In thought should it be heeded,
Here is no plurality anywhere ;
By death is he bound fast to death
Who here contemplates plurality."

Brih. Up.

King Asvapathi Kaikeya says of his subjects :--

"In my Kingdom there is no thief,
No churl, no drunkard.
None who neglects the sacrifice or the sacred lore,
No adulterer or courtesan."

Chand Up.

Have you love ?--you are omnipotent. Art you perfectly unselfish?—you are irresistible.

Sympathy for the poor, the down-trodden, even unto death,—this is our motto.

The life is short, the vanities of the world transcient, but they alone live who live for others, the rest are more dead than alive.

What vain Gods will you go after and yet cannot worship the God that we see all around us,—the *Virat*.

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How many Buddhas die before one finds expression! I believe in God and I believe in man, I believe in helping the miserable, I believe in going even to hell to serve others.

He who sees Shiva in the poor, in the weak, and in the diseased really worships Shiva; and if he sees Shiva only in the Image, his worship is only preliminary. With him who has served and helped one poor man seeing Shiva in him without thinking of his caste or creed, or race or anything, Shiva is more pleased than with that man who sees Him only in temples.

SWAMI VIVEKANANDA.



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VEDANTA WORK.

RAMAKRISHNA SEVASHRAMA, KANKHAL,

ANNUAL REPORT.

The fourth annual report of the Ramakrishna Sevashrama, shows a very good record of work done during the year 1905. The total number of persons treated during the year was 3477 ; men 2833 and woman 644. Of the men, 1148 were Sadhus and 1685 were Grihasthas. Of the women, 13 were Sadhus and 631 were Grihasthas. The total number of indoor patients, treated was 70 Sadhus. Of the outdoor patients there were 109 Sadhus and 2316 Grihasthas. Of the indoor patients, 87 per cent. were cured and of the outdoor patients 93.3 per cent. of the Sadhus and 92.7 per cent. of the Grihasthas were cured. The year opened with a cash balance of Rs. 301-11-31 ; and the receipts during the year amounted to Rs. 1221-11-0, of which H. H. the Maharaja Saheb of Alwar heads the list with his very handsome donation of Rs. 500. Special mention must also be made of the names of Rai Bahadur Lala Baijnath who contributed Rs. 146. and of Mr. S. N. Pandit, Rajkot and Dr. N. C. Haldar, with Rs. 50 each, the latter gentleman for help towards the repairs of the well. But what self-denial has been shown by the "Sweeper, Ramakrishna Sevashrama," a comparatively poor middle-class gentleman who contributed Rs. 77 for the Home, Rs. 150 for repairing the well and also Rs. 200 for feeding Sadhus and the poor on the occasion of the Mahavaruni bathing fair, at which not less than 6 lacs of people assembled, one-third of them being Sadhus only. This great influx of pilgrims, added naturally

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to the Sevashrama work, especially when cholera broke out among them.

Among other things received, where large quantities of foodstuff from "a kind a friend," and from Lala Gurumukrai ; blankets, &c., worth Rs. 100 from Nikunja B. Mullick ; and Homœopathic medicines and books from the late Swami Niranjanananda. All thanks are due to them and also to the many friends and generous public without whose kind support the Sevashram could not have continued its work of love. The total expenditure amounted to Rs. 845-9-0, thus leaving a balance of Rs. 677-13-3½ only, for the current year.

The Ashrama did not rest satisfied with providing medicines and diet only for the needy. Situated in the midst of a holy place where Sadhus congregate in great numbers throughout the year, we are glad to note how the Sevashrama has been able to assist in the education of the Sadhus through the agency of a good library, of about 200 valuable works on Sanskrit literature and philosophy, which have been the generous gift of Rai Bahadur Lala Baijnath, for which all thanks are due to him.

We publish here the following extracts from the visitor's book :—

..... The work taken up here namely that of affording medical aid to Sadhus, is one of real usefulness and deserving of public support. The idea appears to be to extend the usefulness of the institution by imparting religious instructions to Sadhus. Both objects are noble and the Sadhu in charge of the institution has his heart in the work.

(Sd.) Bishen Das, Rai Bahadur.
P. A. to Manager, N. W. Ry. Lahore.

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This noble institution founded by Swami Vivekanandaji, is one that deserves much commendation and help. His Highness the Maharaja Saheb Bahadur of Alwar visited it on 5th April 1906 and was much interested to see what a great deal of trouble Sawmi Kalyanananda ji who is in charge of this Ashrama, takes in helping to relieve his fellow human brethren from disease and bodily distress. His Highness wishes the Swamiji and the institution every success.

(Sd.) Jagmohan Lal,
State Secy. to H. H. the Maharaja,
Saheb Bahadur of Alwar, Rajputana,

The Sevashrama is wholly by charity, and is almost unique of its kind in India excepting perhaps its sister institution,—The Benares Ramakrishna Home of Service. Its sole workers being Sannyasins and Brahmacharins, the contingence expenses are to reduced to a negligible amount. The disinterested charity of the Hindus in feeding, clothing and sheltering Sadhus and the poor is proverbial. But what sufferings the Sadhus calmly and silently endure when they are ill, cannot be fully realised by their lay brothers. How many know that Swami Vivekananda had to come down several miles from Hrishikesh with the help of his Gurubhais, to get proper diet and medicine, when after his serious illness he was too weak to walk even ? We appeal once more to our generous countrymen to help this institution to widen its scope of usefulness and to carry on the work on a more satisfactory basis.

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—*Rig. veda*, I. 164 46.

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THE BRAHMAVADIN

" एकं सत् विप्रावहुधावदन्ति "

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

—*Rig. veda*, I. 164 46.

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The Bhagavad Gita.

WITH

THE COMMENTARY OF SRI RAMANUJA.

CHAPTER IV.

(*Continued from page 552.*)

19. He, all of whose engagements are free from (selfish) desire and (misdirected) volition, whose action has been burnt up by the fire of knowledge, him the wise call a discerning sage (*Pandita*).

All the engagements of a person desirous of *Moksha*, which are performed in the form of obligatory, occasional and purposive acts, accomplished through the earning of wealth and such other worldly pursuits, are free from (selfish) desire, that is, attachment to fruit and are free from (misdirected) volition. *Volition* is that active disposition of the

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mind which is formed by the identification of one's self with *Prakriti* and its *Gunas*. Those that are free from this by their being constantly devoted to the contemplation of the real nature of *ātman* as distinct from *Prakriti*, and are conversant with the truth, call that man who is thus engaged in the practice of works a *Pandita* (or a discerning sage) whose previous *Karmas* (subtle-impressions) have become burnt up by the fire of knowledge pertaining to the real nature of *ātman*. Hence to *Karma* (action) its character of oneness with *Jnana* (knowledge) is possible.

This alone is (here) explained in detail:—

20. Renouncing all attachments to the fruits of action (whoever works) ever contented and without dependence on anything, that man even though intently engaged in action, does not at all do anything.

Renouncing all attachments to the fruits of action, ever contented, that is, contented solely with his own eternal self, and without dependence on anything, that is, without entertaining the idea of dependence on the impermanent *Prakriti*, whoever does work, that man even though engaged in work by being favourably disposed towards it, does not at all do any work. Under the plea of doing work he is engaged only in the practice of knowledge. This is the meaning.

Again the character of *Karma* as being one with *Jnana* is alone examined:—

21. Void of desire, restrained in intellect and mind, free from all possessions, performing mere bodily actions, he does not incur the sin (of worldly life).

Void of desire—void of attachment to fruits of action; restrained in the *Chitta* and *ātman*—restrained in the intellect and mind; free from all possessions—on account of his having the *ātman* as his single aim, being free from selfish attachment to *Prakriti* and worldly things, performing as long as he lives mere bodily *Karmas* alone, he does not incur the sin (of worldly life) that is, Samsara (or the life of births and deaths). By pure *Karmayoga* of the aforesaid description

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without the intervention of devotion to knowledge, he sees the *ātman*. This is the meaning.

22. Contented with whatever is obtained unsought, rising above the pairs of opposites, free from hostile feeling, towards others, remaining the same in success and failure, he, even though engaged in work, is not bound.

Contented with whatever thing is obtained unsought for the sustenance of the body, rising above the pairs of opposites—till the means are accomplished bearing patiently unavoidable heat and cold, and such other opposites: free from hostile feeling to others—by looking at one's own *Karma* as the cause of the occurrence of evil, becoming free from hostile feeling towards others, and remaining the same in success and failure—in war and such other works remaining the same in mind with reference to victory and such other kinds of success and failure, even though he performs work even if he has no devotion to *Jnana*, he is not bound, that is, he is not entangled in *Samsara*.

23. Of the man whose, attachment is gone, and who is (hence) freed from the possession of property, whose mind is established in knowledge, and who acts for the sake of sacrifice, his *Karma* wholly dissolves away.

Of the man whose attachment to all other objects is gone by reason of his mind staying on the knowledge relating to the *Atman*, and hence who is freed from all possession of objects, and who acts, that is, becomes engaged, for the fulfilment of sacrifice and such other works of the aforesaid description, his previous *Karma* which forms the cause of bondage wholly dissolves away, that is, completely wastes away.

Hitherto the oneness of *Karma* with *Jnana* has been taught as arising from devotion to meditation on the real nature of *ātman* as distinct from *Prakriti*. But now the oneness of all *karma* together with its requisites, with *Jnana* will be taught as arising from devotion to meditation on the character of everything as being essentially made of Parama-purusha who forms the supreme *Brahman*:—

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24. *Brahman* is the instrument to offer with; *Brahman* is the oblation; by *Brahman* is the oblation offered into the fire of *Brahman*, *Brahman* alone is to be reached by him who meditates on *Brahman* in his work.

By the clause "Brahman is the instrument to offer with," oblation is distinguished (from the instrument). That by which an offering is given is the instrument to offer with (*Arpana*); such as ladle and others. As Brahman is what is accomplishable by means of it, it is also *Brahman*. That instrument which is for the offering of oblation to *Brahman*, is *Brahman* in the form of the instrument to offer with: *Brahman* is the oblation.—That oblation which is offered by the instrument of *Brahman* is also *Brahman* by itself. By *Brahman* who is the sacrificer, the offering is made into the fire which is *Brahman*. He who meditates in this way with the conviction that everything is of the nature of *Brahman*, because everything has *Brahman* for its essence, he is one who meditates on Brahman in work. By such a person who meditates on *Brahman* in work, *Brahman* alone is to be reached. Since there is the constant bearing in mind, that whatever is done is purely of the nature of *Brahman*, the work which is being done by a seeker after *Moksha* is identical with *Jnana* and is the means for directly beholding the *ātman* but not (for doing so) by the interposition of devotion to *Jnana*. This is the meaning.

Thus after expounding the character of *Karma* as identical with *Jnana*, the varieties of *Karma yoga* are mentioned:—

25. Some *Karmayogins* pursue only sacrifices in honour of gods; others offer sacrifice into the fire of *Brahman* solely by means of sacrifice.

Sacrifice, which is in honour of gods, that is, which is in the form of worshipping gods; some *karmayogins* pursue, that is, go after. "Others offer sacrifice into the fire of *Brahman* by means of sacrifice"; —Sacrifice means ghee and such other materials which constitute a sacrifice and are of the nature of *Brahman*; Offers by means of sacrifice, that is, by

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means of ladle and such other implements which are the instruments for the accomplishment of sacrifice. Here the word sacrifice is used in the senses of oblation and of ladle and such other instruments of sacrifice. In accordance with the maxim, "*Brahman* is the instrument to offer with; *Brahman* is the oblation"; these practice devotion to sacrifice (*Yaga*) and the offering of oblation into the sacred fire (*homa*).

26. Others sacrifice hearing and such other senses into the fire of restraint; Others sacrifice the objects of the senses, such as, sound and the rest, into the fire of the senses.

Others strive to restrain the hearing and other senses. Other *Yagins* strive to prevent the the inclination of the senses towards sound and such other objects of the senses.

27 Others sacrifice all the activities of the senses as also the activities of the vital currents into the *Yogic* fire of mental restraint kindled by knowledge.

Others sacrifice into the mind illumined by knowledge all the activities of the senses, as also the activities of the vital currents. The meaning is that these strive to prevent the tendency of the mind to join in the activities of the senses and the vital currents (*Pranas*).

28. Self-controlled and of firm resolve, others perform the sacrifice of wealth, (some) the sacrifice of penance, (some) the sacrifice of pilgrimage (*Yoga*), so also some others the sacrifice of sacred study and knowledge.

Some *Karmayogins* perform the sacrifice of wealth. After earning wealth by lawful means, they devote themselves to the worship of gods; some in making gifts, some in sacrifice (*Yaga*), some in offering oblations of ghee in fire (*homa*),—all these perform the sacrifice of wealth. Some perform the sacrifice of penance (*tapas*), that is practise devotion to the mortification of the body, (*Krichhra*), *Chandrayana* and such other expiatory penances. Others perform the sacrifice of *Yoga*, that is, practise, devotion by making pilgrimage to sacred waters and holy places. Here the word *Yoga*, as it is

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used in connection with the divisions of devotion to *Karma*, treats of pilgrimage (to *Tirthas*). Some are devoted to religious study, that is, to religions study and practice; and some are devoted to knowing the meaning of the sacred texts and realising it in practical life. The self-controlled are those that are devoted to the practise of restraint. And they of firm resolve are those that are resolute in observing vows.

29. So also others sacrifice *Prana* (the afferent vital current) in *Apana* (the efferent current), and the *Apana* (the efferent) in the *Prana* (the afferent). Restraining the motions of *Prana* and *Apana* and devoted to *Pranayama* (the restraint of vital currents),

30. these others, who are temperate in diet, sacrifice their *Pranas* in the *Pranas*. All these who are conversant with sacrifice, whose sins are destroyed by sacrifice,

31. and who feed on the ambrosial remains of sacrifices, go to the eternal *Brahman*. This world is not for him who offers no sacrifice, much less the other, O best of the Kurus.

Other *Karmayogins* practise devotion to the control of vital currents (*Pranayama*). These are of three kinds on account of the distinctions of inspiration (*Puraka*), expiration (*rechaka*), and stoppage (*Kumbhaka*). By the words "Sacrifice *Prana* in *Apana*" inspiration is meant; by "*Apana* in *Prana*," expiration is meant; and by "Restraining the motions of *Prana* and *Apana* sacrifices *Pranas* in the *Pranas*," stoppage is meant. The clause "who are temperate in diet" construes with all the three kinds of men who are devoted to the control of *Pranas*.

All these men who are engaged in performing that which is to their liking, among the varieties of *Karmayoga*, beginning with "the sacrifice of wealth." and ending with "the control of the *Pranas*," who are conversant with, that is, devoted to, sacrifice in the form of obligatory and occasional *Karmas* attended with great sacrifices, as taught in "At the beginning the Lord of all beings having created mankind together with sacrifice, &c." [III.10], and in consequence

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whose sins are destroyed, and who carry on bodily the sustenance by the ambrosial remains of sacrifices,—these engaged in the practice of Karmayoga go to the eternal *Brahman*.

For him who offers no sacrifice, who is without obligatory and occasional *Karmas* attended with great sacrifices this world is not, that is, this world of ordinary beings is not. The end of human life known as *dharma* (virtue), wealth, and desire which pertains to the ordinary run of human beings is not successfully attainable by him; much less the end of human life known as *Moksha* which is higher than it. Since *Moksha* is herein dealt with as having the Supreme Person for its object, the end of human life other than it, is here pointed out by saying "this world," which is, indeed, of ordinary beings.

32. Thus many kinds of sacrifice are given as means to *Brahman*. Know all of them as proceeding from action. Thus knowing you will be free.

Thus many kinds of *Karmayogas* are given as means to *Brahman*, that is, exist as means for the attainment of the real nature of *ātman*. Know all these *Karmayogas* of the aforesaid description and of the aforesaid varieties as proceeding from *Karma* (action), that is, know them as proceeding from obligatory and occasional *Karmas* which are practised day after day. Thus knowing, that is, practising in the manner mentioned, you will be free.

The identity of work with knowledge arising from its including knowledge under it has been taught. Now in such work which is inclusive of knowledge, the sole importance of the knowledge portion is mentioned :—

33. The Sacrifice of knowledge is better, O slayer of foes! than the sacrifice composed of wealth. Every work in its entirety, O Partha! ends in knowledge.

In *Karma* which has a dual aspect, the portion composed of knowledge is better than the portion composed of material wealth. Since everything of *Karma* with the entirety of the accessory means other than *Karma* ends in knowledge, this

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knowledge alone which is capable of being attained by all the means for accomplishing the end is pursued as it is comprehended in *Karma*; for, this same being practised regularly reaches in course of time the condition of what is ultimately attainable.

34. Learn this (knowledge) by obeisance, by questions, and by service. The wise, who see the truth, will teach you knowledge.

This knowledge relating to the *ātman* has been taught by me in the verses beginning from, "Know however, that by which the whole universe is pervaded to be indestructible," and ending with, "This, that has been said to you (so far), is the attitude of the mind in regard to *Sankhya*, &c." Therefore engaged in work best suited to you, you will learn from the wise this knowledge which will be made clear to you through timely obeisance, questions and services and in proportion to the development reached by you. The wise are they that have had the direct vision of the nature of *ātman*. Being honoured by you through obeisance and other means and seeing the intention of you who question on all points, with the desire to enjoy *ātman* (for yourself), they will teach you knowledge.

The characteristic of the knowledge which pertains to the real nature of *ātman* and which constitutes direct perception is (here) described:—

35. When you have known this, you will not fall again thus into misapprehension, O Son of Pandu! By it you will see all beings, without exception in your self, so also in Me.

When you know this knowledge you will not fall again thus into the misapprehension which consists in mistaking the body and such other objects for the *ātman*, and which is the product of the body and is the basis of selfish attachments. By means of it you will see in yourself alone all beings which are associated with such forms as those of gods, men, &c., because to you as well as to other beings who are devoted to Prakriti there is equality arising from the uniformity of

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knowledge. It will be taught (later on) that the essential nature of the *ātman*, free from the evils of contact with *Prakriti*, is the same in all, thus:

"For the *Brahman* rid of the evils of matter is equable, therefore, they abide in *Brahman*," [V-19]. So also you will see all beings, without exception, in Me, because to all the things of *ātmans* which are pure there is equality with my nature. To this effect it will also be taught: "Resorting to this science, they have attained equality of nature with Me." [XIV—2.] Again it is also taught so in the following and other Vedic texts:—"The wise, shaking off good and evil, free from blemishes, attain the highest equality." [*Mund*, Up. III-I-3.] Of the thing *ātman*, which is divested of name and form, the equality with the nature of the Supreme Being is perceived. Hence all such things as the *atmans* which are completely freed from *Prakriti*, are all the same with one another, as also same with *Isvara*, the Lord of all.

33. Even if you are the most sinful of all sinful men, you will cross over all (accumulated) sins by the bark of knowledge alone.

Even if you are the most sinful of all sinful men, you will cross over the ocean of all previously earned sins by the bark of knowledge relating to the *ātman*.

37. As well-kindled fire reduces all fuel to ashes, Arjuna! so the fire of knowledge reduces all *Karmas* to ashes.

Just as a well-kindled fire does in the case of the fuel, so also does the fire in the form of the knowledge of *ātman* reduces to ashes the endless *Karmas* wrought and accumulated from time without beginning.

38. For, no purifier is found in this world equal to knowledge. He who has attained perfection by means of *Karmayoga*, finds it of his own accord in himself, in course of time.

Because there exists no other thing in this world equal to the knowledge of the *ātman* as a purifier, therefore, the

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knowledge of *ātman* destroys all sin. By practising every day such a kind of knowledge in the way taught and attaining perfection by means of *Karmayoga* which is a phase of knowledge, he of his own accord will in course of time attain it in himself.

The same is (further) elucidated :—

39. He who possesses faith (in it), who is devoted to it and has subdued his senses, obtains (this) knowledge: When he has obtained (this) knowledge, he reaches without delay the supreme repose.

Having thus obtained knowledge from the teaching, and possessing faith in the ripening of this knowledge taught and devoted to it, that is, fixing his mind on it alone, and restraining his senses from grasping objects other than it, in a very short time he obtains the knowledge which has reached the state of maturity described above. Having obtained such a kinds of knowledge he very soon attains supreme repose, *Nirvana* or the supreme state of bliss.

40. He who is ignorant (of it) and who does not put faith (in it), and is of a doubting mind, is lost. For him who has a doubting mind there is neither this world, nor the next, nor happiness.

He, who is ignorant (of it)—who is devoid of the knowledge received through instruction, and who has no faith, in the means for developing the knowledge taught, that is, who does not hasten to pursue them, and who, in regard to the knowledge imparted to him, has a doubting *ātman* (doubting mind),—(such a man) is lost, that is, becomes ruined. To him whose mind doubts about this knowledge taught with reference to the real nature of the *ātman*, even this ordinary world of mortals does not exist, nor does the next. The meaning is that the ends of human life characterised as virtue, wealth and desire are not accomplishable (by him), much less the *Moksha*. Because all the ends of human life are of the nature of accomplishments by *Karmas* done according to the *Sastras* (or specific sciences), and because even

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this accomplishment arising from the *Sastraic karmas* follows from the certain conviction that the *ātman* is distinct from the body; it follows that the partaking of even a bit of happiness does not arise in the case of the man whose mind is given to doubt with reference to the *ātman*.

41. He whose works are transformed (into knowledge) through *Yoga*, whose doubt is completely rooted out by knowledge and who is firm-minded,—him the *karmas* do not bind, O subduer of wealth!

He whose works are transformed (into knowledge) through *Yoga*, (*Yoga* of mental disposition) as taught above, that is, whose works have assumed the form of knowledge, and by the knowledge of *ātman* as taught above, whose doubt in regard to the *ātman* is completely rooted out, and who is firm-minded, that is resolute, whose mind is firmly fixed on the import of what is taught,—him the previous, endless *karmas* which are the cause of bondage do not bind.

42. Therefore cutting asunder by the sword of knowledge, this doubt about the *ātman* which is born of ignorance and exists rooted in the heart, give yourself to *karmayoga*, and arise, O Son of Bharata!

Therefore cutting asunder, by the sword of the knowledge of *ātman* taught by Me, this doubt regarding the *ātman* which is born of beginningless ignorance and exists rooted in the heart, practice the *karmayoga* taught by Me, and for that purpose arise, Bharata!

Thus ends the fourth Chapter of Srimad Gita with the Commentary of Bhagavad Ramanuja, entitled

Sankhya-Yoga.

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MAHOMET
AND
THE ORIGINS OF ISLAMISM.

(TRANSLATED FROM M. RENAN.)

(Continued from page 561.)

Criticism, in general, must renounce the idea of knowing anything for certain about the character and the biography of the founders of Religions. As for them the tissue of legend has entirely covered that of history. Were they beautiful or ugly, vulgar or sublime? nobody can know it. The books attributed to them, and the discourses referred to them, are ordinarily only compositions more modern; and teach much less of what they were than the manner in which their disciples conceived the ideal. Even the beauty of their character is not theirs; it belongs to humanity which makes them after its own image. Transformed by this force incessently creative, the ugliest caterpillar would become the most beautiful butterfly.

It is not at all the same with Mahomet. The work of the legend stops around him, weak and without originality. Mahomet is really a historical person: we touch him on every side. The book, that we have under his name, represents almost word for word the discourses that he held. His life is a biography like any other, without prodigies, without exagerations. Ibn-Hischam and in general the oldest of his historians are sensible writers. It has almost the tone of the *Life of Saints*, written in a devout manner, but reasonable; and still one could cite twenty legends of saints, that of Saint Francis of Assizi, for example, which have become infinitely more mythical than that of the founder of Isalmism.

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Mahomet never wanted to be a thaumaturgus : He wanted only to be a prophet and a prophet without miracles. He incessantly repeats that he is a man like any other, mortal like any other ; subject to sin and requiring like any other, the clemancy of God. In his last days wishing to put in order his conscience, he mounts the pulpit. "Mussalmans" said he "if I have struck any one of you, here is my back, let him strike me. If any one was outraged by me, let him return injury for injury. If I have taken any body's wealth, all that I possess is at his disposal." One man rose and claimed back a debt of three drachms. "Better" said the prophet "to blush in this world than in the next," and he paid immediately.

This extreme measure, this taste verily exquisite, by which Mahomet understood his *role* of prophet was imposed upon him by the spirit of his nation. Nothing is more inexact than to imagine that the Arabs before. Islamism were a nation rude, ignorant and superstitions : On the contrary they must be said to be a nation refined, sceptical, and incredulous. Here is a curious episode of the earlier days of Mahomet's mission, which makes us very well understand the icy indifference that he met with around him and the extreme reserve that was commanded of him in the use of the marvellous. He was seated in the *porch* of the Caaba, at a little distance from a group formed by a number of Koreischite chiefs, all opposed to his doctrines. Otba, son of Rebia, one of them approaches him, takes his seat by his side and speaking in the name of others : "Son of my friend," said he, "you are a distinguished man by your qualities and your birth. Though you are creating purterbation in thy fatherland, division in families, that you outrage our gods, that you tax with impiety and error our ancestors and our sages, we wish to be mild with you. Listen to the propositions that I make

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to you, and reflect whether it will not be suitable to you to accept one of them."—"Speak," said Mahomet, 'I am listening.'—Son of my friend, added Otba, if the end of your conduct is to acquire richess, we will all of us subscribe to give you a fortune more considerable than that of any Koreischite. If you aim at honours, we will make you our chief, and we will take no resolution without your advice. If the spirit that haunts you, attaches to you and dominates you in such a manner that you cannot free yourself from its influence, we will send for clever doctors and we will pay them to cure you.—" I am neither avaricious of wealth, nor ambitions of dignities, nor possessed by any malignant spirit, replied Mahomet. I am sent by Allah, who has revealed to me a book and has ordained me to announce the rewards or the punishments that await you. —Very well, ! Mahomet, said the Koreischites to him, since you do not agree to our proposals, and since you pretend to be a messenger from Allah, give us evident proofs of your quality. Our valley is narrow and sterile; ask of God to enlarge it, let him remove, one from the other, these chains of mountains which enclose it, let him cause rivers similar to the rivers of Syria and of the Irak flow, or rather let him raise from the grave some of our ancestors, and among them Cossay, son of Kilab, this man whose word had so much authority ; let these illustrious dead, ressuscitated, recognise you for a prophet, and we will recognise you also.—'God,' replied Mahomet, "did not send me towards you for that : he has sent me only to preach His law."—At least, continued the Koreischites, ask of your lord that he may cause to appear one of his angels to bear witness to your veracity and to order us to believe you. Ask of him also to show ostensibly the choice that he made of your person, by dispensing you with the necessity of searching your daily subsistance in the markets, as the

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lowest of your compatriots.—"No," said Mahomet, "I will not address him those requests : my duty is only to preach to you."—Very well ! let your lord cause the sky to fall upon us, as you pretend that he is able to do it ; for we will not believe you."

One can see that a Buddha, son of God, a thaumaturgus of high flight was beyond the temperament of this people. The extreme fineness of the Arab Spirit, the frank and clear manner in which it lives in the real, the wildness in manners and beliefs which reigned at the epoch of Islamism, interdicted all high pretentions to the prophet. Arabia is wanting completely in the element which engenders mysticism and mythology. The Semetic races, at least those which have remained faithful to the patriarchal life and to the ancient spirit, have never comprehended in God, the variety, plurality, and sex ; the word goddess would be in Hebrew the most horrible barbarism. Hence this trait, so characterised them that they had neither mythology nor epic. The direct and simple way in which they conceived God as separate from the world, neither creating nor being created, having no equal, excluded these grand embellishments, these divine poems, in which, India, Persia, and Greece have unfolded their fancy. Mythology representing pantheism in religion is possible only with a people in whose imagination the limits of God, of humanity, and of the universe floats undefined : thus the spirit farthest removed from pantheism, that one is assuredly the Semetic spirit. Arabia, in particular, had lost or perhap never had had the gift of supernatural invention. Hardly can one find in all the Moallakat and in the vast repertories of the pre-Islamic poetry, one religious idea. This people had no conception of sacred things, but they had, with a vengence, a flively sentiment of finite things and of the passions of the human heart.

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That is why the Mussalman legend, outside of Persia, is so poor, and that the mythical element is absolutely nil in it. Doubtless the life of Mahomet, like that of all the great founders, is enveloped in fables; but these fables had some sanction only among the Sheaites, dominated by the vein of Persian imagination. Far from coming out of the heart of Islamism, these fables must be viewed as the accessory *scoria*, tolerated rather than consecrated and greatly analogous to the low mythology of the apocryphal books which the church has never neither frankly adopted nor severely banished. How was it that the popular imagination has not envoloped with miracles such an extraordinary existence? How was it that its infancy above all, a theme so advantageous for legends, had not tempted the narrators? As they say that on the night in which the prophet was born, the palace of Chosroes was shaken by an earth-quake, the sacred fire of the Magi was extinguished, the lake Sawa was dried up, the Tigris over flowed, and all the idols of the world fell prone on earth. These traditions, nevertheless, never rise to the height of a consecrated legend, and in short, the narratives of the infancy of Mahomet, despite a few spots, still remain a charming page full of grace and life. To better appreciate this sobriety, I will give you here a sample of the manner in which India can celebrate the birth of her heros.

When the creatures learnt that a Buddha was going to be born, all the birds of the Himalayas came flying to the palace of Kapila, and perched singing and beating their wings on terraces, on the balustrates, on the arches, on the galleries and on the roof of the palace; the tanks were filled with lotuses; in the houses, butter, oil honey, and Sugar though they are spent profusely, still they seem to be always full; the drums the harps, the lutes, the cymbols, give out without being touched melodious

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sounds. Gods and hermits hasten from each one of the ten horizons to accompany Buddha. Buddha descends accompanied by hundreds of millions of divinities. As he descends, the millions and millions of the regions of the world are illumined with an immense splendour which effaces that of the gods. Not one being feels any fear or suffering. All enjoy an infinite happiness and have only ideas full of affection and tenderness. Hundreds of millions of Gods, use their hands, their shoulders and head to support and carry the car of Buddha. A hundred thousand *apsaras* lead the choir of music and in front, in the rear, on the right, and on the left, sing the praises of Buddha. At the moment when he was to come out of the bosom of his mother, all the flowers open their colyx; young trees rise from the soil and open their buds; scented waters flow from all parts; from the sides of the Himalayas young lions full of joy hasten to the town of Kapila, and stop at the gates without causing harm to anybody. Five hundred young white elephants come and touch with their trunk the feet of the King, the father of Buddha; children of Gods adorned with belts appear in the apartment of women, moving to and fro; the wives of the *nagas*, exposing half of their body, appear fluttering in the air; ten thousand daughters of the gods holding in their hands fans of peacock feather, appear in the azure of the sky; ten thousand vessels filled with sacred water (Purnakumbham) are carried round the great city of Kapila; a hundred thousand daughters of gods carrying conches and tambourins suspended to their necks are seen motionless; all the air holds its breath, all the great rivers and revulets stop; the sun, the moon, and the stars cease moving. A light of hundred thousand colors producing the happiness of the body and mind spread everywhere. Fire no more burns. On the

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galleries, on the palaces, on terraces, on porticoes, appear suspended pearls and percious stones. Ravens, vultures, wolves, jackals, ceases their cries. There arises only a sweet and agreeable sound. All the gods of the wood of Salas projecting half their bodies from out the foliage appear motionless and bowing. Great and small *parasols* are seen displayed on all sides in the air. In the mean while the Queen walks in the garden of Lumbini. A tree bows and salutes her; the Queen holding a bough yawns and stands motionless gazing gracefully at the sky. Buddha darts from her right side without wounding her; a white lotus brusts the earth and opens to receive him; a *parasol* comes down from the sky to protect him; a river with cool water and a river with hot water hasten towards him to bathe him, etc.

This is what is called dealing freely with the legend and not bargaining with the miracle. Arabia had arrived at such a great intellectual refinement that it was hardly possible for it to form a supernatural legend of this style. On that only occasion when Mahomet indulged in an imitation of transcendant fancies of other religions in his nocturnal journey to Jerusalem on a fantastic animal, the thing took a very bad turn: this account was greeted with a storm of jokes; many of his disciples abjured, and the prophet hastened to retract his untoward idea, by declaring that this marvellous journey, given out at first as real, was only a dream. The whole Arab legend of Mahomet, as is read in Aboulfeda, for example, is limited to some accounts very soberly invented. They seek to place him in relation with the illustrious men of his time and of the preceding generation; they make his mission prophesied by venerated persons. When he was rambling in the solitudes adjoining Mecca, full of his own thoughts, he heard voices which said to him, "Hail apostle of God"

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He turned and saw only trees and rocks. In his flight from Mecca he takes refuge in a cavern; his enemies were about to penetrate it when they observed a nest in which a dove had laid eggs and a network of spiders web shut the way. His camel was inspired, and when the chief of the tribes came to hold the bridle of his animal to do him hospitality he said, "let her go, it is the hand of God that guides her" His Sabre also does some miracles. At the close of a battle, he was seated at a distance and alone under the foot of a tree having on his knees that weapon which had a silver handle. A hostile Bedouin saw him; he approached him and feigning to be attracted by a simple motive of curiosity, "will, you allow me to examine your sabre?" asked he. Mahomet presents it to him without distrust. The Arab takes it, draws it from the sheath and goes to strike him; but the sabre refuses to obey.

All the miracles of his life are also transparent; He himself did not know to invent anything new of the kind. The angel Gabriel was the source of all his miracles; it seems that he knew no other machine. The battle of Bedr also furnishes some examples of the grand and marvellous creations improvised on the spot. The legion of angels fought for the Mussulmans. An Arab, who was on the adjoining Mountains, saw a cloud approach him and from the bend of this cloud he heard coming out, neighings of horses, and a voice which said: "forward, Hayzoum!" (This is the name of the horse of the angle Gabriel). A Mussulman related, that while pursuing with sward in hand a Maccan, he saw the head of the fugitive fall to the earth before his sabre could touch him. He infers from it that the hand of a celestial messenger has forestalled his. Others affirmed having distinguished clearly the angels by their white turbans, the one end of which, floated over their shoulders whilst Gabriel their

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chief had round his forehead an yellow turban. When one knows the state of excitement in which the Arabs were, before and during the battle, and when one thinks that on that day was the first out burst of the Mahommedan enthusiasm, far from being astonished that such narrations were believed in, one is surprised that the brain of the combatants of Bedr had invented only such sober marvels.

In an epoch much more modern and under the influence of races foreign to Arabia, the legend of Mahomet is complicated, I know, with marvellous circumstances which makes it approach, very much the grand mythological legends of the upper East. Persia though subdued by Islamism never yielded to the influence of the Semetic spirit. Inspite of the language and of the religion imposed upon her, she was able to vindicate her rights as an Indo-European nation, and to create for herself in the heart of Islamism, a philosophy, an epic and a mythology. Open the Hyatul Koloub, a collection of Shia traditions: you will see there that on the night when Mahomet came to this world ten thousand ruby palaces and seventy thousand pearl palaces were built in paradise, and were called palaces of birth. The Prophet was born circumcised: Midwives of an extraordinary beauty were present without being intimated. A light whose brightness shone in all Arabia, came with him from the womb of his mother. No sooner born than he throws himself on his knees, raises his eyes towards heaven and cries, "God alone is God and I am his Prophet!" God cloths his apostle with the shirt of divine contentment and with the robe of sanctity and by the belt of the love of God: He puts on the sandal of reverential awe, encircles his head with the crown of prescience, and takes in hand the rod of religious authority. At the age of three two angels open his sides, take

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out the heart and squeeze out the black drops of sin and put into it the prophetical light. Mahomet saw behind as well as before ; His saliva made the sea water sweet ; drops of his sweat were like pearls. His body threw a shadow neither in the sunlight nor in the moonlight ; no insect approached his person.—Nothing of the Arab in these exaggerations quite stamped with Persian tastes : it would be completely misunderstanding the character of the legend of Mahomet if we search for it in such grotesque accounts, which do not prejudice more the purity of the primitive Arab tradition than the dull amplifications of the Apocryphal gospels spoil the incomparable beauty of the Canonical gospels.

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FREE-WILL.

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The problem of free-will had been a hard nut to crack with the philosophers of the West. Is man an independent being free to choose his acts and enjoy the results without being forced into them by some extraneous necessity ? On this ground a great battle has been waged since the dawn of scientific philosophy in the West. This same problem appears in different forms to the historian, the moralist and the philosopher. All kinds of fantastic speculations have been thrust into the field, under the names of fatalism, necessity, determinism and freedom, sometimes necessity or determinism appeared to trumph, at other times freedom and at some others both by each modifying the other to a certain degree. Yet the problem remained a problem for others to come. Everyone was sure of the ground on which he fought his battles. And yet the very foundation on which all these based their solutions continued to be shifting and no one was able to strike the final blow. Kant may be considered as the first to introduce into the arena of Western scientific thought, the grand principles of Vedanta. It is from the followers of this great thinker that we get at least the line of reasoning which is destined to lead to a final solution.

The solution offered by the *Vedanta*, though simple, cannot be acceptable to a mind trained in the occidental methods of thought unless it is able to point out the weak points of the Western system, and supply satisfactorily all those elements which this system lacks. The modern science has made such progress towards understanding the hidden secrets of nature, that if it does not approve

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the principles of Vedantic knowledge, it has at least learnt not to belittle what appears to first sight as absurd and unbelievable.

European philosophy is generally believed to take its rise from the speculations of the early Ionian Greeks. But our opinion is that it is rather an outcome of the thoughts of the degenerate later day thinkers of Greece. Whether the early philosophic thinkers of Greece were the first originators of their thoughts, or had these thoughts something to do with those of the still earlier Aryan thinkers is a question where there has been difference of opinion among scholars. It has been maintained by some that the philosophy of the Hellenes was an independent emanation from their ancient natural religion, that is the natural product of the conflict between reason and traditional religious faith. An age of reason succeeded an age of blind faith and superstition, or in other words a period of primitive spiritualism was replaced by an age of science and reason, thus giving rise to the rudiments of modern philosophy. But from the history of the later philosophy of Europe it will be seen that this process of action and reaction was not the only one of its kind. It was repeated more than once before the present stage of development had to be reached. At each time it may be said to have been begun by fresh contributions being made to the realm of knowledge or by some old error being corrected by great thinkers. The whole progress may be characterised as a march from a greater error to a lesser one.

But to a dispassionate Vedantic thinker, this history presents an altogether different aspect. It appears as if the whole history of the evolution of thought is, as it were, pushed back several centuries and made to begin again from the beginning. To him the age of religious faith is the age of introspection and superconscious realisation of

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grand spiritual truths ; and the age of science and reason is the age of degenerate physical preception of material facts. An age when too much of analysis dissipates the reality itself. The experiences of the early seers was altogether denied by their later apostles of reason, but their conclusions were attempted to be justified or criticised from a lower plane of thought. The result was that these latter had to ignore many points which were accepted by their predecessors, and fill up their gaps with what little remained to them. Here philosophy might be said to have begun in the attempt of the unbelievers to bring down great seers to their own level. We have styled it as the product of an age of degeneration, because it will be acceded to by all that to judge the meaning of life and the activities of man who is endowed with the higher faculties of reason and judgment, from the standpoint of lower animals which are deficient in many of these faculties, it will be a retrograde step in thought. This statement will be borne out by the fact that the recent advancement in science which first began in antagonism to religious superstition has brought us closer to the religious consceptions and realisations of the ancients. This history of philosophy itself is a progress towards the recognition of the higher facts of religious experience, from physical to the metaphysical and moral consciousness. Spirit and matter are the opposite poles of experience, the one on the subtler side, the other on the grosser, are the manifestations of one and the same truth. All have to move in a circle and pass through the highest point of it in due time.

We had occasion to point out that the philosophic thought of the early Hellenes was not a thing newly brought by them from the clouds, and that they owed a great deal to the thoughts of the earlier ancient Eastern

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sages. The mistake made by the latter day thinkers in taking the stray bits of the early philosophers out of their setting and treating them as indigenous, incipient attempts at philosophising has led them to misunderstand and misrepresent many of these teachings. Even to-day the rationale and full significance of some of the ancient Hellenic thoughts are to be found elsewhere in the teachings of the ancients Indian sages. We had occasion to refer to the fact that the explanation for the nature and concept of the three postulates of phenomenal existence of the early Hellenes is to be found in the triune nature of the *Antahkarana* of the ancient Vedic psychologists. We shall now see that the solution given by Socrates and Plato to the problem of Free-will can be better appreciated through the Vedantic teachings of Kant and his successors than through the teachings of their immediate scientific followers in the West. Before dealing with the solution of the Vedanta on the question, we will briefly state a few of the main facts in the position of Vedanta to be borne in mind, as also, the teaching of the Hellenes as modified by the light of Western science.

According to the teachings of *Vedanta* the phenomenal universe is made up of the three fundamental factors of matter, soul and God. *Prakriti* or matter is the insentient principle of the universe, made up of all grades of substances, from the inorganic to the organic, from the grossest to the subtlest, and is the medium for reflecting the forces of nature. *Pratyagatma* or the individual sentient soul is the inner spiritual principle in every being which is embodied in material bodies and carries on their several activities physical and mentāl. *Isvara* or God is the universal principle of supreme existence, the inner most essence of everything, on which the whole phenomenon rests. According to the above view, under activity

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come all kinds of motions, physical or mental. The distinctions of organic and inorganic forces are due to the nature of the medium through which the universal force acts or manifests. That infinite power of the Spirit made to act on matter produces material motions, brought to bear upon mind produces intellectuality and made to act on itself makes of man a God. Since an insentient medium can have no purpose of its own to achieve, all activities can have meaning only with reference to the soul which presides over them from behind. Intelligence and other non-material qualities which are found reflected in matter should necessarily belong to the essential nature of this soul or *atman*. The soul or *atman* can have no ideal or good to reap in the direction of matter whose nature is opposed to its own. To the embodied and consequently imperfect soul perfection therefore lies in the direction of freedom from embodiment and God, and not in the direction of matter which limits and brings it to a lower plane of existence. Any problem which concerns the life and activity of a being can have a real meaning only with reference to this soul of man and its aspirations towards Freedom.

The earliest records regarding the problem of freedom that have come down to us from the ancient Hellenic thinkers are the teachings of the Pythagoreans. These teachings are mostly *Vedantic* and are mixed up with the doctrines of individual responsibility which corresponded to the Hindu doctrines of *Karma* and transmigration. The Eleatics and atomists who also may be said to be the apostles of Eastern thought, viewed the question from a still higher point of view, from the position of the universal principle of existence. They excluded this freedom from the soul and placed it in the higher principle. Socrates who formed, as it were, the summation of the ancient

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Hellenic Wisdom, gave a shape to the early teachings by fusing it into a consistent whole. He pointed out that the so-called freedom of man was after all relative. It was limited on both sides, on the side of activity by matter or ignorance leading to a sort of necessity, and on the side of the end by the ideal of moral perfection and goodness. He identified evil with ignorance and morality with knowledge and the good with the true and laid down that every man is bound to will his greatest good or his true happiness, and that his particular acts are only the means to this universal end. He who wills evil does so only out of ignorance or not-knowledge and is mistaking the means to the end. Freedom is only the flower of necessity. The sense in which Socrates employed his 'willing' was not fully grasped by his successors and his teaching was misunderstood to lead to a *reductio ad absurdum*. Plato who embodied the teachings of Socrates in his writings, may be said to have filled up the gaps. He distinguished two elements in man, an irrational or material one which is the cause of evil and ignorance and a rational and spiritual one of goodness which was his *Idea*. He also posited a universal ideal of absolute good which constituted the end of life. Freedom of life was accordingly viewed by him both with reference to the irrational element and with reference to the universal idea of things. Knowledge which constituted this *Idea* or the essence of everything and the absolute good, when it is limited by this irrational element, becomes relative knowledge or opinion which is of the nature of ignorance. Each soul is left free to act as it chooses and is the maker of its own life. It reaps as it sows. When with the help of true science it overcomes this ignorance, it realises the absolute good and the real freedom where there will be no need for choice.

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Aristotle may be said to be the father of modern scientific thought. He set at naught most of the doctrines which were based on the superconscious experiences of the early seers. He judged anew everything from the analytical standpoint of logic and reason. Though Aristotle divided the science consistantly with the traditional notions of things, into physics and metaphysics he made the latter only an emanation from the former, and subordinate to it. He was the advocate of psychological freedom. He stated that whatever may be the end, i does not determine the means. The faculty in man that chose was independent of all other faculties and was always free to choose that course of action which would directly lead to the happiness pursued by him. He thus made every other principle subordinate to the highest psychological principle of man, and spirit the product of matter. He paved the way to the line of thought of the latter thinkers who made philosophy the speculative branch of sicence.

The remaining part of the history of philosophy was a continued struggle towards the better understanding of the material universe, and accounting for that which eluded the analyses of the scientists. So much so that at a certain epoch in the development of European thought metaphysics was consigned to the limbo of fools. It was a conflict between physics and psychology, between the forces of nature and the intellectual faculties of man. The internal principle of man was identified at different stages of progress with one or the other faculties according as it assumed the position of importance in the economy of human life. It was deemed independent or subordinate in accordance to the relation which it was conceived to bear to the whole of nature. Motive power within, intelligence, discrimination, ethical consciousness &c., were made, each in turn the upholder of freedom; while

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physical force, material mechanism, universal life, spontaneity and contingency and such others were made to support the other side—determinism. At last Kant may be said to have come to the rescue and set the matter right by suggesting the proper line of thought. He acted, as it were, as an arbitrator and showed that the antagonism between determinism and freedom was only apparent, and that these were only two different aspects of the same question from different points of view. According to him there were two worlds,—the world of phenomena, or the world as it appears to us, and the world of noumena, or the world as it really is. The former which is subject to time is ruled by empirical causality, while the latter which is beyond the limitations of time is ruled by intelligible causality. In other words Kant clearly distinguished the realm of embodied beings from that of pure Spirit. In the world of embodied existence determinism appears as the law. Under certain given circumstances and conditions of life, the particular course of conduct of a being may be determined with relative certainty. But the very character of empiricality has its foundation in the noumenal Spirit which is beyond time. Hence freedom forms the essence of man. On account of this relation between determinism and freedom, it is possible to make determinism a means for the attainment of ultimate freedom and thereby partake of the nature of freedom.

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A Lecture on Gita

BY

PROF. M. RANGACHARYAR, M. A.

(*Concluded from page 572.*)

If we understand that *Buddhi* is superior to *Karma* in so far as the production or non-production of *Karma* is concerned, it necessarily follows that we have to take care more of the *Buddhi Yoga* than of *Karma*. The great difficulty, then, which Arjuna felt and which occurs in our case also, is 'if we take of the *Buddhi Yoga*, may we not live any kind of life we choose ?' Why should there be any regulation for certain men to do certain duties under certain circumstances ? Why should there be any such determination of conduct in the case of individuals or societies ? Sri Krishna says. 'It is true that *Buddhi Yoga* is more important than *Karma Yoga*, but it does not follow from this that you can live any kind of life ; for, the kind of life you have to live is determined for you already by the *gunas* of the Prakriti of which your body is made. The preponderance of Satvika, Rajasa or Tamasa, in the composition of your body, determines for you the kind of life you have to live and the nature of the activities you have to engage yourself in. Sri Krishna further says that if we endeavour to live our lives with the proper *Buddhi Yoga*, but in a manner in which we confuse our fitness for the activities of our lives i. e., the Satvika undertakes to live the life of Rajasa, and the Rajasa that of the Tamasa and so on, even then there is danger,—danger not only to the individual satisfactiorily moving towards his goal, but danger also to the progress of the moral life of the community as a whole ; for it results in wrong economy. The power of

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the society as a whole to achieve its own good becomes considerably crippled by this confusion of fitness on the part of individuals. Therefore this confusion of fitness must be avoided. For these reasons, Sri Krishna says "*Chatur varnyam maya srishtam guna karma vibhagasah.* There is no purpose to be served in endeavouring to violate the rule of fitness. After all it is easier for men to live a life which is in accordance with their own natural fitness whether that life is one of selfishness or unselfishness. If even the unselfish life of non-attachment can be more easily lived by men, when they live a life which is in accordance with their own natural fitness than when they live a life which is not so, then you can see that in so far as the realisation of the goal of life is concerned, it does not in the least matter, whether the life is one fitted for the Tamasa, Rajasa or Satvika. Even the Tamasa life provided it is unselfishly lived is capable of lifting men living that life to higher levels of self-realisation and spiritual perfection, so that ultimately he becomes fitted to attain the goal of Moksha. In so far as the functions to be performed by men in society is concerned there is no high, and low. If so, and if every kind of function is calculated to give rise to the realisation of Moksha, then, why should there be any endeavour at confusing our fitness which only spoils the chances of society to progress in the line of spiritual and moral evolution, and weakens it, besides making it difficult for the individuals to attain the goal of Moksha.

The temperament which is meditative and philosophic is spoken of as Satvika ; the temperament which is energetic, active, aggressive and ever engaged in achievement is Rajasa and that temperament which is dull, inactive, characterised by stupo, and inertness is Tamasa. One kind of preponderating temperament fits men for one

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kind of work in life, another kind of preponderating temperament, for another and a third kind of preponderating temperament, for a third kind of work in life. Thus, the activity of men is in accordance with their natural fitness and temperaments. The first thing to be taken care of is *Buddhi Yoga* and the second is the choice of the function in life. The former is the Yoga of this freedom from attachment, unselfishness and disinterestedness, and the latter is the discriminating choice of duty in life which is determined for you by the *guna* of the *Prakriti*, which in turn is determined by the Karma of your previous conditions of reincarnation. In this manner we have to take note of these two factors of disinterestedness in the one hand and the proper choice of duty in life on the other, and the life will then be free from the production of *Karma Bandha*. Such *Naish Karmya Siddhi* life also helps you in attaining and once this is attained what necessarily follows is that the soul is no longer compelled to become subject to the limitations of the body; it realises its own nature; it comes to know itself as it is in itself; and afterwards its power to know the truth becomes eminently enhanced and its power to appreciate the supreme bliss of salvation gets considerably intensified. As the immediate consequence of both these factors it is led to realise the God who is its destiny, its support and its aim.

This then is the way in which we have to live our lives if we have to carry out by means of living our lives, the aim for which life is to be lived viz the aim of self realisation and God-realisation. Provided we are certain about the goal, we are also certain about the road which leads to the goal. If the goal is understood to be a proper one and if the road also is understood to be a direct road, which does not mislead you, then whatever standard you take up for your life's purpose and the manner in which it

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is to be lived, you can see that, if your thought is sufficiently philosophic, the conclusions you arrive at will in no way clash with the conclusions which Sri Krishna has arrived at.

Some may tell you that the teaching is too much of an other-world teaching. If you call upon a man to have as his aim self-realisation and God realisation, then your Philosophy is too other-worldly. This of course is a position which cannot be maintained. Dharma we have been told is capable of giving rise to prosperity here and salvation hereafter. It is not that salvation hereafter is to be achieved at the sacrifice of prosperity here. In the Gita at any rate such a lesson is not taught. Sri Krishna teaches that the achievement of prosperity here is perfectly consistent with the achievement of salvation hereafter. It is in understanding how these two things are consistent with one another that we really understand the exact manner in which our lives have to be lived and if life is lived in the manner in which Sri Krishna has pointed out that it should be, viz that all men and women in society must live a life of duty, strenuous action and endeavour and achievement, only this life of unceasing duty must be one of disinterested unselfishness in which all the fruits of action are devoted unto Him who gives them the power to achieve anything at all,— if life is lived in that manner do you think that prosperity here becomes impossible of accomplishment? As a matter of fact, students of history who have tried to analyse the underlying causes which give rise to prosperity, progress and power in societies from time to time, have come to this emphatic conclusion that that society is most prominently progressive and capable of asserting itself as a great moral force in civilisation in which all the members are imbued with the keenest sense

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of self-sacrifice, and wherein all the members work for the good of the whole and are altogether self-forgetful. The more of this kind of unselfish endeavour and disinterested performance of duty in society you observe, the greater is the power of that society to assert itself as a great moral factor in civilisation. If even students of history who have really had an imperfect glimpse of a very very short span of time in the evolution of the universe, can come to this conclusion, how can we say that this life of unselfish action and endeavour which Sri Krishna has so emphatically taught in the Gita is a life which is not calculated to help on prosperity here. It is a great mistake to think so. History, philosophy and every kind of comprehensive thought, that man can go through, must distinctly point out to us that the only way in which prosperity here can be achieved is by adopting this lesson of unselfish, disinterested duty. No society is seen to possess this power always and continuously. This capacity of different communities to place itself in the front ranks of civilisation has varied from time to time in the history of civilisation, but whenever a society has been able to be the leader in the march to the goal of self-realisation or the freedom of the spirit, you notice that that society has succeeded in the attempt through the fund of the power of self-sacrifice which has been accumulated in the previous history of that society. Thus the prosperity of societies judged in this manner is directly seen to be the result of this life of disinterested endeavour and achievement on the part of the individuals thereof. The question may be asked "Why should individuals work for the prosperity of the society as a whole?" It is because the individuals share in the common prosperity of the society. To say that they do not would be absurd. The society which is as a whole on a higher moral plane,

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does it not lift the average level of morality of all its members? Does it not make the possibilities of self-realisation and God-realisation greater to the individuals of that society than to those of another society of a lower level of civilisation? In that way the good of society as a whole does really involve the good of the individual members thereof. Even from the standpoint of Arithmetic we can see that the individual who performs his duties in the manner in which Sri Krishna has taught us is capable of producing prosperity to the society as a whole and in making the prosperity of the society more and more abundant, he also makes the individuals derive advantage from the common advantage of the community. Looking at the question from all standpoints, we observe that the teaching given in the Gita is not one in which the prosperity here is sacrificed for the sake of salvation hereafter. One is consistent with the other and the means by which you have to acquire prosperity here is exactly the same as the means by which you have to acquire salvation hereafter. In this manner we see how it is that Sri Krishna has taught us what ought to be the purpose for which life is to be lived, what the way is by which we have to move in order to achieve that purpose and how that although that purpose happens to be self-realisation and God-realisation, it does not lead us to sacrifice, the other purpose of life *viz.* the achievement of prosperity in this world. A lesson like this is one which everybody who cares either for prosperity here, or for salvation hereafter, or for both of them, has to take seriously into consideration. Let the life lived be one of strenuous endeavour and achievement and let it at the same time be one of pronounced disinterestedness. Let it be again one in which there is a proper choice of function in accordance with the natural fitness. If these conditions

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are fulfilled, wherever your lot is cast, whether you are high or low, poor or rich, ignorant or wise, you may be sure that the end to which you have to go is already safe in your hands, not only may you be sure of that, but you may be certain also that in your own way, whatever it may be, you are contributing in a marked manner to the development of the prosperity of the society here, besides improving your own indirectly. Such is the teaching given by Sri Krishna in the Gita. What wonder is there that He should hereafter speak of it in terms which we shall go through now.

Whoever reads this dialogue between us calculated to teach Dharma or duty to men, he worships Me by a process of worship which may be styled the worship of wisdom ; this is my opinion.

Even those who listen to this dialogue with faith and without envy, become free from the bondage of Karma and fit for the attainment of Moksha and attain the happy world of those who have performed meritorious deeds.

The idea is that there is much merit even in listening to the teaching.

Have you listened to this teaching I have given you Oh Arjuna !- with one pointed mind, concentrated attention ? Has the confusion born of ignorance gone away; been destroyed ?

My illusion is gone and I have come into possession of recollection through your grace. I am firmly established in the possession of truth, having got rid of all my doubts and difficulties. I shall do what you want me to do.

Smritir labddha Notice here how Arjuna puts it as recollection. It seems as if he felt that the knowledge of truth as it is is the innate possession of the soul, and if so, if often we do not know the truth as it is it is because

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there are certain blinding influences particularly those proceeding from the Prakriti. Some commentators, Indian and European, feel puzzled at the use of Smriti here. What it means is that not only has Arjuna realised the truth from the teaching of Sri Krishna, but he has also realised that the knowledge of truth as it is is an innate possession of the soul. If the soul has lost that knowledge and has began to feel confused it is due to the influence of the Prakriti operating upon the soul so as to cause the blinding of its vision more or less. Now Arjuna says that Sri Krishna's teaching has opened out his vision and he now sees what he should have seen even before this and that he does so he says, is due to Sri Krishna's favour. He further says that he is now free from all doubts and is firmly established in truth. He is prepared to do as Sri Krishna bids him to do. Therefore let us all try and see that we place ourselves in the position, in which we can say like Arjuna " whatever be the battle we have to fight, let us flght it out cheerfully and bravely." Say's Sanjaya,—

Such is the wonderful dialogue I have heard between Sri Krishna and the high-souled Arjuna, calculated to make the hair stand on end.

Arjuna is here spoken of as *Mahamat* and it requires no demonstration to realise that any person who has been so blessed as to have the opportunity of hearing such a teaching directly addressed to him by such a great teacher as Sri Krishna must certainly be a high-souled person. Think of the Visvarupa and you will realise how the teaching is wonderful.

" I learnt under the blessing and favour which Vyasa had bestowed on me this great secret Yoga or Philosophy of conduct directly from Sri Krishna the Master-philosopher, as He was teaching it to Arjuna.

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The reference here is to the supernatural vision which Vyasa bestowed upon Sanjaya which enabled the latter to narrate every detail to Dhritharashtra from where he was, as to what took place in the battlefield and between Sri Krishna and Arjuna."

"O King! Thinking again and again of this wonderful and blessed dialogue between Sri Krishna and Arjuna, I become overjoyed again and again."

The more frequently one ponders over this wonderful and holy dialogue between Sri Krishna and Arjuna, the greater will be the feeling of joy which overpowers him."

And thinking over and over again of that most wonderful (Visvarupa) form of Hari; Great is the awe, and surprise and wonder which I feel O King! and I feel very much pleased at heart again and again (when I think of that Rupa)."

How that Visvarupa form of Sri Krishna as it is described in the Gita is calculated to produce awe and wonder, pleasure and joy and satisfaction in the minds of those who understand the real meaning of that Rupa in the light in which Sri Krishna has taught us to understand it, it requires no demonstration of any kind at my hands. Think of the description of it as given by Arjuna and understand its real meaning and then you will be in a position to realise the truth of the statement made by Sanjaya here, at the conclusion of this grand work of Gita.

Where Sri Krishna is the Yogeswara or the Master-teacher of the philosophy of conduct and where Arjuna is the bowman, wielding the bow, (or the man who is ready to carry out in practice the lessons taught by this Master-philosopher regarding the great philosophy of conduct), that there prosperity, victory, glory, and justice, would be ever-enduring, is my opinion.

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Note the terms used here. *Sreehi* and *Vijiah* appertain to prosperity here, and *Bhuthihi* and *Neethihi* appertain to salvation hereafter. Wherever, the philosophy of life followed is what Sri Krishna has taught Arjuna, and wherever the work we have to do in life is work done in accordance with the spirit of Sri Krishna's teaching, there we may rest assured, there is prosperity here and salvation hereafter. In regard to that I believe Sanjaya is emphatic and in regard to that we may all feel positively certain and as a token, of our feeling so certain let us stand and say what Sanjaya says at the end.

Yatra Yogesvarah Krishno Yatra Partho Dhanurdarah

Tatra Srihi Vijayaha Bhutir Dhruvo Nitir Matir Mama.

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CORRESPONDENCE.

Raja Yoga

Some there be in this woe-begone for food world, who not content with a philosophy that brings them in unison with the Harmonic Medium by imparting the secrets of mental calmness, seek to know still more of the essence of things in relation to themselves as to all others. They ask and naturally, will it be enough if the mind is brought to a dead calm when the body is not equally trained ? will not the centrifugal tendency of the body bring down the neophyte by its cumulative action ? The answer belongs to the province of Raja Yoga or the kingly science.

Verily, it is for kings alone and not for those whom every passing idea sways, for the moment only. It is in the Tejo-Bindu, the drop of light. That complete control over self is to be attained not by one means alone but by gradual mastery of each province of thought, by a study of thought-ology in its various divisions is the province of Raja Yoga, which the Tejo-Bindu teaches.

The hint is contained in the sacred text 'Aham Brahmasmi'. I am great, I am becoming greater, and greater still The Raja Yoga is a persistent effort of such mental expansion, in all possible ways.

Says the Tejo-Bindu 'Yamohi Nijamatris Tyago Mounam Desascha Kala Tah Asanam mula bandhamcha Dehasamyamcha Drik stotoh Prana Samyamanamchaiva Pratyaharascha Dharana Dhyanam Samadhir, etani Yoganganya Bhavan Kramat'. The popular divisions of Yogan are Yama &c. On these popular divisions the Tejo-Bindu

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proceeds and in giving out their proper significances, it incidentally corrects many misconceptions.

'Sarvam Brhamaiti Vai Jnanat Indriya Grama Samyamah'. From the knowledge of the analysis of all things as various aspects of Brahman the One Motion, there should follow a consequent restraint of the free motions of our senses. So long as man perceives a thing to be something different from what is common to him, he pursues it. When however, one has arrived at a perfect analysis of the whole universe and understood it to be homogeneous substance in different rates of motion, he will understand that there is nothing to be sought after. This is the province of 'Yama', control of the sense-centres.

'Sa Jateeya Pravascha Vijateeya Tiraskritit. Having arrived at such an understanding, the analysis is brought into application in life. This is Niyama, which the Upanishad says, is the rejection of all that is depressing or evil and the absorption of all that is capable of improving us. This is enforced again as a Niyama, a daily rule. The observance of this daily rule itself alone leads to happiness, Parananda,

But surely you may ask, why renunciation or Tyaga, of all worldliness is required by Eastern philosophy, of all neophytes. The general idea about it is, that Indian Philosophy is pessimistic, an idea founded on Tyaga or renunciation being misunderstood or misintrepreted. The Tejo-Bindu gives the direct lie to all such wrong renderings when it tells us, 'Tyagah Prapancha Rupasy Satchit Ahmavalokavat'. Real renunciation should be of ail variety of objects since they are all but manifestations of the one basic thought-matter. This kind of renunciation only makes our actions stronger.

The Upanishad corrects another grave mistake that has, crept upon the schools, The word 'Mauna' is represented as

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silence and hosts of people preserve silence in word, whereas Mauna means the end of Vak, the manifested Word. Where indeed thought ends, there does silence begin and the Upanishad warns us that silence of word is not enough and not the real Mauna.

One of several rules prescribed for the would-be Yogi is that the beginning and practice should be in Vijana which would seem according to the common intrepretation, that the neophyte should leave house and home or drive away those that would disturb his solitude. No says the Upanishad, the Raja Yoga does not require all such cruel, actions but when it insists on 'Vijana' it wishes you to understand that Vijana is only a synonym like 'Mauna' for the 'Atman' 'Ada vantaicha Madhyai cha Jano Yasmin Navidyatai'. Yenaidam Satatam Vyaptam Sades'o Vijanasmritah'—That which pervades all things, that of whose beginning, end or middle, men have not discovered (i.e., that which is changeless) that place, indeed is Vijana'—The real solitude is not that of the forest or the closet, but that of the soul, of the highest body wherein indeed the Atman is free.

But, you might say, that restrictions are placed with regard to time. You are asked to perform your meditations, at the morning or evening twilight times, or at some time and you are prohibited to perform any good Kriya between 10 P. M. and 2 A. M.. The Upanishad tells you how the rationale of such direction and prohibition came into existence. The ardent mind, it says, need not be discouraged by any such rules, for time is indeed one and indivisible, 'Kala Sabdena Vikhyatam Akhandanandam Advayam'. No one can mark out any relative portion, off the great joy of eternality.

But to bring you to the state of Yoga Nidra you are asked to put your body in a certain peculiar state. The ardent students who desire to practice find the goal shut out

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from them because they have some deformity preventing their continuing at any required posture or Asana. The Tejo-Bindu is very consolatory to such, because it tells them 'Sukhainan'a Bhavaid Yasmin Ajasram Brahma chintauam. Asanam Tat Vijaniyat Anyatra Sukha nasanam.' That position that you feel the most pleasant to bring you into and keep you in a state of mental expansion, that position alone should you practice. Thetext, goes even further. It prohibits your practising any other on the ground of its destroying your happiness and thus being useless.

And how about 'Mula Bandha the first of the various secret Bandhas or controllings expounded in the books. The Upanishad tells you "Tanmulam Sarva Lokanam Tanmulam Chitta Bandhanam. Mulam Bhandhah Sada Sevyo Yogyoson Raja Yogniam". The real 'Mula' is not the sacral plexes alone, but the mind, the cause of all creation of diversity and it is the mind that we really have to control when executing Mula Bandha or any other such Abhyasa. And that is all.

You are asked by all teachers of the external system of Yogic practice to hold the body stiff, erect. It is what is called Deha Samyam. The Upanishad tells you that there is another application of its meaning. 'Anganam Samatam Vidyat Samai Brahmani Liyatai'. The various members or bodies of which man is composed, are considered to be equalised or attuned only when they, one after another become merged in the next and finally in the greatest of all of them, (Brahmani), the Anandamaya Kosa. So that no stiffness or erectness of the physical body is of any good, when the real bodies are ethereal and plastic in their very essence.

Several there are who spend hours, days, months in trying to torture their eyes by gazing on the tip of the nose or on the root of the nose, following what they believe is

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an explicit direction of the Gita and of their teachers. But such after vain attempts at getting out anything else perhaps than the tears in the eyes or without a better understanding of the root principle, give up the whole thing. They have not had the benefit of the instruction given in the Tejo-Bindu ' Drishtim Jnana Mayam Kritva Pasyait Brahma Mayam Jagat. Look at all things yet in a dreamy hurried way, but with the eye of knowledge and observation; understand that all things are the one thing in different rates of Motion. 'Sa Drishtih Paramodasta Na Nasagravalokini'. Such a kind of perception is praised and not that wherein you dream of the tip of the nose; what more is explicitly required.

Another and graver mistake is corrected. viz that of the Pranayama. How many treatises are extant giving rules for Pranayama, taking Prana to mean the breath, as if breathing exercises can lead to beatitude. It may be conducive of to be-at-it (for ever) ever. How many have gone wrong, spoiled their lives and lost every bit of their health by following such directions. Several indeed say they thus have attained perfect calmness. Suresvaracharya the greatest of all Advaitees, doubts it. (vide X Prana means life and never anything else.) Tracing its orgin from the cosmic Mind, it is peculiarly susceptible to the influences of the human mind, in the human body, and is controlled thereby. Pranayama is not restraint fo the breath or restraint of the life either, but a release from the thrall whereby the mind the only controller of life is held. Look to the motor and then alone the car can be righted, not otherwise. 'Chittai Nischalatam Yatai Prano Bhavati Nischalah'. The mind having become calm, life itself becomes calm, and motionless'. The Tejo-Bindu confirms this. 'Nirodhah Sarva Uri vritteenam Pranayamassa uchyatai'.— Pranayama consists in the prevention of all waste (conservation of life-

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energy). It consists in a threefold exercise, Rechaka, Puraka, and Kumbhaka, 'Nishedhanam Prapanchasya Rechakakleya Samiritah.' The throwing out of all diversity is Rechaka, Diverse or mixed life matter is highly detrimental. Brahmaivasmiti Ya Vrittih Puraka Vayamchyati'. Those aspects of the mental state which are conducive to greatness and mental expansion, consciously, are termed (collectively) Puraka, 'Tatastat Vritti Nasischalyam Kumbhakam Prana-samyaniah'. The settling down or continuance of such a state of mental expansion constitutes Kumbaka and is real Pranayama. No need therefore to waste hours upon breathing exercises however good they may be, no need to count, mantras 16, 32, and *64* times to produce a healthy result, when there is a practice, one better and easier. With all ordinary and exoteric 'Yogic works the region of mental gymnastics begins only in Pratyahara. But with the Tejo-Bindu, the stage of practice goes higher and further, 'Rishayeshvatmatam Drishtva Manas chitta Ranjakam'. A stage of introspection, is Pratyahara. Having perceived that all objects of desires are composed of self or the personality and can thus be easily called into existence or removed there from by the power of the mind, introspection follows, as a matter of course. The first stage of Yoga proper is therefore introspection or Pratyahara.

Introspection being established, we go into the next stage, *viz*, of bringing it into practice in our daily lives, 'Yatra Yatra Mano Yati Brahmanastatra Darsanat. Manasa Dharanam Samyak Dharana Sa Para Mata.' Wherever indeed the mind forced by the law of repetition or continuity, goes outward to an object, it finds that the object is indeed nothing different from other objects in essence, and is only the same thing in a different rate of vibration, it returns to itself perhaps vexed, perhaps satisfied ; and this is because it is ever conscious and has left off all conscious

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thought and action. The mind gradually comes to an equilibrium.

Dhyana the next stage tell us that we should maintain this equilibrium consciously. 'Brahmaivasmiti' Sad-Vritya Niralamba Taya stititih, by the good practice of the feeling of the greatness of oneself, of the identity of the Self or Atman with the Ideal, all touch of other things is eschewed. By the constant practice of Dhyana, all Karma with its effect of reincarnation, &c, is destroyed. And it is herein that the Vedic texts do come in that they relate of the first existence 'that is truth,' Tat Satyam. By constant adherence to truth we learn to differentiate the Real from the unreal, if we have not done so already. We begin at this stage at an intellectual appreciation of the practice of each virtue. The end indeed is the height of all wisdom.

But have we come to the end of all involution, though it seems to us that we are at the end of *summum bonum* of our life, No. There is 'Samadhi' also. Nirvi Raia Taya Vritya Brichura-Kara Taya Renah Vritti Vismaranam Samyak Samadhir Abhidhiyatin. By constant practice of concentration, by constant avoidance of all diversity of thought, by the consequent expansion into great proportions of each thought we gradually forget even what diversity is. And that is the goal, the bliss of Raja Yoga, which in one sentence is 'conversation of energy'! personally applied. And here you are.

P. PARAMESVARA AIYAR.

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Ultimate Truths of Vedanta

ILLUSTRATED BY EXTRACTS

BY

SHARIFF SALEMAHAMMED.

(*Concluded from page 520.*)

SCIENCE OF BEING AND KNOWING.

Parmenides did not lift his eyes to the immensity of heaven to see the One. He did not believe in the representations of the senses. All that is is merely appearance, delusion. Becoming and departing, being and non-being, change of place and vicissitude of circumstance—all which men generally regard as realities, are merely names. Whatever is, is, there cannot then be anything produced. It cannot be in part, and in part produced. If it has once been, or is yet to be, then it is not. An existence only to come, or a becoming which implies a previous non-existence, takes away all idea of being, so that being must be always or never. There is a reason in man by which he knows that pure being is that which is free from change of time, or of place. The senses reveal the manifold, but that is only deception. Thought acquaints us with pure being, and is itself identical with that being. It is opposed to the manifold, and the changeable which indeed do not exist, and therefore cannot be objects of thought. All things which really exist are one, and this existence is without change. It pervades all space. This one is not the collected manifold as revealed by the senses, but the one substratum which is the foundation

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and reality of all apparent existence. Parmenides does not call it God. His philosophy is a science of being and knowing. (The Eleaties--*Pantheism and Christianity. 56)

5 BRAHMAN *per se* IS NEITHER GOD NOR CONSCIOUS GOD.

It will be well here to point out once for all that we are to tread warily among these epithets of Brahman. If we are to use the language of European philosophy, we must pronounce the Brahman of the Upanishads to be unconscious, for consciousness begins where duality begins. The ideal or spiritual reality of Brahman is not convertible with conscious spirit. On the contrary, the spiritual reality that, according to the poets of the Upanishads, underlies all things, has *per se* no cognition of objects; it transcends the relation of subject and object; it lies beyond duality. It is true that these Poets speak of it as existence, intelligence, beatitude. But we must be cautious. Brahman is not intelligence in our sense of the word. The intelligence, the thought, that is the Self and which the self is, is described as eternal knowledge, without objects, the imparting of light to the cognitions of migrating sentiencies. This thought is characterless and eternal; their cognitions are charactered, and come and go. Brahman is beatitude. But we must again be cautious. Brahman is not beatitude in the ordinary sense of the word. It is a bliss beyond the distinction of subject and object, a bliss the Poets of the Upanishads liken to dreamless sleep. Brahman *per se* is neither God nor conscious God; and on this it is necessary to insist, to exclude the baseless analogies to Christian theology

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* Pantheism and Christianity. By John Hunt, D.D. Wm, Isbister, Ltd, London 884.

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that have sometimes been imagined by writers, Indian and European. Be it then repeated that the Indian philosophers everywhere affirm that Brahman is knowledge, not that Brahman has knowledge; that this knowledge is without an object known, and that omniscience is predicable of Brahman only by a metaphor. If we were to misinterpret such knowledge by the word "consciousness," we should still have to say that Brahma is consciousness, not that Brahman has consciousness or is a conscious spirit. (* The Philosophy of the Upanishads. 42.)

6. No effort is needed to acquire a knowledge of Brahman.

We have only to eliminate what is falsely ascribed to Brahman by *avidya*; we have to make no more effort to acquire a knowledge of Brahman as He is quite self-evident. Though thus quite self-evident, easily knowable, quite near, and forming the very Self, Brahman appears — to the unenlightened, to those whose reason is carried away by the differentiated phenomena of names and forms created by *avidya*—as unknown, difficult to know, very remote, as though He were a separate thing. But to those whose reason has turned away from external phenomena, who have secured the grace of the Guru and attained the serenity of the self, there is nothing, nothing else so blissful, so well-known, so easily knowable, and quite so near as Brahman. Accordingly, the knowledge of Brahman is said to be immediately comprehended and unopposed to dharma.

Some conceited philosophers hold that reason cannot grasp the Self, as He is formless, and that therefore the

* The Philosophy of the Upanishads and Ancient Indian Metaphysics By Archibald Edward Gough, M.A., Trubner & Co., Ludgate Hill, London, 1882.

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Devotion of Right Knowledge is impossible of attainment.

True, it is unattainable to those who have not been properly initiated into the traditional knowledge by the Gurus, who have not learned and studied the Vedanta, whose intellect is quite engrossed in the external objects of senses, and who have not been trained in the right sources of knowledge. But, for those who are differently situated, it is quite impossible to believe in the reality of the dual, the perceiver and the perceived—of our external perception, because they perceive no reality other than the consciousness of the Self. And we have shewn in the preceding sections that this—not the reverse—is the truth, and the Lord also has declared the same in it.

69. Wherefore it is only a cessation of the perception of the differentiated forms of the external world that can lead to a firm grasp of the real nature of the Self. For, the Self is not a thing unknown to anybody at any time, is not a thing to be reached or got rid of or acquired. If the Self be quite unknown, all undertakings intended for the benefit of oneself would have no meaning. It is not, indeed, possible to imagine that they are for the benefit of the physical body or the like which has no consciousness; nor is it possible to imagine that pleasure is for pleasure's sake and pain is for pain's sake. It is, moreover, the Self-Knowledge which is the aim of all endeavour. Wherefore, just as there is no need for an external evidence by which to know one's own body, so there is no need for an external evidence by which to know the Self who is even nearer than the body. Thus it is clear that, to those who can discriminate, the *Atma-jnana-nishtha* is easy of attainment.....It is not for the knowledge that any effort is needed; it is needed only to prevent us from regarding the not-Self.

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as the Self. Therefore, Devotion to Knowledge is easily attainable.

(* Bhagavad-Gita.—p. 441.)

7. EVERY ONE IS OF THE FORM OF WHATEVER HE THINKS HIMSELF.

52. In this manner every one is of whatever he thinks himself to be ; and it is habit only that makes him to believe himself as such, though he is not so in reality.

53. But Lila who had known the truth and inexistence of the world, was couscious of its nothingness, and viewed all things to be but erroneous conceptions of the mind.

54. Thus he who sees Brahma only to fill the sphere of his intellect, has no room for a son or friend or consort to abide in it.

55. He who views the whole as full with the spirit of Brahma, and nothing produced in it, has no room for his affection or hatred to any body in it. (†The Yoga—Vasishtha—Maharamayana. Vol. I. p. 358.)

8. BE NOT CURIOUS ABOUT GOD.

338. And I say to mankind. Be not curious about God.
For I, who am curious about each, am not curious about God ;
(No array of terms can say how much I am at peace about God, and about death.)

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* The Bhagavad Gita Vol. V. With the Commentary of Sri Sankaracharya Translated into English by A. Mahadeva Sastri, B.A., Second Edition Mysore. 1901.

† The Yoga Vasishtha Maharamayana of Valmiki Vol. II. By Vihari Lala Mitra Kashinoor Press. Calcutta, 1893.

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339. I hear and behold God in every object, yet
understand God not in the least,
Nor do I understand who there can be more wonder-
ful than myself.
340. Why should I wish to see God better than this
day ?
I see something of God each hour of the twenty four,
and each moment then ;
In the faces of men and women I see God, and in
my own face in the glass ;
I find letters from God dropt in the street---and
very one is sign'd by God's name.
(‡ Leaves of Grass. p. 92.)

9. HUMAN SPIRIT IS POTENTIALLY INFINITE.

The existentially finite human spirit is potentially infinite. But it cannot be even potentially infinite unless its repeated self-transcendence is grounded on a reality which is the common basis of finite and infinite. The infinite as actual now appears beyond the finite self. It is at once the goal and the presupposition of the incessant, self-transcending efforts of the human spirit in thought and deed, *i.e.*, in the very concrete pulse and movement of life itself.

If we should come to possess the infinite in very truth, if we should, by the falling away of the veil of time, apprehend as it really is that which we now call the infinite, it would no doubt, at once seem both strange and familiar. We should no longer feel our own finitude; but, on the other hand, the merely infinite would no longer mean anything to us. As the attained goal of hitherto indefinite endeavour, the finite would be trans-

‡ Leaves of Grass. By Washington D. C. 1872.

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formed into a more positive and satisfying reality. In truth the goal is not infinite. It is more concrete and individual. It must be a reality which transcends the opposition of finite and infinite engendered by the temporal character of our present activities. (The Infinite new and old—The Philosophical Review Vol. XIII. 1904)

10. The Science of Metaphysics.

Each science employs certain conceptions as its tools and instruments. It does not, however, question the value of these instruments and utensils which it finds ready for its purpose. They are there, and the fact is sufficient. These conceptions are space, time, quantity, quality, cause, effect, motion, power, matter, form etc. conceptions applied to things in existence. For all the sciences the cause of a fact is nothing else than another fact, the cause of a movement is another movement ; the cause of a sound, for instance, is the movement of the air—it is nothing but another state or condition. Thus the scientists, each in his own branch, investigate the various manifestations, the forms and changes of matter, as they perceive them, without inquiring what matter is or even why it is. All they wish to know is the how. Their sphere of knowledge is limited by the boundary-lines of the finite, by facts based on experience. The human spirit, however, in its inquisitiveness, is not satisfied with this knowledge. The feeling manifestations which form material, real life cannot exist by themselves ; there must be something permanent and eternal, some hidden energy, something similar to our own will when we act or move our body, something Infinite, Everlasting, and Absolute, which is the cause of all reality, and which the language of religion calls God. There should; therefore, be a science which takes as the object of its investigations these very conceptions, of

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which other sciences avail themselves, but which they have become accustomed to consider as needing no explanation. This science is Metaphysics. It does not deal with the laws and facts of the material world as revealed to our senses, but it discusses the very testimony of the senses, dealing with the essence of things, searching for ultimate reasons. It does not accept facts on the guarantee of common sense alone, but asks for the something unknown upon which other sciences establish themselves unquestionably. Not content with a knowledge of things which, perhaps, appear to us differently from what they are in reality, Metaphysics wishes to know what is behind or beyond the natural phenomena.

We may say, it endeavours to grasp the hidden springs that move the world, that it longs to enter into the mysteries of the great "Unknown" and thus to touch the beating pulse of the universe (Metaphysics - *A Primer of Philosophy. 7)

11. THERE IS NO BEGINNING NOR END OF THE UNIVERSE.

It is evident that our great astronomical physicist recognises no perpetual energy in suns, even in the mightiest. He sees them passing downwards along the scale of stellar being, gradually parting with more and more of their stored up energies, not recruiting themselves with their own energies stored up after doing their full work. And in this, with all respect to an eminent practical physicist, he shows himself more philosophical as well as more practical. He recognizes that the same law which affects the

* A Primer of Philosophy. By A. S. Rappoport, P. H. D. John Murray, Albemarle Street. W. London 1904.

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small and the short-lived, the large and the long-lived must also submit to. Practically eternal though to our conceptions the duration of each stage of a sun's life may be, each such stage is nevertheless finite, even though a sun exceed our own a million times in volume or in mass. The heavens present to us a scene of tremendous—nay, of inconceivable energy. Suns upon suns, to millions, to tens of millions, to hundreds, even to thousands of millions, occupy space around us. In every stage of stellar life they are at work, illumining, heating, and guiding the systems which circle around them. Beyond the limits of the most powerful telescops lie thousands of millions more, repeating the same story of seemingly infinite energy, seemingly endless duration. Yet each one of these orbs, and therefore the sun of all, or the universe as we know it tends to an end—an end which may be, however, but the beginning of new forms of existence, while the gaseous nebule, now mere masses of vapour, may then have entered on sun-life, to carry on the same story, to each the same lesson, that though each order of created things tends onwards to an end, yet to such orders we can trace no vissible limit—'End is there none to the universe of God ; lo, also, there is no beginning'. (*Mysteries of Time and Space 417).

* Mysteries of Time and Space. By Richard A. Proctor. A new edition. Chatto and Windus, London 1905.

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Notes and Thoughts.

Bala Gangadhara Tilak, the Maharatta scholar and the author of 'the Arctic Home in the Vedas' delivered a very interasting lecture, at Bombay on the bearing of modern discoveries in the ancient Chaldean literature on the Hebraic and the Vedic deities.

Mr. Tilak said that among the numerous wonderful discoveries of the nineteenth century there was none greater or of more far reaching importance, both to the scholars of the East as well as the west, than the discovery of the Chaldean literature, first engraven on soft moulds of clay, and then baked hard in fire, which had thrown a considerable flood of light on many points at issue between eminent Egyptologists, Assyriologists, Hebraic, Vedic, Avestic, Babylonian, Arabic, and Greek scholars. These brick-books consisted of 200 or 300 pages; they treated of complete codes for the government of an empire, of ships, of weapons, of banking, commerce, the ten commandments, laws of torts, the eternal feud existing between the powers of light and darkness, "Yhva" which was misspelt by Moses to be "Jehova", the narratives of the Creation and the Deluge; and the chronological distribution of time into day and night, month and year.

* * * *

Since the fall of Nineveh, about 660 B. C., these treasures lay buried; they were unearthed in 1340 by a Political Resident of the East India Company. Thousands of those bricks were brought out, the contents of some of

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them were deciphered by the patient research of western scholars. The tales they told were wonderful. They spoke of a civilisation among the Chaldeans, which existed about 600 B. C., they told of "constituted monarchs, whose people had converted the waste lands between the Tigris and the Euphrates into a smiling garden. These peoples were conquered by the Turanians; but there civilisation had reached to such a height that the conquerors were obliged to adopt it from the conquered. Foremost in astronomy and magic, the Chaldeans had a "spirit" for nearly everything: consumption, fevers, day, night, the upper heavens, the nether world, and so forth. Some of their notable expressions were found in the Avesta and the Vedas. The numbers "7" and "3" were held sacred among them. So they were, among the believers in the Avesta and the Vedas, namely, the Zoroastrians and the Hindoos. There "Yhva" tallied to the Avestic "Ahu," and the Vedic "Yehu it was equivalent in the sense of a Supreme Lord or God with the Semetic Ilohim which was the same as the Arabic Allah. Assyria was the northern part of Mesopotamia: Babylonia the southern, Thousands of the bricks lay still undeciphered; they contained perhaps information of greater value. If Indian scholars would take up the task of unravelling the mysteries they contained, they would be doing a great thing in the cause of progress and knowledge towards establishing the unity and antiquity of the Aryan races with a greater force.

* * * *

With the expansion of Aryan culture and its attempt to enlarge its horizon, Vaishnavism was divided into two schools of thought—the Northern and the Southern. The Nothern School, *Vadakalai* tenaciously clung to tradition and Sanskrit and are very orthodox in upholding

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the Brahmin privileges in spite of the fact that the Srutis preach the castelessness of jnanan and Bhakti. But the Southern School sanctified the Vernaculars and co-operated with the movement started by the genius of the mighty Alwars. These held that birth as a Brahmin is not necessary for moksha. It is the glory of Bhagavan Ramanuja that he united these two schools of thought into a consistent whole. Amongst the later Ramanujites Vedanta Desika represented the Northern school and Varavara Muni the Southern School. The line of Sanyasins that sit on the Totadri (Vanamamalai) gaddi represent Varavara Muni and had their badge from him.

* * * *

The present head of the Vanamamalai Math is now in Madras. It is gratifying to note, that the rage for progress has entered even the Maths. The Swami, a young man of about thirty is full of ideas for bettering his fellowmen. Himself a scholar, he is intent on starting institutions for giving the light of knowledge (Sanskrit and Dravida). Though he wishes to begin at first from the uppermost strata of Indian Society still we believe it is a work in the right direction. Backed as they are by power and prestige, if the heads of the maths and managers of Temples take into their hands the national education, the restoring of India to her past glory will be accomplished very rapidly. The crying evil of the day is ignorance, spiritual and temporal. The Swami, inspite of indifference from some quarters has with a firm resolve started a Sanskrit College at Totadri, with modifications necessary to suit the modern needs. The fiat has gone forth even from the Mother Church that India shall rise. The orthodoxy is up again and will be doing. As a large portion of the Math funds were already yoked to the different chari-

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ties by his predicessors, the Swami, we hear has started on the persent tour with the chief idea of gathering money for the purpose of furthering the educational project nearest to his heart. We hope that the disciples and friends of the Math will contribute more liberally and expressly for the success of the College. We request the disciples and pandits of the Math who already evince a great interest in furthering the cause of education, to more actively co-operate with the Swami, in making Vanamamalai a university, a becon light of Southern India. The Swami seems to be a man of liberal views and world wide sympathies. He paid Rs. 25 to the national fund, and promised Rs. 50 to the Bengal Ramakrishna famine relief work. At the close of a sanskrit examination held under the auspicies of the Math he presented Rs. 225 to Vidvan Srinivasa Charyar the greatest Naiyaik Scholar of Southern India. The Swami, also seems to feel that a co-operation between the different maths towards this sacred cause of education and the better understanding of Swadharma would be useful. Such a harmony is highly desirable. To bring about a still greater unity was the dream of Swami Vivekananda, and the purpose of the *Brahmavadin*. The time now is very propitious. The head of the Sankara Math is a great Yogi and a man of very liberal views; the head of the Madhva Math seems to be also a man of great culture and of a very accommodating nature. We hope that the educated disciples of the different maths will take up this great question and approach the different Swamis and try to devise some means for bringing about such a unity of action in all matters affecting the general interests of the Hindu community and of national well-being.

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the physical laws and material body which constitutes part of a living being, that of the soul or the internal spiritual principle of life and activity and that of the universal, all-pervading Essence of everything. Of these three factors of life, the intelligent individual soul necessarily forms the central point from which all questions radiate. It is the leading person to which all the physical organs are subservient, and for enabling which to realise its true nature of infinite knowledge and bliss and to attain the supreme goal of freedom, perfection and goodness, all these exist. The problem of freedom begins, therefore, first as applied to this internal principle of self and its phenomenal activities. It is then to be viewed in relation to the external material body and its changes on the lower side, and in relation to the innermost and universal Self on the higher side. Viewed in this way, from the standpoint of *ātman* or the self, it landed them on the *Vedāntic* doctrine of the *'agency of action'* (*Kartritva*), in regard to the souls' relation to the limiting adjuncts of the body it lead them to the doctrine of reincarnation and *Karma* and with reference to the universal Self within all, it opened the way to the doctrine of final release and bliss. The *Vedānta Sutras* in *Adhyāya II Pāda III* in discussing the nature of the individual soul has dealt with this question at some length. After establishing that the individual soul is eternal and not a product of any other thing, and is essentially intelligence, it takes up the question, whether the individual soul is a free agent of his actions or not.

As has been pointed out according to the Vedantic philosophy matter is insentient and subject to constant change and decay. The human body with its highly developed organ for perception and action is simply a

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machine through which the soul acts and gathers experience. It is incapable of producing out of its own substance either the essence of its motive power or the guiding intelligence. It requires something other than material to direct its workings and reap the results. It is possible to account for the activities of the grosser organ by means of subtler ones behind. But if we do so we will have to assume still finer ones to explain the activities of the latter, and still more finer ones to explain the activities of these, and so on, landing in a *regressus ad infinitum*. Intelligence which lies at the root of all the activities of the human body, belongs therefore to something non-material, unchangeable and self-luminous, from the reflections of whose light, mind and such other organs shine. This is what is known as the individual soul of man. It stands behind the phenomenal world and superintends the work incessently carried on by it and gathers its experience. It is the supreme monarch seated on the regal throne of contemplative grandeur witnessing the work of the everactive universe of bodies set into activity by its own self, for its own purposes, in order that it may discriminate and know its own nature and in so doing attain final liberation from the matter-bound life of mundane existence.

Why should such a soul at all get bound and circumscribed and fall from its supreme and natural state of bliss and perfection and then seek to regain its original state? First of all it is absurd to apply why and wherefore to an infinite existence like the soul. And supposing that the question is shifted and referred to the bondage of matter to escape which is the aim of the soul, the answer of the *Vedanta* is that it is eternal and of unknown beginning. The soul is not really bound; this apparent bondage is a product of the ignorance of its true nature arising from its

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gious teachers and philosophers of tly or indirectly disciples, of the Vedic basis of every religious conception may be the fundamental concepts of the Vedanta. The ctual timidity of the Kantian system and the metaphysical confusion of the Neo-Kantians is due to the fact, that the West has completely ignored the superconscious experience of religious life in all its speculations. Philosophy was divorced from religion, from the results of Yogic discipline and spiritual life. But the Vedanta built its system of cosmology, psychology and escheatology on the spiritual realisations of the Vedic Seers and of the latter yogins. According to its teachings all problems relating to life have to be viewed from three successive standpoints—that of

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identifying itself with the changeable body. The moment it attains the knowledge of its real nature, the misapprehended bondage ceases to be bondage and it becomes free. It is for the gathering of this knowledge, through experience that all these activities cling to it. How then does this non-material intelligence of self gather its experience through material bodies ?

Knowledge comes to a person through perception. The sensations received through the sense organs are transmitted to the internal organ of perception or *manas* which in its turn transmits them to the higher organ of egoity or *Ahankara*. This organ after clothing them with the garb of personality passes them further up to the *Buddhi* or intellect. The intellect then discriminates the impressions and classifies them into specific concepts and presents them to the soul which is the ruler behind and enables it to gather knowledge. From this it will be seen, that none of the organs of perception specified is an actual perceiver. Its function is simply to transmit an impression received from outside to the soul behind. But all these organs are gross material ones subject to decay. What become of these impressions when the body of a soul dissolves, and how are they preserved for the soul, are points next to be considered.

The Indian psychologists posit a second invisible subtle body made of the internal organs of perception which adheres to the soul, something like the *annexe* or Sukshma Sarira (subtle-body), and persists with it till it attains final liberation. The function of this body is to serve as the recorder of all the experiences which the soul gathers in its migratory mundane life, and to carry with it, in the form of subtle impressions, the inherent forces of nature which cause the soul to transmigrate from body to body. Without this

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body no motion of any kind is possible to the soul. It can neither think, nor be the agent of action. As a resultant of the impressions of this subtle body, the soul becomes attracted to a suitable gross body ; when this gross body dies, to another ; and thus it becomes subjected to the life of births and deaths. So each body of a soul is not an acqui-ition of chance ; but it is its own make, the resultant of its actions in past births as manifested amidst present environments. These subtle impressions not only become the causes of our actions but serve as the store house of our experiences and knowledge. Speaking of knowledge, Swami Vivekananda says, " When a new impression comes and it has associations in your mind, you are satisfied ; and this state of association is called knowledge. Knowledge is, therefore, pigeonholing one experience with the already existing fund of experiences." The action and reaction carried on by these subtle impre-sions is what is known as *Karma*.

This doctrine of *Karma*, though from the materialistic point of view of causation appears to resemble the Western doctrine of fatalism, has really for its basis the freedom of the soul. The western doctrine of fatalism takes off all responsibilities from the shoulders of a person and leaves him uncertain of his future, the Eastern doctrine of *Karma* makes everyone the maker of his own *Karma*, everyone responsible for his own acts and the architect of his own future. While the former is the enemy of moral consciousness, the latter is a friend of it. Unlike fatalism *Karma* teaches us only the necessity which we voluntarily place ourselves under, subject to the action and reaction of the forces of nature, but out of which it is possible for us to come by our own exertion. Hence according to this doctrine every man is happy or miserable not on account of any uncontrolable necessity but on account of his own

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good or evil deeds in past lives. As everyone sows he reaps.

Happiness and misery are after all relative terms, and have meaning only as applied to worldly experiences. So also freedom to perceive and act is a relative term which has a meaning only with reference to a correlated bondage of some kind and under certain conditions of the same subject. Freedom and determinism, both, refer to the soul's agency of action. But while the former refers to the intrinsic nature of the soul itself, the latter refers to the instruments or the causes of perception and action. Bhagavan Sankara in commenting on the Sutra, [II-iii-37.],—"The absence of restriction (in regard to the soul's agency) is as in the case of perception", says:—"The use of the causes of perception is merely to present the objects of perception; and however in the act of perception, the soul, because it is endowed with intelligence, does not depend on anything else. Moreover in actions also the soul is not absolutely free, as it depends on differences of place, time and causation. But an agent does not cease to be so because he requires assistance. A cook remains the agent in the action of cooking although he requires fuel, water, and so on. The presence of a plurality of co-operating factors is therefore not opposed to the activity of the soul unrestrictedly extending to actions productive of pleasant as well as unpleasant results." Thus this doctrine of *Karma* which is only another form of the doctrine of causation is based on the intrinsic freedom of the soul. Every soul is by nature untouched by the miseries and happiness of this world. To understand its true nature of freedom and supreme bliss and escape from the miserable life of bondage is the consummation of knowledge which is not relative. This knowledge is truly to be attained by the soul by means of the lower worldly

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knowledge, by gathering experience in a series of lives of births and deaths. The laws of nature only help this soul in determinining its own course of life. A man with a fund of good forces will work it out by the enjoyment of pleasure and happiness in a suitable body. A man backed by a load of evil forces will find the way to spend it by taking birth in a boby which would entail unhappiness and misery in life. Everyone is whirled in an infinite chain of cause and effect and yet he is free to be the architect of his own destiny. If we are miserable or happy, we ourselves are responsible for it. This is the universal law of *Karma*.

From the above we see that what appears on the material plane of causation as the determinism of *Karma* is only the expression of freedom on the higher plane of the soul. It will be seen later on that even this freedom ceases to be absolute when it is compared with the real freedom of the Universal Self in whom everything moves and rests. The difference beween determinism and freedom is only in name. Whether determination or freedom, in either case, an agent of action who is distinct from the instruments of action has to be admitted. Without it all moral efforts will fail. If the *Buddhi* or the will itself is endowed with the motive power of an agent and made to effect all things, we will have to assume for it another instrument by means of which it effects. But *Buddhi* according to the teaching of *Vedanta* is incapable of possessing the power of an agent, because it cannot be the object of self-consciousness which precedes every act whether physical or mental. Besides it will be absurd to talk of the hyper-conscious state of *Buddhi* while it has nothing beyond to be conscious of. The *Sutras* have compared the freedom of agency of the soul to that of the carpenter with reference to his tools in both ways. The carpenter has the

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freedom to desire either to undertake the trouble of working with his tools or to rest without working with his tools even though he is in possession of them. These tools serve only to form the limiting adjuncts of the freedom of the carpenter only when he subjects himself to their limitations.

The *Vedanta Sutras* next view this question in relation to the Supreme Being, and consider whether this freedom belongs to the essential nature of the soul or whether it depends on any other thing. So long as this freedom is relative and enjoyable in the presence of some other objects, it is bound to be dependent and not absolute. The *Sutras* teach that this freedom results to it from the Supreme Self, because otherwise no meaning will attach to the ethical laws for the regulation of human conduct in the form of injunctions and prohibitions. Here an objection is raised on the ground that if the causal agency ultimately rests with the Lord, He becomes cruel and unjust as the soul has to suffer for acts for which it is not responsible. This is answered by pointing out that the causal connection of the Lord is only in view of arranging for favourable or unfavourable results in the life of a soul according to the virtuous or vicious actions of the soul in its former birth. The Lord only gives the first impetus; He lays down, the general rule, as it were, and the particular working out of it is in the free hands of individuals. In the ordinary sense the soul may be said to enjoy its freedom and independence of action with the consent of the Lord. But from a philosophic point of view the samsaric existence of souls has no beginning, and consequently the relation between the Lord and the *Samsaric* soul is eternal. Hence the soul alone aught to be held responsible for what it does. Otherwise the wise injunctions

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and prohibitions of the *Sastras* would become applied to the Lord Himself on account of His being the cause of all acts of the soul, and cease to have any significance with reference to the conduct of the dependent soul. The freedom of the soul may be compared to that of a ball which is struck on the ground. Though the energy with which the ball strikes the ground is imparted to it by the striker, yet, it rebounds according to the nature of the grounds against which it strikes, straight or inclined. He cannot be held responsible for all the directions of its varied motions against the ground. We will take another opportunity to discuss the problem of evil and the doctrine of Grace.

Various other difficulties may be seen to crop up in solving the relation between the Lord and the agency of the soul in action. But all these become easily answered when we consider the position occupied by the Vedanta with reference to this relation. According to it the individual soul or the *jiva* is a part or projection (*amsa*) of Brahman which is beyond phenomena and precedes all the natural laws of causation. The Absolute Brahman as projected into time, place and causation, becomes itself transformed into the laws of phenomenal existence. The same all-pervading existence manifests under the laws of *Karma* as determinism and in the soul as the free agent of action, and blends all into a harmonious whole. This freedom of the soul in regard to the universal existence is just like that of the inhabitants of the earth which moves in space. The beings on this earth maintain relative independence with reference to one another. Each is at liberty to move wherever it chooses on the surface of the earth. And yet in relation to the whole earth it is unconsciously carried away by the earth in its own course. Or to put it in another form, every soul is free

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to act but the Lord of all utilizes the fruits of its acts to achieve His own ends. In the same way the Free Brahman seen as projected into the conditioning causes is distinguished into the beings of this universe. And the soul of each being is free to act as it chooses, as modified by its own limiting causes, with the aid of the material organs with which it is endowed. But from the standpoint of the all-embracing *Brahman*, they are all dependent on the Will of wills, the Consciousness of consciousness.

Freedom is a quality applicable only to that which exists beyond or precedes the laws of nature ; and if the human soul, is a product of nature, it is absurd to talk of its freedom. But by man if we were to understand the spiritual entity characterised by self-consciousness then a certain amount of relative freedom is ascribable to it, in the sense that each being is responsible for its own acts ; and the laws of nature determine the course into which this freedom is limited to flow. On the other hand, if we identify this soul with the universal Existence itself, we are taken beyond all the laws of nature and activity. There will be no cause and no effect, and no necessity for freedom, for freedom is Brahman itself. The causal determinism of *Karma*, the freedom of agency of the soul, and the supreme love and blessedness of *Isvara* or the Universal Self which blends all these together into a harmonious whole, are the different manifestations of the one absolute existence on the different planes of matter, soul and God, and are the different expressions of one and the same *Satchidananda* existence. And *sacrifice*, *knowledge*, *love*, and *law* are but different manifestations, within the phenomenal world, of the highest Freedom.

In short according to the Vedanta there can never be a question of the freedom of the soul within the range

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of nature; it is a rigid determinism that it preaches. "Man is altogether fashioned out of desire; according to his desire is his discernment; according to his discernment he does his work" says the Upanishad. Is man then a slave to necessity? Is he a tiny boat tossed to and fro by the ever recurring laws of causation. No. "Hear ye children of immortal bliss, even ye that live in higher spheres, I have found the way out, the Ancient one who is beyond all darkness and knowing Him alone you shall be freed from the bonds of causation" declares the Vedic Rishi. Restraint of the will belongs to the illusion of the empirical reality, the phenomenal form is only under restraint, but the Atman is ever free. "He unconsciously or of his own free-will fetters himself by himself, like a bird by its nest." The moment he realises his own true nature the illusion vainshes, the bondage breaks and he is free. "Those who find this world of Brahman by Brahmacharyam, have part in all worlds in a life of freedom" (Chhand. 8, 4, 3,). This is the position of the Advaitavadin. Practically there is no difference between the three schools of Vedantins, and even the Buddhists who are subjective determinists.

Ramanuja, in trying to unite the *paramartika* and *vyāvahārika* worlds into a consistent whole, preached a "soft-determinism" under the name of freedom. And what is this freedom? It is only necessity understood. It is acting without, external constraint; it is acting according to our own true nature, acquiescing to the law of the Whole. Obedience to the will of the highest is true freedom. It is like that of the members of a limited company who are free to act within set limits.

The dualism of Madhava differs slightly from Visishtadvaitism. Man is caught and whirled round in the *samsaric* circle, composed of *avidya, karma, vasana, ruchi*

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and *prakriti sammandam*. Madhva gives predominence to *karma*. This leads us into a sort of fatalism, and the 'ought' and 'ought not' of the scriptures have no meaning. There is no room here for the doctrine of grace and redemption; a sort of eternal damnation for certain souls becomes the logical consequence. What ever may be the minor differences, all the Indian teachers are one in preaching that empirically the soul is constrained but transcendentally it is free and it is the duty of every man to attain this freedom.

This naturally leads us to another aspect of the problem, namely, whether the human will is free or determined —a psychological question which will be discussed in a future issue.



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The Bhagavad Gita

WITH

THE COMMENTARY OF SRI RAMANUJA.

CHAPTER V.

In the fourth chapter the varieties in the form of *Karmayoga* arising through its becoming identical in form with knowledge, and the importance of the knowledge portion of it have been taught. In the third itself it has also been taught, that even for one who is qualified for *Gnanayoga*, *Karmayoga* has a superior value, because it includes within itself the knowledge of *ātman*, it is free from mishaps, it is capable of being easily performed, and it is independent of other means. Now in the present chapter, after establishing the superiority of *Karmayoga* over (exclusive) devotion to *Gnanayoga* in its rapidity (of fruition) and the manner of mentally pursuing the part of a non-doer which is included in *Karmayoga*, the knowledge which forms its basis is examined :—

Arjuna said :—

1. You praise the renunciation of *Karmas* (works) and again *Yoga*. Of these two tell me that one which is decidedly the better !

You praise the renunciation of *Karmas*, that is, *Gnanayoga* and again the *Karmayoga*. This is what is said: In the second chapter it has been expounded that, by a person desirous of attaining *Moksha Karmayoga* alone ought to be first practised, and after his internal organ of perception (*Antahkarana*) is ground down of its worldly

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attachments with the help of *Karmayoga*, the beholding of *ātman* should be accomplished by means *Gnanayoga*. And again in the third and the fourth chapters by pointing out that even for a person who has attained the status of him that is fit for devotion to knowledge, *Karmayoga* alone is better, and that this itself is the means for the attainment of *ātman* independently of devotion to knowledge, you praise devotion to *Karma*. Therefore of these two, *Gnanayoga* and *Karmayoga*, tell me decidedly that one which, by reason of its easy practicability and rapidity of fruition, is the better.

Sri Bhagavan Said :--

2. Renunciation (of *Karma*) and *Karmayoga*, both are productive of supreme bliss; but of these *Karmayoga* is more esteemed than renunciation of *Karma*.

Renunciation, that is, *Gnanayoga*, and *Karmayoga* are both independent means and are productive of supreme bliss even to a man who is capable of practising *Gnanayoga*. But of these two, *Karmayoga* is more esteemed than renunciation of *Karma*, that is, *Gnanayoga*.

How this is so is explained :---

3. He must be regarded as ever given to renunciation (of *Karma*) who neither hates, nor desires; for he who is unaffected by the pairs of opposites, O mighty armed! is freed from bondage with ease.

That *Karmayogin*, who, content with the enjoyment of *ātman* implied in *Karmayoga*, does not desire for anything and hence who alone is capable of bearing patiently the pairs of opposites,—he should be regarded as ever given to (mental) renunciation (of Karma), that is, ever devoted to knowledge. On account of his being devoted to *Karmayoga* which is easily practicable, he is, indeed, freed from bondage with ease.

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The mutual independence of character of *Gnanayoga* and *Karmayoga* when considered as means for the realisation of *ātman* is here described :--

4. (Ignorant) youths speak of *Sankhya* and *Yoga* as separate, but not the wise. He who devotes himself properly even to one (of them) obtains the fruit of both.

Those that speak of *Gnanyoga* and *Karmayoga* as forming two separate means on account of the difference in fruition,—these are mere youths, that is, are of unripe knowledge, but are not the wise, are not those that know the whole truth. The meaning is that these say that *Karmayoga* brings about only the accomplishment of *Gnanayoga* whereas *Gnanayoga* secures the beholding of *ātman* and hence each of them is separate on account of the difference in fruition ; but not so the wise As both the *yogas* which have the beholding of *ātman* as their one fruit, aim at one and the same fruit, even if a person were to be devoted to only one of them, he obtains the same fruit.

The same is more fully explained :—

5. Whatever goal is reached by the *Sankhyas*, the same is attained by the *Yogins* also. He who sees the *Sankhyas* and the *Yogins* as one sees (indeed).

Whatever result in the form of beholding the *ātman* is obtained by the *Sankhyas*, by those who are devoted to knowledge, that alone is also obtained by those who are devoted to *Karmayoga*. Thus on account of their singleness of fruition, he who sees the alternative means of *Sankhya* and *Yoga* as one, he sees (indeed), that is, he alone is wise.

The degree of difference (between them) is pointed out :—

6. But renunciation, O mighty armed! is hard to attain without *Yoga*. He who is fixed in *Yoga* and a sage (*Muni*) obtains *Brahman* without delay.

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But renunciation, that is, *Gnanayoga* is incapable of being achieved without *Yoga*, that is, without *Karmayoga*. He who is fixed in *Yoga*, that is, fixed in *Karmayoga*, who is a sage in himself that is, given to meditation,—he, after accomplishing *Karmayoga* with ease, obtains the *Brahman* without delay, that is, obtains the *ātman* in a very short time alone. But he who is fixed in *Gnanayoga*, accomplishes *Gnanayoga* with very great difficulty, that is, on account of its being accomplishable with difficulty, he obtains the *ātman* after a long time.

7. He who is devoted to *Yoga* (and) is purified in mind, who has his mind subdued and his senses under control, whose *ātman* has become the *ātman* of all beings,—even though he does work, he does not get bound;

But he who is devoted to *Karmayoga* remains engaged in the performance of pious work prescribed by the *Sastras* and which constitutes the worship of the Supreme Person (*Paramapurusha*). By this means he becomes purified in mind, and subdued in mind, that is, on account of his mind being occupied with work to which he is accustomed, he has become easily subdued in mind, and hence alone has become controlled in the senses. And on account of his devotion to constant meditation on the real nature of the *ātman* of the agent of action whose *ātman* has become the *ātman* of all beings,—he whose *ātman* has taken the form of the *ātman* of all beings such as Gods, &c., is he whose *ātmān* has become the *ātman* of all beings. For, to one who keeps constantly in view the real nature of the *ātman*, that which is of uniform nature both of himself and of gods and such other beings is the *ātman*, because, as the distinctions of gods and such other beings belong to the specific modifications of *Prakriti*, the possession of form by the *ātman* is impossible. That the person who is free from (the limitations of) *Prakriti* is equal

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in all the bodies of gods and such other beings by being possessed of the uniform nature of knowledge, will be taught later on in " For, the *Brahman* rid of the evil association of matter is equable. (V-19). He, who has become so, even though he performs *Karma*, does not get bound by the false apprehension of *ātman*, in what is other than the *ātman*, he does not get tainted by it; that is, he, for the reason, attains the *ātman* very soon.

Because, on account of easy practicability and rapidity of fruition, *Karmayoga* alone is better; listen, then, to (the teaching) of its requisites :—

8. " I do not at all do anything; " thus the devotee of *Yoga* who knows the truth should think : even if he be seeing, hearing, touching, smelling, eating, walking sleeping and breathing;

(9) (if he be) talking, letting go, or holding, and opening and closing his eyes, he should always bear in mind, that (only) the senses are occupied with the objects of the senses.

Thus, he who knows the truth about the *ātman*, should bear in mind, that is, constantly remember, that the ear and other organs of sensation, the faculty of speech and other organs of action and the vital currents (*pranas*) are occupied with their own objects and should think " I do not at all do anything." The meaning is that he should think, " To me whose essential nature is knowledge, such a state of being the agent of action, brought about by my association with the senses and the vital currents which is the root of action is not due to my intrinsic nature."

10. He who works having ascribed all works to *brahman* and giving up attachment is not defiled by sin like a lotus-leaf by water.

Here by the word *brahman*, *Prakriti* is mentioned. It will be stated later on that, " The mighty *brahman* is

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my womb" [XIV—13]. Since the senses are particular modifications of the *Prakriti*, he who as taught in "seeing hearing, &c" having ascribed work to the "*Prakriti*, which exists in the form of the senses, gives up attachment and says "I do not at all do anything" and thus perfoms works,—he, even though he remains in contact with *Prakriti*, is not defiled by sin which is charactised by the misapprehension of the *ātman* (for *Prakriti*) and which is the cause of bondage; just in the same way as a lotus-leaf is by water; in whatever way a lotus-leaf, though in contact with water, is not smeared by it, in the same way he is not defiled (by sin).

11. By the body, by the mind, by the intellect, even by the senses themselves, the Yogins perform work giving up attachment, for the purifying of themselves.

The *Yogins*, giving up attachment to *Swarga* and such other fruitions, perform such works as are accomplishable by the body, the mind, and the intellect for purifying themselves; that is, they perform work for destroying the bonds of previous *Karma*.

12. He who is fixed (in *ātman*), renouncing the fruit of works, obtains the peace characterised by absorption (in *ātman*). He who is not so fixed, becoming attached to the fruit of works through the impulse of desire, gets bound.

He who is fixed in *ātman*, that is, he who has no wavering towards fruits other than the *ātman*, he who is solely devoted to the *ātman*, renouncing the fruit of works, that is, performing work simply for purifying himself, obtains the peace characterised by absorption in the *ātman* —obtains the peace which is permanent and is of the form of enjoying the *ātman*. He who is not so fixed, that is, he who has wavering towards fruits other than the *ātman* who is averse to the beholding of *ātman*, becoming attach-

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ed to the fruit of work through the impulse of desire, performs works and gets bound for ever by works, that is, he becomes an eternal *Samsarin* (subject to births and deaths. Therefore, what is said is that remaining free from attachment to fruit and renouncing the works in *Prakriti* which undergoes modifications in the form of the senses, you should perform works, solely for the purpose of loosening the bondage of the *ātman*.

Then the renunciation of the state of being an agent of action in *Prakriti* which keeps modifying in the form of body, is taught :—

13. The embodied (soul) mentally resigning all works to the city of nine gates, and becoming self-controlled dwells at ease, neither (himself) working (in the body), nor causing (the body) to work.

This state of being the agent of action is due to its association with the body and not due to its intrinsic nature.

Knowing thus, the embodied soul resigns all works to the city of nine gates by means of his mind which is the subject of discrimination, and becoming self-controlled dwells with ease neither doing work resting in the body, nor causing the body to work.

The intrinsic nature of the *ātman* as intuitively perceived is (then) taught :—

14. Of this world of beings, neither the state of an agent of action, nor action, nor the possession of the fruits of action, does the free master, *jiva*, (*prabhu*)beget,but the inherent tendency of nature prevails.

Of this world of beings which exists in association with *Prakriti* in the forms of gods, the sentient beings, men and the insentient beings, the special capabilities of the gods and such other beings for doing action, the several specifications of these beings and the attainment of the fruits of their several actions in the shape of gods and such other beings,—all these

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the free master *jiva* who is not swayed by the power of *Karma* and who is established in his own intrinsic nature, the *ātman*, does not beget, that is, give rise to. Who then (does it)? The inherent tendency of nature prevails. The inherent tendency of nature means, the subtle impresses of *Prakriti*. The meaning is, this character of being the agent of action and all such characteristics are not due to the intrinsic nature of the *ātman* but are produced by the misapprehension of the several *ātmans* caused by their respective union with *Prakriti* in the shapes of gods and such other beings —union which has originated from the successive flow of previous *Karma* that has continued to act from time without beginning.

15. He, the all pervading *ātman*, does not take away the evil of any, nor even the good. Knowledge is enveloped by not-knowledge, and thereby the living beings become bewildered.

He does not take away, remove, the evil, or suffering, or any one, such as son, who is regarded with affection on account of his being related to him; nor does he take away or remove the good or happiness of any one who is deemed with aversion. Because he is all prevading (*Vibhu*) that is, he is not a scarcity of existence, he is not confined to special places like the bodies, &c., of gods and such other beings, and consequently he is neither the kinsman of any nor the enemy of any. All this is produced by the unconscious subtle impressions of *Prakriti* (*Vasana*). To one whose intrinsic nature is such, how does this perverted unconscious subtle impressions arise? Knowledge is enveloped by not-knowledge; by the persistent previous *Karma* which is opposed to knowledge, the knowledge of *ātman* is enveloped, that is, contracted, in order to enable him to enjoy the result of his own (actions); and by this *Karma* which is in the form of a covering to the contracted

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knowledge, are produced the union with bodies, such as those of gods and other beings and the bewilderment characterised by the entertainment of the mistaken notion of *ātman* in such bodies. In consequence there will also arise the unconscious subtle impressions of the misapprehension of the *ātman* in the manner pointed out above, the unconscious subtle impressions of the *Karma* that is proper to it and on account of this unconscious subtle impressions (*Vasana*) the false attachment to the perverted *ātman* and the consequent undertaking of work.

" You will cross over all (the accumulated) sin by the bark of knowledge : " [IV—36]; " So the fire of knowledge reduces all *Karmas* to ashes. " [IV—37]; " For no purifier is found in this world equal to knowledge." [IV—38]; thus what were taught before are all brought together in their proper time.

16. But in the case those *ātmans*, this not-knowledge of whom is destroyed by knowledge, this supreme knowledge (of theirs) illumines (every thing) like the sun.

Among all the *ātmans* who are thus situated, in the case of those by whose knowledge, which is of the aforesaid description and is produced by the teaching of the real nature of *ātman* and has *ātman* for its object, whose excellence is more and more attainable by daily practice and which is surpassingly pure, this not-knowledge (*ajnana*) which is a covering obstructive of this knowledge, and which is in the form of the accumulation of endless *Karma* that has been in operation from time without begining, is destroyed,—in the case of such, this inherent, supreme knowledge which is unbounded and uncontracted illumines everything, like the sun in its true condition.

By the expression, " in the case of those, " since the plurality of those whose not-knowledge is destroyed, is here

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mentioned, plurality of nature of the *ātmans* perceivable in the opening verse, " It is not at all that once I did not exist, nor you, nor these kings, &c,. [11—12]., and onwards, is more clearly stated here. Moreover, this plurality is not produced by the conditioning cause (*Upadhi*). Because to those whose not-knowledge is destroyed, there does not exist even the scent of this conditioning cause, and because, by saying " The knowledge of these (illumines) like the sun," the complete discontinuance of it in the case of these is pointed out, knowledge is taught to constitute an invariably concommitant attribute of the essential nature of *atman* Also by the instance of the sun, the existence of the knower, and the knowledge, in the same manner as the light, and the shining body is taught. Therefore, the contraction of knowledge by *Karma* in the state of *samsara* and the expansion of it in the state of *moksha* is alone quite reasonable.

17. Those, whose intellect is after the *atman*, whose mind is absorbed in the *atman*, and who are firmly fixed in the *atman* and have the *atman* for their highest goal, their sins being completely destroyed by knowledge, they attain to the state from which there is no return.

Those, whose intellect is after the *atman*,—whose intellectual pursuit is beholding the *atman* of the aforesaid nature; whose mind is absorbed in the *atman*,—whose mind has the *atman* for its only object; who is firmly fixed in the *atman*,—who are always devoted to the *atman* in their practices; and have the *atman* for the highest goal,—who think that the *ātman* alone is of the highest utility;—with knowledge thus put into practice, having the previous sins completely destroyed, they attain the *ātman* of the aforesaid nature, in the state from which there is no return. The meaning is that they attain the *ātman* which abides in its own true nature.

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18. Thus one who is full of culture and modesty, in a *Brahmana*, in a cow, in an elephant, even in a dog and in a dog-feeding outcaste, they who have the knowledge of the *ātman* see the same.

In one who is full of culture (*vidya*) and modesty (*vinaya*), in the commonest *Brāhmana*, in a cow, an elephant, a dog, and a dog-feeding outcaste, and in every other beings that are well known as endowed with extremely unequal appearances, the *Panditas*, that is, those that have the knowledge of the real nature of *ātman* see the same on account of the equality of knowledge in all. The inequality of form is what pertains to the *Prakriti* and not to the *ātman*. But since the *ātman* is everywhere of the uniform nature of knowledge, they see him as the same. This is the purport.

19. Even here, birth is conquered by those whose mind is staid in equality; for the unsullied and equable *ātman* is *brahman*; they, therefore, abide in *brahman*.

Even here,—even at the stage of practising the preparatory means; birth is conquered by those, whose mind is staid in the manner described in the equality of the *ātmans* of all beings; for the unsullied and equable *ātman* is *brahman*,—for the thing called *ātman* which is equal by its being free from the impurities arising from the contact of *Prakriti*, is *Brahman*. If these were to abide in the equality of *ātman*, it is same as saying that they abide in *brahman*. This abidence in *brahman* is indeed the conquest of *Samsāra* (the life of births and deaths). The purport is that those who meditate on and observe the equality of all the *ātmans* arising on account of their uniform nature of knowledge are, indeed, the freed (*muktas*).

In whatever manner there arises to a *Karmayogin* who is devoted to it, the mature state of knowledge which is characterised by the perception of equality, that same manner

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is here taught :--

20. Let no man rejoice in attaining what is pleasant, nor grieve in attaining what is unpleasant; with mind firmly fixed, unperplexed, knowing *brahman* and abiding in *brahman.*

Whatever is pleasant to a person dwelling in a particular body, on account of the unconscious subtle impressions of the previous *Karma* (of that body), and whatever is unpleasant, after attaining both these, he should not feel joy and sorrow. How? With mind firmly fixed,—he who has his mind fixed in the *ātman* firmly, is he whose mind is firmly fixed,—becoming such an one; unperplexed,—perplexity is the confusion that arises from identifying the permanent *ātman* with the impermanent body,—being devoid of this feeling: How is this also? Knowing *brahman* and abiding in *brahman*, that is, becoming, through the teaching received, the knower of *brahman* and remaining constantly engaged in the contemplation of that *brahman.*

What is taught is this: By means of the teaching received from the knowers of truth becoming conversant with the real nature of *ātman* and remaining engaged in the *ātman* alone, and after giving up the misapprehending of the body for the *ātman*, he should become established in in the enjoyment of the pleasure of the *ātman* which is permanent by nature; that is, by obtaining pleasure and pain of the *Prakritic* body, he should not experience joy and sorrow.

21. He whose mind is unattached to contact with external objects, finds pleasure in the *ātman*; he having his mind intent on the contemplation of *brahman* enjoys imperishable bliss.

Thus, in the aforesaid manner having his mind unattached to contact with external objects, that is, to the enjoyment of objects other than the *ātman*, he who finds

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that is, obtains, pleasure solely in the *atman* within,---such a person giving up meditating on *Prakriti* (body) and having his mind intent on the contemplation of *brahman*, that is, having his mind devoted to the pursuit of *brahman*, attains imperishable bliss in the form of enjoying the *brahman*.

The complete giving up of physical enjoyment is (here) taught:—

22. For, the pleasures that are born of these contacts are the producers of pain: They have a beginning and an end, "O son of Kunti!" not in them does a wise man take delight.

Those pleasures which are born of the contact of sense-objects with the senses are the producers of pain, that is, have their end in pain. They have a beginning and an end, that is, they are found out to last only for a short time. Not in them does one who knows the real nature of *ātman* take delight.

23. He who even here is able, ere he is freed from the body, to resist the impulse born of desire and wrath, he is the competent; he is the blessed man.

Ere he is freed from the body, even here, that is, even at the early stage of practising the preparatory means, he who by means of his love for the enjoyment of *ātman*, is able to resist, that is restrain, the impulse born of desire and wrath, he is the competent, the best suited for the enjoyment of *ātman*; He alone, after he is freed from the body, becomes the blessed, in the sole enjoyment of *ātman*.

24. He, who is happy within, who has his pleasure-garden within, so also whose light is within, this *yogin* who has (thus) become the *brahman*, obtains the bliss (*nirvana*) of *brahman*.

He, who forsaking all the enjoyments of the external objects is happy within, finds his sole pleasure in the

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enjoyment of the *ātman* within; who has his pleasure garden within, whose sole pleasure-garden is the *ātman* within, that is, by means of its own (excellent) qualities, whose *ātman* alone is the promoter of happiness; so also, whose light is within, who remains having his *ātman* for his sole knowledge; he, the *yogin* that has become the *brahman* obtains the bliss of *brahman*, that is, the bliss of enjoying *brahman*.

25. The seers, who are freed from the pairs (of opposites) who are restrained in mind and are devoted to the well-being of all living beings, purged of sins obtain the bliss of *brahman*.

Freed from the pairs (of opposites),—set free from the pairs like heat and cold and such other opposites; restrained in mind,—with mind wholly confined to the *ātman*; devoted to the well-being of all living beings,—intent, as in the case of their own selves, on the welfare of all other living beings also; the *Rishis*,—the seers, those who are engaged in beholding the *ātman*; Those that are like this, becoming entirely purged of the sins that are opposed to the attainment of *ātman*, obtain the bliss of *brahman*.

It is (now) taught that to men possessing the aforesaid characteristics, the *brahman* is of easy access:—

26. To those who are devoid of desire and wrath, who are subdued in nature and restrained in thought, and whose minds are controlled, the bliss of Brahman lies near at hand.

To those who are devoid of desire and wrath, who are subdued in nature, that is, who are accustomed to self-restraint, who are restrained in thought, that is, whose minds are curbed, whose minds are controlled, whose minds are completely conquered, the bliss of *brahman* lies near at hand. The meaning is that to persons of this nature the bliss of *brahman* lies in their hands.

The *Karmayoga* taught above as having at its head the

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concentration of mind (*yoga*) which aims at the perception of one's own *ātman* is concluded :—

27. Shutting out all contact with external objects and fixing the sight between the eyebrows, harmonising the outgoing and incoming breaths which pass through the nostrils ;

28. Whichever sage has the senses, the mind and the intellect subdued, has *moksha* for his highest goal, and is devoid of desire, fear and anger, he, no doubt, is for ever free.

Shutting out all contacts with external objects, that is, withdrawing the external activities of all the senses ; seated with upright body in the posture best suited for concentration of mind (*yoga*); having fixed the eye-sight on the root of the nose between the eyebrows; harmonising the outgoing and incoming breaths which pass through the nostrils, that is, making the exhalations and inhalations of breath move harmoniously ; rendering the senses, mind and intellect incompetent to engage in any pursuit other than the beholding of *ātman* ; and in consequence free from desire, fear and anger ; having *moksha* for the highest goal, that is, having *moksha* as the sole object pursued ; the sage (*muni*) who is intent on beholding the *ātman* is, no doubt, for ever free. The meaning is that he is, no doubt, free even in the preparatory stage of practice, in the same way as he would be in the stage of ultimate fruition.

The easy practicability of the *Karmayoga* described, which has *Yoga* (or concentration of mind) at its head, and according to which the obligatory and occasional *Karmas* (works) are what aught to be performed, is taught in this stanza :—

29. Knowing Me as the Appropriator of all sacrifice and austerity, as the Supreme Lord of all the worlds and the Friend of all beings, he attains to peace.

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Knowing Me as the Appropriator of all sacrifice and austerity (*tapas*), as the Supreme Lord of all the worlds and as the friend of all beings, he attains to peace ;—while performing *Karmayoga* alone he obtains happiness. The Supreme Lord of all the world means, the Lord of all the lords of all the worlds. In the *Srutis* there is the teaching, "Him who is the Supreme Lord over all the lords." Knowing Me as the Supreme Lord over all and as the Friend of all, and thinking that *Karmayoga* is only a worship offered to Me, he should become engaged in it with joy ;—this alone is the meaning, for, all persons become actively engaged for the sake of pleasing a friend.

Thus ends the Commentary of Bhagavad Ramanuja on Chapter V of Srimad Gita, entitled the "*Yoga* of Renunciation."

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THE PROPHET OF AWAKENED INDIA.*

Greatman are the self-adjusting upheavels of nature. A fall is accompanied by a rise ; this is the order in the working of the forces of nature. A fall in the barometer indicates the coming storm. The same is the case in the progress of events. Whether in the world of our thoughts, or of our society, or in our spiritual affairs a movement of fall is succeeded by a corresponding movement of rise. In the landscape of events, one grand ideal rises into prominence, towering above all else, but it is found to gradually sink down before another ahead, as if it were, to digest and re-assimilate the past, in order to conserve and gather in the energies of nature for another bigger rise.

The history of the Indian nation, as to that, of every other nation has been like this. Modern science believes in the conservation of energy. The Divine energy which sustains the whole universe guides the destinies of beings, though infinite, may be said to be limited by every section of beings, and as such constant for each one of them. In each one of us, there is a tiny drop of this divine energy, which has no room to expand in the midst of our worldly career. The moment we pass away we are altogether forgotten. But when giant souls come, they bring with them almost a flood of divine energy, inundate the whole world with it, foster and develop every one, nay, educate and enliven them to a new life. Even after they pass away the energy shed by them, continues to develop more and more, adding new vigor to the life of ages. Sri Krishna says in the Bhagavatgita, "Whatever is suffused with lorldy power, material wealth, is auspicious and strong, understand all these as portions

* A lecture by a disciple of the Swami.

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of my glory." The life of a great man is therefore a shining ray of the all-pervading Spirit. It is the accumilated life of his nation, summerising all the past of that nation and pushing it upward for the future.

According to the Hindu Sastras every man is a creature of the past. His present life is the out come of his heredity and of his past incarnations, and comes to him through his environments and experience and education. In short he is the embodiment of the past of his race ; he brings with him the impressions *samakaras* of the whole past. We are all, therefore, passing eddies in the current of events, incessantly whirled in and out, without rest, leaving no " lasting foot prints on the sands of time," serving at the time only to break the force of the current. But greatmen are of a different order, they are the embodiments of of the world's great past. Our hero referring to such men has said in one of his lectures,—" There are some giant waves, always, in the ocean of affairs, and in you and I, the life of the past race has been embodied only a little, but there are giants who embody as it were, almost the whole of the past and who stretch out hands for the future. These are the sign-posts of the march of humanity, here and there, gigantic, their shadow covering the earth, they stand undying eternal." " It is true that you and I, the poorest of us, the meanest, even embody that God. The vibration of light is everywhere omnipresent, but we have to strike out the light of the lamp there, and then we human beings see that he is omnipresent. The omnipresent God of the Universe cannot be seen until he is reflected by these giant lamps of the earth ; the prophets, the man gods, the incarnations, the embodiments of God."

These hyperconscious giants of spirituality, the truly valiant, the pure and perfect, who have nothing to gain in

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the three worlds, the very quintessence of nature, come for the uplifting of humanity, for the edification of the world, for the salvation of those that come in contact with them and for paving the way for others to come. One word, one touch, one glance, a single passing thought from these is enough to transform even the meanest of mortals into a God. What should we say of the fortunate who chance to come within their influence, who are subdued by their towering intellects, who are submerged in the enjoyment of unseen joys and absorbed in the ocean of their refreshing love! One such spiritual giant was our hero in commemoration of whose birth we are assembled here to-day. Verily have the American disciples of the Swami spoken of him as a spiritual treasure which lay buried under ground for the past five thousand years but now has taken embodiment for the uplifting of humanity.

I shall now make bold to present to you a few words about this incarnation of the immemorial Vedic religion of our time, through new and altered circumstances—this sage, this prophet of the new age, this poet, philosopher and artist, this warrior and a hero in every branch of science, and art, not that I presume to have understood him well, nor, I, a tiny buble on a passing wavelet, am capable of expressing him who was an enigma to all; but that, simply because, I have had the good fortune to become intimately acquainted with him, who surpassing as he was, was simple like a child, playful like a boy, admonishing like a prudent father and loving like a kind mother. The high or low, all were alike to him, he identified himself with every one, entered into their feelings and was ready to convert even the basest of them into pure gold. Unselfish as he was, he became extremely selfish when it concerned others who were his. Whatever account I may give of

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him, is sure to be coloured by my weakness and defects; and yet it is my duty to pass the cup which quenched my thirst to others.

I shall, therefore, speak to you, brothers, not of any thing that I learnt of him, through others and his speeches and conversations but of things based on personal reminiscences of this great master and friend, on what I have been able to judge of him during a short period of close contact with him.

My first acquaintance with him began at the beginning of the year 1893 of Chicago Religious Parliament, when he came as a wandering Sannyasin to Madras, in the company of one Babu Manmathanath Bhattacharya, the then Dy. Accountant-General of Madras. Mr. Bhattacharya picked him up on his way to Ramesvaram as a beggerly Sannyasin plodding on the road with a staff and *Kamandclu*. Forewarned by a kind Mysore friend of ours of a remarkable English speaking Sannyasin travelling in the company of Mr. Bhattacharya at Pondicherry, half a dozen picked friends went to meet him at the Babu's on the day of his arrival at Madras. Each one of my friends may be said to have represented a fair knowledge in a branch of modern western culture, my humble self a large share of the curiosity to see a modern Sannyasin of a new type. The very fact that these young men were very good friends was a proof that they all possessed a decent amount general culture. After we were welcomed by the Babu and left in the presence of the Swami with a bright smiling face and wonderful flashing, rolling eyes, my friends introduced themselves to the Sadhu through questions. After a few priliminary enquiries of ordinary etiquette, he was hemmed in with all sorts of questions literary and scientific, historical and metaphisical. I was the wisest of the lot, I silently sat and enjoyed the fruits of their conversation. The

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Swamiji's pithy and melodious answers came like flashes silencing his questioners. Quotations were freely made from all sorts of classical authors, literary and scientific, historical and philosophical. Late in the evening when my friends returned home, leaving the travel-worn Sannyasin to rest, they began to indulge in all sorts of conjectures about his proficiency. One said that he was a literature M. A. of the Calcutta University, another that he was a profound philosopher, a third that he was a historian on the ground that he quoted some of the well-known authorities on these subjects. One of them who was highly cultured, when asked what he saw in the Swami, said, "The vast range of his mental horizon perplexed and enraptured me. From the Rigveda to Raghuvamsa, from the Metaphisical flights of the Vedanta philosophy to Modern Kant and Hegel, the whole range of ancient and modern literature and art, music and morals, from the sublimities of ancient Yoga to the intricacies of a modern laboratory, every thing seems clear to his field of vision. It is this which confounded me and made me a slave." I had no opinion to offer. I felt subdued and enthralled at the very sight of him. I was held mute and spell-bound by his wonderful erudition and powers of conversation. From that day onward the house of Manmatanath Babu become a place of daily pilgrimage, to the young and old of the city, till the Swami left for America.

Each day brought to light new hidden powers of the Swami; to-day his talk on *Bhakti* elicited tears from the eyes of men who have never felt a religious emotion; to-morrow his discourse on the Sanskrit dramatists opened their eyes to new vistas of art. He would talk with equal familiarity on Shakspeare and Byron, on Kalidasa and Bhavabhuti. Now he will treat

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us to the glory of Krishna and Rama, and now he would dwell on the greatness of Christ and Mahammad. At one time he would entertain us with tales from Rajasthan, and quotations from Chand, at another time he would thrill us with the stories of heroes and heroines from Greece and Rome, from France and Spain. He became the great centre of attraction, to all kinds of people, secular and religious. In his presence every one became unconscious that he was a great spiritual man. He was only a beloved and confidential friend, a playmate to guile our tedious hours with. You could touch him, pull him by the hand, and make him sing sweet songs which thrilled your soul, and make him dance to amuse you, or do any other kind of service. Whoever went to him came enriched every way, mentally and morally. To see him was in fact to remember and love him for ever.

He had a peculiar way of influencing those that came in contact with him. The advice which he often gave to his pupils later on, was never to think that they lead any body, but to think that they were the servants of all. Therein consisted the secret of succesful work. His unselfish kindness always elicited from others unsolicited service. The people that went to him did not always possess an intellect equal to understanding him and he had often to descend to the level of his questioners and translate his soaring thoughts into their language. At a glance he would judge the capacity of a person and adapt himself to him and carry conviction. So quick and penetrating he was that he would often anticipate several questions ahead and give a ready made answer that would silence the questioner at once. When asked how he dived into his listeners, he would smilingly say that the Sannyasins were "doctors of men," they should be able to diagnose their cases before they administered remedies to them. His answers,

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very often would strike like a thunder bolt and destroy the limitations of the questioners mind, and set it afloat in the pure region of thought. Once he was in a great mood, sublimating every thought by yoking it to the feet of the Absolute. A disciple of his timidly, half-muttered the question, "why Swamiji with all the heights of Vedantic thought, the Hindus are idolatrous?" With a lightning flash in his eyes, he turned round and said, "Because we have the Himalayas"—Meaning perhaps, surrounded by a nature so rich and sublime, so bewitching and soul-stirring, man cannot but fall down and adore. Man is always an Idolator, the worshipper of the beautiful and sublime, in nature or in character. He said in another occasion, "if we cannot appreciate the fine arts, the grand and beautiful harmony of nature, how can we appreciate God, the summation of all beauty and harmony."

To those on whom his grace rested his treatment was very different. He would never correct them for any thing, on the other hand he would encourage them to think for themselves. He would simply throw a suggestion or two, which would enable them to think from a higher point of view and understand of their own accord, things correctly.—No error existed for him in any thing, but the defect was in the capacity of the person to understand; set it right, every thing will be corrected. I can assure you, brethern, that he was a unique teacher supremely unselfish, perfect, in every way, intuitively conversant with the secrets of every religious cult, nay, as to that, as to the innermost secrets of every man that approached him. This knowledge of the secret of every thing is what made him a fit teacher of harmony not only of religious differences but also of religion with the social and political aspirations of man. As Sri Ramakrishna is the epitome of the whole religious life of Asia,

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so Swami Vivekananda is unconsciously the epitome of the social and political ideals of the East.

Soft and forgiving as he was, one had to live in his presence as in the vicinity of a dangerous explosive. The moment a bad thought entered your mind, it would flash across his also. You could know it from the peculiar smile that lit his face and lips, and the words that would causually escape from them in the course of conversation. Even more wonderful than this was, that at times many men's thoughts were his. He would answer scores of questioners at one stroke and be able to silence them all. Any body who has seen him once would testify to what I say. But he had no harsh words for anybody. He would prefer to accuse himself even for the fault of another. When a Pandit insulted him grossly he would beg to be excused calling himself a *murka*. Every one that went to him was offered some thing to eat. If any one put on a dejected look in his company, he would use all his arts to cheer him up, for he hated dejection, failure and despair. When people whom he loved were accused of having acted against him he would content himself by quoting the Rajaput saying "that when the tusk of the elephant goes out it never returns." So also was his love which when once bestowed upon a person well or ill deserved remained there for ever. When once he saw near the Adayar beach a few nude children of the fisherman class, wading knee-deep in water, accompanying their mother, tears filled his eyes. Had it not been for the exclamation that escaped his lips at the time "Lord! Why did you create this! I cannot bear the sight!" we could not have known what ailed him at the time. In his wanderings in the Himalayas he did not hesitate to cover an old Sadhu seated in meditation shivering in cold, with his only blanket and himself go

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shivering in spite of many protestations of the Sadhu himself. The sorrows and miseries of others were all his, and he would not draw back to suffer for them if necessary. Such were the head and heart of this great man—great is not the word that is applicable to him; for, his was something more than the powers of ordinary humanity.

His tender heart, infinite like the ocean, and his strong adamantine will, marked his intense patriotism. How great was his yearning for the salvation of the semi-fed, ill-clad and famished millions of the country! He said that with a bleeding heart, he travelled half the world across the seas, subjecting himself to all sorts of privations and sufferings, and insults from foreigners, to seek a remedy. In America itself he would strongly resent the denial of brotherhood by the Americans to their Negro fellowmen. His reverence and faith for the sages of India was so great that he would throw his whole soul into their defence. When returning back to India from his foreign tour, he once said, that when he went out of India, it was a holy land; now after his experience of other countries its very dust became sacred to him—a veritable *Tirtha*. In one of his conversations when a Brahmin social reformer asked the Swami whether there was any harm in giving up his Sandyavandana, morning and evening prayer, for want of time, he said :—"Those giants of old (alluding to the ancient Rishis) who never walked but strode, like them if you are to think for a moment, you will be shrivelled up into a moth, they, sir, they had time, you have no time ?" In the same meeting when another questioner, belittled the teachings of the Vedic Seers and called them meaningless, he said, "What right have to you condemn the teachings of the ancient sages, without putting them to test." He spoke with vehemence

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"There, there lies the challenge thrown by the Rishis of old, if you dare to oppose them take it up." "The advice that he gave to young men regarding the ancient sages of India, was, not to disbelieve any thing that they have said. If they cannot find reason for anything, they have simply to believe thinking that they alone have no head to understand the sublime teachings of the ancient giants. His love of his countrymen added to his faith in the infalibility of its sages and their intense spirituality, made him a patriot of a unique type.

While in America the Swami's manly love for his mother-land was so great that he defended every inch of its customs and institutions. His eyes saw in every thing Indian the divine glory of her sages, the spiritual perfection of her life. He once said that every blessed man that went before him to the west found it profitable to vilify his mother-land and rise in the estimation of those civilized foreigners; but the west was surprised to find in him the first oriental who gave them tit for tat and dared to criticise them and point out their faults. From this, we are not to understand that his love for his mother-land made him blind to her defects. His nature was to speak the truth at any cost. In doing so his intense love for the world made him desist from criticising behind the back. He would always chastise one for one's faults in one's presence; but in one's absence he had always praise for one's virtues and would never think of one's weakness. His Indian lectures would show how unsparing he was to his country men while amidst them. His experience of other countries made him have greater faith in the moral and spiritual greatness of his own nation. He was wilfully misrepresented by some when by way of comparison he stinted in praise of those who showed him so much of hospitality and kindness. India thrice served to regenerate the world in the past by

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sending spiritualising currents of her thoughts through channels created by circumstances ; his firm belief was that she is to give again a fresh impetus towards a higher evolution of humanity and reconstruct society through the high roads created by the commercial England. To fulfill this grand mission of her existence India must rise strong, united and freed. She must focus all the living forces and lead the nation to its high destiny. This was the meaning of his Sannyasa. India shall ever be the land of world ideals, and in breaking through her isolation, and entering the community of nations she is destined to become once more the centre of world's civilization and of unifying and uplifting force.

He could never tolerate deception and humbug. Truth knows no secrecy and humbuging. Even though the whole world stood against us we should not swerve from the path of truth ; this was his motto. The fearlessness with which he upheld truth in the face of opposition and displeasure from many whom it affected did not fail to enhance him in the opinion of the public. He was the greatest condemner of mysticism and esoterism especially in matters religious. Those that cannot make you see God are not in his estimation fit to be religious teachers. He strongly insisted on his disciples abstaining from allusions to miracles. Such topics are not fit subjects for the truly religious. They are the instruments resorted to by the vile and pretentious, by the weak and earth bound, who have no claim for religious teachership. Miracles, mysticism and the like proved only the softening of brain and physical degeneration. An admirer of supra-human qualities as he himself was, he could not tolerate even for a moment the thought of indulging in such powers. How could a man whose soul is bent Godward or who has really tasted God ever

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bestow attention to the transcient things of this world, for powers and human approbation. He would be the last one to accept such powers even though they would come to him unsought, or to utilize them if possessed, to win the public applause. His sternness in judging others did not in any way affect his kindness and love to others. Man-making, character-building, life-giving and God-making things he always wanted for India and the world. "What to think of revenge, of weakness and of hatred and praise, standing on this sea-spray of the world? It is only fit for mosquitos" said he.

His love always gave shelter to the good and bad alike. Fully conscious of a man's weakness he would not hesitate to help him to the utmost he can. In the absence of a person he had nothing but his virtues to speak of. He would say who has not foibles. Even a single virtue in one meant much of *purva janma sukrita*. Bad men are especially more in need of grace than the good. But this did not prevent him from boldly criticising to their very face others whose weakness he would go to the extremity of defending in their absence. Once a Maharaja pointed out to him in private the danger that his outspokenness may bring upon him. His reply was, "If your Highness's son were to ask me to-morrow what sort of a man my father was, should I not say to him, that he was a good-hearted man but foolishly mislead and misdirected by his courtiers? The safety of the body should never deter a Sannyasin from speaking the truth." Refering to this Maharaja how often has he spoken with love and regard. He always remembered and reiterated even the least kindnesses and hospitality shown to him by the least of his American friends, with gratitude. He would talk of the great future that lay before that nation. The intensity of his love for his Madras boys was due to

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his thinking that they helped him in a great cause. His *Gurubhāis* and religious associates who occupied the foremost place in his heart, were always remembered by him with the noblest virtues that charectarised each one of them. And even such of these he would not spare when it came to the question of correcting them.

In America, his feeling strongly revolted against ticketting and selling his lectures, because selling secular teaching was in itself sufficiently bad ; and it was an unpordonable sin to sell religion. Remuneration secular or spiritual was foreign to his nature. He believed in man, he believed in God and believed in going to hell for the good of fellow-creatures. Bartering in religion is worse than mystery-mongering. The truth which is afraid of exposure to day light and which has a monetary value can never be a truth. In the wandering Sanyasin of India who dared to renounce everything of this world for the sake of supreme truth, he saw the man-gods of this earth. Even the religious institutions of the ignorant and illiterate mendicant *Bairagis* he would ardently support. He once remarked that they were the "safety valves of Indian Society. Even the worst speciman of them had to say something of religion wherever his wanderings took him, in order to deserve the handful of rice that he received from the poor. With what enthusuasm would he discourse on the greatness of the Kambli Swami of Rajaputana whose only property on this earth was a torn blanket, whose daily meal was a handful of boiled rice, from each of a half a dozen families voluntarily given him after their noonday meals were over. With a what return ! Every public charity building even in the out of the way corners of Rajaputana is the work of this disinterested man, built at a great cost ; he has thrown iron bridges over the gorges in the Himalayas. *(To be Continued.)*

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MAHOMET

AND

THE ORIGINS OF ISLAMISM

(TRANSLATED FROM M. RENAN.)

The legendary elements of nascent Islamism have thus always remaind in a state of sporadic tradition without any authority. Instead of a mysterious being suspended between Heaven and Earth without father or brother here, we have only an Arab stained with all the defects of character of his Nation. Instead of this high and inaccessible rigour of supernaturalism which makes the man-god say "My Mother and my brothers are those that hear the word of God and who practise it", we have here all the amiable weaknesses of the human heart. At the battle of Autas a captive whom the Mussulmans dragged rudely, cried: "Respect me, I am closely connected with your chief." She was taken to Mahomet. "Prophet of God" said she "I am your foster sister; I am Schayma, daughter of Halima, your nurse of the tribe of Benowsads.—What proof will you give me for that? Asked Mahomet.—"A bite that you made on my shoulder," said she, "on the day I carried you on my shoulder." And she showed the wound. This sight re-calling to Mahomet the remembrance of his early days and of the care with which he was brought up in a poor family of Beduins moved him to tears. Some tears moistened his eyes. "Yes, you are my sister" said he to Schayma; and taking off his mantle he made her sit upon it. Then he continued: "If you want to remain with me hence forth you will

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live peacefully and honored among my people ; If you like it better to return to your tribe, I will place you in such a state as to make you spend your days in ease. "Schayma said, that she preferred sojourning in the desert and Mahomet sent her back overwhelmed with gifts.

Nothing is dissimilated of his weaknesses and his weak sides. He began by being a travelling clerk in Syria where he did good business. No extraordinary sign distinguishes him ; he has his surname as any other : He is called El-Amin, a sure man. In his early youth he fights with the Koreischites against the Hawazins, and the Koreischites are not the less sufferers for it. In a race, his camel is worsted by that of a Bedonin, and he is very much vexed at this. Arabia, did not think it obliged in order to exult its prophets, to elevate him above humanity and deny him the affections of the tribe, and of the family, and of a still humbler nature. The Mussulman Historians tell us that he loved his horse and camel, that he wiped their sweat with his sleeves ; When his cat was hungry or thirsty he rose to let her out and he attentively tended an old cock which he kept at home to protect himself against evil eyes. At home he appeats to us as a kind father. Often taking by the hand, Hassan and Hossin born of the marriage of Ali and that of his daughter Fatima ; he made them jump and dance addressing them in childish expressions which have been preserved. (*a*) When he saw them while delivering a sermon, he would embrace them and seat them by his side on the pulpit and after some words of excuse on their innocence he used to resume his discourse.

(*a*) It is not necessary to warn that I am far from attaching to these account any historical value ; I emphasis particularly on the character that the Arabs have attributed to their prophet and on the general tone of his legend.

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After the conversion of Benou-Temims to Islamism one of their principal chiefs Cays son of Acim, being in Medena, entered one day the house of Mahomet, and found him seating on his knees a young girl who was being covered with kisses. "What is this kid that you are somelling ?"—asked he—It is my child replied Mahomet.—By God ! continued Cays, I had many young girls like this ; I have buried them all alive without scenting any of them.—Wretch ! cried Mahomet, God must have deprived thy heart of all sentiment of humanity. Thou knowest not the sweetest enjoyment that was alloted to man to feel."

His biographers do not take more care than he himself took to hide his dominant passion : "Two things in the world he used to say have attracted me, these are woman and perfumes ; but I find pure happiness only in prayer". This was the only point in which he fell short of his own laws and claimed the privilege of a prophet. Contrary to all his priscriptions he had fifteen wives, others say 25.

* * * * *

In short, Mahomet appears to us as a sweet, sensible, faithful man, free from hatred. His affections were sincere ; his character, in general was inclined to benevolence. When somebody pressed his hands on approaching him, he cordially returned it and was never the first to retire his hands. He salated the little children and showed a great tenderness of heart to women and the weak. "The paradise, said he, is at the feet of the Mothers." Neither his ambitious ideas nor his religious exaltation have dried in him the germ of individual sentiments. Nothing so less resembles this heartless ambitious Machiavelian who explains in inflexible *alexandrins* his projects on Zopyre.

Je dois regir en dieu l'univers pre'venu; Mon empire est detruit, si l'homme est reconnu. I must rule this biased

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universe like a god; my empire is lost if in me man is seen. On the contrary in him the man is always easily found. He had preserved the sobriety of the Arab manners, free from all majesty. His bed was a simple mantle and pillow, a skin filled with date leaves. He used to milk himself his goats, and he used sit on the floor to arrange his dress and his socks. His whole conduct belies all enterprising, audacious character that is usually attributed to him. He habitually shows himself weak, irresolute, scarcely sure of himself. M. Weil goes so far as to treat him as a poltroon; it is certain that in general he advanced timidly and resisted almost always the ardour of those that accompanied him. His precautions in a battle were little worthy of a prophet. He covered himself with two hauberks and carried on his heads a helmet with vizor which covered his forhead. On the defeat of Ohod, his behaviour was least befitting a messenger of God: thrown into a ditch he owed his life only to the devotion of the Ansars who covered him with their bodies and he got up quite smeared with blood and mud. His extreme circumspections pierces itself at every step. He listened willingly to the advise of others and showed a great deference therein. Often too have we found him yield to the pressure of the public opinion and be led away to doing measures which his prudence reproved. His disciples, having a much higher idea of his prophetic gifts than himself and believing in him much more than himself, did not understand these hesitations and these circumspections.

All energy displayed in the founding of the new religion belongs to Omar. Omar is truly the Saint Paul of Islamism, the sword that cuts and decides. One cannot doubt that the reserved character of Mahomet would not have achieved the success of his work, if he had not met this impetuous disciple, always ready to draw the sword

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against those who do not admit without examination the religion of which he was the most ardent follower. The conversion of Omar was the decisive moment in the progress of Islamism. Till then the Mussulmans were hiding themselves to practise their religion and did not dare to confess their faith in public. The audocity of Omar, his ostentation in avowing himself a Mussulman, the terror that he inspired, gave them the confidence to appear in open day light. It does not seem that Mahomed had any idea beyond the limits of Arabia nor did he ever dream that his religion could suit any other than the Arab. The conquering principle of Islamism, this thought that the world should become Mussulman, belongs to Omar. It is he who after the death of Mahomet, governing in reality under the name of the weak Abou Bekr, at the time when the work of the prophet scarcely well formed was about to be dissolved, stopped the falling off of the Arab tribes and gave to the new religion its final character of fixity. If the heart of an impetuous temperament, clinging itself with frenzy to a dogma, were to be called faith, Omar has really been the most energetic among the faithful. Never has one believed with such a rage, never has one showed so much anger in the name of the indubitable. We often see the craving for hate thus bring into religion characters complete and without any shades; becuase of all the pretexts for hatred, religion is one to which we abandon ourselves with greatest security.

The role of prophet has always its thorns, and in the midst of compatriots quite disposed to find out his weak points, Mahomet could not fail to have passed many difficult moments. Generally he managed with great tact, avoiding all exaggeration of his role and taking care not to venture too far. It would appear surprising that an envoy of God had to endure defeats, to find his

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foresight baffled, to win half-victories. In the grand supernatural legends, the things are very differently brought out; in it every thing is determined, absolute, as it ought to be when God intervenes. It was too late to take things at such a high pitch; that is why, in the life of this last of the prophets, every thing is half-expressed and only appropriately, in a manner quite human and quite historical. He is defeated, he makes mistake he falls back, he corrects himself, he contradicts himself. Mussalmans recognise upto two hundred and twanty contradictions in the Koran, that is to say two hundred and twenty five passages which have been afterwards abrogated in view of another policy.

* * * * *

It would be a great injustice to judge in all rigor and with our moral ideas the acts of Mahomet which in our days would be called imposture. One cannot imagine to what extant among the Mussulmans conviction and even nobility of character could ally itself with a certain degree of imposture. The chief of the sect of Wahabites, Abdel-Wahhab a true deist, the socines of Islamism, did he not inspire in his soldiers a blind faith, by giving them before the battle a safe conduct signed with his hand and addressed to the treasurer of the paradise so that the latter may admit them without difficulty and without questioning. All the founders of Khonans or religious orders of Algeria conceive in them this double character of ascetics and adacious charlatans..... ..

Certainly it would be of a very bad taste to compare Mahomet with these low imposters. However, we must confess that if the first condition of prophet is to delude himself, Mahomet does not deserve this title. All his life reveals a reflection the combination, a policy which hardly enter the character of an enthusiast constantly

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haunted by divine visions. Never a head was more lucid than his ; never a man was a greater master of his own thoughts. It would be putting the question in a narrow and superficial manner to ask one self if *Mahomet believed in his own mission* ; for in a sense faith alone can sustain the Reformer in a struggle which he carries on for the ideas of his choice : on the other side it is absolutely impossible to admit that a man with such a clear conscience would believe having on his shoulders the seed of prophecy and holding from the Angel Gabriel the inspiration that he received from his passions, and from his premeditated designs. Weil and Washington Irving suppose not without reason that in the first phase of his life as a prophet, an enthusiasm truly saintly, stirred in his heart. And the political period came to him very late, when the struggle and presence of difficulties to be overcome, had tarnished the original delicacy of his inspiration. The last Surats of the Koran, so resplendent with poetry would be the expression of naive conviction whilst his first Surats encumbered with disputes, contradictions and abuses, would be the work of his practical and reflective age. One cannot deny that the first apparitions of his prophetic genius were impressed with the grand character of sanctity. He was found alone praying in the desert valleys in the environs of Mecca. Ally son of Abu Talib without the knowledge of his father and his uncles accompanied very often and prayed with him imitating his movements and attitudes. One day Abu Talib surprised them in this occupation. What do you do asked he of them, and what religion do you follow ? The religion of God, of his angels, of his prophets, replied Mahomet, "the religion of Abraham." How grand also is he in these first trials of Apostleship ! One evening after having spent the day preaching he entered his house without meeting even a single soul,

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man or woman, free or slave who did not overwhelm him with affronts and did not repulse his exhortations with disdain. Dejected and discouraged he wrapped himself up in his mantle and threw himself on a mat. It is then that Gabriel revealed to him the beautiful Surat: *O thou enwrapped in a mantle arise and warn*:.....Yet this perfume of sanctity appears only at rare internals in his period of activity. Perhaps, he recognised that the moral sentiment and the purity of the soul are not sufficient for the struggle against passions and interests, and that the religious thought from the moment she aspires to proselytism is obliged to take the gait of her adversaries, often hardly delicate. If seems at least that after having believed without after thought in his prophetic mood, he lost afterwards the spontaneous faith and continued nevertheless to march on, guided by his reflection and will, thence forth less grand ; almost like Joan of Arc who became a woman the moment she lost her original *naivette*. Man is too feeble to carry for a long time the divine mission. Those only are immaculate whom God has soon relieved from the burden of Apostleship.

(To be Continued.)

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Ultimate Truths of Vedanta.

ILLUSTRATED BY EXTRACTS

BY

SHARIFF SALEMAHAMMED.

(*Concluded from page 645.*)

13. THINK NOT THAT GOD IS DISTINCT FROM ME.

The celebrated Sufi, Abu Tazìd or Bàyazìd of Bastàm, in Khorasan, who lived in the third century of the Flight, was once making a pilgrimage to Mecca, and visiting all the "Pillars of insight" who lived in the various towns that lay on his route. At last he discovered the "Khizr of the age" in the person of a venerable Darvesh, with whom he held the following conversation.

The Sage said, "Wither are you going, O Bàyzìd?
Where will you bring your caravan to a halt?
Báyazìd replied, "At dawn I start for the Ka'ba."
Quoth the Sage, "What provision for the way have you?"
He answered, "I have two hundred silver dirhams;
See them tied up tightly in the corner of my cloak."
The sage said, "Circumambulate me seven times,
Count this better than circumambulating the Ka'ba;
And as for the dirhams, give them to me, O liberal one,
And know you have finished your course and obtained your wish,
You have made the pilgrimage and gained the life to come,
You have become pure, and that in a moment of time.
Of a truth that is God which your soul sees in me,
For God has chosen me to be His house.
Though the Ka'ba is the house of His grace and favours,

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Yet my body too is the house of His secret.
Since He made that house He has never entered it,
But none but That Living One enters this house.
When you have seen me you have seen God,
And have circumambulated the veritable Ka'ba.
To serve me is to worship and praise God ;
Think not that God is distinct from me.
Open clear eyes and look upon me,
That you may behold the light of God in a mortal.
The Beloved once called the Ka'ba 'My house,'
But has said to me 'O my servant' seventy times.
O Bàyazìd, you have found the Ka'ba,
You have found a hundred precious blessings."
Bàyazíd gave heed to these deep sayings,
And placed them as golden earrings in his ears.
(Story X. Báyazíd and the Saint) *

1. Alluding to the Hadis: "Heaven and earth contain me not, but the heart of my faithful servant contains me.

14. THE EGO IS ABSOLUTE REALITY.

Self-affirmation of the Ego is the primitive activity of consciousness. But such primitive activity is in itself but the ground of consciousness. The Ego to be real, must be aware of its own activity as affirming itself. This becoming aware of its own activity Fichte calls *reflection* ; and it is easily seen that the essential feature of reflection is self-limitation of the Ego. But limitation is negation ; the Ego becomes aware of its own activity as self-positing only in and by opposition to self. Infinite activity—*i. e.*

* "Masnani I Ma'navi" of Maulana Jalalu-'d-din Muhammad I Rumi.—Translated and Abridged by E. H. Whinfield, M.A., London 1887.

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activity related only to itself—is never, as such, conscious activity. "Consciousness works through reflection, and reflection is only through limitation. So soon as we reflect upon the activity of the Ego, the Ego is necessarily finite; so soon as the Ego is conscious of its finitude, it is conscious of striving beyond these limits, and so of its infinitude. Were the question raised, Is the Ego, then infinite? the Ego, by the very question, is finite. Is the Ego finite? then, to be aware of finitude, it is necessarily infinite; and so on, in endless alternation..... The second proposition has brought forward a non-Ego, which is in every respect the negative of the Ego. Whatever is affirmed regarding the one must be explicitly denied of the other. But, if we consider our two propositions, we shall find not only that they contradict one another, but that each proposition, taken in respect of the other, contradicts itself. For if the non-ego is posited, the Ego is negated; but the Ego is absolute reality, and consequently the non-Ego is only posited through the Ego. The Ego, therefore, both posits and negates itself. It is evidently impossible that both can be negated.

* (Fichte—First Principles.—160.)

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* Fichte. By Robert Adamson M.A.—William Blackwood & Sons. Edinburgh and London.

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Notes and Thoughts.

We are about to throw ourselves forward upon a great secularity. As a new development of Hinduism, in future is to stand the Indian Nation. Instead of the *Samaj* and orthodoxy, the civic life. Instead of new worships and truimphant religious austerities, we are buckling on our armour to-day for the battle-field of learning, of co-operation, of self-organisation. But what of that ? Can the foundations of the *Sanatana Dharma* be shaken thereby ? No, for have we not long ago been told "*Ekām Sat Viprâ Bahudhâ Vadanti.*" All that exists is ONE ; Learned men but call it by different names.

He whom once we worshipped as Gopala, comes to us now in the guise of Mother. He on Whose feet, as Narayana, we threw flowers, calls on us now to offer lives and deaths instead.—*Says The Prabuddha Bharata.*

* * * * *

Individuals or nations cease to live the moment they have no mission in the world. The Indian thought, thrice before, travelled through channels created by circumstances, and carried hope to humanity. To day through added circumstances, the world is once more looking up to the East for spiritual help. Therefore, let the Hindu whatever be his caste or creed, realise this grand mission of his life, and stand strong and united, clasping to his heart, the weapon of service to elevate humanity.

* * * * *

"Let therefore every man in thought devise,
With earnest zeal, the good of all mankind"

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The man who toils with all his strength,
A high and righteous end to gain,
May fail,—but has not wrought in vain ;
His merit gains its meed at length.

—*Mahabharata.*

* * * * *

Let there be no fight between a worker and a worker, and let us not calculate the success or the defeat. For to work alone we have the right and not to the fruits thereof, says Bhagavan Sri Krishna.

* * * * *

'Buddhist Texts in John' is the title of a book published in Philadelphia, by Albert. J. Edmunds. The author is struck with the fact that in the Gospels there are expressions and phrases which cannot be traced to their Jewish sources. The writer says, that citations in John "as the Scripture hath said" and "We have heard out of the Law", which have perplexed many exegetists must refer to Buddhist scripture and Buddhism. Christ is an Asiatic. His words will convey its full significance only to persons trained in oriental thought and discipline and living the oriental life. As Islam is confucianism sword in hand so Christianity is Buddhistic love made dynamic. Christianity is but an Asiatic *mood*. The Shemites were an unimaginative and mater of fact race, in capable of metaphysical flights. Their minds did not possess that sensibility which makes the Aryan feel the divine presence everywhere in nature and see the whole world filled with beauty ; in short to realise that we are of the race of God. Hence Christianity is only Indian thought expressed in a more concrete and lower theological form. Christianity if separated from the weighty cloths which the Roman organization has imposed on it, in its pure and

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original form, is only Indian thought as projected through the Semetic Mind.

Mahamahopadhya Satis Chandra Vidya Bhusan M. A. M. R. S. at the last meeting of the Asiatic Society of Bengal read an interesting paper on "Indian Logic as preserved in Tibet." The paper gives a short account of twenty-five Indian Buddhist works on Logic, the Sanskrit originals of which with two exceptions are not available in India or Nepal. These works composed between 400-1200 A. C. serve as connecting links between the Ancient Hindu Nyaya of Goutama about 500 B. C. and the modern Hindu Nyaya of Gangesa A. C. 1400. Thus Nyaya was cultivated not only in Mithila and Navadwipa, but also in Kashmere, Nalanda, Andhra &c.

VEDANTA WORK.

SANFRANCISCO.

Notwithstanding great vicissitudes through which the city has lately passed the work of the Vedanta Society here has been steadily growing. This can be observed from the increasing interest of the people in the Vedanta teachings from the large attendance of Sunday lectures in the Temple (San Francisco) as well as in Oakland and last but not the least from the many private interviews with which the Swami Trigunatita gets overwhelmed now and then.

The subjects of the Sunday lectures for the month of August were (1) Nothingness of the World, (2) Search after the Truth," (3) Means for the attainment of the

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Truth, (4) Great Liberty of the Soul. These lectures were exceptionally interesting. The Swami seemed some times to be at his best during these addressess.

Swami Prakashnanda of the Rama Krishna Mission, Belur, Math, India arrived here by the first week of August to help Swami Trigunatita in the Vedanta Work.

Just after his arrival he commenced taking Gita and Upanishad classes, on Mondays and Thursdays respectively. The swami has been liked by one and all here. He has already got accustomed to the manners and customs of this country, as well as to its climate. He seems to like this country very much and is so glad to be of help to the promising people here.

Besides taking the classes the Swami Prakashananda answers questions in the socio-religious meetings held on the first Thursday of every month.

To afford further practical help to the members in the line of spirituality in addition to the private lessons given them by the Swami Trigunatita daily meditations Classes have been started and conducted by Swami Pakashananda. So you can see that the Swami Prakashananda has been a great help to the Swami Trigunatita who has been vigorously working these four years in the face of great difficulties, almost single handed to further the cause of Vedanta in this country. We certainly have found the Trigunatita a capable earnest teacher, a ready worker ever-willing to help others, and to adjust himself to our Western ways, and consequently he has been so successful in accomplishing so much in so short a time. May we all prove ourselves faithful and worthy of the great sacrifice which the Swami Vivekananda has done for us all both in the East and the West.

Yours in the Truth,

B. E. Petersen

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WITH

THE COMMENTARY OF SRI RAMANUJA.

CHAPTER VI.

Karmayoga together with all the requisites has been taught. Now the rules for the practice of *Yoga* (concentration of mind) which constitutes the beholding of *ātman* accomplishable by means of *Gnanayoga* and *Karmayoga*, will be taught. Herein, for the purpose of confirming the character of *Karmayoga* as an independent means in itself, the *Karmayoga* which is of the form of *Gnanayoga* and has at its head *Yoga* or the concentration of mind is recapitulated :—

Sri Bhagavan Said :—

1. He who does the work that aught to be done, without resorting to the fruit of works, he is a *Sannyāsin*

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and a *Yogin*, (but) not the man who uses not the (sacrificial) fire, not he who does no (pious) works.

He who, without resorting to *Swarga* and such other fruits of works, does the work that aught to be done (by him), thinking, that the pursuit of work is alone what aught to be done (by him) in every way, and that work (*Karma*) alone is serviceable to me because it is of the form of worship to the supreme Person (*Paramapurusha*) who is our friend and not anything that is accomplishable by that *Karma* (work),—he is a *Sannyasin*, or a devotee of *Gnānayoga*, and a *Yogin*, or a devotee of *Karmayoga*;—the meaning is that he is a devotee of both the *Yogas* which constitute the means for the accomplishment of *Yoga* (concentration of mind) which is of the form of beholding the *ātman*. Not the man who uses not the (sacrificial) fire, nor he who does no (pious) works;—not the man who does not engage himself in the works mentioned, nor he who becomes solely devoted to knowledge; for, to such a person there can exist nothing but devotion to knowledge, while on the other hand to a person who is devoted to *Karmayoga*, there exists both. This is the purport.

It is (then) taught that in the *Karmayoga* of the aforesaid description, knowledge also exists :—

2. Whatever men call *Sannyasa* (renunciation), know that to be *Yoga*, O son of Pandu! for no one whose volitional activity is not renounced, becomes a *Yogin*.

Whatever men call *Sannyāsa*, or, *Gnanayoga* or the knowledge of the real nature of *ātman*, know all these to be *Yoga*. This is explained by saying, " For no one whose volitional activity is not renounced becomes a *Yogin*". Through constantly bearing in mind the real nature of the *ātman*, he whose own volitional activity is not renounced, that is, not given up to *Prakriti* which is not the

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ātman, is one whose volitional activity is renonnced ; he who is not so is one whose volitional activity is not renounced. For, among the *Karmayogins* described no one, who is not so, ever becomes a *Karmayogin*. It has, indeed, been taught that " He, all of whose engagements are free from (selfish) desire and (misdirected) volition, &c. "

That *Karmayoga* alone could accomplish *Yoga* (or concentration of mind) without any mishap is here taught :—

3. To a sage (*muni*,) who desires to attain to *Yoga*, work is said to be the means ; to him alone, when he has attained to *Yoga*, repose is said to be the means.

To a seeker of *Moksha* who desires to attain to *Yoga*, that is, the beholding of *ātman*, *Karmayoga* alone is said to be the means. To the same person when he has attained *Yoga* when he has become established in *Yoga*, repose, or cessation from work, is said to be the means. The meaning is that work alone should be performed till *moksha* which consists in the beholding of *ātman*, is attained to.

When he becomes established in *Yoga* is, then, taught :—

4. For, when he is not attached to the objects of the senses or to works, then (this) man who has renounced all volitional activities (through the senses) is said to have attained to *Yoga*.

But when this *Yogin*, on account of his disposition solely for the enjoyment of *ātman*, is not attached, that is, not capable of attachment, to sense-objects which are material things other than the *ātman*, and to works which are connected with them, then this man who has renounced all volitional activities (through the senses) is said to have, indeed, attained to *Yoga*. Therefore, to the person

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who desires to attain to *Yoga*, on account of his being unfit for the enjoyment of sense-objects, *Karmayoga* which consists in the practice of non-attachment to these objects becomes alone the cause for the accomplishment of *Yoga*. Hence he who desires to attain to *Yoga* shall perform solely *Karmayoga* which is characterised by the practice of non-attachment to sense-objects.

The same is (again) taught :—

5. *One* should elevate one's self by the mind and not debase one's self ; for the mind alone is the friend of one's self, the mind alone is also the foe of one's self.

By the *ātman*, that is, by the mind,—the mind which is not attached to sense-objects, one should elevate one's self ; by the mind which is the reverse of it one should not debase one's self. The *ātman* or mind alone is the friend of one's self ; it alone is also the foe of one's self.

6. He, whose mind is subdued by himself, for him (his own) mind is his friend ; but for him whose mind is unsubdued (by himself), his own mind, like his foe, shall remain in a state of hostility (to him).

For a man whose own mind is subdued by himself from sense-objects, his own mind is his friend. For him whose mind is unsubdued (the *anātman*), his own mind shall remain like his foe in a state of hostility ; that is, it shall continue to act adversely to his happiness. Thus, it has also been taught by Bhagavan Parasara to this effect : " Mind alone is the cause of bondage and freedom. For the mind which is attached to sense-objects leads to bondage ; and the (same) mind when freed from sense-objects leads to freedom ".

The state best suited for beginning the practice of *Yoga* is (here) mentioned :—

7. For him whose mind is subdued and placid in

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cold and heat, in pleasure and pain, as also in honor and dishonor, the *ātman* beyond is firmly implanted (within).

In cold and heat, in pleasure and pain, and in honor and dishonor, he whose mind is subdued, that is, conquered, whose mind is unruffled by the changes, and who is placid,—in the mind of such a man the *ātman* beyond is firmly implanted. That which is well established is what is firmly implanted and exists in its own essential nature. The individual soul (*pratyagātman*) is called here the *paramatman* (the *ātman* beyond), because the context requires this alone, and because even to this soul, when compared with the series of previous stages of existence, the highest is that of the *ātman.* The meaning may also be otherwise construed thus :—the *ātman* who is firmly placed beyond (*param samahita*).

8. The *Yogin* whose mind is contented with knowledge and discrimination, who is ever the same, whose senses are subdued and to whom a clod, a stone and gold are alike, is fit for *Yoga.*

The *Yogin,* whose mind is contented with knowledge and discrimination, that is, whose mind is occupied with knowledge concerning the essential nature of *ātman* and with descrimination in regard to its nature as distinct in kind from *Prakriti* : who is ever the same *Kutastha,* that is, who is staid in the *ātman* which is of the uniform nature of knowledge which exists in all the stages of existence like those of the gods and such other beings and is the common characteristic of them all ; and hence, whose senses are subdued : and to whom a clod, a stone and gold are alike, that is, who, on account of his being devoted to the essential nature of *ātman* which is distinct from *Prakriti,* is devoid of the enjoyment of things endowed with material qualities, and in consequence finds equal

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utility in a clod, a stone and gold ;—that person who is (thus) a *Karmayogin* is said to be fit for *Yoga*, that is, is said to be competent for the practice of *Yoga* (concentration of mind) which is characterised by the beholding of *ātman*.

So also :—

9. Esteemed is he who is equal-minded to friends and companions, foes, strangers, neutrals, born-enemies, and kindreds, yea to good and evil men.

Friends (*Suhrids*) are those that are the (mutual) well-wishers without taking into consideration the difference of age ; companions (*mitras*) are the (mutual) well-wishers of equal age ; foes (*aris*) are those that wish one's evil for some reason ; strangers (*udāsinas*) are those that are free from both the feelings on account of the absence of causes for both ; neutrals (*madhyasthas*) are those that, from their very birth, are devoid of both the feelings (for one's self) ; born-enemies (*dveshyas*) are those that wish for one's evil from their birth ; kindreds (*bandhus*) are those that are well-wishers from birth ; good men (*sādhus*) are men devoted to virtuous ways ; evil men (*pāpas*) are men adicted to sinful ways. On account of there being benefit solely by the *ātman*, because there exists neither good nor evil by means of friends, companions and such others, equal-mindedness is much esteemed in its capacity for befitting a person to the practice of *Yogā*.

10. Let the *Yogin* constantly engage himself in the practice of *Yoga*, living in a secluded spot, alone, and having the intellect and mind subdued, free from desire and without belongings.

Let the *Yogin* who is devoted to *Karmayoga* in the manner mentioned, constantly, everyday at the time of

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Yoga practice, engage himself in the practice of *Yoga*, and make himself devoted to concentration, that is, make himself intently absorbed in beholding one's own *ātman*. (Let him do so), living in a secluded spot, that is, staying in a place deserted by people and freed from noise; alone, that is, even without a second person to live with; having the *buddhi* (intellect) and *ātman* (mind) subdued; free from desire, that is, without any need for things other than the *ātman*; and without belongings, that is, without proprietory attachment to any object distinct from the *ātman*.

11. Having placed for his use a solid seat in a pure spot, neither too high nor too low and over-spread with a cloth, a dear-skin, or *Kusa* grass,

12. There, seated on this seat, having fixed his mind on a single object and restrained the activities of the mind and the senses, let him practice *Yoga* for the purifying of the *ātman*.

In a pure spot,—in an uncontaminated and pure place which is not occupied by unclean persons, neither owned by them, nor subjected to the contact of impure things; having placed a seat made of wood or such other materials, neither too high nor too low, and overspread with a cloth, a dearskin, or *Kusa*-grass, and seated in the same which is soothing to the mind and is provided for with a place to repose in, keeping the mind unagitated and fixed on a single object, and having restrained the activities of the mind and the senses, for the purifying of the *ātman*, that is, for removing its bondage, let him practice *Yoga*, that is, practice the beholding of the *ātman*.

13. Holding his body, head and neck in a straight line, unmoved and firm, steadfastly gazing on the tip of his nose, and looking not around;

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14. Tranquil in mind, fearless, steadfast in the vow of a *Brahmacharin*, restraining his mind, let him sit absorbed in *Yoga*, meditating on Me and intent on Me.

Holding the body, head and neck straight unmoved and firm on account of his being well-rested, looking not around but steadily gazing on the tip of his nose, tranquil in mind, that is, with mind extremely contented, devoid of fear, observing the vow of abstinence from sexual passion (*Brahmacharya*), and restraining the mind and making it dwell on Me, absorbed in *Yoga*, that is, collected, and intently concentrated in Me, let him set, that is, let him sit always meditating on Me.

15. Thus, the *Yogin*, always concentrating his mind on Me, with the mind subdued, attains to the peace which abides in Me and culminates in supreme bliss (*nirvāna*).

Thus always concentrating his mind on Me who am supreme *Brahman* and *Purushottama* and am the auspicious resort of the mind, with mind subdued, that is, on account of his mind becoming purified by contact with Me, who has his unwavering, the *Yogin* attains to the peace which resides in Me and culminates in supreme bliss, that is, attains to the peace which resides in Me and has the supreme bliss for its highest limit.

Thus to a person who is beginning the practice of concentration on the *ātman* after having mentioned the abiding of the mind in the Lord who is the auspicious shelter to it,—an abiding which forms the cause of the purification of the mind, another requisite of *Yoga* is also taught :—

16. But concentration is not for him who eats much, or for him who fasts excessively ; not for him who is disposed to sleep too much, or for him who is ever-wakeful, Arjuna !

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17. The concentration which is destructive of pain is for the man who is moderate in food and in recreation, who puts forth moderate effort in his actions, and who is moderate in sleep and in waking.

Eating too much and not eating are both opposed to *Yoga* ; so also, too much indulging and not indulging in recreation ; too much of sleep and of waking ; and also too much use of effort and non-use of it. The *Yoga* which is destructive of all the bondages of misery (*Samsara*) is attainable (only) for the man who is moderate in food and recreation, moderate in the use of effort, and moderate in sleep and in waking.

18. When his well-restrained mind remains fixed on the *ātman* alone, then becoming unattached to every object of desire, he is called the man fit for *Yoga* (*Yukta*).

When the mind which is busy attaining objects is well-restrained and directed to the *ātman*, it remains firmly fixed there, by reason of the thing engaged in attaining being unsurpassed. Then by his becoming unattached to all worldly objects of desire, he is called a *Yukta* or he who is fit for *Yoga*.

19. "As the lamp in a spot sheltered from wind does not flicker"—this is considered as a simile of the *Yogin* who is subdued in mind and is engaged in abstract meditation on the *ātman*.

As the lamp in a spot sheltered from wind does not flicker, does not agitate, but remains with a steady shining light,—this is the simile of the *Yogin* whose mind is subdued, who is free from all other kinds of mental activities, and who is engaged in abstract meditation on the *ātman*, and who is of the essential nature of *ātman*. The meaning is that the *ātman* on account of its being free from all other kinds of activities, stays with its steadily shining light of knowledge, like a lamp which, by being placed in

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a spot sheltered from wind, is endowed with unflickering light.

20. Where the mind restrained by the practice of *Yoga* is wholly at rest, and where perceiving the *ātman* by the mind the (the *Yogin*) rests satisfied with the *ātman* ;

21. Where he knows what is the boundless joy, which is beyond the senses (but) is understandable by the intellect, and wherein remaining fixed he never wavers from the state of truth ;

22. Where, having obtained which he thinks that no other gain is superior to it ; and where abiding in it he is not moved even by severe affliction ;

23. Let him know that this state of deliverance from association with misery is called *Yoga*. This *Yoga* must be practised with firm conviction and with mind freed from despondency.

Where, in *Yoga* the mind which is restrained on all sides by reason of its engagement in practising *Yoga* (or concentration of mind), is wholly at rest, that is, realising that it transcends both pleasure and pain, stays (in it); Also where, in *Yoga* after perceiving the *ātman* by the mind (*ātman*), the *Yogin* rests satisfied with the *ātman* without feeling the necessity for any other thing ; Where, in *Yoga*, he knows, that is, experiences what is the boundless joy which is the *ātman* beyond the senses but is discernable only by the intellect ; Where, staying in *Yoga*, on account of the excess of happiness (therein), he does not waver from the state of truth, that is, from the state of *atman* ; After having (once) obtained this *Yoga* when he ceases to practice it, he will be wishing for that alone and would not think of any other gain ; also where, after abiding in that *Yoga*, even were he to desist from *Yoga*, he will not be moved even by a severe affliction like the

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loss of a son endowed with good qualities and such other calamities ;—Know that this deliverance from association with misery, that is, this which constitutes an antidote to the attainment of misery, is called *Yoga*. Knowing that *Yoga* is of this nature, at the initial stage of practice alone, keeping the mind free from despondency by means of firm conviction, *Yoga* or concentration of mind should be practised.

24. Giving up without reserve all objects of desire born of intellect, restraining by the mind the whole of the senses from all the sense-objects.

25. Step by step let him withdraw (from there) by means of the intellect fortified by discrimination, and having caused the mind to remain firmly fixed in the *ātman*, let him not think of any other thing.

Objects of desire are of two kinds,—the contact-born or sensual and the will-born or the intellectual. The contact-born are heat cold and such other sensations ; the will-born are son, land and such other properties. Those that are born of will (*Sankalpaja*) are by their very nature possible to be given up. Giving up all these by the mind itself through constantly meditating on the non-existence of relation with them, also giving up in the case of unavoidable desires arising from contact, the feelings of pleasure and pain for the sake of them, and restraining the whole of the senses on every side (*Samantatah*), that is, from every sense-object, step by step by means of the intellect fortified by discrimination, that is, intellect subject to discernment, withdrawing from all the things other than the *ātman*, let him cause the mind to remain firmly fixed in the *ātman* and not think of any other thing.

(*To be continued.*)

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MAHOMET

AND

THE ORIGINS OF ISLAMISM.

(TRANSLATED FROM M. RENAN).

(*Continued from page 695.*)

A question perhaps a very strange one has however to be asked by criticism. To what extent did the disciples of Mahomet believe in the prophetic mission of their master ?—It may seem strange to question the absolute conviction of men whose outburst of faith carried them at one bound to the extremeties of the world. Important distinctions must however be made here. In the circle of his first followers, among the Mohadjirs and the Ansars, the faith was, it must be confessed almost absolute ; but if we get out of this small circle, which did not exceed a few thousand men, we find around Mahomet in all the rest of Arabia only the least disguised incredulity. Antipathy of the Meccans for their compatriots was never completely overcome ; Epicurianism which reigned among the rich Koreshites, the frivelous and libertine spirit of the poets then in vogue, did not give room to any profound conviction. As for other tribes, it is certain that they embraced Islamism only in form without enquiring into the dogmas which aught to be believed and without attaching any importance to them. They did not perceive any great inconvenience to pronounce the formula of Islam except that of forgetting it when the prophet was no more. When Khalid appeared among the Djadhimas, and summoning them to adopt the faith

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of the prophet, these simple people knew so little of what it was about, that they thought that he was speaking of Sabaism, and they threw away their arms saying "we are Sabains!"—The proud Thakifs imagined a singular accommodation to save themself from the shame of their conversion: they consented to submit to this new law, on the condition of preserving for three more years, their idol Lat. This condition having been rejected they requested to keep their Lat for one year, for six months, and for a month. Their pride wanted a concession, they at last confined their request to exemption from prayer.—The conversion of the Tememites is not less curious. Their Ambasadors appeared proudly and approaching the appartments of the phrophets and of his wives: "Come out Mahomet" cried they, we came to propose a glorious struggle: "we bring our poets and our orators:" Mahomet came out and they seated themselves around the combatants. The orator Otarid and the poet Zibrican exalted, one in rhymed prose and the other in verse the advantages of their tribe. Cays and Hassan son of Thabet replying by improvised pieces in the same metre and with the same rhyme, established with so much energy the superiority of the Mussalmans that the Temimites confessed themselves vanquished. "Mahomet is truly a man favoured by Heaven" said they to themselves; "his orator and his poet have vanquished ours." And they became Mussalmans.

All the conversions were of this kind. They proposed their conditions; the took them and they left them. The old Amir son of Tofayl having met Mahomet: "If I embrace Islamism said he to him what will be my rank?—That of the other Mussalmans, replied Mahomet; You will have the same rights and the same duties as all. —This equallity is not sufficient for me. Declare me your

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successor, as the leader of the nation and I will adhere to you beliefs.—It does not belong to me to dispose of the command after me; God will give it to him whom it will please Him to choose.—And very well! let us divide the power now: You reign over the town, over the Arabs with fixed houses and myself over the Bedeouins." Mahomet not willing to consent to these conditions the Amir refused to become a Mussalman.

It is mostly after the death of Mahomet that one could see how weak was the conviction which gathered around him the different Arab tribes: Apostacy *en masse* was all but accomplished. Some said, if Mahomet had really been an envoy of God he could not have died; others pretended that his religion should have lasted only his life time. Hardly the news of his approaching end was spread than there appeared in all Arabia a hoast of prophets; each tribe wanted to have its own like the Koreshites: The example was contageous. Almost all these prophets were after all only second rate intriguers, entirely destitute of any religious initiative. Addressing themselves to tribes simple and much less refined than the Meccans, they had at their service some tricks of jugglary which they gave out as proofs of their mission. One of them Moseilama ran through the country showing a phial with a narrow neck in which he had placed an egg by means of a process which he had learnt from a Persian Jugglar. He recited also rhymed phrases which he gave out as verses of a second Koran. Who would believe? This vile imposter who held at bay for several years all the Mussalman forces rallied round Abou Bekar and balanced the destiny of Mahomet. He found a formidable rival in the propheteess Sedjah, who had succeeded in gathering round a powerful army of Teminites. Moseilama hard pressed in Hadjr found no other means of disarming

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his fair rival than that of proposing a tete-a-tet which was accepted with pleasure. The prophet and the prophetess came out of it married. After three days given up to hymen Sedjah came back to her camp while her soldiers earnestly questioned her about the results of her interview with. Moseilama. "I recognised in him" said She, "a true prophet and so married him.—Does Moseilama give us any nuptial gifts ? asked the Tememites.—He did not speak anything of that, replied Sedjah.—It would be a shame to you and to us continued they, that he should marry our prophetess without giving us anything. Go back to him and claim for a gift." Sedjah appeared at the gate Hedjar and finding it barricaded, She sent for her husband who appeared on the wall. A herald communicated to him the claims of the Tememites.

"Very well replied Moseilama, you will be satisfied. I order you to publish the following proclamation : Moseilama, the prophet of God grants exemption to the Benow-Temims from the first and the last of five prayers which his brother Mahomet has imposed upon them." The Tememites took this exemption seriously and it is said that since then they have not performed the dawn prayer and that of the night.

One can judge by these accounts how little profound was the religious movement among the Arabs.* This movement had in it absolutely nothing dogmatic beyond a very limited group. It is related that after a victory Omar ordered each that soldier should have his share of

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* The impious character of the nomadic Arab has impressed all the travellers, vide in particular M. d'Escayrac, De Lature, le-desert-et Soudon pp. 340, &c. Certain portions of Arabia became completely Mussalman only at the beginning of this century through the Wahhabite movement. In general religions are more easily conquering in distant places than in the country itself which was its cradle land.

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the booty proportionate to the portions of Quoran he knew by heart. But when it was put to test he found that the barvest or the Bedouins could recite only hardly the initial formula. 'In the name of God the clement and merciful,' which made those present laugh heartily. These strong and simple natures understood nothing of mysticism. On the other side the Mussulman faith had found in the rich and proud famalies of Mecca a centre of resistance which it could not completely overcome. Abou-Sofyan the head of this opposition never frankly assumed the deportment of a true believer. At his interview with Mahomet after the taking of Mecca ; "Very wel! ! Abou-Sofyan, said Mahomet to him, will you confess now that there is no other God than Allah ?—Yes replied Abou-Sofyan.—Will you not confess also that I am His Messenger.—Pardon my sincerity said Abou-Sofyan, that on this point I have still some doubts."

A great number of piquant anecdotes show the tone slightly sceptical and frivolous which the same person, always had with regard to this new faith. There was in Mecca a whole party of spirited men, rich and nourished in ancient Arab poetry who were radically incredulous. These men had too much of good tuste and refinement to offer a keen opposition to the nascent sect ; they embraced Islamism but only by preserving, thier profane habits. It is the party of the *Mounafikoun* or the disembling Mussulmans who played such a grand *role* in the Quoran. At the battle of Honayn where the Mussulmans were routed these false brothers did not hide their malignant joy. "By my faith" said Calada "I think this time that Mahomet is at the end of his magic.—Look at them said Abou-Sofyan they will run till the sea stops them." Mahomet knew very well, how far to depend upon their sentiments ; but as a clever politician he contented

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himself with an external submission and even allowed them in the division of booty a greater favor than the faithfuls of whom he was quite sure.

The whole of the first century of Islamism was only a struggle between the two parties that were stirred up by the preachings of Mahomet : on one side the faithful group of the Mohadjirs and the Ansars ; on the other the opposing party represented by the family of Omeyyads or of Abou-Sofyan. The party of the sincere Mussulmans had all its force in Omar ; but after the assasination of this latter, that is to say twelve years after the death of the prophet, the opposition party triumphed by the election of Othman nephew of Abou-Sofyman, that is to say of the most dangerous enemy of Mahomet. The whole caliphate of Othman was only a reaction against the friends of the prophet who found themselves removed from the affairs and violently persecuted. From that time they never gained the upper hand. The provinces could not tolerate the small aristocracy of the Mohadjirs and of Ansars grouped around Mecca and Medina arrogating to themselves the right of electing the Caliph. Ali a true representative of the primitive traditions of Islamism during his life time found it impossible to be elected, and his election was never taken seriously in the provinces. On all sides they supported the family of Omeyyads which became Syrian in its habits and interests. Thus, the orthodoxy of the Omeyyads was very suspicious. They drank wine, practised the rites of paganism, took no account neither of the traditons of the Mussulman manners nor of the sacred character of the friends of Mahomet. Thus is explained the astounding spectacles that the first century of the *hegira* presents us, a century wholly occupied in exterminating the primitive Mussulmans, the true fathers of Islamism. Ali, the most saintly of men,

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the adopted son of the prophet, Ali whom Mahomet had proclaimed his vicar, is pitilessly strangled. Hosein and Hasun, his sons, that Mahomet had held on his knees and covered with kisses are strangled. Ibn-Zohier, the first born of the Mohadjirs who received for his first food the saliva of the prophet of God, is strangled. The primitive faithfuls, rallied round the Caaba, continued there the Arab life, spending the day in talking in the porch and in making processional rounds around the black stone; but they have became completely powerless, and the Omeyyads respect them only until the day when they think themselves able to attack them in the sanctuary. This last seige of Mecca was a strange scandal in which the Mussulmans of Syria were found setting fire to the veils of the Caaba and make it fall down under the blows of their balister. It is said that at the first stone thrown against the sacred house, thunder was heard, the soldiers of Syria trembled; "Go on, said their chief, I know the climate of the country, storms are frequent here in this season." At the same time, he seized the cords of the balister and himself put them in motion.

From all sides we thus arrive at this singular conclusion: that the Mussulman movement produced itself almost without religious faith; that leaving aside a small number of faithful disciples, Mahomet created really very little conviction only in Arabia, and that he never succeeded in killing the opposition represented by the Omeyyad party. It is this party, compressed at first by the energy of Omar carries the day at length after the death of this formidable believer, and gets Othman elected; it is this party which opposes to Ali an invincible resistance and ends by immolating him to its hatred; it is this party at last which triumphs by the succession of the Omeyyads and is going

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to strangle even in the Caaba all that remained of the primitive and pure generation. Hence also this indecision in which floats till the XII century all the dogmas of the Mussulman faith ; hence this bold philosophy proclaiming without any subterfuge the sovereign rights of reason ; hence these numerous sects confining at times to the most confessed infidelity : Karmathes, Fatimites, Ismaclians, Druzes, Haschischians, Zendiks secret sects with a double meaning, allying fanaticism to incredulity, licentiousness to religious enthusiasm, the rashness of a free-thinker to the superstition of the person initiated. It is really only in the XII century that Islamism has triumphed over the undisciplined elements which were agitating in its bosom, and that through the advent of the Ascharite theology, more severe in its methods and through violent extermination of philosophy. Since this epoch, no doubt showed itself, no protests arose in the Mussulman world. The difficulty of religious creations resides entirely in the first generation of the faithfuls which furnishes the fixed point necessary to the belief of the future. Faith is the work of time and the cement of religious edifices hardens as it grows old.

(To be Continued.)

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THE PROPHET OF AWAKENED INDIA.*

(*Concluded from page 687.*)

This man who was the very incarnation of knowledge and love, of intense spiritual power and action, who was the ideal of perfection in everything,—this soul, had he no mission to fulfill in his life? The history of modern Bengal would show that the country was undergoing a great ferment. Religion was losing its vitality; intelligence existed in its prostitution; and patriotism served only as a plea to deceive fellowmen. The whole land was in the throes of denationalisation under the craze of western civilisation and culture and the dispersing influences of an alien and unsympathetic Government. There was therefore a strong need for reviving the memories of the past. In its first efforts to assimilate the West, India was being torn away the fundamentals of the East, from all that is ennobling and life-giving in her ancient civilisation, from Religion and spirituality. Our Hero is natures device to preserve the continuity of the national life. This child of harmony is divine self-expression, in the cause of all that is spiritual and idealistic, all that is enduring and eternal, waking pu nations to new life. This great soul may be said to have brought back again this memory of the ancient Vedic ideal readjusted to the modern environments of his country, and its existing state of religions, and paved the path for the salvation of the new India through a more universal synthesis. That his soul was consecrated to the uplifting of this holy land of the Rishis runs throughout his utterances. Amidst the din of Western materialism, the glory of the *Atman* was again the dominant note. When his body was suffering from nervous prostration from overwork, he

* A lecture by a disciple of the Swami.

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wrote to his friends saying "Work, work he will for the good of his country till he died; and even when he died he will take another body and work." Yet he was never a slave and a victim to action. No convention was able to bind him. He would not hesitate to leave them all slain on the road to the Absolute.

One of the chief characteristic of a prophet is that he should have intense faith in himself and his work. The Swami would say that as taught by his Master the word impossible was not to be found in his dictionary. When his disciples feared obstacles to his work, he would assure them saying that he was bound to succeed in whatever he undertook. So long as he was pure no body would dare touch a single hair of his head. His strong will which sustained him through all his trials was another proof of his faith. He once wrote that his was a will that quaked not even though the whole world were pulvarised at his feet. At another time he said, succeed he always must, but before he achieved a success he had to pass every time through a valley of death. He would not even doubt the efficacy of his influence on others. A friend of ours whose conversion from atheism and materialism was a marvel, was reported to be wavering in faith; and the Swami wrote not to meddle with him but to allow him to do whatever he chose. He said that that man will be for ever his and that to wherever he went he was sure to come to the Swami in the end. Whenever the Swami did any thing he would never care to look back on it, he was cocksure of the result, however distant that may be.

He was also a hyperconscious visionary. He would hear, see and perceive things where others felt nothing. He had the internal vision of a prophet. Though his spirituality made him transcendent, the prophetic instinct in

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him made his eloquent soul humanise grand philosophic truths. He felt that as pure truth cannot be assimilated by the masses, a real teacher should always descend to the level of the common run of mankind and adopt their language for teaching. His method of teaching was communication by contagion—spirit appealing to the spirit. His gifted personality always translated the noble truths he realised and embodied them. Language was nothing to him; the spirit behind that was always put forth. He would exhort his disciples to become magnetic speakers; and to learn to appeal to the soul. When he himself spoke, his audience were forced to forget their individualities; even those, whom he sometimes whipped and attacked, were filled with wonder and love for him at the time. In America he was known as the "Orator by Divine right," and the "Lightning Orator," and by similar other names.

He had his own way of educating others. He would first try to rouse any kind of activity in you and then certify and elevate you. According to him activity of any kind was superior to *Tamasic* inactivity, and the *Satvic* internal activity was superior to the external and physical. Those that are *Rajasic* are nearer to the highest state than the *Tamasic*. He was very much misunderstood when he spoke of a dull and inactive man whom he advised to learn at least to lie, if he wished to learn the way of salvation. Good and evil had both the same back ground. It is possible to metamorphosise either of them into a means for the realisation of truth, provided it is stirred and made active in the right direction. Man is a bundle of nerves, of a group of organs which are the centres of activity, that catch and reflect the vital force of nature, the omnipresent divine energy. Even the attainment of salvation is a work of these organs. A

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stupid man in whom all the organs are left dorment is, therefore, farther away from salvation, than a naturally active man. He who is strong and active in the senses can alone be active and strong in mind and intellect, and thus be able to control the senses and the mind. And he who is strong in the intellect is capable of a strong individuality and is fit to realise the Supreme Spirit that is beyond all the organs of activity. How often would the Swami quote the Vedic injunctions :—"Do not fear," and "This Atman is not to be attained by the weak." "The Rishis were strong and therefore they wrote the Vedas ; it is the strong and the invincible that get into the Kingdom of Heaven." No body had the courage of conviction as he. He was a man of supreme realisation, a born Siddha, who would not be satisfied with any thing unless he saw through it the God within. At a conversation, in the palace of the late Raja of Ramnad, some one jeered at the possibility of seeing the Brahman who was the unknown, on his description of the ancient sages as those that not only saw Him but took a bold plunge into Him and swam in Him. He was at once roused and he took up their gauntlet and said "I have seen the Unknown. For him religion did not consist in thinking and theorising but in being and becoming." With reference to the teacher he said that religion was only a question of give and take. The master kindles the divine spark within the soul of a disciple and the disciple sees God. This is the only teaching of religion.

His was unconscious greatness. He would go a long way to serve a single soul. The man, saint or sinner that came under the shadow of his light and love, was always held a slave. He could exact service from the Swami to any extent. When the Swami returned from his successful mission from the West, he was showered with honours from all parts of his mother country and from all classes

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of people. This humble Sannyasin who was naturally averse to name and fame, accepted them all with a child-like simplicity, saying, that he was simply the weak instument through which his master worked, and all the honour shown to him was a real homage paid to that great Being; and that had he worked on his own responsibility he would have been hooted and kicked on the back wherever he went. Verily the life that he led in America and England, as he himself once said, was one of *Prapatti*, entire resignation into the hands of the Lord, "not knowing whence his meals came for the morrow." This very person who was the revered of the princes and nobles, did find himself worthy to handle the broom and go in the streets semi-clad singing the glory of the Lord. When he met an old boy of his while seated in the company of his European disciples in his special railway saloon he would not allow him to sit anywhere except on his thigh. His simplicity as well as his greatness may be seen to come from his self-forgetfulness; from his completely indentifying himself with all that is glorious in Eastern civilization.

Like all other Messengers of God in the world, he was born with a mission. The whole plan of his work stood before him ready; he had nothing to reason or to learn. The relation between his master and himself would explain this. They both formed between themselves, as it were, the two complementary aspects of the Brahman :—the one was the Sakti and the other the Siva, the one the attribute and the other the essence, the one the active and the other the passive, the one the positive and the other the negative. Two functions are essential for a teacher of religion—one with reference to the method and means and the other with reference to the end of these, the truth realised through these. He should

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exemplify in his life the purity of practice in all its forms, as also expound to others everything concerning man from the standpoint of the truth realised by him. In other ages, amidst other conditions of life, one man could have fulfilled in his life both these parts ; but here the case was different. The portion of the life of the teacher wherein he conserves all his energies in the Divine, and matures himself into perfection, and fullness, and gets ready to burst upon the world, and the portion in which he works for the edification and salvation of others had to fall on the shoulders of two distinct personalities. At the time the Paramahamsa Deva came, the tree of Vedic religion had put forth too many branches, had developed many phases and stood in prominent contact with two of the powerful offshoots of the sister Semitic religion. The India of our day is not the India of the Puranas ; it demands a new synthesis. The universal religion of the Vedas had to be expounded as the one truth underlying the variety of rituals and overgrowths brought on by local colourings and racial peculiarities like the thread running through a garland of pearls. The synthetic India had to be shown to be synonymous with the synthetic religion of the Upanishads. And this universal truth had to be so sown not among a chosen people but in the whole world broad-cast. Such a task no doubt required more than one life to accomplish.

The major portion of Bhagavan Ramakrishna's life was taken up with Sadhans and the building up of the plan. The remaining portion of his work was therefore left to another. The Bhagavan began his Sadhans at 18 and completed them at 36. Always in a hyperconscious state, always in the silence of the *Great Communion*, he never gave a thought to this world until he was commanded to do so by his divine Mother. At a time

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when the Bhagavan had completed his several Sadhans and acquired all the powers concommitent to them, he prayed to Mother to send one who would not come to him to learn but would come to him with all that he possessed and grapple with him on equal grounds, who would come to him as his peer, face him boldly and be in a position to fulfil his mission. The upshot was the advent of Swami Vivekananda, the born prophet and poet, the Rajasic manifestor of the smouldering fire inside, the messenger and interpreter of the Bhagavan, and more than all this, the consolidated essence of his Sadhans, of his penences and powers. Vivekananda completed his secular education at the age of 20 and the demise of his father left him free to act for himself. He joined his Master then and was aged 22 years when his master attained *Maha Samadhi*. Sri Ramakrishna referring to this young disciple is reported to have said, that if another great man had one power, Narendra had eighteen such, probably referring to the eighteen Bhava Samadhis realised by him, each of which meant a power in the case of his son. A Bhava Samadhi meant, the realisation of Brahman in one of His *Saguna* aspects. Vivekananda came with all these powers ready made. The master always treated the disciple only as his equal, but also with respect. He would not tolerate any menial services at his hands. If any body spoke of him disparagingly, he would chafe at him for having made *Sivaninda* ; if any body loved him he in his estimation possessed greatness and virtue. The Bhagavan is reported to have said at another time that he built a kingdom and that Vivekananda came to rule, that he suffered for the fruit and Vivekananda came to enjoy it. Sri Ramakrishna came as the embodiment of the past of the world and the Swami was born as, the embodiment of his master's treasures. He had there-

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fore the message ready made for him by his master. Else it is not easy to account for his intuitive perception of the secrets of all religions, for his world memory, and his spiritual insight. Saivas and Saktas, Vaishnavas and Srivaishnavas, Muhammedans and Christians flocked to him to learn the hidden meanings of their religious teachings. Once when questioned how he learnt the vital secrets of the obstrusest of religious and non-religious sects, he smilingly said that the Sannyasins were badmashes that took the bait out of every body's hook. When a living representative of the orthodox Vaikhanasa school of Agamas, an old venerable scholar of 60 came to garland him from Tirupati, he said, with tears filling his eyes, that the Swami was Vikhanasa come again. Vikhanasa the founder of that school is believed by his followers to be an avatar of Vishnu. The Swami knew the secrets of *Karmayoga* which formed the special feature of that school much better than himself who was nurtured from his cradle amidst its traditions. The Swami comparing himself with his Master once said, that his master was all Jnana within and Bhakti was a mere clock worn out side, while he was all Bhakti inside and Jnana was a mere external cloak. So we may say that the Swami was his Master turned inside out. Sri Ramakrishna perfected his inside and Swami came to throw him inside out, making his Master's outside his own inside.

This spiritual warrior, in full sympathy with the practical classes, yet always turning to inward illumination for strength, saw everything in relation to interior Truth. To him the practical and the speculative are not two but different phases of the same truth. His was a free and controlling genius, his was a soul-cheering freedom. "His manly mind, unembarrassed by the variety of coats of convention, with which life had got incrusted easily able

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by his subtlety, to pierce these, and to draw his strength from nature, with which he lived in full communion." He was a poet who with a hero's strength and grace struck the harp. "In the menstruum of this man's wit, the past and the present ages, and their religions, politics and modes of thinking are dissolved into archetypes and ideas." In the statue of Phidias, in the La Marsailles he will read the whole life of the nation, with all its strength and weaknesses. The picture will be intense when was the painter. Such was the universal power and life which he would throw into everything he touched upon. Yet all this mighty insight and expression, had its root in supreme love.

Brothers, I am afraid that I have already exceeded the time alloted to me, the more I think of the many virtues of both head and heart and doings of the Swami, the more the incidents of the Swami's life flock to my memory. I believe I have by this time made to you clear the significance of the name that was given to this day's celebration— *Ramakrishna-Vivekananda Jayanti*,— the two in One and the one in his two aspects, the Master and disciple, the one heart with two beats. But I would lack to do my duty and justice to his memory if I do not place before you at least a brief sketch of the ideal taught by him to future India.

While the West has borrowed the culture and the civilisation from the Greeks who built themselves on art and politics, the East confined itself to religion. The three great religions that have come to us from times prehistoric are Judaism, Zoroastrianism, and Hinduism. All of them are Asiatic in origin. Of the two ideals, of the East and the West, the ideal of religion may be said to belong to a higher plane of life, while the ideal of social, and political science belongs to the lower plane. Granting this we

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may see that it is not so easy for the West to assimilate the culture of the East, as it is for the East to comprehend the West. While the former implies a process of ascent the latter one of descent. The familiar advice of the Swami to the Hindus is that, to be able to cope with the West, they should become a little more brutal, and at the same time humanise also the West, a little more. The Swami had therefore a mission both to the East and the West, tending to a new synthesis of both on the universal basis of religion. He taught to the East that the ideal of the West was already implied in their ancient one, and to the West that they are still on a lower rung of civilisation and culture and that they have to give up the worship of power and wealth and rise to the higher ideal of religion.

Man is the temple of the divine spirit, and his body is the medium for the manifestation of its energy. And as this body is organic by nature, it depends for its action on the number and nature of its organs. These organs may be divided into two kinds,--the grossly physical or sensual and the internal or intellectual. While the sensual establish his kinship with the animal, the intellectual places him higher than the brute, near the superfine and the spiritual. Hence all the ideas and aspirations of man are based on the nature of his internal organs. These are mentioned by our psychologists as three,—the *Manas* or the organ of internal sense-perception, *Buddhi* or the organ of reason and intellect, and *Ahankara* or the organ of individuation. Corresponding to these three organs of perception, charactarising the human system, man may be said to be composed of three distinct elements, brutality, humanity, and divinity. The religious ideal of the East pertains to this divine Self or *Atman* which is beyond the physical organs but is the manifestor of their

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activities from behind. It is therefore higher than the Western ideal of art, politics and culture, which are based on the functions of physical organisms. True religion therefore consists in transforming brutality into humanity and then this humanity into divinity; or in other words the senses should be subdued and submerged in the intellect and the intellect dissolved in the spirit. All the physical and social activities of man should be therefore controlled, conserved and used for the realisation of the Atman behind. He who can do this attains to a state of higher perfection. The ideal of ideals is, hence the Universal all-prevading Atman or God. Everything concerning human life, whether physical or intellectual, should be judged from this supreme standpoint. Self-sacrifice, or unselfishness and renunciation regarding things physical is the sole means for the attainment of the Supreme. The above will enable us to grasp to some extent the ideal which it was his mission to teach to the world.

India was the land of *Ishta devata* worship and each had his own special form of Deity to worship and rituals to practise. All these had to be unified, and even atheism. Besides the religious activities, there were other kinds of activities, social, political, commercial and intellectual: which under the influence of the material West apparently lost their connection with religion. So a nation whose religion was the essence of the Vedas, whose sciences were the accessories to the Vedas, whose rituals were the worship of the Vedic Deities, whose physical activities progress towards the highest, this divorce of national life from religion was a retrogression, a degeneration from the ideal. So the Swami taught that the ancient ideal of the East was ever an ideal to the whole universe however much their conditions may become altered on the side of activity; because the ideal was independent of the activi-

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ties on the lower plane of life, animal or man. East or West the goal of mankind will always be to become man-gods. Hence according to him, the goal of all religions was one and the same,—the realisation of the Supreme being. And every kind of activity physical, mental or spiritual, whether of individuals or of communities was a means for the reaching of this goal.

The whole universe, consciously or unconsciously is moving towards the noble ideal of spiritual perfection. Different peoples with various ideals and phases of activity are only at different stages of this progress. Man always passes not from error to truth but from a lower truth to a higher one, from one remote to one nearer ; for, how can a thing which has for its background the Universal Truth move in error. Every question has two sides and aspects of looking at. It becomes an error when viewed from a higher point of view and an absurdity when viewed from a lower point. The ideas of elimination and acquisition of the new are both involved in progress. Man is a progress over the animal because he has developed the new and superior organs of intelligence. Viewed from the ideal of man, animal is an error, is an aberration ; viewed from the ideal of an animal the man is an absurdity. That ideal alone is the highest of all ideals where all contradictions meet.

Self-annihilation and Self-expansion are synonymous in the highest sense. Unselfishness on the lower plane of thought and action is the attainment of Universal selfhood on the plane of the spirit : and conversely selfishness on the human plane can have significance only with reference to selfishness on the higher plane of the ideal. Our social and political life of individulistic or communal selfishness in the sphere of actuality is, therefore, as good a means for the realisation of the highest as the life of selfsacrifice

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and renunciation. Action and inaction are commntable terms, the one on the lower plane always leading to the other on the higher. So according to him the three paths of religion, *Karma, Gnana, Bhakti* are each a self-sufficient means for the realisation of God ; each within itself forms both the means and the end. As means they are all distinct from one another and as end they are identical. Each of the above *Yogins* or the practisers of *Dharma* has a right to become as much of the other kinds of *Yogins* also.

Once the Swami was questioned how it was possible to reconcile the philosophical creeds of Dwaitism, Visishtadwaitism, and Advaitism to accentuate whose differences so much of logic and human brain has been spilt ? He naively answered that he was born to reconcile, that his mission in life was that. The quarrel begins when we mistake the ideal for the actual. The natural distinctions of the actual is sure to affect the ideal also. The ideal, though a matter for every ones' realisation, is what is beyond the actual and the practical which have their root in the changeful and transcient material part of nature. Such a view not only enabled him to reconcile the nearing creeds of the East but also of the West with the East. Activity of all natures, physical and material, intellectual and spiritual, everything came under the same category; and when properly undestood they become the means for the realisation not only of every ones' ideal but also of the common supreme ideal of all. Every kind of activity came under *Karma.* Whether one belonged to the East or the West, he was equally entitled to be a *Karmayogin.* And as the intellectual and the emotional activities were only the same activity displayed through other centres of the human organism, every one had also a equal right to be a *Gnani* and a *Bhakta* provided he had the aptitude for them also. To him the ideal of Buddha was not

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different from the ideal of Sankara. The former looked at it from the negative side and the latter from the positive side; for, non-existence and existence are correlated terms, the one implying the other. They are the opposites. The material West and the spritual East aimed at the same goal; only the instruments of action were different.

Such was the prophetic greatness of our hero, the apostle and the Messenger of the great Sri Ramakrishna Paramahamsa. Truly he might be called the prophet of Awakened India--Old and Arshic India awakened to a new life of synthesis under the influence of western culture and civilisation. Though an embodiment of the past fitted into the present, he was for the future also. ——————One of his friends once remarked, that he was half a century ahead of his times. Another alluded to him by saying that he was the contribution of this century to posterity; and this time we are indebted for it to Bengal.

Our salutations to such a great soul. Our salutations to all the prophets of the world who in the past enriched our common stock of spirituality and knowledge, whatever might have been their race or clime; our salutations to all the holy men and women of the world who are working for the uplifting of humanity; our special salutations to those whose lives are consecrated to the service of this our sacred Motherland. Our salutations to them also who are going to descend on earth to work unselfishly for our posterity.

"May he protect us together; May he let us enjoy together; Let us show valour together, Let this be the study of the strong; let us not hate each other. Om!

Peace! Peace! Peace!'

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"O ye knowing men! walk together, speak together, let your minds be of one accord, like our ancient gods who with unanimity sat to their Share."

"Same or even is their thought, same their council, same their mind."..."One and the same be your resolve and be your minds of one accord. United be the thoughts of all that all may happily agree." [Rig. Veda X.]

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THE VEDANTA AND THE PROBLEM OF FREE-WILL.

III.

The question, whether the human mind is free in its exercise of volitional power or is under any necessity is one of those deepest metaphysical problems for which philosophers have yet been unable to offer any satisfactory solution. Ever since the dawn of metaphysical thought in the West, there has been plenty of speculations about the essential nature of the human will but without any satisfactory result. This problem has divided the whole philosophical world into two hostile camps between which there seems to be no hope of rational reconciliation. The antagonism between the two rival theories of Liberty and Determinism is so pronounced and radical that no attempt at reconciliation can possibly succeed. Both sides have adduced very plausible arguments in support of their theories, and both of them profess to show that all facts and phenomena in connection with human volition are in perfect harmony with their respective theories. However the ordinary reader, who is unacquainted with the metaphysical sleight of hand of philosophical writers, has to pause and think before he makes his choice in favour of either of the theories for acceptance. He is sure of only this, that one of them must be true and the other false.

We suppose that our readers are acquainted with the central point in this metaphysical problem. The question is whether the human Will, when there is a conflict of motives, is free to choose among them or whether it is a mere passive subject of the motive forces acting upon it,

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moving in the direction of their resultant and incapable of exercising any personal preference. This question had its origin in the controversies of the early theologians about the doctrines of Predestination and Freedom. Later on, after the development of rational thought in Europe, the problem was regarded as a psychological one perhaps capable of satisfactory solution by a scientific examination and study of the human mind. But it was not destined to be so. The controversy still continued under the names of Determinism and Free-will. Of course the readers are aware of the usual arguments adduced on both sides. The Determinists had strong arguments to support their view.—*viz.*, the proofs from causation, from the fixity of one's character, from the certainty with which we can foretell one another's conduct and so on. Against these the Libertarians had one strong proof in their favour, unassailable by Determinism' —the *apriori* proof of the sense of Freedom in everybody's experience. Thus, the controversy continued without arriving at any conclusion till the time of Kant, who gave it a decisive turn. He made the problem a metaphysical one. He said that theoretical Reason could not solve it and Determinism is the only conclusion we can arrive at from the standpoint of speculative Reason; but from the standpoint of ethics, the ought implies can, and therefore freedom must be assumed as an implication of morality and consequently as a postulate of the practical Reason. Thenceforth the problem was regarded as a question of metaphysics. *Apriori* reasoning, and harmony with the general view of the totality of things came to be regarded as proofs in favour of either theory. The difference between Determinism and Free-will, in its latest phase is thus put forth by Prof. James in his Essay on the Dilemma of Determinism:

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"Determinism professes that those parts of the universe already laid down absolutely appoint and decree what the other parts shall be. The future has no ambiguous possibilities hidden in the womb, the part we call the present is compatible with only one totality. Any other future complement than the one fixed from eternity is impossible. The whole is in each and every part and welds it with the rest into an absolute unity, an iron block, in which there can be no equivocation or shadow of turning." "Indeterminism, on the contrary, says, that the parts have a certain amount of loose play on one another, so that the laying down of one of them does not necessarily determine what the others shall be. It admits that possibilities may be in excess of actualities and that things not yet revealed to our knowledge may really in themselves be ambiguous. Of two alternative futures which we conceive, both may now be really possible, and the one become impossible only at the very moment when the other excludes it by becoming real itself. Indeterminism thus denies the world to be one unbending unit of fact. It says that there is a certain-ultimate pluralism in it; and so saying it corroborates our ordinary unsophisticated view of things. To that view, actualities seem to float in a wider sea of possibilities from out of which they are chosen; and somewhere Indeterminism says, such possibilities exist and form part of truth." Thus from what has been stated, it will be clear the question has been carried to the heights of metaphysics which neither science nor scientific psychology can reach. Says the Professor further on: "The position relates solely to the existence of possibilities, in the strict sense of the term, as things that may, but need not be. Both sides admit that a volition for instance has occurred. The indeterminists say another volition might have occurred in its

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place, the determinists swear that nothing could possibly have occured in its place. Now, can science be called upon to tell us which of these two point-blank contradictories of each other is right ? Science professes to draw no conclusions but such as are based on matters of fact, things that have actually happened ; but how can any amount of ássurance that something actually happened give us the least grain of information as to whether another thing might or might not have happened in its place ? Only facts can be proved by other facts. With things that are possibilities and not facts, facts have no concern. If we have no other evidence than the evidence of existing facts, the possibility question must remain a mystery never to be cleared up."

Now the only evidence for Freedom is that but for it certain ethical phenomena are not properly understood. It must be taken as a postulate of morality, without which moral life loses its integrity and becomes inexplicable. But however satisfactory the theory may appear to be in explaining many ethical phenomena, which cannot find satisfactory explanation on the rival theory, it lands us in certain metaphysical difficulties which the determinists themselves accept to be rather insurmountable. It may be that Naturalism and Philosophical idealism might violate the ethical demand of our nature in their anxiety to satisfy the intellectual demand for absolute Monism. But the theory of Indeterminism not only offends our intellectual demand for unity but brings in many other metaphysical difficulties. It is opposed to the theory of divine providence, and it is impossible to reconcile the plurality doctrine with the existence of God who the indeterminists themselves admit, must be conceived as the all in all. Thus we see, that the speculations of the Western philosophers on

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this subject have led them to two contradictory theories both of which are insufficient and unsatisfactory. It is not our purpose here to examine the arguments for or against either of those theories in detail. As we have already stated both of them have arguments in their favour. Both of them have defects and lead to difficulties which cannot be got over without other mataphysical postulates. Both of them satisfy certain subjective demands in human nature. While determinism is in harmony with the intellectual demand for unity, indeterminism affords satisfaction to the moral demand for plurality. But are we to suppose, that on this account, both the contradictory theories must remain as they are without any attempt at reconciliation ? Can there be no higher standpoint from which their contradictions may be reconciled ? Or is the head to remain for ever irreconciliable with the heart ? If both the conceptions fail to satisfy the subjective demand of our whole nature surely there must be some higher standpoint in which they find their solution and reconciliation and which must satisfy both the intellect and the moral sense. Such a standpoint is the great desideratum in the Western systems of philosophy to make them serve any useful purpose. That standpoint is that of spiritual mysticism ; and it is supplied, by the Vedanta philosophy of India, with its adjunct the practical philosophy of Yoga. We shall show how the metaphysics of the Vedanta not only reconciles both determinism and free-will but at the same time satisfies the intellectual demand for a philosophy of absolute Monism.

By the philosophy of the Vedanta we mean the pure mystical philosophy of the Upanishads and the Puranas and not the later organised systems of Sankara, Ramanuja and others. These later philosophies are but partial attempts to rationalise and systematise the mystic doctrines of the

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Vedic seers whose spiritual experiences in the state of abstract self-contemplation or Samadhi, they embody. The sages experienced them in their ecstatic moments of spiritual exaltation, while the later Acharyas, without such experiences, merely put them into logical form and order. Hence the metaphysical difficulties which harassed these latter never seem to have troubled the Vedic Rishis. Spiritual illumination, not reason was their guide; and this explains the tone of authority which pervades the spiritual utterances of the ancient Rishis. In the language of the Vedas, the Rishis have seen these truths, not heard them or had them reasoned out to them by anybody. Before we proceed to explain the position of the Vedanta with regard to the problem under discussion, a few words on its metaphysical system seems to be necessary in as much as its ethics is more or less closely bound up with its metaphysics. According to the Vedanta Reality has two eternal aspects—the absolute and the conditioned, the fixed and the changing, the higher and the lower. The higher aspect of the reality is Brahman, the unconditioned, Infinite and perfect, characterised by *sat, chit and ananda*, —pure existence, knowledge and bliss. The lower aspect or the universe appears and disappears by turns in the higher reality of Brahman. "The universe arises out of Vishnu; it is sustained by Him; He is the Controller and Destroyer of the World; the World is Himself." Says the Vishnu Purana. Brahman therefore is the all in all; and there is and can be nothing that is not of Brahman. Brahman being all in all and as such impersonal, becomes or appears as the personal God of love and power for the sake of the related and conditioned Universe. The theory does not deny the reality of the world, of its moral Governor, or of the souls in it. The plurality, though capable of change is as much real and forms part of or is

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an aspect of the real as Brahman, the underlying unity. It is called illusory only in the sense that it is characterised by eternal change unlike the underlying unity which always is and never changes. The evolutionary process of the Universe is for the sake of the souls; and its final goal is to enable each soul to realise its essential spiritual nature and of its unity with Brahman the source of all; in other words, each soul passes through all stages of evolution till it reaches the final stage of perfect self-consciousness and God-consciousness; which is spoken of as its final liberation or Moksha.

Thus it will be seen that the Vedantic Metaphysics, is a system of rigorous Monism; but not a Monism that excludes plurality altogether as illusory. The highest religious ideal which is sought to be attained by the practical process of the Mystic Yoga is the perfection of self-consciousness and the attainment of God-consciousness. It is wrong to suppose, as James Seth does in his study of ethical principles that "the mystic has always striven to reach God-consciousness through the negation of self-consciousness." It is through the infinite enrichment and expansion of Self-consciousness that God-consciousness is reached. What is sought to be excluded is the consciousness of the lower Self or as the Vedanta puts it, of *Ahankara*—the phenomenal self with all its limitations. The ethical ideal of the Vedanta is in accordance with this religious ideal. The ethical ideal attempted to be realised is for the sake of the attainment of this spiritual ideal. It is the formation of *Satwik* character—out of the springs of human action and the forces of the environment—a character that will lead the way to the attainment of this spiritual goal of man.

In the formation of this *Satwic* nature, man is free. Out of the physical, social and mental environments,

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whatever they may be, each person has power to form character good or bad. The Universal law of Karma, of which the law of causation is only the physical aspect, has no control over the real man if he has once realised what he is in his essential nature. Even in the imperfect state in which the higher man yields himself to the lower self of *Ahankara*, he is ever conscious of his superiority to the phenomenal self : Therefore it is man's duty to rise above his physical and intellectual surroundings, even above all conflicting motives that impel him to action to deliberate and judge of their ethical and spiritual worth towards the attainment of the spiritual ideal, which he is bound to attain and hence his sense of responsibility for his choice. Determinists are right so far as their view applies to the generality of men, who, unconscious of their duty, yield to the predominant motive whatever it may be, without any higher conscious ideal to follow. All their arguments based on the apparent fixity of character, and the power to foretell how a man will act under given circumstances pertain to this sphere. But when, in the natural course of evolution, the sense of freedom in the choice of motives and the power to yield to the right one whether success or failure may attend, appear in him, he becomes responsible. The determinists cannot deny this, as illusory in as much as the mind is directly conscious of its freedom and power of choice.

Thus we see that determinism applies only to the sphere of Ahankara, the phenomenal Self, which the Vedanta calls Karma. But Karma is a web of man's own weaving, which he can destroy if he wills, in course of time however strong it may be. Till the soul reaches the stage of man, the Karmic law is predominant. Even in man, till he becomes conscious of his power to choose among the courses of action in the

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light of a higher ideal, it reigns supreme. Afterwards it yields place to a higher law—the law of spiritual freedom till man becomes perfect and absolutely free, so that, according to the Vedanta, Karma or necessity is the ruler in the physical and the intellectual, and freedom in the ethical and the spiritual sphere. The determinists of the naturalistic and the idealistic schools deny the spiritual sphere of experience and are consequently forced to accept a theory which is only partially true ; while those who accept a spiritual sphere for man's experience, accepting the reality of moral life and its demand for an ethical ideal, overlook the intellectual demand for unity and accept a pluralism which cannot stand without an underlying and essential unity in the light of reason. But the Vedantic view is obviously more comprehensive. It says that the reality being of a dual nature, matter and spirit forming an indissoluble unity, both determinism and freedom have each its own sphere. Both are comprehended in the universal unity of Brahman, who is the all in all, and in whom all contradictions are overcome. The totality of things, as Prof James says, includes also possibilities and actualities, and even possibilities that never become realities, all comprehended in the unity of God. But these possibilities and actualities are only from the standpoint of the individual soul. But to God and the souls that have attained God-consciousness all are actualities and all experiences are comprehended in an eternal present. This is in brief the teaching of the Vedanta on the subject of man's ethical and spiritual ideal ; and we believe that no other system of thought has been able to produce so comprehensive a theory capable of overcoming all contradictions, and at the same time capable of giving satisfaction to the subjective demands, intellectual, ethical and spiritual, of human nature. The Vedanta claims one

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thing more in its favour; namely that it can verify its teaching by a practical process of intellectual and spiritual training in accordance with the methods taught in the Yoga sastras. It is well-known that speech is imperfect, especially in the attempt to express spiritual truths. The Vedantic philosophy on account of this imperfection may appear mystical and unscientific and even illogical. It is only those who have developed their spiritual sight by the process of Yogic training that can realise to perfection the reality of its teachings. However we cannot but hope that in comparison, with so many other imperfect systems, so full of self-contradictions and logical absurdities the Vedantic view would appear to many as infinitely more logical and sound and consequently more capable of giving hope and satisfaction to man who is ever conscious of his weakness and imperfection and yearns for knowledge, truth, power and freedom.

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PRACTICAL VEDANTISM.

A LECTURE BY SWAMI ABHEDANANDA

MR. CHAIRMAN, LADIES AND GENTLEMEN.—Before going into the subject of this evening, allow me to give my hearty thanks to all the Hindu friends whom I have met from Colombo to Bombay. I have received kindly treatment and hospitality from all hands in all the great and smaller cities of India, and as this is the eve of my departure and last appearance in public, I should thank every one of you and your friends, nay every Hindu for the kindness that I have received at his hands.

The subject of this evening, as you have already heard, is "Practical Vedantism." Some people have an idea that Vedanta is absolutely theoretical, a speculative philosophy; it cannot be carried into practice. Such ideas you should drive away from your mind. Vedanta is the most practical of all philosophies that exist in the world. Well has it been said by Prof. Max Muller that 'Vedanta is the most sublime of all philosophies, and the most comforting of all religions.'

In our country, philosophy has always been the theoretical side of religion, and religion has always been considered as the practical side of philosophy. Of the tree of knowledge philosophy is the flower, while religion is its fruit. If we remember this idea then we shall be able to understand whether Vedanta is practical or not. But let us understand the meaning of the term Vedanta.

If we analyse the meaning of the term Vedanta, we find that it is a compound word made up of two words "Veda" and "Anta," and again the word "Veda" is derived from a Sanskrit word "Vid" which means "to know,' and 'Veda' therefore means "Knowledge" or wisdom. The word "Anta" is the same, as the English word "end".

Where is that end, and how is it, is the next question to be solved. Where can we find the end of wisdom? All the

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sciences and philosophies of the world are trying to discover the truths of nature, and to know the truths as they are in reality. But there is no end of their knowledge; the end of knowledge will be where there is no more relativity, no more relation between time, space and causality; there alone we shall find the end of wisdom. The end of wisdom cannot be limited knowledge, cannot be knowledge of a particular portion of the phenomenal world, but it must be the knowledge of the Universal Being.

The infinite ocean of wisdom is described as "Brahman" and that infinite ocean of wisdom is the source of all phenomena, is the foundation of our life, and of our earthly existence. That source of the phenomenal world is also the end of all wisdom.

Divinity is the end of all wisdom. What can be greater than Divine wisdom, what higher, what nobler, what truer? That wisdom is the end. We must reach that end sooner or later. All the philosophers are trying to discover that end. Some of them call it by some name, others by other names. Plato called it the "Good"; Spinoza called it the "Substantia"; Kant called it the "transcendental Thing-in-itself"; Emerson called it the "over-soul". Some call it the 'noumenon', others Brahman, Vishnu, Siva, Father in Heaven, Allah, Ahoora-mazda and by other names. The ocean of wisdom is one, although it is called by different names, it is understood by different faces. We may not see and realise the whole of it, but we may get a partial glimpse at certain moments of our life, and if we try to understand our own existence, if we wish to realise who we are, and what we are in reality, we shall find that within our bosom there is a spark which is potentially divine and which has emanated from that infinite ocean of knowledge, ocean of intelligence, which is like a bubble floating in that infinite ocean, or we may say, which is like a wavelet in that infinite ocean of reality. All these phenomenal objects which we perceive with our senses are mere expressions of that one Will Power which is the mother of all forces in nature.

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Whatever we perceive with our senses or can conceive by our minds and intellects, that is the result of that one stupendous will power of the infinite being which is described in our Vedanta as *Maya*. *Maya* is the source of all phenomena, and modern science has proved to us that all the physical forces of nature can be interchanged. In fact, heat, light and motion are interchangeable.

The whole world is the result of the vibration of the Will Power, of the infinite Being which is also described in the Vedas as "Prana." Whatever you see in this universe is the result of the "Prana," the vital energy which keeps the world alive, which makes the earth rotate round its own axis, and which makes us move and act in the way as we are living moving and performing our duties. The force is one, but the manifestations are many. The same force of "Prana" or the will power of the infinite being which is described in Vedanta as "Maya" is called Nature in modern science.

What is Nature? Nature is nothing but *Prakriti*, and as *Prakriti* is the same as "Maya." Is Maya separable from that infinite source of wisdom, that infinite ocean of wisdom? No. It is inseparable. As the burning power of fire or heat cannot be separated from fire itself, so Maya the will power of the Lord is inseparable from the ocean of wisdom which is called "Brahman." But sometimes this power remains latent, at other times it is manifested in the form of the phenomenal world. Now we have found that the infinite ocean of wisdom is on one side, "Maya" or will power, nature or "Prakriti" on the other side. When you combine these two, and consider these two as one, we have got "Iswara" the Personal God, the Universe, the Creator, the Preserver and the Destroyer of the Universe. It we separate them, separate the creative power from the preserving power, and from the destructive power, then we have three entities, Brahma, Vishnu and Siva. In fact, they are all inseparable. Now, my friends there are three systems of Vedanta and the question is which we are going to take. We shall take all the three and harmonize them.

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Let us take the Dwaita system first. So long as we are thinking of ourslves, as the body, so long as we are conscious of the external world, the world of senses we find that there is a Ruler, a Creator, a Governor; and that Governor is the Iswara. At first we think of Him as extra-cosmic, sitting in the heaven beyond the clouds. We cannot reach Him; He is beyond the reach of our minds, and that phase we find in Judaism. God cannot be perceived. He cannot be realized, He is too far away from us. He is too majestic, to approach Him. That idea is also developed in Mahommedanism. And therefore we must consider that as the first step in the realisation of the Infinite Being, in the realisation of the Infinite Ocean of wisdom lies the foundation of the universe. In that stage God appears to be extra-cosmic, i.e. outside of nature. Then gradually as we understand the true nature of the divinity and our relation with that divinity, what do we find? We find that He is not very far away from us. He is here, He is there, He is everywhere, He is within us. He pervades this universe. In fact he is immanent and resident in nature. He is intra-cosmic. He rules not from outside, but from within. As the Soul is the ruler of the body, and at the same time rules over the body, so the Lord of the Universe has entered into the phenomenal world: He is ruling over every particle of this phenomenal world from within, and not from outside. All the individual souls form parts of the Deity, "Chit, Achit and Iswara.' The relation between Chit and Achit on one side, and Iswara on the other, is the relation of the body to the soul.

There are the two schools of the Dwaitas and the Adwaitas Sankaracharya, the great exponent of Adwaita teaches that you must rise above all anthropomorphic tendencies and then you realize your true self, the essence of your inner-self, the essence of Jivatma and of the phenomonal world and you find perfect unity and harmonny. You attain to absolute oneness in spirit with Paramatma and all external things drop off. That is the meaning of the phrase "Soham"

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—of Christ's "I and my father are one." The best reconciliation between the Dwaita-wadians and the Adwaita-wadians is to be found in these words of Hanuman :—"Oh Lord when I think of myself as one with the body, I am thy servant ; when I think of myself Jiva, I am thy part, but when I think myself as *Atman* I am one with Thee." This is what he said. So the prayer of Prahlada ;—"I bow down to myself." What does Shankaracharya say? He utters the same ideal, the same truth: "when I think of myself as one with the body I am thy servant; when I think of myself as Jiva, I am thy part, but when I think of Atman, I am one with Thee." Here we find the absolute harmony that exists, that underlies sectarian doctrines, dogmas, faiths, rituals, ceremonials and beliefs.

Now, my friends, here you will find the most practical side of Vedanta. First realise the unity of God-head under the authority of all religious sects and creeds. This is the most important thing and we, Hindus, can practise that to our best advantage, because we are born and brought up under such teachings.

But with other nations it would be very difficult for them to grasp this ideal of toleration. But this ideal will produce most wonderful results in the end, we will find that we are one as a body, not merely as a nation, but as a whole humanity we are one, and, were worshipping the same Lord under different names and under different forms. This ideal was given to the world by Gautama or Buddha, but if we study the Vedas, there we shall find the germ of the ideal, the love for all living creatures. Christ preached for humanity, but he did not preach love for all living creatures. Buddha did, and I have found in India that there are men who love lower animals more than human beings, and treat human beings worse than beasts or slaves. Such ideas we ought not to encourage. They will feed lower animals with good things, but they will make human beings starve under their nose. That is not our religion; our religion is practical. What we believe we must live up to; what we have learnt we must practise. Religion cannot be in theory, it must

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be in practice. This grand idea we get from the Upanishads. We will have to cover the whole Universe by the Lord himself. If we cannot do that, how can we expect to reach perfection, to realise the eternal and infinite ocean of wisdom as the foundation of this universe. We must see Divinity, we must not hate our fellow-brethren, but realising that God is well within each one of us, we should love them, and help them wherever they are in need. You know that in Southern India there are Brahmins who walk on the streets, and if they happen to see the shadow of a pariah, they will have to go and bathe. A pariah or a poor Sudra when he goes to buy something from say, a grocer, he will have to take a cup in his hand and place it with the money about 10 yds. from the shop and run away 10 yds. further. Then the grocer looks around, brings and pours the oil in the cup, takes the money and runs away. Then the low caste man comes and takes the cup. What kind of thing is that? Is that religion?

Let us see what our sastras say and where we are standing to-day? What are we practising? Cannot we practice that universal love and see divinity in a well qualified Brahman as well as in a cow, an elephant, in a chandala or a pariah? Yes, that is our duty. We must practise that, and then the condition of India will be raised. The masses of people are in ignorance, they are working in darkness, they are plunging themselves into the abyss of eternal ignorance. How are you going to help them? They are the back-bone of India. From amongst them will rise great generals, great philanthropists, great workers, great masters. Give them the chance and the opportunities. And Vedanta will help you in bringing that unity, in bringing that light amongst the poorer classes and giving the privileges which they need and which they are worthy of. What other religion can give you more privilege than the religion of the Vedanta which accepts the universal oneness as the ideal? That religion must be practised which was practised by Krishna, by Arjuna in the battle-field of Kurukhestra. Why are you degenerated to-day? Because we do not study

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Vedanta. Vedanta will make us as great. Therefore let us study it and practise it.

Vedanta was the first proselytizing religion in the world, afterwards Buddhism, afterwards Judaism, then Christianity and Mahommedanism. But to-day we have forgotten that millions of non-Hindus were made Hindus by the Brahmins, They have still that power in their hands, and we have also forgotten that Guru Nanak converted many of the Mahommedans into Hindus. So, my friends, in Vedanta there is no caste distinction, there is no distinction in *Atman*. Can you show any passage from our Vedas or from our Puranas, or from our Upanishads which tells us that the *Atman* has caste. *Atman* is without caste. *Jathibheda* is only a social thing: caste distinction cannot touch the real nature of the soul, which is always the child of God. Whether you are a Parsee or Hindu, Mahomedan Christian or Buddhist, your, *atman* is a pure child of God, spotless and divine. There we shall find the most wonderful grandeur of the soul, and that grandeur will make us live a life which will lead us to the highest ideal of all religions. Vedanta is the most practical of all religions, because it teaches that there are many ways by which this grand ideal of unity, the ocean of wisdom can be reached. Take for instance one of these ways or methods which are called Yogas in Sanskrit, and by the practice of which we can realise the eternal truth, can know our true life and we can become one with the infinite ocean. Karma Yoga for instance; can there be any thing more practical than this. Now because it is the most important thing; we have to work constantly during our earthly existence, we cannot live for a moment without doing some kind of mental, physical, intellectual or spiritual work; and that idea was given by Sri Krishna in the Bhagvatgita. But in the midst of all our works you will have to find a way by which we can transcend the law of Karma. Every act that we perform must produce its result, and that result will come back to the doer or actor. You must work constantly, day and night devote your whole energy, and let the results

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remain in the hands of the Lord. Let very action of your daily life be a free offering to the world. Let us all work for others and die for others, and if you do this you will be worshipped to day as a living Christ ; therefore, stand up and work for work's sake, and not for results.

This Karma Yoga method is for those who are tremendously active and who are constantly engaged in business, trades, commerce and in other kinds of industries, but there is another method for those who do not care to bother their heads about industries, trades &c ; but who are meditative in their nature, who like to sit in solitude and perform certain functions of the mind which are called concentration, meditation, samadhi, and so on. This method is called Raja Yoga, and if we shall practise this we shall get more wonderful results. Take for example concentration. Is there any thing more practical than this? Without concentration you cannot expect to become an artist, or an astronomer, or a Musician, or a painter, or say a motor-car driver. Raja Yoga teaches that full well.

Then the practice of *Pranayāma* is absolutely necessary. It will produce perfect health ; many of my students who are physicians give breathing exercises to their patients and cure many diseases, with complete success.

There is another method which is equally practical and beneficial to us and that is called "Bhakti-Yoga," that devotion or that power which will make us realise that we are not of this world. Tremendous love for the Lord, and for all. What can be more sweet, more tender than this feeling of love and devotion which is manifested in the life and character of a true devotee of God. A true devotee does not care for the world, he sees Divine Will everywhere. When any disease comes he would consider that the Lord has sent him. His guest, and he would take care of him ! When death comes. He would welcome it as his sister. What can be more practical than this? Vedanta will make you live the right kind of life, will bring freedom to your soul, and ultimately will make you happy throughout eternity. All other things which you call practical may bring temporary

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results, but you cannot get the real result anywhere except in the religion and philosophy of Vedanta.

I may now turn to theosophy and tell you it is an imperfect imitation of the Vedanta. It won't do any good. There have been some good workers among the theosophists to whom we are grateful, especially to Mss. Besant, because there has been some good educational work done. But she has only set an example, and now it is for us to stand up and do better work. People of India have become so degenerated that when certain truths fall from the lips of the white faces they appear to be revelations. Truths are always truths, eternal truths, whether they fall from the white lips or dark lips. Therefore we must revere the truth and not the personality of any man or woman. We have our Vyasa, Narada, and a thousand and one great Raja-Rishis. We shall follow their foot-steps and reach the same goal which was reached by our ancient forefathers.

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Notes and Thoughts.

Nations can only be developed on the lines of their tendencies and aptitudes. Try them on any other and they are rebellious and incapable of improvement—Amiel.

* * * * *

India can live and develop only along national lines, along path ways leading the nation to national ideals, to fulfil her divine mission. We should never contradict the cumulal tive force of centuries of national life. To do so would be dispersion and death.

* * * * *

Perpetual effort is the fundamental characteristic of western morality; this mobility often tears men away from all that is noble and life-giving in the past. Fixity amidst infinite changes is the ideal of the East. A broad and universal synthesis, ever ready for new facts, leading to union, and through union to unity or identity, this is the vedantic ideal or individuals or nations. Its ideal must be to produce, happy and whole-natured-men and not as in the west, so many candidates for heaven and slaves on earth. We must not forget that "sneaks and cowards are epithets of the worst opprobrium to healthy-minded men. Fearlessness is what the Vedanta preaches."

* * * * *

A generous discontent, a noble madness, an attempt at the incessant pursuit towards progress and self-realization has ceased the East. If it delivers its message manfully, then spirituality, idealism and a sweet-souled sympathy for religion will give the necessary moral impetus to humanity. Asia must first realize that harmony which seeks nothing outside of itself, which represents eternity and the divine thought.

* * * * *

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"There are, if I may say so, three powerful spirits, which have from time to time, moved on the face of the waters, and given a predominant impulse to the moral sentiments and energies of mankind. These are the spirits of liberty, of religion and of honor." Says Hallam.

Liberty, religion and honor are not three different things as the historian would have it, but the three different manifestations of the same under different environments. These three are identical.

* * * * *

"What's a break or two
Seen from the unbroken deserts either side?
And then (to bring in fresh philosophy)
What if the breaks themselves should prove at last
The most consumate of contrivances
To train a man's eye, teach him what is faith?"

—Robert Browning.

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VEDANTA WORK.

KANKHAL.

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The Editor of THE "BRAHMAVADIN."

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